

**BASKENT UNIVERSITY  
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**THE PRESENTATION OF THE TARGET CULTURE IN THE  
COURSEBOOKS TEACHING TURKISH AND ENGLISH AS A  
FOREIGN LANGUAGE: HIDDEN CURRICULUM**

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## **PREFACE**

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## **ÖNSÖZ**

Bu araştırmanın konusu, yönlendirilmesi, sonuçların değerlendirilmesi ve yazımı aşamasında yapmış olduğu büyük katkılarından dolayı tez danışmanım Sayın Doç. Dr. Nuray ALAGÖZLÜ'ye, ihtiyacım olduğunda bana her konuda öneri ve yapıcı eleştirilerini sunan arkadaşlarıma teşekkür ederim.

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Merve TELÇEKEN

ÖZ

MERVE TELÇEKEN

İNGİLİZ DİLİ VE ÖĞRETİMİ ANABİLİM DALI

YÜKSEK LİSANS TEZİ

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Ders kitabı, Türkiye’de Yabancı Dil olarak Türkçe ve Yabancı Dil olarak İngilizce öğretiminin ayrılmaz parçasıdır. Öğretmenlere kendine güven ve ilginç günlük kültürel örnekler desteğiyle kaliteli bir eğitim süreci imkanı verir. Bu, çoğu Yabancı Dil olarak Türkçe ve Yabancı Dil olarak İngilizce öğretmeni için ideal prosedür gibi görünür; ancak madalyonun öbür yüzü farklıdır. Öğrenciler eğlenceli zaman geçirirken, kültürün parçası olmadan bir dili öğrenemeyeceğinden, farkında olmadan Türk ve Amerikan kültürüne maruz kalır. Bu nedenden, ders kitapları masum materyaller değildir ve bu çalışmada dikkatli bir şekilde analiz edilmişlerdir. Bu fikirle ilgili olarak Yabancı Dil olarak Türkçe ders kitabı Hitit 3 ve Yabancı Dil olarak İngilizce Ders Kitabı Language Leader kaynak olarak alınmış, “Kimlik Algısı”, “Biz ve Onlar Ayrımı” ve “Yazarın Belli Temalara olan Bakış Açısı” başlıkları altında Türk ve Amerikan kültürlerine olan gizli tehtidi göstermeyi amaçlamaktadır. Çalışmanın sonuçları, kendi kültürlerini korumak için Yabancı Dil olarak Türkçe ve Yabancı Dil olarak İngilizce öğretmenleri için önemli gerçekler göstermektedir. Bu çalışma, “dil çalışması gelecek sağlamak için gerekli olsa da, kendi kimliğimizi unutmamıza neden olmamalıdır” düşüncesini kanıtlayarak edebiyatta bir boşluğu doldurmayı da hedeflemektedir.

**Anahtar Kelimeler:** Ders Kitabı, Türk Kültürü, Amerikan Kültürü, Kimlik, Gizli Müfredat

## ABSTRACT

### THE PRESENTATION OF THE TARGET CULTURE IN THE COURSEBOOKS TEACHING TURKISH AND ENGLISH AS A FOREIGN LANGUAGE: HIDDEN CURRICULUM

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Coursebook is an inseparable part of ELT and TFL (Turkish as a Foreign Language) in Turkey. It provides teachers self-esteem and a qualified teaching process with support of interesting authentic cultural examples. Learners get the opportunity to learn about different cultures and use target language at the same time. This looks like an ideal procedure for most of Turkish ELT and TFL teachers; yet, the other side of coin is different. While learners are spending enjoyable time, they are unconsciously exposed to Turkish and American culture, as a student cannot learn a language without becoming a part of that culture. So, coursebooks are not innocent materials and carefully analyzed in the study for that reason. In accordance with that idea, this study aims to show the hidden threat of Turkish and American culture under the headings “Us and Them Understanding: Identity Perception”, “Writer’s positive and/or Negative Attitudes towards a Particular Subject” and “Sense of Belonging: Privilege of Being a Part of that Culture” by taking TFL coursebook Hitit 3 and EFL coursebook Language Leader as the sources. Results show that writers shape the ideological understanding of students by their representations of both native and target culture by creating a collectivist and individualist understanding. Results of that study show important facts to Turkish ELT and TFL teachers and students in order them to preserve their national culture. Study also aims to fill a gap in literature by proving the idea such as “Although teaching language is necessary for establishing a future, it should not make us forget our own identity.”

**Keywords:** Coursebook, American Culture, Turkish Culture, Identity, Hidden Curriculum

## **LIST OF ACCRONYMS**

**TFL:** Turkish Foreign Learning

**EFL:** English Foreign Learning

**CDA:** Critical Discourse Analysis



# CHAPTER I

## INTRODUCTION

### 1.1. Background to the study

Curriculum is a set of pre-determined prescribed course of studies. It is always explicitly conveyed and reported. (Robinson, 1983). Posner (1995) defines curriculum by saying that it “gives the basic lesson plan to be followed, including objectives, sequence, and materials.” (ps. 10-12) It seems like an ideal explanation for teaching processes in terms of both the plan of teaching and teaching resources. However, as every textbook reflects a particular view of social phenomenon, it is believed that the hidden curriculum of a textbook is as important as the explicit counterpart since it, ‘generates social meanings, restraints, and cultural values which shape students’ roles outside the classroom (Auerbach and Burgess, 1985). In brief, the textbooks are not just innocent and effective sources prepared for education. They are actually agents of an ideological agenda that aims to transfer some pre determined values and norms (Hutchinson and Torres, 1994). To Tanner (1995), it is the actual ‘curriculum’ and can be expressed as a “plan or program of all experiences which the learner encounters, under the direction of a school”. (p. 158) Thus, such a plan determines the objectives of teaching process that performs with the help of textbooks in an institution. Ndura (2003) pinpoints that coursebooks “may affect students’ attitudes and dispositions towards themselves, other people or society”. (p. 1) As a comprehensive outline of this effect is not plain, the system that operates under the textbooks, “hidden curriculum” is necessary to be aware of and defined.

### 1.2. Hidden Curriculum

Hidden curriculum is defined as the unwritten and implicit rules that are embedded among the actual curriculum items. It aims to make learners gain some pre-determined values of target culture in terms of a specific ideological agenda. (Tarshis, 2008) According to Posner (1995), as hidden curriculum is a mechanism for transmitting implicit messages, it aims to “change the individual, rather than by attempting to alter the basic structure of the institution.” (p.250)

Although hidden curriculum is generally discussed on an institutional basis (Dickerson 2007, Wojciech 2010, Robinson 2002), however, the concept is visible and deliberately constructed in the coursebooks. Skelton (1997, p. 177) describes the role of hidden culture in the textbooks as the “political interference into the curriculum.” A political ideology aims to impose its own values and ideology to the individuals that belong to a different culture and tries to create carbon copies through ‘interfering’ the actual curriculum implicitly and serves through a hidden one.

McCulloch (cited in Al-Sowat 2010) also states that “Textbooks are indeed socially constructed artifacts that offer a window into the dominant values and beliefs of established groups in any given period and act as gatekeepers of ideas, values and knowledge.” (p.357) In other words, they provide the portrayal of target community through reflecting its ideological agenda.

Hidden curriculum is directly related with the idea of coursebooks as the cultural agents. According to Hanusova (2006) “‘Hidden curriculum’ is the image of life presented by coursebooks, the attitudes that they convey consciously and unconsciously and the social and cultural values they communicate.” (p. 5) So, through the hidden curriculum, coursebooks shape the reality of learners in an implicit way. Futo (2011) indicates that the coursebooks and their curriculum include some secret messages and this process is called as ‘hidden curriculum’. (p. 267) He also supports the idea that coursebooks include some implicit representations for learners.

In similar vein, Cunningsworth (1995) believes that the existence of hidden curriculum is obvious for the cultural imposition in language coursebooks. According to him;

“If they have any subject content, coursebooks will directly or indirectly communicate sets of social and cultural values which are inherent in their make-up. This is the so-called ‘hidden curriculum’ which forms part of any educational programme, but is unstated and undisclosed. It may well be an expression of attitudes and values that are not consciously held but which nevertheless influence the content and image of the teaching material, and indeed the whole curriculum.” (pg, 90)

### **1.3 Hidden Curriculum in Teaching Turkish as a Foreign Language (TFL) Coursebooks**

Several researchers defend that there is hidden curriculum in the coursebooks teaching Turkish as foreign language. Demir and Acik (2011) imply that culture imposition in

coursebooks is done implicitly by the reflection of areas like history, daily life and routines, shopping, food – drinks , youth culture (fashion and music etc.), school and education, geography, family life, social status, festivals, customs and traditions, tourism and travel, business and unemployed. (p. 57) In her article, Demir (2012) describes the hidden curriculum process by focusing on the reading texts by saying these excerpts try to transfer cultural values through key terms implicitly. (p.1065) Her study clearly supports the existence of implicit attempts for ideological imposition in coursebooks.

According to Aksoy, (2011), Turkish coursebooks for foreigners include examples from Turkish way of life and the characteristics of Turkish people through the preferred reading texts in the chapters. (p. 1) She actually expresses that TFL coursebooks work through the hidden curriculum for cultural imposition rather than serving as only language sources.

As an addition, Jasmani et all (2004) indicates that “learners are easily influenced since they are highly impressionable.” and “textbooks shape attitudes by transmitting a society’s culture.” (p.63) As a tool for creating target community members from the totally unaware learners, coursebooks include the working mechanism of ‘hidden curriculum’.

Moreover, Sen (2008) mentions about reading texts’ in TFL coursebooks including implicit messages and the gathered meanings from them are significant for cultural imposition. (pg 657) So, she obviously touches on the ‘hidden curriculum’ issue that provides the transfer of cultural values. Dilidüzgün (2012) reflects her opinion about the hidden curriculum in TFL coursebooks and say that although written texts reflect the realities of target cultures as the basis, these realities are replaced with the writers’ point of view and as the way he wants. (p. 15) Her expression is another indication of hidden curriculum because she focuses on the point that reality is provided to learners in an implicit way.

Arıkan (2008) supports the idea that even the “topics of reading passages, seem to be an important area of critical study to scrutinize their potentials in affecting the students’ acquiring or learning of the facts, thoughts, and values implicitly [...]” (pg 75) According to him, reading texts include cultural messages even with their topics and the process of cultural imposition is performed implicitly.

#### **1.4 Hidden Curriculum in English as a Foreign Language (EFL) Cousebooks**

In English as a Foreign Language Coursebooks, many researchers agree that EFL coursebooks have implicit references to culture and ideology. For example, Garrido (2011) exemplifies the working of hidden curriculum by his declaration like “grammatical exercises in textbooks can reinforce prejudice and stereotypes or challenge them. For instance female subjects may be linked to stereotypically female activities or actions (Mary likes cooking; John likes football); stereotyping generalizations may be encouraged about groups (The French like...; Germans are.....; Older people.....).” (p. 3) While learners are improving their skills through provided exercises, they are actually confronting some ideological values of a specific culture unconsciously.

Futo (2011) supports the idea that coursebook is “the carrier of social contents, relations and values. “And continues his explanations like

“Textbooks mediating discriminative and intolerant contents may not be put onto the schoolbook list because they would negatively influence the children’s socialisation, the formation of their world view.” (p.266)

He clearly presents the implicit working mechanism of hidden curriculum through coursebooks.

Mutweke and Mobida (2012) expresses that coursebooks “have a major socialization role in the development of children. They convey important messages to the young on how relations in society are to be organized and which value system they should adopt.” (p. 366) They transfer some implicit values and learners’ world view is shaped accordingly.

Then, Chafiaa (2011) presents the significance of the role of coursebooks for the spread of hidden curriculum. He indicates “socialization process conveys hidden messages which function through hidden curriculum in textbooks and affect learners negatively.” (p. 28) According to the writer, textbooks include the implicit mechanism for transferring some ideological ideas to students.

By providing a combination of the ideas from different scholars, Littlejohn and Windeatt (1989) explicitly describes the role of hidden curriculum in coursebooks. They present that point of view by saying materials have a hidden curriculum that includes attitudes toward knowledge, attitudes toward teaching and learning, attitudes toward the role and relationship of the teacher and student, and values and attitudes related to gender, society, etc. ” (ps. 4-5)

In TFL and EFL textbooks, as scholars indicate, hidden ideology can be traced. In our study, the implicit mechanism supposed to exist in the coursebooks will be scrutinised in the argumentative texts as they present point of view and ideas compared to other aspects of the coursebooks.

## 1.5 Argumentative Texts

An argumentative text is a style that aims to persuade readers about a claim, whose advantages and disadvantages are also reflected, by providing refutations for opposing ideas. (Vandepitte, p.70) Also, O'Neill and Scale (Cited in Rottenberg, 1991) defines argumentation as the art of influencing others through the medium of reasoned discourse to believe or act as we wish them to believe or act.” (p.1)

As a belief changer, argumentative texts start with reflecting a statement or a claim to be supported. They work for the aim of convincing the readers by presenting an appropriate truth. Readers are expected to come up with logic, “accept and agree the reasons put forward.” (Ramage et al 2009, p.378)

Instead of a mere reflection of clashing two ideas, argumentative texts are seen as both a product and a process by Ramage again. As a product, he claims that the argumentative text provides contribution to the discussion of the subject. On the other hand, the process role of the texts is defined as seeking an alternative point of views and interpretations.

An outline for the argumentative texts is as follows:

“Main points	Explanation
A claim with reasons	A clear question with one or more supporting reasons.
Underlying assumptions	If the readers do not agree they will not be persuaded. Articulate and defend these assumptions.
Evidence to support reasons	Evidence can be personal experience. Claim may require more formal evidence: factual data, research, statistics, testimonies and sub arguments.
Evidence/arguments to support underlying assumption	[...]

Ways sceptics might object

Thinking about how readers might object to reasons stated or the underlying assumptions.”

(Andersen 2012)

In argumentative texts, there should be a claim that reflects a belief about the specific context. Then, a counter claim, which is an opposition to provided idea, is needed along with the discussion.

Hidden ideologies in the texts are generally examined through Critical Discourse Analysis (CDA). It proposes that any text is ideological and has messages for the readers.

### **1.6 Critical Discourse Analysis to Examine the ‘Hidden Curriculum’ in the Coursebooks**

Dijk (2008) describes Critical Discourse Analysis as “a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context.” (p. 1) On the other hand, Fairclough (2001) expresses that “[...] invisibility is achieved when ideologies are brought to discourse not as explicit elements of the text [...].” (71) It is an interdisciplinary point of view that benefits from many theoretical backgrounds while searching hints for social phenomena like “class, gender, ethnicity, race, sexual orientation, language, religion, age, nationality or world-region.”(pg 18) in text and speech as Dijk (1995) exemplifies.

CDA is different from discourse analysis which studies language in chunks. CDA mainly analyzes language as a whole whereas discourse analysis tends to discuss language by evaluating it in parts. Discourse, which stands for both text and language, operates as the tool for organizing social life. As CDA aims to examine the society, key terms of scholars for analysis can be ordered as ideology, identity, racism and social status. (Fairclough and Wodak, 1997: 258).

As the first factor, examination of ideology is an aspect of CDA. As Dijk (1993) states, “critical discourse analysts want to know what structures, strategies or other properties of text, talk, verbal interaction or communicative events play a role [...]” (p. 250) for such social relationships. Also, Dijk (1993) explains the related basis as “Another major

complication we must address is the fact that typical macro-notion such as group or institutional power and dominance, as well as social inequality [...]” (Ps. 2501-251)

It is about social representations, which can reflect the power and dominance relations and indicate the inequalities. Reading texts about authentic situations serve for an ideology and reflect the social inequalities between cultures for show the dominance of a specific agenda. Roland Barthes(1967) explains this decoding with defining culture as 'a science of signs that not only possesses a notion of ideology against which the truth of science can be measured, but it promises a scientific way of understanding popular culture' ( cited in Strinati, 2004, 97)

Then, identity is another social dimension that CDA dwells on. According to Cillia, Reisigl and Wodak (1999) “it allows one to observe the local co-construction of meaning of concepts like ‘nation’ and ‘identity’) during an ongoing discussion, by individuals, but under the interactive influence of group.” (p. 152-153) Language and text produce the opportunity for tracking the influence of an ideological group in terms of establishing the identity of an individual. Dominant groups are presenting a positive representation of them and drawing a negative portrait of the others according to the scholars of CDA. As a support, Moslem Ahmadvant (2009) points out such basis of CDA as mentioning about Dijk: “He believes that major premise in talking about others includes positive self-representation and negative other-representation.” (pg,7) As he indicates, cultural ‘representation’ of the identity is shaped as positive for ‘us’ and negative for ‘them’.

As well as the ideology and identity, race discrimination is also in scope of the investigation areas of CDA. It is again related with the power relations and reflects the attempt of dominant community’s attempts for empowering others. According to Wodak (2010) the discursive process is performed through the negative representation and labeling. (p.19)

Dijk (1993) mentions that reading texts “may involve, e.g., denial of white racism and discrimination, and a systematic association of ethnic minorities with problematic cultural differences at best, and more likely with illegal immigration and residence, illegal work, crime, welfare abuse, positive discrimination, and being a burden of all social resources, such as education, housing and employment.” (p 264) So, efforts of a pre-determined ideology for discriminating ethnical groups are visible through CDA in speech and texts.

Social status is also discussed by CDA. It mainly relates to the efforts of dominant group in terms of providing a better social status for ‘others’ and they present themselves as in a good condition. (Fairclough and Wodak 1997) asserts that “Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes [...]” (p. 258) So, the aim of CDA is to focus on such acts.

In conclusion, we aim to explore hidden ideology or hidden curriculum in TFL and EFL coursebooks making use of the premises of CDA as it is considered as an appropriate and significant device for the examination of hidden curriculum in relation with ideological imposition in the argumentative texts of TFL and EFL coursebooks.

### **1.7 Statement of the Problem**

Described as the unwritten norms that language textbooks present under the layer of actual curriculum, hidden curriculum performs as a mechanism that aims to present values of a pre-determined ideological agenda. It is highly probable that EFL and TFL coursebooks have such impositions. Some people may think that it must be considered as a threat to national identity. Several others may think the opposite. They may simply take it as teaching culture. English has been taught for years and EFL coursebooks generally written and printed in England are being used widely. As a result, there are millions of fans of English language and culture.

Therefore teaching language is not only teaching the language of a target community, but also teaching their culture and worldview, which may be made either explicitly or implicitly or in both ways.

The study of ‘hidden curriculum’ in the coursebooks of TFL and EFL through selected coursebooks *Hitit 3* and *Language Leader* is related with the efforts of writers to operate an ideological imposition on learners for making them a member of target community. Although the sections of the mentioned textbooks seem like providing authentic instances that appeal to the interest of students, they might be actually portraying an ideological image and present the ways to become a part of attractively presented world to them. The coursebooks may show the hidden agenda as an ideal world that learners would like to be a part of it, so they need to be carefully examined. In these books, the foreign world might be represented as attractive through invisible attempts. Although given texts seem innocent for learners, they actually serve as an agent of an unstated ideology.



To reveal any such imposition in the coursebooks makes language teachers, instructors, administrators and curriculum developers aware of the existing implicit mechanism that might play a role in the education of their students.

In the light of these ideas, the study aims to perform a comparison and contrast between selected TFL and EFL coursebooks. Through such detailed analysis of two language sources, the TFL coursebooks are aimed to be improved and their efficiency to be increased. Because it is a new area, these books tries to teach Turkish to foreigners through ideological examples rather than ones that all speakers can confront. So, revealing the existence of such secret messages is regarded as the first step to make the books better for Turkish learners.

### **1.8 Statement of Purpose**

Primarily, this study aims to explore any hidden ideology reflected in the argumentative texts of TFL and EFL coursebooks. During the learning process of a new language with activities in these books, it is assumed that learners also gaining the norms of a different ideology. So, these resources are needed to be examined in detail against those norms.

While learning a new language, students are exposed to authentic materials. Although it seems like suitable materials for the students to practice learning through daily life examples, they might actually be the manifestations of hidden ideology for adapting learners to an implicitly working agenda. As Berger (1972) indicates, we can be actual agents of the text as point of views change from person to person and historical developments as well as social norms have got an effect on reader interpretation. (p.14) In short, it can be seen an attempt to change their point of view and attitudes. Therefore, language coursebooks are to be evaluated in terms of any infringement or imposition. The analysis we intend to make covers the following dimensions.

- **Identity Perception:** The section includes clues about how the coursebooks portray target culture identity to learners.
- **Us and Them Distinction:** That part mainly reflects how the target culture made symphatetic by other cultures' representation.
- **Writers' Opinion towards Particular Subjects:** This category is related with the examples of some themes with attitudes to present target culture attractive for learners.

Secondly, the researcher intends to compare two coursebooks in terms of hidden curriculum. That is necessary to understand the intensity of imposition in the books and warn the teachers about the upcoming problems. During the teaching process, learners' point of view and national identity can easily be affected by the implicit connotations of a specific agenda, so this study carries an utmost importance. Also, seeing two different points of views towards language education through the comparison of coursebooks is vital because suggested results may show how much they rely on ideological studies rather than focusing on language studies. In short, a comparison will probably point out redundant aspects of the coursebooks. Especially for the TFL coursebooks, this will be a way to improve them.

An additional purpose of the study is to create awareness for language teachers and curriculum developers about potential threats or benefits. As Kaiserseder (2012) mentions, "Because hidden curriculum delivers messages for such students to learn, and to recognize in their involvement with education, a key task of new processes would be to teach awareness to both staff and students of those factors that may be educational barriers." (p.29), because of the fact that implicit ideological messages overshadow the educational activities, teachers should be aware of such a danger.

## **1.9 Research Questions**

Specifically, we aim to answer the following questions:

**1) Is there an overall hidden curriculum/agenda in the argumentative texts of the TFL coursebooks based on the following aspects?**

- Identity Perception
- Us and Them Distinction
- Writers' Attitudes Towards Particular Subjects

**2) Is there an overall hidden curriculum/agenda in the argumentative texts of the EFL coursebooks based on the following aspects?**

- Identity Perception
- Us and Them Distinction
- Writers' Attitudes Towards Particular Subjects

3) Are there differences in the two coursebooks in terms of reflected ideology in the argumentative texts?

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

Coursebook selection in foreign language teaching is an area that has been widely focused on the efficiency of textbooks to teach a foreign and a second language well. This process includes many aspects. Yet, mainly ignored fact 'hidden curriculum' should also be

considered as another dimension because it is an inseparable part of coursebooks selection in language education. Learners become a member of the target culture through being exposed to the lifestyles and ideology because writers tend to transfer secret messages by the involved reading texts. So, if the people involved in the teaching process do not identify the level of cultural and ideological imposition beneath the surface of lines, they can turn the teaching process into a threat to the learners. So, analysis of such a dimension seems to be so significant. Below, related concepts are defined and supported with the studies from different scholars.

## **2.1 The Concept of ‘Hidden Curriculum’**

‘Hidden Curriculum’ is a concept that is necessary to be carefully defined before its analysis in selected TFL and EFL coursebooks; because there are different interpretations towards its scope. The official curriculum makes the generally accepted educational goals public, whereas the hidden curriculum remains on the unconscious level. According to Meri (1992: 57) the concept of the hidden curriculum originates in the work of the American researcher Philip W. Jackson, whose book *Life in Classrooms* was published in 1968. Until then, the study of learning processes from the point of view of the students was practically not studied, and Jackson’s work started a new interest in the school experiences and their interpretations by the students. It is a concept that is described in two point of views. Deutsch (2004) indicate that hidden curriculum is a term related with the institutions and their unconscious school discipline education through unwritten rules on learners whereas the others claim it to be in coursebooks and promoting norms of a specific ideology for readers. (p. 2)

There are many researchers (Kabira and Masinjila 1997, Print 1987) that tried to find out about what is different between written and hidden curriculum. According to Print (1987), hidden curriculum can be defined as “the outcome of unintended side effects of the official curriculum [...]”. (p.34) So, he implies that curriculum goes one step further from the statements that coursebooks include for learners. The tool leads to implicit outcomes of education because unconsciously taught values are not expressed by teachers in instructions nor they are included in documents. Witt (1997) argues that implicit curriculum is so powerful that students may not be aware of its effects. (p. 87) According to Mackie et al (1996) believes that exposure is the strongest through hidden curriculum because perceivers are unaware. (p.53)

According to Hanušová (2006), “hidden curriculum” is the image of life presented by coursebooks, the attitudes they convey – consciously or unconsciously and the social and cultural values they communicate. In some modern coursebooks only young and happy people are depicted, which leads to a distorted view of reality. (p. 5)

Kalmus (2004) states that in some cases coursebooks provide the only and trustworthy source of information and they are likely to affect learners. (p. 4-5) Educational texts provide frameworks for everyday understanding. However, a considerable part of texts in textbooks include the hidden, or unplanned, curriculum, which the pupils’ may not find out about or which they automatically take for granted. According to Apple (1979), the hidden curriculum means certain attitudes, norms, values and dispositions that are implicitly but effectively taught in schools but usually not talked about. (p. 14 – 84)

Coursebooks will corrupt some societal and cultural values implicitly in used level in within teaching materials themselves within their nature, which is called hidden curriculum, so coursebooks participate in the cultural transmission within education and in the rest of the society in a way that they influence learners’ value system, perceptions and attitudes. So, how coursebooks treat different ethnic origins, ages, occupations, social classes and disabilities become significant (Cunningsworth, 1995, 1-96).

### **2.1.1 Hidden Curriculum on Institutional Basis**

Many scholars imply that educational institutions provide some rules for students that are not included in the actual curriculum. Through these rules, they believe that school life is regulated and they are turning learners into individuals that share the same beliefs and values in the society they are in. Thornberg, as a support, (2009) declares that:

“Thus, a part of the hidden curriculum of the rule system seems to be that among the pupils, a social construction of pupils as lacking skills to be able to live a harmonic, well-functioning and good life together without adults explicit rules takes shape.” (p 10)

Schools were started to be used as socializing institutions since 1800s, related with the developments in the area of public schooling. Early founded schools mainly aimed to provide social order by teaching some values. Sociologist Emile Durkheim (1956) expresses that school education is for reproducing society rather than changing it.

The term 'hidden curriculum' in education started to be used in 1960s by sociologists like Phillip Jackson and Robert Dreeben. Vallance (1973) introduces its discussion as a term about non-academic teaching of social values that is systematic but implicit (p.7)

According to Jackson (1970), there were some personal characteristics that aimed to be encouraged in students: cooperation and doing the best. (p.13)

Yet, there were some controversies and scholars who opposed to such an application. Dreeben (1970) argued that students lose their identity and conform into school authority. (p. 85) For the criticizing scholars, (Fridenberg Dreeben and Rosenthal, 1970) school routines were not fair to all students for their having different characteristics of learning.

In the mid 1970s, schools started to be known as institutions that preserve social order for following generations. Critical theorists Herbert and Samuel Gintis (2002) believed that schools create society members that work well and do not complain against social norms and this is for continuing the hierarchy in social life. (p. 1)

In years 1980s and 1990s, the actual effect of hidden curriculum on students was being discussed. Apple (1988) focused on the point that individuals who study sociology of education must think gender and race equally with class interactions, as factors of schooling. Researchers tried to find some ways to get rid of hidden curriculum effects on learners that can easily lose their interest on school. These scholars can be exemplified as Rumberger (1987), Fin&Voelkl (1993) and Wehlage (1986).

According to Fine (1991) and Rumberger (1987) Hidden curriculum is understood as a set of structures, practices and belief that existed in schools and a political level that favor 'successful' students. Mainly, not favored learners are among the one with a different race or backgrounds. In 2000s, Ferguson (2005) argues that there are not many examples of articles that openly use the term 'hidden curriculum' but they change it with the expression 'school factors' (p. 5) It is a step to get rid of thehinders against the implicit education on learners.

Hidden curriculum can be witnessed on many levels in school contexts like student-teacher relations, class atmosphere and school organization. Increasing popularity of character education in schools is actually the practice of schools as agents of a specific community.

There are some contemporary scholars that perform researches on the issue. One of the researchers that express an opinion about the relationship between hidden curriculum and institutions is Linda Dickerson. Dickerson (2007) reflects her understanding for the concept as "The set of unwritten rules that no one has been directly taught, but that everyone understands. Violation of these rules can make an individual an outcast; therefore, most students understand this unspoken system." (p 16) According to her, hidden curriculum

makes learners gain the values of the society although it is not specifically mentioned. A support to Dickerson is from Wojciech (2007). Scholar discusses the concept as a

“crucial part of school culture includes how a group of people live, think, feel, organize themselves, celebrate and share a system of values, meanings and what is their view of the world. It is a way in which they articulate them, visibly, in language, gestures, symbols, rituals and styles.” (p 1)

Her analysis is based on the idea that secret curriculum is an unwritten source for determining school rules and learners are made to understand in order to keep themselves as members of that society. Robinson (2002) also contributes to these two scholars to define efforts of hidden curriculum by examining it as everything apart from the actual curriculum and examinations, teacher and student behaviors, daily school life, uniforms, outclass activities and so on. (Cited in Winkler, 2003, p 1021) As it can be understood from the excerpt, it is obvious that hidden curriculum is a way of educating students according to the social rules of the community.

Also, Durkheim (1961) exemplifies the institutional areas of hidden curriculum mechanism by stating

“Society can survive only if there exists among its members a significant degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities collective life demands.” (p. 70)

It is understood that unwritten curriculum is defined as a mechanism that establishes the rules of being a learner and a member of a society. Hidden curriculum does not serve just on the institutional basis, but it may also have the role of creating cultural bias through educational materials.

### **2.1.2 Definition of Hidden Curriculum on Material Basis**

After dealing with hidden curriculum and critical discourse theory's basic premises, TFL and EFL coursebooks are evaluated under gathered criterias. Cunningsworth (1995) states that foreign language teaching textbooks no longer just develop in coordination with with the development of foreign language pedagogy, but they increasingly participate in the general cultural transmission with the educational system and in the rest of society (p. 90).

Similarly, Eisner (2002) and Vallance (1973) discuss that diagrams, illustrations, language, characters, and reward systems carry associations, customs, and viewpoints can affect the point of view of the learner. For example, reading texts can focus on a sport area and only mentions about natives as successful. So, it can be providing the message that 'others' are not capable of achieving any success in that specific sport.

During the teaching process, learners confront some ideological messages through coursebooks, which are inseparable pieces of language education, and its sections. In these sources, writers continue to provide social norms implicitly for students in order to make reflected values absorbed by them.

## **2.2 The influence of Coursebooks**

Coursebooks are not seen as innocent texts, but as part of social processes. They are socially conditioned for example through the factors influencing the publishing and editing process of the coursebooks (see Haines 1994: 130), the educational goals set in the curriculum, the political processes behind those goals, and the students' and teachers' responses to the coursebooks. What is in the textbooks can be regarded both as traces of the process of production, as well as hints that serve as a basis for interpretation (Fairclough 1989: 25). So, coursebook can also be regarded as mass media. As Selander (1991: 35-39) points out, they reach a large audience and contribute to the worldview of a generation at a time. Coursebook analysis gives information on changes in society and its values at large: the educational role of coursebooks together with their structure, contents and pedagogical approaches change along with society and its shifting values. Coursebooks reflect the attitudes, values and beliefs of their authors and of their culture as well as social and cultural biases, such as gender bias, sexism, and stereotyping (Carrell and Korwitz, 1994; Renner, 1997). At the same time they also reproduce them, have an effect on the teachers and the students. Hurst (2008) mentions that "Without doubt, practising ELT teachers need to aware that ELT materials, here essentially meaning coursebooks, can never be neutral in terms of their cultural content." (p 1)

Some of the representations in the coursebooks are probably well thought out regarding the ideology and world view they provide, aiming at contributing to the goals stated in the curriculum. For example, many language textbooks today directly treat issues such as racism, cultural prejudice or sexism in language.



Flanagan (1989: 250) admits that the development in textbooks had an important contribution to the improvement of modern teaching, but at the same time coursebooks are criticized. They are often accused of encouraging learning on a superficial level, or not meeting the needs of students as individuals, targeted as they are to learners of many different types. According to Karvonen (1995: 19-22), what the pupils learn by coursebooks is not the actual reality but the reality that the text creates. The textbook authors use the language for reaching their ideological aims. The reader adapts the point of view which the text and its language create about the reality. This fact makes the text and its content reasonable for the reader. As de Castell and Luke (1989: 246) point out, coursebooks have the ability to make meanings more explicit in a way that places them above any criticism.

Moreover, bias in textbooks has attracted much criticism, as an example the inclusion of racial, ethnic and gender stereotypes (see e.g. Michel 1986; Flanagan 1989: 250; Westbury 1989: 478-479). Westbury (1989: 478) The values and attitudes in educational materials are of central interest not just to the critics but also to students and their parents.

In addition, Lähdesmäki (2004: 272, 273) argues that it is obvious that whether we want to teach attitudes or not, coursebooks are always part of the learning and teaching process. For example, the texts that have been chosen into a textbook reflect the attitudes and values of the dominant culture. de Castell and Luke (1989: 246) point out that learners also learn what skills and facts they are supposed to learn, what the English language is like and for what purpose one can use it.

Karvonen (1995: 19, 20) continues that text creates the necessary content that is necessary to be learned and without the text this content would not exist: if the text's form is different, its content would also be different. This is because form and content are related with together. As scholars points out, most textbooks are made by groups of authors, which means that they are the result of a serious thinking process and have therefore gone through many compromises during their working process. However, the meaning one can discover in a text does not belong to the author(s) alone but also to other instances: The text may for example be a response, reaction to some other passages. A critical text analysis is that a text is always a product of many choices and categorizations, which are controlled by the values, attitudes and ideologies of a culture. The context limits the target audience of the text to a certain group and directs the readers to some conclusions. The aim of critical text analysis is to discover such hidden meanings in the text. As Wallace (2003: 43) states, the purpose of the process is linguistic, critical and cultural. Firstly, the linguistic aim helps the reader to understand the nature of the ideological meanings embedded in texts. Secondly, a critical

approach helps the reader to move beyond the text and finally, the cultural aim provides insights into cultural assumptions (e.g. similarities and differences between societies).

### **2.3 Ideology In The Coursebooks**

Johnsen (1993: 28-29, 86-153) separates studies on textbooks to three main categories which evaluate their subject from different perspectives.

First, there are examples of researches on what there is in the textbooks: the ideology and philosophy that they convey. For example, research has been made on the reflections of nations in textbooks, or on the way in which other nations are shown in them. Discrimination of groups, presentations of democracy, forms of government and the world view in general have interested scholars in many countries. The method most commonly used in these ideological studies has been content analysis.

Second, researchers have been working on how textbooks are used by teachers and pupils, what is their role in the teaching process and how much time is spent on them. In this area, also the textbook accessibility, authority and effectiveness have been in the focus.

Third, the processes of coursebook production have been studied from several perspectives: writing, editing, marketing and selection and so on. The studies of this type often focus on the impact that publishers, authors, and curricula have on the textbook contents.

The present study focuses on the ideology and fits in the first category. However, the other two categories are involved as well, as the way that coursebooks are used is seen as part of the discourse process. Moreover, the methodology used in the present study can be differentiated from the traditional content analyses typical for the field.

A certain ideology is claimed to exist in teaching materials including coursebooks. Bradford (2007) asserts, “that there is no such thing as an innocent text, that texts are informed by ideology, some overt but others implicit and often invisible to authors and illustrators” (p.14). According to her statements, there is no text that is free from the unknown aims of hidden curriculum. As a support, Taş (2010) express that “coursebooks can also have some disadvantages such as creating unequal cultural understanding, causing misinterpretations, idealizing some notions and ignoring facts, not presenting the roles or gender relations realistically.” (p. 173) Coursebooks that apply implicit target culture imposition through target language education can create problems for students.

Arikan (2008) mentions “It is obvious that all aspects of schooling including teachers, course books, and classroom materials along with the activities and attitudes of all members of a given school or classroom contribute to the formation of value-laden practices that pass an infinite number of values to the students.” (p.78) His words state that the existence of hidden curriculum in the sources of education. Cunningsworth (1995) also mentions that coursebooks transfer some values implicitly for learners. He says the imposition is not visible in the pages of the coursebooks but learners are affected by underlying messages of a specific ideology. Because native speakers have face validity in EFL circles (Alptekin, 1990; Philipson,1990), most textbook writers are native speakers who consciously or unconsciously transmit the views, values, beliefs, attitudes, and feelings of their own English-speaking society. As such, when learners acquire a new set of English discourse as part of their evolving systemic knowledge, they become a part of the cultural system which the set leads them. So, it can be seen that coursebooks are not just innocent materials that teach target language, but they also aim to make learners a part of target culture society. (Alptekin, p.138) His words again show that language coursebooks serve for target culture imposition.

Similarly, Nunan (1991) argues that ‘hidden curriculum’ can often be inferred by reading between the lines”. This can be interpreted as reading the lines of coursebook in order to find out the existence of hidden curriculum in order to find the exercises and sections that are agents of target culture. White (2008) expresses that “[...] instances could cause offense to some learners and teachers, as well as promoting negative representations of races and cultures.” (p,13) As it can be understood, language coursebooks are sometimes dangerous materials that can change the worldviews of learners.

Also, Philipson (1992) asserts that through English language coursebooks, there is the promotion of ‘Western’ (British) global coursebooks for ideological ideas. In the same article, it is said that cultural imposition process can make students try to “express themselves within a culture of which they have nearly any experience and this may result in alienation, stereotyping, or even reluctance or resistance to learning.” (p 7) Such an idea is basically a summary of coursebooks’ implicit negative effects on foreign learners.

Caucer and Prieswerk define the secret role of coursebooks for reflecting target culture in an attractive way for learners by presenting the idea that they “become social tools by reflecting the dominating classes.” (p 129) This is a clear declaration of the existence of an implicit curriculum. In the article of Gray (2000), excerpt as “Even the humblest material artifact which is the product and the symbol of a particular civilization, is an emissary of the

culture out of which it comes.” (p 274) By his words, there is again the focus to the secret agent role of coursebooks through a hidden cultural agenda.

Tomalin and Stempleski (1993) suggest a set of demands for a coursebook: that it expands understanding of culturally-conditioned behavior and of influence of social variables, that it arouses awareness of conventional behavior in common situations in the target language community, that it represents stereotypes in a fair way, and that it widens learners skills to evaluate the cultural connotations of words and phrases and to organize information about the target culture.

According to Wallace (2003: 11, 136), context is something more than the visible elements around the text: it includes the conditions in which the text is produced and read. Moreover, these situations are linked to even broader social and political point of views from which the texts receive an ideological impact. According to Apple (1979: 20, 21), ideology refers to a system of ideas, beliefs, fundamental commitment or values about society. The concept of ideology is usually also linked to conflicts between people seeking or holding power. Ideologies are primarily blended in the parts of a text implicitly. (Fairclough, 1995: 1).

Laakkonen (2007) and Keisala (2010) studied textbooks in their Master’s Theses. Their aim was to discover whether the textbooks follow the principles of a specific ideology or not. The method Laakkonen used was critical discourse analysis. The results of the study showed that textbooks carry a hidden curriculum, even though some improvements can also be found. Keisala (2010) focused on relationship values and attitudes in an EFL coursebook series for upper secondary education. The method used was also critical discourse analysis. The aim of the study was to point out ideological implications, values and attitudes behind the chosen texts and she found that there were really some hints of hidden curriculum in language coursebooks.

Similarly, in this study, for the analysis of ideology in coursebooks, three areas are focused:

## **2.4 Hidden Curriculum and Ideology in EFL coursebooks**

Language coursebooks play a central role in language classes and, therefore, authors’ choices of cultural content may have an impact on learners. In fact, Littlejohn and Windeatt (1989) suggested that language learning materials contain a hidden curriculum that replete with messages about language and learning. Their use of the term *curriculum* may be more or less metaphorical, given that different textbooks provide differing amounts of structure and

content to different classes; however, their idea that language coursebooks teach more than language is relevant. Auerbach and Burgess (1985) uncovered a hidden curriculum in survival English as a second language (ESL) materials by demonstrating the messages that these materials contained about who speaks English, where, and when. Continuing this line of inquiry, other research has uncovered messages about national ownership of English through the way the language is portrayed in coursebooks. (e.g., Matsuda, 2003; Wandel, 2001).

Almost all material presented in textbooks can be seen as cultural content – whether pictures, song texts or model dialogues, they all give the learner some cultural input. Nevertheless, it is up to the teacher and the students to recognize the cultural content and constructively work with it during the learning process. (Cunningsworth 1986:50-59; Cortazzi and Jin 1999).

Lin Zu and Zheiong Kon (1998) explain implicit curriculum in relation with cultural representation through vivid examples. Although they seem innocent, the expressions like “What is hot chocolate? It’s a drink. It has hot milk, sugar and chocolate in it. It is so good!” and “Do you know hockey? It is a sport [...]” from student books purely seem to exemplify a drink and a sport, but actually they promote target culture implicitly reflecting how ‘hidden curriculum’ works.

Well known scholar Gramsci’s idea of ‘hegemony’ –implicit threat of ideology- contributes to the studies in the area. Peter Ives (2004) supports this idea with his saying

“Gramsci was able to combine two approaches to language in a unique way that spoke to broad trends in Western society and various more specific concerns and uses of language. He pays great attention to language as a political issue, for example, to government policy around language, educational language curricula and everyday language practices.” (p.5)

Apart from the three, Arilia Triyoga (2001) states that English language coursebooks for 7-11 ages shapes the personality of learners through reflecting “gender bias, race, ethnicity, nationality, religion, social class and exceptionality/ minority, taboo, general social concern [...]” (p. 3) From the concepts, it can be seen that hidden curriculum in language textbooks is serving as a tool for transferring a pre- determined ideology and places some beliefs into students’ minds implicitly. It is a declaration of the idea language teaching coursebooks have an effect on the ways in which students view the world. , Similarly, Cunningsworth (1995) asserts “It may well be an expression of attitudes and values that are

not consciously held but which nevertheless influence the content and image of the teaching material, and indeed the whole curriculum. A curriculum (and teaching materials form part of this) cannot be neutral because it has to reflect a view of social order and express a value system, implicitly or explicitly.” (p.1) According to his expression, language education carries cultural values and traditions implicitly through the language coursebooks.

Moreover, in the article “Evaluation of an ELT Coursebook Based on Criteria Designed” by McDonough and Shaw (1993) state “[...] instances could cause offense to some learners and teachers, as well as promoting negative representations of races and cultures.” (p,13) , language coursebooks are materials that may include implicit messages and can change the worldviews of learners. In the same vein, Kılıçkaya (2004) says that coursebooks are to “make the learners adopt the habit of thinking or acting like a foreigner or think that one culture is superior to the other.” (p, 154) By his statements, it is clear that coursebooks may impose target culture as the dominant one to the learners. Also, Cunningsworth (1995) supports the scholar with his words:

“Foreign language teaching textbooks no longer just develop concurrently with the development of foreign language pedagogy in a narrow sense, but increasingly participate in general cultural transmission with the educational system and in the rest of society.” (p 90)

Kramersch (1993) in “Context and Culture in Language Teaching” emphasizes the fact that ideological themes can be a problematic subject and that “learners had either to be socialized into an existing English-speaking society as rapidly as possible or to make themselves accepted in a foreign society.” (p. 224) That is; students are both educated in terms of language and social rules through hidden curriculum.

Ndura’s (2004) in his “ESL and Cultural Bias: An Analysis of Elementary through High School Textbooks in the Western United States of America” shows that culture issue creates a serious threat by saying “Stereotypes also affect students’ worldviews” (p.149). She also shows that the implicit stereotyped images in English coursebooks can reshape students’ point of view towards the world.

She reports a probable threat against student identity through hidden culture as it deceives readers by showing a specific ideology as the best one with providing a negative representation of other ones.

Also, Leki's (1992) book *Understanding EFL writers* adds an important dimension to the studies on ideological area. It reflects the voices of coursebook writers that present implicit ideological messages and gives references to unwritten strategies of British Imperialism in these books and reactions towards them. There are some excerpts that explain writers' unseen effect on reflecting an ideology as they are already a part. So, it clearly reflects a threat of coursebooks against learners in terms of reflecting a new understanding to learners.

## **2.5 Hidden Curriculum and Ideology in TFL Coursebooks**

Like EFL coursebooks, TFL coursebooks also serve as agents of hidden curriculum. These books are also considered as sources that transfer implicit messages to readers and assimilate them to foreign ideology.

For instance, Yılmaz (2012) claims that "evaluation of *the Yeni Hitit* coursebook series from the perspective of cultural transmission has revealed that they contain elements which present Turkish culture to students with its different aspects and succeed in transmitting the Turkish culture to students for whom they are intended." (p. 2758) Then, Bölükbaş and Keskin (2010) reflect coursebooks as the source of cultural transmission (p.229) while discussing about cultural elements in TFL coursebooks. Also, Yuce (2005) adds that TOMERs are like the source of Turkish culture transfer and foreigners learn everything about Turkish people from there.(p.8) This is a clear implication that their publishing show foreigners how Turks live.

Then, Tum and Sarkmaz (2012) discuss about the necessity of TFL coursebooks' being improved in terms of linguistic units and the fact that these books include a specific ideology by using an implicit curriculum. (p. 457)

Haley and Austin (2004) found that Turkish as a foreign language coursebooks should firstly present texts that are free from cultural prejudices. (p. 159) Yet, Mardin (1995) believe that they actually mask the reality through the agenda of ideologies and implicitly assert inequalities to the society. (p.) As Carty (1994) indicates, texts serve the agents and they make belief systems or values as usual understanding of native culture. (p.155) Apart from them, many researchers also discussed about hidden curriculum as implicit messages that are sometimes even against the objectives of official curriculum and educational system, such as cliché conflicts, race and sex discrimination ( Margolis, 2000; BergeneGouwen, 2009; Redish, 2009; Stiphensen, 2009; Sharipheh Soraiya, 2010.)

According to Sunderland (2002), related with “ideology, foreign language textbooks can provide significant data as they present characters in verbal interaction and in social relationships” (p. 223). He mentions that educational materials are a source of implicit ideology imposition. Laakonen (2007) asserts “Some of the representations in the textbooks are probably well thought out regarding the ideology and world view they provide, aiming at contributing to the goals stated in the curriculum.” (p. 31) Scholar clearly talks about the existence of implicit ideological messages. Also Lapplainen (2010) finds out that “there are clearly a great number of stereotypes presented in the textbooks.” (p.75)

## **2.6 Critical Discourse Analysis**

Discourse is considered as a term used in linguistics to refer to a continuous stretch of language large than a sentence. It is not easy to understand its complex thought and ideas in communication, we need to interpret the intended messages that we receive and it occasionally tend to be influenced by ideological power. Based on Foucault and Wodak (Dijk, 1997: 258), discourse practice is form of social practice which presents an ideological impact. It could produce and reproduce unequal power relations between social classes, men and women, minority and majority groups which the differences is represented in displayed social position. It is commonly understood as language-in-use and reflective of social relations beyond the unit of a sentence or phrase. Texts constitute the data for discourse analysis and are seen as artifacts of particular patterns of language-in-use, whether oral, written, or signed (Gee et al., 1992).

Foucault, as cited in Mills (1997), argues that discourses are not just instruments of power, but may also be effects of power. They are not only an instrument of regulation but a hindrance, a stumbling block, a point of resistance and a starting point for an opposing strategy. Discourse transmits and reproduces power; it reinforces it, but also undermines and exposes it, renders it fragile and makes it possible to thwart it.

What makes discourse analysis “critical” is the illumination of the ways in which unequal power relations are produced and naturalized in discourse (Lemke, 1995). A critical approach to discourse analysis explores texts not as truths but as discourses that act in the world in ways that both define and distribute power. Such approaches are concerned not just with what texts say but also with what texts do. In the contemporary state of critical discourse analysis, theory, and method, researchers need to make their own way in their analytical decision-making (Lemke, 1995; Mills, 1997). There is no common approach to discourse analysis.



Like many forms of qualitative research, it is interpretive, and the quality of the research may be judged on the explicitness of the approach adopted and on the strengths of its arguments rather than on a set of pre-determined criteria. Foucault referred to the conceptual tools he developed as a tool box and invited scholars to use those tools in ways that were most useful for providing insights into power/knowledge connections (Foucault, 1978, cited in Mills, 2003).

It is a type of content analysis that applies critical social analysis to a discourse, or, in this case, to a text (Fairclough, 2003). Content analysis answers research questions by systematically coding themes of a discourse, employing qualitative judgments about content in order either to quantify occurrences of themes among the data or to assert inferential statements about a discourse based on prevalent themes found among the data (Carney, 1972; Holsti, 1969; Neuendorf, 2002). Critical discourse analysis, then, is a type of content analysis that is used by social researchers and that examines a text, an oral communication, a depiction, or a musical piece for thematic recurrences of subject matter specifically associated with Critical Theory (Carney, 1972; Fairclough, 2003; Neuendorf, 2002).

The aims of critical discourse analysis, according to Foucault (1978), are to examine the discursive formations which are produced in the text, the discourse strategies that are associated and the effect of discourse production (Eriyanto, 2001: 66). For Foucault, a discourse or discourse formation could be recognized by the regularity among apparently unconnected groups of statements and the rules that manage this regularity. As he explained: Whenever, between objects, types of statement, concepts, or thematic choices, one can define a regularity (an order, correlations, positions and functioning, transformation), we will say ... that we are dealing with a discursive formation. The conditions to which the elements of this division are subjected we shall call the rules of formation. (Foucault, 1972: 38)

Critical Discourse Analysis differs from other approaches to discourse studies in that it does not focus on the study of language or language per se but is concerned with the linguistic character of social and cultural processes and structures (Titscher, et al, 2000: 146). Having their roots in critical dialectical and phenomenological-hermeneutic theories (Weiss & Wodak, 2003:6) and critical linguistics, critical discourse analysts reject the possibility of a “value free” science, arguing that ‘science, and especially scholarly discourse, are inherently part of and influenced by social structure, and produced in social interaction’ (van Dijk, 2001: 352). Hence, critical discourse analysts take an explicit socio-political stance and they overtly articulate, in research studies, their point of view, perspective, principles and aims within their discipline and the society at large (van Dijk, 1993: 252). Their primary concern is in the way

social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context (Van Dijk, 2001:352). Fairclough (2001: 229) takes the analysis of text further to include other types of semiotic material—written texts, conversations, television programmes, advertisements on billboards, etc. In order to analyse this complex and intricate relationships between discourse or semiosis and society, CDA brings in “a variety of theories into dialogue, especially social theories on the one hand and linguistic theories on the other, so that its theory is a shifting synthesis of other theories though what it itself theorizes in particular is the mediation between the social and the linguistic—the ‘order of discourse’, the social structuring of semiotic hybridity (interdiscursivity)” (Chouliaraki & Fairclough, 1999: 16).

The goal of critical social research is to examine societies and evaluate how those societies deny or grant fulfilling existences to people; critical social research also evaluates how negative effects of power structures in societies can be mitigated (Fairclough, 2003). According to him (2003), “There is no such thing as an ‘objective’ analysis of a text” (p. 14-15). Fairclough (2003) continues: “Our ability to know what is ‘there’ is inevitably limited and partial. And the questions we ask necessarily arise from particular motivations that go beyond what is ‘there’” (p. 15). Carney (1972) also asserts that no content analysis can ever be completely objective, though some content analyses are surprisingly objective. However, according to Neuendorf (2002), if the accuracy of a study can be judged by its freedom from bias, it may be nearly impossible for any study to arrive at accurate inferences.

Due to its potential for subjectivity and unanticipated direction, content analysis should not be restricted at the outset of a research study but should allow for fluidity. This fluidity does not detract from content analysis as a valid scholarly endeavor. Krippendorff (1980) suggests that a content analysis is rarely complete and that while it answers some question or questions, it generally poses far more questions than it answers, moving the researcher in unplanned and unforeseen directions. Fairclough (2003) reinforces the nature of vicissitude in content analysis:

“Reality (the potential, the actual) cannot be reduced to our knowledge of reality, which is contingent, shifting, and partial. This applies also to texts: we should not assume that the reality of texts is exhausted by our knowledge about texts. One consequence is that we should assume that no analysis of a text can tell us all there is to be said about it – there is no such thing as a complete and definitive analysis of a text. That does not mean they are unknowable – social scientific knowledge of them is possible and real enough, and hopefully increasing, but still inevitably partial.” (Fairclough, 2003, p. 14).

People do not passively receive meaning from a text but that they must negotiate meaning, and that negotiation is filtered through their own cultural backgrounds and understandings, causing each reader to interpret a text differently. Therefore, this content analysis study, by design, may be replicated by a different researcher utilizing the same codes and textbooks, but since the results are a function of Critical Theory, the texts, and the researcher combined, a different researcher examining the same discourse would inevitably obtain a different set of conclusions. Fairclough (2003) reinforces Krippendorff : “If we assume that our knowledge of texts is necessarily partial and incomplete..., and if we assume that we are constantly seeking to extend and improve it, then we have to accept that our categories are always provisional and open to change” (p. 15).

Fairclough (2003) believes that

“texts have social, political, cognitive, moral, and material consequences and effects, and that it is vital to understand these consequences and effects if we are to raise moral and political questions about contemporary societies” (p. 14).

In this study, critical discourse analysis is more advantageous than other methods because it operates directly upon communication, which is a central function of human relation (Weber, 1990). Textbooks are a communicative medium through which students potentially receive strongly charged messages; a critical discourse analysis will expound on these “social, political, cognitive, moral, and material consequences” (Fairclough, 2003, p. 14).

In Fairclough’s view,

“there is no external relationship between language and society, but an internal and dialectical relationship. Language is part of the society; linguistic phenomena are social phenomena of a special sort, and social phenomena are (in part) linguistic phenomena.” (Fairclough 1989: 23)

From the point of view of CDA, the concept of ideology is a significant aspect of establishing and maintaining power relations (Wodak 2001: 10). Fairclough (1992: 87) describes ideologies as constructions of the physical world, social identities and social relations built in the various dimensions of discourse practices. Van Dijk (2001a: 115) defines ideologies shortly as “the basic social representations of social groups”. To put it simply,

ideologies form the basis for the attitudes and knowledge of groups, featuring the principal ideas and attitudes that organize other attitudes. Van Dijk makes an example of a racist ideology that may direct the attitudes about immigration, and of a sexist ideology that may organize attitudes concerning labour market, education, and social security.

Embedded in the discourse practices ideologies may become naturalised, achieving the position of “common sense” (e.g. Fairclough 1992: 88). As van Dijk (2001) points out, as members of our own culture its structures and ideologies seem natural to us, and it is very difficult to be aware of the ways in which the words in our own language convey values, attitudes, and presumptions. Furthermore, people may find it difficult to understand that normal practices in contexts such as school or work may have ideological dimensions.

The concept of ideology is closely related to power and dominance. According to Fairclough (1995: 219-220), in today’s developed capitalist countries power is mainly exercised through consent and ideology rather than through coercion and physical force. These results in the enhanced role of language in the exercise of power: “it is mainly in discourse that consent is achieved, ideologies are transmitted, and practices, meanings, values and identities are taught and learnt”, Fairclough writes. According to him, this makes the role of the educational system more important – and not only as distributing channels for elites and their ideologies, but also as powerful institutions and information gatekeepers themselves. Moreover, the educational system is also involved in educating people about the practices of other domains such as the world of work as well as about the social order in general.

Discourse and language function ideologically in our everyday life. They may be used “to make asymmetrical relations of power and particular textual portrayals of social and biological worlds appear given, commonsensical and ‘natural’ (Luke,1999: 168). The effects of texts in inculcating and sustaining or changing ideologies have been a major concern for many theorists. Fairclough (1992: 87) defines ‘ideologies to be significations/ constructions of reality (the physical world, social relations, social identities), which are built into various dimensions of the forms/meanings of discursive practices, and which contribute to the production, reproduction or transformation of relations of domination’. Later in 2003, he further elaborates on this notion—“ideologies are representations of aspects of the world which can be shown to contribute to establishing, maintaining, and changing social relations of power, domination and exploitation” (p.9). They can be enacted in different ways—interacting (and therefore in genres), inculcated in ways of being or identities (and therefore in styles).

Thus, he views ideology as a modality of power, the representation of which can be identified in texts or bodies of texts. It is located in the structures (i.e. orders of discourse) which are made up by both the outcome of past events and the conditions for current events, and in events themselves as they reproduce and transform their conditioning structures. So, this may mean we need to approach texts intertextually in order to reveal the ideology as it ‘invests language in various ways at various levels’. This seems to be a hard task since it is difficult to differentiate what is ideological and what is not—according to Fairclough, all linguistic features such as lexical meanings, presuppositions, implicatures, metaphors and coherence as well as more global or enduring features like discourses, genres and styles can be ideologically vested. The only yardstick may be the degree to which the discourse functions in a way for the maintenance and transformation of power. Equally confounding is that ideology may have an ‘accumulated and naturalized orientation which is already built into norms and conventions, as well as an ongoing work to naturalize and denaturalize such orientations in discursive events’ (Fairclough, 1992: 89).

Similar to Fairclough, van Dijk (1998: 8) perceives ideologies as “the basis of the social representations shared by members of a group”. In an educational setting, the socially shared representations of societal or institutional arrangements—groupings and relations, as well as mental operations such as interpretation, thinking and arguing, inferencing and learning, etc. is a form of social cognition (van Dijk, 1993: 257). This bears a resemblance to what Fairclough calls members’ resources (MR), which are prototypical representations of a diverse collection of both linguistic and non-linguistic background knowledge which forms a dialectical interplay with cues in aiding our comprehension or generating our interpretation (Fairclough, 2001: 9, 118). This is similar to schema or schemata in cognitive psychology, which have wide application in the study of reading or listening.

As members’ resources (MR) are shaped or determined socially and ideologically, members may find it ‘natural’, routine, and come to terms with them automatically and unconsciously. Members may have formed perceptions on multifarious value and belief systems and act in accordance with them. In this way, ideology not only represents the social reality, but also constructs the identity of different parties in relation to power, so attention to their production and comprehension is essential to an understanding of the interrelations of language, power and ideology (Fairclough, 2001: 9, 118).

Another important concept which is closely associated with ideology is hegemony, which was improved by Gramsci, an Italian Marxist and theorist. Hegemony is achieved when the minds of the dominated are influenced in such a way that they accept dominance, and act

in the interest of the powerful out of free will (van Dijk, 1993: 255). Instead of simply dominating or imposing upon the oppressed through blending, it works by 'constructing alliances, and integrating' through concessions or ideological means to win their consent (Fairclough, 1992: 92). The fact that the dominated can be influenced to take a particular view of discourse implies that the meaning of texts is open to interpretation. The meaning potential of texts may even contradict one another and resistance is therefore possible even if the dominated may not be aware of the ideological dimension of the practice (Jørgensen & Phillips, 2002: 75). Thus, hegemony is not simply about manipulating consensus or manufacturing consent, or maintaining dominance or acquiescence from the dominated. It is an ongoing process and a constant struggle of negotiation and interpretation out of which the product could be consensus on the meaning.

Hegemonic problem takes place in many sectors, domains or levels of society, including family, educational institution or trade unions. This struggle is never a stable one but a changing and incomplete with possible unevenness between different levels and domains or can at times achieve a 'contradictory and unstable equilibrium' (Fairclough, 1992: 93). The realization of this struggle through text may be found in the order of discourse—'the articulation and rearticulation of orders of discourse is a stake in hegemonic struggle'—which, together with the concept of meaning potential, may contribute to the 'reproduction or transformation not only of the existing order of discourse but also through that of existing social and power relations (Fairclough, 1992: 93).

### **2.6.1 Conceptual and Theoretical Framework of Critical Discourse Analysis**

Here, it will show some conceptual and theoretical framework of critical discourse analysis according to Norman Fairclough, Sara Mills and Teun Van Dijk. Firstly, according to Fairclough and Wodak (1997: 258), CDA sees language as social practice. Therefore, Critical Discourse Analysis is not only about the structures of spoken and written texts, but essentially about structures of society. Fairclough (2003: 21-22) mentions that texts are seen as parts of social events. One way in which people can act and interact in the course of social events is to speak or to writers, but It is not the only way. There is relationship between texts, social events, social practices and social structure and they are socially constrained. Social agents texture texts; they set up relations between elements of texts. There are structural establishings on this process for instance; the grammar of a language makes some

combinations and orderings of grammatical forms possible but not others; and if the social event is an interview, there are genre conventions for how the talk should be organized.

The main point of Fairclough's interest is that he sees language as power practice in order to see how the language-users convey ideologies value need to be analyzed comprehensively. Language, socially and historically, is kind of action, in dialectic relation with social structure. So that, the analysis should be focused on how language was formed in social relation and social context (Fairclough in Eriyanto 2005: 285). Fairclough divided discourse analysis in three dimension: text, discourse practice, and sociocultural practice.

Fairclough and Wodak (1997: 271-80) summarize the main premises of CDA as follows: **(1)** CDA addresses social problems; **(2)** Power relations are discursive; **(3)** discourse constitutes society and culture, **(4)** Discourse does ideological work, **(5)** Discourse is historical; **(6)** The link between text and society is mediated; **(7)** Discourse analysis is interpretative and explanatory and; **(8)** Discourse is a form of social action.

Teun A. Van Dijk is the most interested and excessively used (Eriyanto, 2001: 221). He writes about some elements of discourse so it could be used practically. According to Van Dijk (2004) Critical discourse analysis is: A type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality (Van Dijk, 2004: 352).

The theoretical framework of critical discourse analysis of van Dijk is well-known as "Social Cognition". The processes of reproduction and relations of dominance, according to Van Dijk, not only involve text and talk, but also shared representations of the social mind of group members. Unlike much other work on discourse and society, my approach assumes that there are significant theoretical reasons why such social cognition should be analyzed as the interface between discourse and society and between individual speech participants and the social groups of which they are members: **(1)** discourse is actually produced/interpreted by individuals, but they are able to do so only on the basis of socially shared knowledge and beliefs; **(2)** discourse can only affect social structures through the social minds of discourse participants, and conversely **(3)** social structures can only affect discourse structures through social cognition. Social cognition entails the system of mental strategies and structures shared by group members, and in particular those involved in the understanding, production or representation of social objects, such as situations, interactions, groups and institutions.

The area is related with the discussion in the areas of race, ethnicity, social class, gender, sexual orientation, and physical and mental ability (Arnowitz & Giroux, 1991). It is concerned not just with what texts say but also with what texts do. Drawing attention to texts as discourses is thus one way of problematizing and perhaps re-configuring truths about mothering and literacy that have the effect of marginalizing some literacy and mothering practices and privileging others. Therefore, critical discourse analysis is an ideal design for the evaluation of the texts of the teacher editions, notably examining which passages, authors, and themes are and are not included; the pedagogical suggestions for teachers; the learning guides and questions for students; and the introductory or concluding statements about authors, eras, philosophies, themes or pieces. It mainly examines if and how each text handles race, ethnicity, social class, gender, sexual orientation, and physical and mental ability compared to other popular texts.

## **2.6.2 The Major Terms of Critical Discourse Analysis**

To explain more briefly about Critical Discourse Analysis, it is needed to discuss about the main premises of Critical Discourse Analysis. This section will show some main principles of critical discourse analysis.

### **2.6.2.1 Action**

Discourse is understood to be an action through which it is associated a discourse as an interaction. Someone talking, writing, and performing languages used to interact and be in contact with other people consciously (Eriyanto, 2001: 8). On the ways of this consideration, consequently, discourse is examined have something as a purpose whether to determine, to persuade, to react, to fight against or to be anything else and it is expressed consciously and in controlled ways.

### **2.6.2.2 Context**

Critical discourse analysis also examines the context of communication such as background, situation, events, and condition. It could be presented in following questions such as who is communicating with whom and why, in what condition of society and



situation, through what medium; how different types of communication evolved, and their relationship to each other (Eriyanto, 2001: 9).

### **2.6.2.3 History**

Discourse which is considered to be in certain social context is occasionally far from easy to understand without including it in a certain historical context (Eriyanto, 2001: 11). For example, the discourse analysis of text in black campaign leaflets that discredit some candidates in last general election. The discourse is easily understood by context relating to the first appearance of the text; how is the social-politic situation and the condition at the moment, why do the discourse develop such things, the decision of the languages used and soon.

### **2.6.2.4 Power and Dominance**

According to van Dijk (1993), the main direction of Critical discourse analysis is the study and critique of social inequality. It focuses the role of discourse in the (re)production and challenge of dominance. Dominance is defined here as the exercise of social power by elites, institutions or groups, that results in social inequality, including political, cultural, class, ethnic, racial and gender inequality.

Unlike other discourse analysts, critical discourse analysts (should) take an explicit sociopolitical stance: they spell out their point of view, perspective, principles and aims, both within their discipline and within society at large... Their perspective, if possible, that of those who suffer most from dominance and inequality... Power involves control, namely by (members of) one group over (those of) other groups. Such control may pertain to action and cognition: that is, a powerful group may limit the freedom of action of others, but also influence their minds (van Dijk, 1993: 253-254)

### **2.6.2.5 Ideology**

Ideologies are the basic frameworks for organizing the social cognitions shared by members of social groups, organizations or institutions. It is related within a conceptual value system that connects society, discourse and social cognition in the framework of a critical discourse analysis. As systems of principles that organize social cognitions, ideologies are

assumed to control, through the minds of the members, the social reproduction of the groups (van Dijk, 1997: 27).

As this study aims to evaluate TFL and EFL coursebooks and existence of hidden curriculum in them, gathered information about the premises of CDA and unwritten curriculum can effectively be applied to the study.

Because existence of hidden curriculum and ideological imposition in TFL and EFL coursebooks is focused in the study, the theory of CDA and its premises are effectively used in the analysis of the argumentative texts in both coursebooks.

The investigation of ideology in the argumentative texts generally includes three aspects: identity perception, us and them distinction as well as writers' positive and negative attitudes in accordance with how and why these aspects are included.

## **2.7 Ideology Representation and Critical Discourse Analysis for Hidden Curriculum Analysis**

Ideology can be described as conscious and unconscious aims of an individual or community. It can be thought as the process that one's way of thinking is imposed on somebody else in order to conquer the person's point of view.

It is also valid for written texts and serves as a threat for readers by the attempts to change their understanding of life. For instance, the focus point of this study, hidden curriculum works as a mechanism to make readers members of target culture on text basis according to the beliefs of related ideology.

For analyzing the mentioned implicit ideology in TFL and EFL coursebooks, Critical Discourse Analysis is selected as the background. Through its aspects and scholars' ideas, the aims of coursebook authors are revealed and learners' awareness is aimed to be increased.

Yet, for performing a healthy academical research in the area, some scholars and their ideas are put one step further and their ideas' details are examined to find out some valid supports for the subject. The study is limited to the categories related with 'identity perception', 'us and them distinction' and 'attitudes about subjects'. In order to prepare a detailed study, related scholars and their points are studied in detail.

### **2.7.1 Identity Perception**

As coursebooks tend to create a new identity for readers by making them adapt into the target culture, it is a significant area to be held. When Critical Discourse Analysis and its scope is researched, Van Dijk(1993) and his point of view about gaining new personal characteristics and becoming new members of a new society is effective. He indicates that:

“Ideologies are by definition social, and shared by the members of a group. I have earlier assumed that such ideologies are general, abstract and fundamental, and organize other forms or social representations, such as attitudes. They may involve abstract group categories, such as identity and group relations, but also collective aims, norms and values.” (ps 15-16)

As the lines from Van Dijk explain, identity is one of the main concepts of Critical Discourse Analysis and it is significant for discussing about ‘ideology’. How a group perceives and presents itself is transmitted through the lines of written texts and provided messages find themselves a place in readers’ subconscious and creates an influence on their future decisions about adapting into target culture and its community.

Van Dijk (1993) implies the role of ideology as attracting readers’ interest and absorbing him to mentioned target culture through positive portraits. He says:

“In other words, ideologies are localized between societal structures and the structures of the minds of social members. They allow social actors to ‘translate’ their social properties (identity, goal, position etc.) into the knowledge and beliefs that make up the concrete models of their everyday life experiences, that is the mental representations of their actions and discourse. Indirectly (viz., through attitudes and knowledge), therefore ideologies control how people plan and understand their social practises, and hence also the structures of text and talk.” (p.21)

The scholar discusses the role of ideology in terms of building a new identity for readers through using the texts as implicit sources of conveying messages, which reshapes readers understanding of lifestyle. So, as a part of ideology, hidden curriculum can be evaluated as the tool for making foreign students the new members of target culture.

Also, according to him, becoming a member of dominant culture is connoted as a prerogative and his lines express this idea to his readers:

“Racists, on the other hand, focus on self-identity, superiority of the own group, and hence inequality, while at the same time, advocating the primacy of their own group and the privilege of preferential access to valued social resources.” (p. 19)

Van Dijk talks about the groups', which are shown as superior and attractive on purpose to show that it is a privilege to become a member and feel that sense of belonging to such a powerful group.

### **2.7.2 Us and Them Distinction**

Another area that scholar Van Dijk dwells on is 'us and them distinction', which operates through a superior group's mentioning as 'other' to the subordinate ones. Yet, how do we decide which group is focused as powerful and which one is inferior?

The scholar searches the answer of this question in the reading texts and reflects his ideas through an example like:

“White racists for example, represent society basically in terms of a conflict between whites and non whites, in which the identity, goals, values, positions and resources of whites are seen to be ‘threatened’ by the Others. They do so by representing the relations between themselves and the Others essentially in terms of us versus them, in which we are associated with positive properties and they are associated with bad properties.” (p. 18)

The author presents the situation between whites and non whites to express us and them distinction mechanism and how it works through representations. It is reflected that while whites are supported as us, which can be named as the majority, as opposed to non-whites, who can be named as minority and shown as less powerful side. So, the target culture evaluates 'others' as a danger for their own identity. Similarly, by hidden curriculum mechanism, TFL and EFL coursebooks criticize foreign interference to their lifestyle to show that they are the 'other' side and they have got negative characteristics in life.

Another support to his idea of presentation for two different cultures are summarized with the lines:

“ Of crucial importance, here is that, according to van Dijk, mental representations ‘are often articulated along Us versus Them dimensions, in which speakers of one group will generally tend to present themselves or their own group in positive terms, and other groups in negative terms.’ (p.22)

Above statements can be interpreted as the reading texts compare two cultures, one side as positive and the other negative. The superior named group sees inferior group's acts in a problematic way and sees them as a threat to its identity.

Ruth Wodak also focuses on 'us and them distinction as a contribution to Van Dijk's ideas. He states that:

"The discursive construction of 'US' and 'THEM' is the foundation of prejudiced, anti-Semitic and racist perceptions and discourses. This discursive construction starts with the labelling of social actors, proceeds to the generalization of negative attributions and then elaborates arguments to justify the exclusion of many and inclusion of some. The discursive realizations can be more or less intensified or mitigated, more or less implicit or explicit, due to historical conventions, public levels of tolerance, political correctness, and the specific context and public sphere." (p. 206)

Ruth Wodak also talks about the racist group, which discriminates the others as labeling their acts as wrong or problematic. He names the superior group as 'social actor' that sets the rules of living and indicates that such a clash can be performed explicitly or implicitly.

### **2.7.3 Attitudes towards particular Areas**

Apart from us and them distinction, Ruth Wodak also shares his opinions about authors' reflecting their attitudes towards particular areas in order to create an influence on readers. His approach is also used a category in the thesis. The scholar reveals his opinions about the subject with his expressions like:

"It is an approach capable of identifying and describing the underlying mechanisms that contribute to those disorders in discourse which are embedded in a particular context -- whether they be in structure and function of the media, or in institutions such as a hospital or a school -- and inevitably affect communication." (p. 5)

The selected quotation explains clearly that authors reflect the implicit messages for spreading their ideology through the discussion of particular areas and try to affect the readers by their effort. In our study of hidden curriculum, there are many instances to that discussion as preferred themes like technology, space travelling etc. and related attitudes that are connoted.

The scholar clearly summarizes his point of view about working through specific areas and the point of view about them as:

“CDA takes a particular interest in the ways in which language mediates ideology in a variety of social institutions.” (p.119)

He indicates that through the help of language, there is an attempt of author about asserting his understanding by his attitude about selected subject.

Roger Fowler and Fairclough’s opinions show similarity with Ruth Ruth Wodak in terms of dealing with particular areas for applying an imposition of several understandings of ideology groups. They believe that writer uses his own point of view while discussing about themes that shape lifestyles of individuals. They express their ideas with their statements in Sheyholislami’s (2001) article like:

“According to Roger Fowler (1991, p.71) and Norman Fairclough (1995b, p.25) whereas the ideational function refers to the experience of the speakers of the world and its phenomena, the interpersonal function embodies the insertion of speakers’ own attitudes and evaluations about the phenomena in question, and establishing a relationship between speakers and listeners.” (p.1)

The excerpt argues that writer of the text expresses his point of view about the context that he writes about and the reader changes his ideas accordingly in his subconscious after learning about his supports. This is also exemplified in two selected language coursebook and their ideology through the themes that are selected and worked on.

So, through Critical Discourse Analysis basics and supports from its scholars, the ideological examination of hidden curriculum as a tool for TFL and EFL coursebooks’ spreading target culture on readers, three main areas are selected as 1) Identity Perception, 2) Us and them Distinction and 3) Attitudes of Writers on a Particular Subject for reliable results. For an analysis in detail, each section is discussed through examples from related studies.

## **2.8 Discussion Related With Selected Strategies of CDA for Hidden Curriculum**

### **2.8.1. Identity Perception**

Cultural psychologists (Markus & Kitayama, 1991; Markus et al., 1996; Shweder & Sullivan, 1990) have worked on culture as a shared meaning system developed by members of a collective to represent the world, create cultural artifacts. They aim to differentiate themselves and others to features of the environment, and create certain feelings. A cultural meaning system consists of shared ideas, values, beliefs and causal knowledge, coherently

organized in a network of interrelations (D'Andrade, 1984), that include the meanings people construct and the inferences they draw (e.g., J. Miller, 1984; Morris & Peng, 1994).

The conception of one's own identity is in permanent working during the process of education via target culture. A person's identity is endangered by questioning of attitudes and values, acquired from society. Each of us is a member of many different groups of various importances. One is always the primary group which means it has the biggest influence on person's perception, values and so on. Membership in some groups may be valid only in certain situations; meanwhile the order of importance is a subject to change according to situation. (Singer, 1998) Only when 'we' as the identity group is blended with 'them' (a different identity group), the person becomes totally conscious of its identity. (Byram, 1997; Singer, 1998) An individual observes himself in a different way than the others identify him because everyone's identity is formed and influenced by all identity groups he or she participates in. The communication with 'them' is the easier the more like 'them' an individual becomes. Meanwhile the more the individual becomes like 'them', the more difficult is the communication with own group. (Singer, 1998: 100)

When two cultures of different origin interact, they both have a number of social identities with the national one being dominant. These identities are more dominant than language itself. The social interaction focusing on establishing relationships, managing dysfunctions and mediating is the contrast between a native speaker and an intercultural speaker. The intercultural speaker has an ability to interact with 'others', while accepting other perspectives and perceptions of the world. (Byram, 2001)

Given that language and culture are intertwined, EFL textbooks invariably carry directly or indirectly a set of cultural values referred to in the literature as the "hidden curriculum" (Cunningsworth, 1995; Hinkel, 1999). The 'hidden curriculum', which is often stronger than the official curriculum will, after students are exposed at length to it, affect students' cultural awareness, perceptions and knowledge (Cunningsworth, 1995)

Apart from language, cultural values give people identity which makes them unique and different from people of other cultures. So, identity gains a social meaning by the imposition of traditional acts. A community gains a character and personality of its own, because of the culture of its people; the syllabuses indirectly claim that pupils should be able to single out "typical" characteristics of a culture and that identity is portrayed as something collective: "us" and "them". They do not urge the reader to seek for differences between cultures "understanding".

Cultures are seen as something homogeneous that can be studied, and culture is in many ways connected to nationality according to Tornberg (p. 257). Moreover, she points out that the tradition of separating language exercises and culture in language teaching has been maintained to a high degree. A positive point of view into the syllabuses was when “knowledge of cultures” was changed into “understanding of” but unfortunately the grading criteria still holds on to the goal that pupils should have knowledge of cultural traditions (p. 258).

### **2.8.1.1 Social identity**

The definition of social identity (including status, roles, and relationships) is complex. The less common means is a clear description, e.g., by forms of address (Friedman, 1999) and honorifics (Smith-Hefner, 1988). L2 studies (Crago, 1992b; Crago et al, 1993; Paugh, 1999; Schechter & Bayley, 1997) suggest that adaptation does occur by having newly shaped values.

Activity can be indexed by a variety of language and discourse features, e.g., terms of address or reference, evidentials, tense/aspect, speech-act forms and sequences. Discourse features may range from being highly predictable, e.g. greetings, jokes, teasing, or begging, to much more variable e.g., gossiping, giving explanations or advice. Narratives have been examined through their keying by verbal cues (Heath, 1983a) and how they themselves indirectly index wider cultural values (Aukrust & Snow, 1998).

Arguably, the perspective focuses too closely on cultural differences, ignoring other factors that impact learning in the school environment, e.g. individual teaching and learning styles, factors such as race, class and ideological structures (Fordham, 1996; Ogbu, 1996). It also has not demonstrated how it could account for language minority groups that experience academic success. The children are exposed to, and interact in, a variety of cultural and linguistic environments within and outside of their community.

The "ethnic pride" and "self-esteem" that scholars referred to are elements of social identity, which, according to Tajfel (1972), consists of individuals' knowledge of their group membership and the emotional significance they attach to that knowledge. In this conception, self-identity can be thought of as a knowledge structure individuals use to categorize themselves. Because language is an important basis for social categorization, it is a significant marker of social identities. If social identity is a knowledge structure, and language is a marker of social identity, language variation could make particular social identities salient, thereby activating cognitive elements associated with them.



Social identity theory (Tajfel, 1974, 1982; Turner, 1981) provides a framework for interpreting the findings. The theory proposes that members of a group strive for positive social identities by joining in social comparison on valued dimensions, and this process may lead them to search or create dimensions on which they will compare favorably with the outgroup. Speech divergence can be a strategy that speakers use for making themselves psychologically and favorably distinct from outgroup members (Bourhis, 1979; Giles, 1977, 1978, 1979; Giles et al., 1977; Giles & Johnson, 1981; Hogg & Abrams, 1988). According to this view, social groups differ in their relative status or linguistic vitality. A social group has high status vitality if its members speak a popular, widely respected language that has good representation in public institutions. Since the language of the more vital group is associated with higher social prestige, members of the more vital group are likely to display group divergence to maintain positive group distinctiveness.

And at the same time, Hall reserves a place for reaction and agency against such propaganda: cultural identity, he insists, “is a matter of ‘becoming’ as well as being’. It belongs to the future as much as to the past” (1991, p. 225). So, identities are not merely imposed; identities are also a matter of negotiation, connection, imagination and resistance. As Duveen (1994) asserts, “the circulation of representations around the child does not lead to them being either simply impressed upon the child, or simply appropriated by the child, rather, their acquisition is an outcome of development” (p. 112). Even in the face of negative stereotypes of self, there are the possibilities of resistance and social creativity as we find ways to co-construct and communicate more positive versions of self, community and culture (Tajfel, 1978). This means that there is room to debate, resist and potentially transform stereotypes and practices that other and exclude (through a process of conscientisation for example, see chapter 2). As Philogène’s (2001) research into representations of black Americans and African Americans has vividly illustrated, “when new circumstances force us, as a group or a community, to rethink the present and imagine the future as part of adjusting to a changing reality” we develop to new or ‘anticipatory representations’ (p. 128). Hence, as Hall would say, the politics of representation always provokes a struggle over meaning and therefore is always unfinished.

The speech of members of the less vital group may converge or diverge depending on a number of factors. First, when members of the less vital group accept the intergroup status distinction as unchangeable, they may try to attain a more positive self-evaluation by using speech convergence as a way of becoming part of the more vital group. However, when membership in the less vital group is important to the individual's self-definition and self-

evaluation (social identification), and when members of the less vital group believe that the existing intergroup status distinction is illegitimate or can be changed, they may seek to reaffirm their ethnic identities through speech divergence.

### **2.8.2 Us and Them Distinction**

The one's own culture is regarded as the 'normal' one, the 'right' one. The main problem is centred students' encountering of two or more different cultures. In most of the countries, there is a majority group, whose culture is in power – it is consciously or unconsciously taught at schools, or reflected in mass media. All others are minority groups that may or may not be seen according to distinct features as use of language, music, choice of clothes, celebrations. Members of minority groups can consciously deny and some of the rules and values of the majority group. (Buryánek, 2005: 145) There is a high probability that members of minority groups can become victims of intolerance and discrimination only because of their otherness by employing stereotypical thinking or prejudices.

Situation of two cultures' interaction is often experienced between 'us' and 'them' during language teaching process. In order to prepare students for such encounters, then, there seems to be an obvious need to provide students the image of 'the other'. But encounters with 'the other' may feel threatening, as they challenge the beliefs, values and patterns of behaviour that one is used to – and prefers (Paige & Martin 1996). Therefore, careful attention needs to be given as to how these pictures are presented. Cultures can be more or less different, more or less similar. Seeing and accepting the differences and ideas is a starting point for successful understanding.

It has been argued that fear of the foreign can result in two different reactions, namely xenophobia and exotism (Fennes & Hapgood 1997). Xenophobia is known as a reaction that is represented towards the foreign culture, and the development of a relationship that functions as a defense against the perceived threat. Exotism, on the other hand, is a specific form of xenophilia (love and adoration of the foreign). Exotism is the positive outlook to foreign cultures that are so far away. According to Fennes & Hapgood, it can be seen for instance in the glorification in Europe of Native Americans as well as other minority groups on remote continents.

We should beware of 'a mere celebration of difference', McLaren says, and we should try to criticize the tendency of the arrogant Western tourist to want to 'see it all', yet never to question his or her own superiority. He argues that 'the other' must neither be problematized,

but differences should be discussed in order to create provide positions. In order to be able to meet 'the other' with openness and respect, there is also a need to consider one's own role and one's own expectations in a cultural encounter. For Norwegians, there is obvious reason to beware of the tendency in the West, mentioned by Said (1978), to describe and to define other cultures by way of a Western perspective and to even impose this picture on 'the other'.

Intercultural education often takes place by way of case studies, or 'ideological point of view' that draw the learners' attention to a misunderstanding, problem or conflict that arises in a situation of contact between different cultures. Students can work on and reflect the source of the problem, discover cultural differences and, possibly, draw conclusions. Although such an approach has obvious advantages, it may also represent a danger of producing stereotypes and overgeneralizations (Fowler & Blohm 2004).

Contrastive analysis is another commonly used approach. Here, cultures are often described in terms of reflecting differences between two cultures are worked out. The result is often a rather simplified view of both cultures, and the approach seems to produce a comparison between 'us' and 'them'. Consequently, contrastive analysis has also been criticized for misrepresenting cultures by way of convenient 'essences' of culture (Guest 2002).

"Stereotype is creating a picture of 'the other'. The picture is not person's own product but a product of membership in a certain group and like this undertaken already complete." (Nakonečný, 1999: 91) A negative stereotype is a cognitive representation and perception of an individual or a group, a prejudice is a negative feeling against a minority group and discrimination is a negative action against this minority group. (Atkinson, 1995: 727) Brewer (1979) suggested that whereas in-groups are often evaluated in an exaggeratedly favorable manner, it is less common to find out-group derogation (see Gaertner et al\* 1989); such devaluation has been observed in some studies. (e.g. Holtz, 1989; Rosenbaum & Holtz, 1985) it must be admitted that it is very difficult make the texts clear of them, as simplifications seem to be a natural part of our meaning making processes. In fact, it can even be argued that stereotypes can have a positive effect to understand other cultures, as there is always an element of truth and accurate cultural observation in them (Scollon & Scollon 2001). In order stereotypes not to develop into prejudiced views, however, we need to understand them for what they are.

There is a clear definition of the social and physical boundaries between 'us' and 'them', 'friends' and 'enemies', both are subject to the same structures and ideas, they define good and bad, true and false, they stand in polarity creating an illusion of order and symmetry.

The stranger violates this structure and order. To quote Bauman: 'they (the stranger) bring the "outside" "inside" and corrupt the comfort of order with the suspicion of chaos'(Bauman,1991: p. 56). The stranger is someone we know things about, who is an outsider.

One definition that goes well with 'the other' is, of course, to reflect on the ways in which 'we' and 'they' are defined in a given context. In the investigated textbooks, 'we' are, naturally, defined as teachers and learners of English and users of the textbook at hand. But the understanding also seems to be understood that 'we' are a homogenous group of people who share the same cultural background and frames of reference. This can be seen both in the few texts and tasks that are related to cultural clues and in the fact that very few questions and exercises encourage the students to find out about the diversity of their own classroom and their own environment.

The other material in the textbooks contributes to the definition of 'us' and 'the other' as well. The heavy emphasis on topics that are related with the interests and concerns of the typical Western culture, the large amount of texts that present aspects of British and American and the presentation of popular tourist destinations are all important factors here.

Work with multiple perspectives will not only open for valuable intercultural learning, but it may also create better opportunities for all students in an increasingly diversified student community to find a place for themselves in the teaching and learning situation. Some texts indicate a possible approach when it comes to appealing to the students' attention to the different ways in which 'we' and 'they' can be defined.

As long as a story is told by someone from one's own culture, the bias and the limitations that are placed in the narrator's point of view may be difficult to detect. When the perspective is that of someone else, however, it may be easier to see how we all tend to define 'us' as the power, and as being more important than 'them'.

It can be concluded, then, that there seems to be a need for a 'golden mean' in intercultural education between working with stereotypes and showing complexity (Scollon & Scollon 2001). The diversity of all cultures can be emphasized, and students can also be reminded not to take cultural information through a prejudiced point of view. Rather, they can be encouraged to examine texts and materials critically, to try to see an issue from several different perspectives and to always reconsider their own assumptions (Guest 2002; McKay 2002; Eikeland 2004). It seems that the most important task in intercultural learning is to establish a 'sphere of interculturality' in which students can reflect on their own culture in relation to others (McKay 2002).

The objective may not necessarily be to understand, but rather to understand other cultures' grounds of meaning, to identify and explore the boundary between different cultures and to explore oneself in the process (Kramsch 1993). Bhabha's (1994) point of view seems to be a well formed description in this field in the intersection between multiple native and target cultures, where learners can put themselves in the constant search for new identities and new meanings. The concept of cultural awareness and understanding can perhaps best be related to the students' willingness to enter this arena, and to consider the multiple perspectives that can be taken in a situation of intercultural communication.

### **2.8.3 Cultural Bias**

Textbooks are the primary material used in teaching a foreign language and language and culture are inseparable. Valdes (1986) claimed that teaching a foreign language without its cultural content is practically impossible. Prevalent social and cultural biases in ELT textbooks are gender bias, racial discrimination, and biases based on ethnicity, nationality, social class and minority status. So much bias can seep through the textbook if not very closely monitored simply because cultural biases are not easily identified even by an intelligent reader. The age of the characters in the text, their forms of address, their forms of dress, their occupation, their income, their ways of living, their activities among so many other dimensions will have their impact on the student's perception of the foreign culture and of his own culture. The difficulty of perceiving cultural biases also is due to the fact that there are so many cultural aspects and linguistic forms that address the subconscious instead of being a direct expression of attitudes towards self perception or the perception of the other cultures of the world in relation to the student's culture. Collier (1998) noted that "identities are multiple, overlapping, and contextually constituted and negotiated" (p. 134). In other words, when students learn a foreign language, their new identities are shaped in part by what they read in the textbooks at schools.

Also, Ndura (2004) provides valuable information about cultural reflection in the ESL textbooks taught in the US. She highlights the cultural aspects (such as religion, national history etc) which are missing in the ESL textbooks. She indicates that "Ndura (2004, p. 151) argues, bias in teaching material "fails to reflect the diversity of students' lives and cultures and as such delivers an incomplete message about society." Her research points out stereotypes as well (Ndura, 2004)

Apart from Ndura, Different academics offer various suggestions concerning the cultural content of Foreign Language teaching material, it is essential to examine some ways in which culture is reflected in Foreign Language textbooks. Patrick Moran (2001: 15-18) offers four categories where culture is identified as:

- a.** Knowing about, relating to cultural information –facts about products, practices and perspectives of the target culture as well as students own
- b.** Knowing how, referring to cultural practices in the everyday life of the people of the target culture
- c.** Knowing why, constituting an understanding of fundamental cultural perspective – beliefs, values and attitudes.
- d.** Knowing oneself, concerning the individual learners self awareness. In other words, students need to understand themselves and their own culture as a means to comprehending the target language culture.

When a culture brought to another country without any filtration, it will result cultural bias. Cultural bias is a bias affected by one's culture. Some claim that cultural bias occurs when people of a culture make assumptions about conventions, including conventions of language, notation, proof and evidence. Cultural bias can also relate to a bias that a culture possesses. Cultural bias in textbook can be interpreted as bias in affected by one's culture in textbooks and it often appears in ELT textbooks.

Some cultural bias in ELT textbooks are gender bias, race, ethnicity, nationality, religion, social class and exceptionality/minority, taboo, general social concern etc.

Several studies have revealed that writers of books are products of certain periods and social climates (Du Preez, 1983: 13; Valdes, 1986:153, Scarcella, 1990; Richard-Amato & Snow, 1992). As a support to these studies, Adrienne Rich (1986) articulately described the impact of negative or deficient social mirroring upon an individual:

“When those who have power to name and to socially construct reality choose not to see you or hear you, whether you are dark-skinned, old, disabled, female or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, say,describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked into a mirror and saw nothing. (p. 199)”

Sad to say, some textbooks have been found to be less inclusive than others in their representation of ethnicity (Banks & McGee Banks, 2001). In fact, many U.S. textbooks

reflect a cultural bias or dominance that inhibits a truly desirable multicultural education (Gay, 2000).

Moreover, researchers such as Porreca (1984) as well as Florent and Walter (1989) have also criticized textbooks for their inherent social and cultural biases. Poorebrahim (2010) indicates that while language instruction should not be devoid of culture context, culture bias, approval, and disapproval should be seriously taken into consideration since they will surely yield unreliable and undesirable results. (p.2) There is evidence suggesting that bias in textbooks and other instructional materials is common practice. Bias in textbooks and other instructional materials has taken many forms and can negatively affect many groups of people, such as minority ethnic groups, older people, people with special needs, and people of particular religious and sexual orientations. As Richards (2001) asserts, “they may distort content”. Many studies have demonstrated that racist attitudes, linguistics biases, gender dominance and cultural prejudices constitute part of the unrealistic view of the textbooks (Clarke and Clarke, 1990; Carrell and Korwitz, 1994; Ansary and Babaii, 2003). Some authors even castigate the textbooks for providing unnatural and inauthentic language which fails to contribute to communicative practice.

Consequently, this critical analysis of textbook content can reveal a peculiar hidden curriculum that fosters racial and ethnic prejudices, as well as “...unnecessary cultural, social and political barriers to personal dignity” (Giroux & Purpel, 1983, p. 279). It is likely that the values to which they subscribe and which have influenced them will find expression in their books. This means that the textbooks they write can implicitly communicate values and attitudes concerning the target culture and learners' cultures. In cases where the cultures of the writers and the users are different, the biased messages communicated by these materials can have a negative influence on users, as they may inculcate, among other things, racial stereotypes, ethnocentrism and cultural bias.

Lesikin's (2001) research goes forward from the idea of cultural representation and relates the importance of cultural background with the power of the learners' decision making process. His analysis of four ESL grammar textbooks focuses on textbooks grammatical tasks, activities and the learners' decision making process. Lesikin's research provides the idea that learners' decision making process works better if grammatical tasks and activities are coupled with learners' cultural background information. His research proposes the solution for cultural differences in ESL textbooks. He explains that with a more open lesson format in ESL textbooks, created by teachers, even better teachers and students together, cultural differences might be mediated. (Lesikin, 2001). Lesikin in his solution to cultural differences only

considers students and teachers but another aspect which is of equal importance is the textbook author.

Therefore, the idea of cultural mediation should include the textbook authors, the teachers, and the learners as well. Lazaraton (2003) works provides the idea of culturally acceptable forms of behavior. Lazaraton emphasizes that cultural competence for L2 teachers involves knowledge not just about the L2 culture but culturally acceptable forms of behavior within the culture (Lazaraton, 2003). The term culturally acceptable forms of behavior refer to the cultural aspects which are acceptable in one culture but not favorable in another culture. Baker (2003) views the cultural awareness as understanding not only of the culture of language being studied but also of the learners' own culture (Baker, 2003). Baker's research is limited to the concept of culture awareness with respect to ESL/EFL learners and does not talk about the cultural awareness on the part of textbook authors, especially the foreign textbook authors whose textbooks are used by the learners, who belong to a different culture.

Lesikin (2000) provides another aspect of culture representation on the basis of graphic devices and the comprehension of these graphics on the part of learners. Lesikin analyses two ESL grammar textbooks. He explains that the use of think-aloud protocol with students from a range of educational and cultural backgrounds could reveal the accessibility of a textbook's pedagogical knowledge and might supply clues to the kind of strategies needed to comprehend typographic and linguistics features characteristic of its complex text (Lesikin, 2000). His research exemplifies the idea that a range of graphics based on cultural information can prove helpful for learners' comprehension of text. Jiang (2006) analyzes six ESL textbooks on the basis of contextual sensitivity. Through his research he suggests that linguistic structures should be included in ESL textbooks in combination with socio-cultural contexts. He associates the appropriate realization of speech act and the level of directness with the sensitivity of socio-cultural contexts (Jiang, 2006).

Lazaraton's (2003) idea of culturally acceptable forms of behavior and Lesikin's analysis of pictures and graphical devices for learners' comprehension have aided the current study. Lazaraton's research provides an insight to analyze ESL textbooks on the basis of cultural sensitivity. Similarly Lesikin's research concerning graphical analysis raises the concept of relating images in the textbooks to learners' cultural background. All the above studies provide one or the other aspect of culture, but none talks about the cultural gap which may exist between learners and textbook authors in different ESL language learning contexts. None of them talks about the cultural harmony between the textbook authors and the learners or the possible difficulties which can occur on the basis of cultural differences. Therefore, the



present study aims to investigate how the foreign textbook authors reflect the ESL learners and their culture in the textbooks. The effective method is explained in the next section to demonstrate the process that study follows to gather an effective result.

## **CHAPTER III**

### **METHODOLOGY**

#### **3.0 Introduction**

Coursebooks cannot be reflected as innocent sources of language, but they are agents of cultural imposition on learners. It is obvious that writers do not perform such an act just for the sake that they want to do so; but they work through a pre-determined ideology according to the target culture's agenda. These beliefs are not promoted explicitly in the books, but they tend to reveal their aim in a secret way and the messages are hidden between the lines of the texts for learners to be impressed. At this standpoint, this study aims to evaluate selected TFL coursebook Hitit 3 and EFL coursebook Language Leader in terms of the existence of a 'hidden curriculum' in relation with ideological imposition.

For this purpose, the first section in this chapter provides an outlook of the coursebooks selected to evaluate. It includes information about the research model, procedure, data collection tool, data collection process and data analysis. The procedure section covers the steps of the study. Then, an appropriate research model is exemplified and justified. The

following section is about the data collection tool that describes the prepared checklist Lastly, how data is analyzed is given in detail.

### **3.1 Research Model**

In this study, a qualitative model is adopted. Hancock (1998) describes the research model as follows: “Qualitative research is concerned with developing explanations of social phenomena. That is to say, it aims to help us to understand the world in which we live and why things are the way they are.” (p. 2) Her mention shows that there is a relationship between social developments and preferred kind of research model. As ideology is also a context that shapes society, it is inescapable to evaluate it in qualitative terms.

According to McTaggart (2000), qualitative research provides to clear the social problems about identity. That is because the mentioned model reveals the hunt for achieving several truths in terms of social issues. Such an explanation is also valid for coursebook analysis as these books are mirrors to the living society. As a support, Clissett (2008, p. 100) reflects qualitative research as a study of “human experience, perceptions, motivations and behaviors” in speech or writing. (Grant, 2008, p. 1) It is about fetching the structures of language and coming up with proper meanings from the gatherings. Then, Higgs (2009) indicates “The qualitative paradigm assumes: – There are multiple constructed realities (that is, different people have different perceptions of reality through their attribution of meaning to events, meaning being part of the event, not separate from it.” (p 5) There is a focus of the model’s point of view about existence of multiple meanings. Moreover, Mauthner (2008) argues: “there are many and contradictory discursive practices that each person could engage in” (p. 401) among the subjects that can be evaluated through a qualitative design. His statement shows the importance of interpretations for the analysis of quality once more. Norman Denzin (1988) mentions about qualitative research tools as “readerly texts, modes of discourse, cultural poetics, deconstruction, interpretation, domination, feminism, genre, grammatology, hermeneutics, inscription, master narrative, narrative structures, otherness, postmodernism, redemptive ethnography, semiotics, subversion, textuality, tropes.” (p. 432) Such a wide area relies on various forms of meaning about mainly social issues.

Apart from the appropriateness of the model, there are also additional pros and the cons of it. The first advantage can be thought as its being “flexible” and the idea that “Words, film, postcards, art, and all sensory data are considered qualitative data unless they are transformed into some numerical system.” (CZ Vilakati, 2009, p 43) So it can be considered

as a broad research area that is effective for dealing with written evidences. Secondly, it is not confusing like quantitative one. There is no need to deal with complex mathematical operations and statistics. Other opportunities that research model provide include enabling researchers to perform an analysis of interpretations.

There are also negative aspects of qualitative study. For instance, Borrego, Douglas and Amelink (2009) state that qualitative research model requires a detailed outline that contains information about all areas of the study. So, if a researcher does not pay attention, s/he can be lost in the study. Then, Tayie (2005) presents the idea that one of the disadvantages of the model is the “difficulty in achieving external validity.” (pg 85) The term is related with the idea of generalization of gathered results. Yet, because of the fact that subjective studies do not have just one right answer, researchers are not able to generalize the results that they obtained. In short, researchers should not forget that qualitative point of view also has drawbacks, but they do not hinder the success of it on the areas of culture and hidden curriculum. For this research study, the focus is on document analysis, as it is based on to coursebook analysis. Necessary data for performing qualitative research with document examination is obtained through from Critical Discourse Analysis.

### **3.2 Procedure**

Primarily, the coursebooks to be examined were selected, then, the analysis was performed in both argumentative texts and in the overall coursebook, as they are believed to reflect the point of view and the hidden mechanism of ideology.

Then, argumentative texts were determined according to following elements:

- i. Claim [C]:** the statement of the thesis
- ii. Data [D]:** the evidence providing proof for C
- iii. Warrant [W]:** the principle that bridges D to C implicitly/explicitly, proving the legitimacy of D
  
- iv. Qualifiers [Q]:** the linguistic cues that show the strength of the C, D or W
- v. Backing [B]:** further support for W
- vi. Rebuttal [R]:** response to the anticipated objections against the arguments (Toulmin, 1958)

As the second factor, texts that share the same themes are preferred.

After deciding the argumentative texts to work on, three sections are decided considering the premises of Critical Discourse Analysis for examining the existence of an ideology.

As the next step, selected argumentative texts in the coursebooks are studied separately through three strategies that are mentioned in checklist in accordance with related items and mentioned strategies of CDA. After a careful study, gathered results are examined and they are associated with decodings from the texts in order to acquire proofs for the purpose of the study.

### **3.2.1 Critical Discourse Analysis (CDA) as the Way of Analysis**

In this study, CDA is preferred as the way for the analysis of ideology in the argumentative texts in the TFL coursebook Hitit 3 and EFL coursebook Language Leader to prove the existence of an implicit curriculum for spreading a specific ideology. As Dijk (1998) indicates, it “is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context.” (p. 352) Fairclough (1997) supports this definition by declaring that CDA establishes a connection with language and social studies. (p. 12) It is used for working on the texts in detail to find out different interpretations through reading between the lines and the language is used to express ideas. For the study of language coursebook, the same procedure can be used. Argumentative texts in preferred coursebooks are believed to include some implicit ideological messages so they are decoded as mentioned above.

For the analysis of hidden clues in selected argumentative texts on TFL and EFL coursebook for this study contains three premises of Critical Discourse Analysis that requires discussing about target culture’s identity, differences between native and target cultures and coursebook writers’ point of view about selected themes.

### **3.3 Limitations to the Study**

As the study includes many dimensions, many details can be added to examine, we limited the research according to three criterias. They are; 1) “Identity Perception”, 2) “Us and Them Distinction” and 3) “Writer’s Positive and Negative Attitudes towards to a Particular Subject”. On the first section, other cultures’ situations are discussed with

providing clues about TFL and EFL coursebook writers' point of view. Then, the second part mentions about how coursebook authors evaluate particular branches of life. Through such a section, some clues for hidden curriculum and the imposition of specific point of views to learners. The last part argues about how each coursebook presents its culture to others and readers. These three criterias are decided as there can be many different branches to evaluate such a broad subject. Also, these parts for selected coursebooks are ordered according to the understanding of firstly introducing the belonging culture, comparing aspects of their and foreigners' lifes and creating an 'us and them' distinction by the evaluation of gathered results in previous two sections.

Additionally, it should be stated that this study is based on a subjective approach. There are no statistical data or survey that serves as a quantitative basis. Rather than using research tools, the research is adapted to a qualitative background regarding social issues in hidden curriculum mechanism. As this is a case study, the findings of our tthesis may not be generalizable to the other coursebooks and this is a drawback of subjective research model.

As an addition, a limited number of argumentative reading texts are preferred to be examined. Some sections like illustrations, surveys and so on are omitted for a healthy analysis. Otherwise, the study would serve for nothing and a proper result could not be gathered. As it is said before, the study is limited to the messages that argumentative texts include, and also, the number of texts is increased to the most to provide a reliable study.

### **3.4 Data Collection**

The aim of the study is to explore any possible hidden cultural imposition in TFL and EFL coursebooks and to compare them. To serve this end, three categories were decided based on the premises of CDA, which is a type of analysis. The preferred language coursebooks are evaluated by the related items in the list and the findings are supported with valid evidences from the included argumentative reading texts. In the research, totally 27 argumentative texts, which includes 13 texts from *Language Leader* and 12 texts from *Hitit 3* matching themes, and they are given in the appendix.

#### **3.4.1 Decided Sections for Data Collection**

CDA explores ideology along with identity and social inequality and discrimination in the texts. Being limited to ideology, therefore, a data collection strategy is used according to its premises following the steps:

- Identity Perception
- Us and Them Distinction
- Writers' Attitudes Towards Particular Subjects

The first section is mainly about answers to questions like “who we are”. The authors provide information about the distinct characteristics of each target culture in coursebooks. In this part, there are discussions about community living, clues about members' living situations and traditions about family as well as social values as well as traditions.

The second part dwells on the efforts for creating sympathy towards target culture by reflecting other cultures' living. There are items searching reflection of technological improvements and contributions to world, introduction of popular and literary figures, daily habits in favor of the target culture so as that it might reflect impose any implicit ideology by using argumentative texts.

The last part explores the ideological attempts of writers by examining writers' opinions about particular subjects. It provides an evaluation of argumentative texts with matching themes from TFL and EFL coursebooks to show how the target culture is favored. These matters should be discusses for achieving an effective result for the existence of hidden curriculum in EFL and TFL coursebooks. (Appendix I)

### **3.5 Coursebook Selection**

The main reasons for the coursebooks selected to examine are presented below:

**1- Up-to-dateness:** The most important reason for selecting Hitit 3 as the representative TFL coursebook and Language Leader as the EFL coursebook for evaluation is their being up –to-date. It enables US to see the current situation about the existence and imposition of any possible ideological agenda. Another advantage of using the coursebooks is their regular revisions. They are both written and arranged according to the European Language Portfolio and Common European Framework. Hitit 3 published in 2005 is almost the sole coursebook that has been used to teach Turkish as a foreign language for years. On the other hand,

Language Leader published in 2008 is widely used by major universities in Turkey. It is thought that it would be healthier to work on up-to-date books to be able to see the current situation of hidden curriculum mechanism that works for the imposition of a specific ideology.

**2-Popularity and Frequency of use:** Both coursebooks are widely used. Due to the frequency of use, *Hitit 3* and *Language Leader* are easily available at many bookstores. This is thought to strengthen the validity of the study as the coursebooks serve as a tool for imposition of implicit ideology to a large scale of learners. It includes tasks that are regarded in scope of the study for achieving the determined purpose.

**3-Proficiency Levels of the Coursebooks and the Existence of Argumentative Texts:** As the coursebooks are graded according to Common European Framework of References, the coursebooks of Level C2 are determined for the analysis as they have advanced level of argumentative texts because argumentative texts are found suitable for any reflection of political, cultural or ideological phenomenon. Additionally, there are adequate numbers of reading texts that can be evaluated in terms of Critical Discourse Analysis. Apart from the quantity, another important factor of these reading texts is authenticity. The majority of the sections deals with the daily life examples from target community and creates learners the opportunity to discuss target ideology effectively.

The coursebooks adopt communication based syllabi, which makes language to be learned according to some real-life situations, by combining language, vocabulary, four main skills (listening, speaking, writing and reading) and everyday language. Such a syllabus type serves for objectives like talking about significant issues like globalization, culture, environment problems and technology. They aim to make readers adapt target languages to current controversial situations and real life examples are used as the content.

## CHAPTER IV

### RESULTS

#### 4.0 Introduction

This chapter presents the results of a critical discourse analysis in the context of foreign language teaching in an attempt to find the existence of an implicit ideology as a part of hidden curriculum in selected TFL and EFL coursebooks.

The analysis of the data in these coursebooks has three parts: **1)** “Identity Perception”, **2)** “Us and Them Distinction”, **3)** “Writer’s Positive and Negative Attitudes towards to a Particular Subject”. With Identity Perception, we wanted to know how the authors perceive and present themselves to the readers. By investigating “us and them distinction”, we specifically explored if there is any distinction or difference in the presentation of the native culture and other cultures. Writer’s positive and negative attitudes towards to particular subjects are revealed to see if there are any differences in terms of implied viewpoints in the two coursebooks.

In these sections, the argumentative texts (26 texts in total) sharing the same topic from the two coursebooks are purposively selected after they are thematically-matched. The argumentative texts in both coursebooks are evaluated in terms of the above strategies within the framework of Critical Discourse Analysis (Wodak, 1995, Fairclough, 1989). The texts with matching themes that are selected for the study are given below:

### **1) Technology**

“Okumanın E Hali (E- Form of Reading)” - Hitit 3, p. 8

“The Book is Reborn” -- Language Leader, p. 68

“Uzaya Gitmeden Önce Bilmeniz Gerekenler (Things to Know Before Going to Space)”– Hitit 3, p. 144

“Stranger than Fiction” – Language Leader, p. 72

### **2) Gender**

“Erkek ve Kadın Beyni Farklı mı? (Are Male and Female Brains Different?)” – Hitit 3, p. 129

“Bugünün Çocukları Harika (Today’s Children are Great)” – Hitit 3, p. 12

“Speech of John F. Kennedy” – Language Leader, p. 7

“You Just Don’t Understand” – Language Leader, p. 12

“What a Babe” – Language Leader, p. 30

“Mia Hamm “– Language Leader, p. 31

“Brad Pitt – Actor or Architect?”– Language Leader, p. 101

“The Big Risk” – Language Leader, p. 109

### **3) Lifestyle**



“Bugünün Çocukları Harika (Today’s Children are Great) “ – Hitit 3, p. 12  
“Japonya’nın Şiir Geleneği: Haiku (Japan’s Poetry Tradition: Haiku)” – Hitit 3, p. 16  
“Korkudan Fobiye (From Fear to Phobia)” – Hitit 3, p. 32  
“Para Mutluluk Getirir Mi? (Does Money Bring Happiness?)” – Hitit 3, p. 62  
“Eski Türk Evlerinin Mimarisi (Architecture of Ancient Turkish Houses)” – Hitit 3, p. 104  
“Notalarda İsyan (Riot in Notes)” – Hitit 3, p. 98  
“Charles Miller: Father of the Beautiful Game” – Language Leader, p. 27  
“September 6 ..., Havana Cuba: First Impressions” – Language Leader, p. 67  
“Supermarket Plans Further Expansion” - Language Leader, p. 86

#### **4) Communication**

“İkinci Dilim Türkçe (My Second Language Turkish)” – Hitit 3, p. 68  
“ Ben de Amerikan Delikanlısıyım (I am the American Boy) – Hitit 3, p. 77  
“Martin Luther King Jr” – Language Leader, p. 7  
“American and British Culture” – Language Leader, p. 12

#### **5) Literature**

“Japonya’nın Şiir Geleneği: Haiku (Japan’s Poetry Tradition: Haiku)” – Hitit 3, p. 16  
“Nobel Prize for Literature” – Language Leader, p. 59

### **4.1 IDENTITY PERCEPTION**

Learners confront with an implicit representation of specific ideology in the texts (Van Dijk,1998). By the attractive portrait of the culture and ideology, readers are made to feel that being a part of that society is a privilege, so that they can change their perceptions and adopt such an understanding as their own. Both TFL and EFL coursebooks seem to perform this strategy in order to impress learners.

Following Taifel (1979), we, in this section, are restricted to the self – perception of the native community. Specifically, how they perceive and present themselves in the given texts.

#### **4.1.1 HITIT 3**

##### **4.1.1.1. Identity Perception: Gender Stereotypes**

### **Sample Text 1. Today's Children are Great (Bugünkü Çocuklar Harika) (p. 12)**

The text presents a Turkish woman figure, which is loyal to her family, to the readers. In given story, the females discuss about how to raise well behaved children in a community. Unlike the woman figure who runs after her individual desires, Turkish woman is shown as bound to her family. This describes “how Turkish woman is” as a member of the target community, Turkish community.

“Annem ‘Ne de olsa, sokak çocuklarından terbiyesiz laflar öğrenebilirler. Onun için sokağa salıvermem’ diye ekledi. Konuk kadınlardan biri ‘çok doğru efendim’ dedi. Hatta okulda bile çocuklarımızın terbiyesi bozuluyor.” (p. 12, lines 50-55)

“My mum added that ‘No matter what, they can learn some bad words from the children on Street, so I will not send them outside.’ One of the woman visitors said ‘So correct ma’am’. Our children have morality problem seven at school.” (p. 12, lines 50-55)

Such a description fits into the profile of women in collectivist cultures, which allows us to compare it with the profile of women reflected in the EFL coursebook.

#### **4.1.1.2. Identity Perception: Privilege**

### **Sample Text 1 – İkinci Dilim Türkçe (My Second Language Turkish) (p.68)**

The first selected text introduces Prof. Dr. Klaus Liebe – Harkort to readers. Her efforts for learning Turkish and her gain are reflected to make learners feel the sense of belonging in a positive way and understand that it is a privilege to become a part of Turkish society.

“Dili öğrendikçe ve onu kullanma girişimlerimi genişlettikçe içinde yaşadığım yeni dünya da derinleşiyordu; her yeni sözcük o dünyayı daha derin daha karmaşık hale getiriyordu. Ama bunları yaparken eski dilim hiçbir hasara uğramıyordu. İki dilim birbirini tamamlıyordu ve karşılıklı olarak birbirini güçlendiriyordu.” (p. 68, lines 12-17)

“On the time I learn the language and enlarge my attempts to use it, my new world that I am living in was getting deeper; every new word was getting it deeper and more chaotic. Yet, while I was doing these, my old language was not destroyed. My both languages were completing and strengthening each other.” (p.68, lines 12-17)

The above excerpt summarizes the thoughts of the German professor while learning a new language. She mentions her problems of learning a new vocabulary at the beginning, but, introduces her new language so well that the readers believe it is a privilege to learn Turkish language and get integrated in Turkish culture.

“Türkiye’de konuştuğum insanların benim küçük başarılarımdan dolayı gösterdikleri takdir beni çok mutlu ediyordu ve beni daha çok çalışmam konusunda isteklendiriyordu.” (p. 68, lines 18-20)

“The admiration that people, who I talk with in Turkey, showed me for my little successes were making me very happy and enthusiastic about working harder.” (p.68, lines 18-20)

This time, the professor expresses the bond with Turkish community while learning Turkish language. The readers feel her sense of belonging and her privilege to speak Turkish, the tool of communication to understand Turkish community.

“Konuşmalar sırasında beni saran salt ‘doğulu’ sevinç değildi. İçimde o ana kadar ihmal ettiğim ya da keşfedemediğim yanlarımı yaşıyordum. Yeni yeni dünyalar açılıyordu önümde. Bu kadarla da kalmıyordu; alışageldiğim kavramlar farklı anlamlar kazanıyor, yeni şekiller alıyordu.” (p.68, lines 27-31)

“During the speeches, it was not only ‘eastern’ happiness that I felt. I was living the sides of me, which I delayed or did not discover. New vocabulary was opening new worlds in front of me. It was not that enough; concepts that I am used to were gaining new meanings and new shapes.” (p.68, lines 27-31)

Learners understand that Harkort is feeling very happy to be a member of Turkish culture. She shows that she goes through the privilege of having a new world with new perceptions. Actually, Turkish is shown as the language that adds new dimensions to her life, so learners are expected to be impressed by her experience.

“Günden güne bu dilin dünyasına daha çok giriyordum. Dilin, günlük yaşamındaki anlamlarını özümsemeyi ve bunun yanında konuşmaya dayanamayan, sözsüz iletişim biçimlerini kullanmayı öğreniyordum. Artık kendimi yeni bir topluluğun üyesi olarak hissediyordum, hala da öyle hissediyorum.” (p.68, lines 32-37)

“I was becoming a part of that language more day by day. I was learning to acquire the daily meanings of language and to use communication techniques without using speech. I was feeling myself a part of a new community and I still do.” (p.68, lines 32-37)

In the excerpt, the writer clearly announces that she is becoming a part of a new world. There is a statement, which says that she feels herself as belonging to a community. The lines are an implicit invitation for the readers to share the same privilege with the professor.

The text efficiently supports the author’s aim of reflecting that being a member of Turkish culture is a distinguishing characteristic through the example of German professor and her new life with a new language.

## Sample Text 2- Ben de Amerikan Delikanlısıyım (I am an American Boy) (p. 77)

The second selected text is the story of American Mark Petrovich, a writer of famous Turkish magazine Aktuel. He is depicted as a successful businessman with many branches in hand. It is shown that his efficiency is an outcome of his newly learned language, Turkish without any doubt.

“Amerikalı Mark Petrovich, 1995’ten beri İstanbul’da yaşıyor. Yeni Aktuel dergisinde köşe yazarı, İTÜ’de ders veriyor, tek kişilik komedi şovu ve radyo programı yapıyor.” (p. 77, lines 1-3)

“American Mark Petrovich has been living in Istanbul since 1995. He is a writer at new Aktuel magazine, lectures at ITU, performs a one person stand up and a radio show.” (p. 77, lines 1-3)

It is implied that learning Turkish language brings success. Through learning it, Petrovich gains many opportunities that increase his success. It is reflected that he also feels the sense of belonging to the institutions he is working for in Turkey.

Additionally, he is shown as a person adopting the habits and traditions of Turkish living, so he feels himself as a member of Turkish society.

“İTÜ’nün basketbol takımını tutuyorum. Biliyorsunuz, ben İTÜ’de öğretim üyesiyim. Futbolda Beşiktaş’ı tutuyorum.” (p. 77, lines 10-11)

“I support ITU’s basketball team. You know, I am a lecturer at ITU. I support Besiktas at football.” (p. 77, lines 10-11)

Petrovich indicates that he works at İTÜ, so he supports the institution’s basketball club. He is involved in Turkish culture even by becoming a fan of Turkish basketball team.

“Bende Türkçe’ye birkaç kelime ekleyeyim istedim, nasip değilmiş.” (p. 77, lines 26-27)

“I also wanted to add new words to Turkish but I couldn’t.” (p.77, lines 26-27)

Petrovich is also shown as an individual, who adopted Turkish language so willingly that he is striving to add new words to it. Learners can get the idea that Turkish culture is very welcoming, so, it is something desirable to become its member. Mark Petrovich is in the process of becoming a member of the Turkish culture and he shows that it is a privilege. Through the identity of Mark Petrovich, Turkey is offered to readers as a distinctive society to integrate.

### 4.1.1.3. Identity Perception: Literature

### **Sample Text 1- “Japonya’nın Şiir Geleneği: Haiku” (Japan’s Poetry Tradition: Haiku) (p.16)**

The text is devoted to the success of Yelda Karataş, a Turkish author in a Japanese society. Learners are again provided a positive representation that it is a valuable specialty to join that culture and to be a member of Turkish community. That idea is symbolized by the following lines:

“Gazetede ki haberi gördün mü? Japonya’nın en önemli Haiku ödülünü Yelda Karataş adında bir Türk almış.” (p.16, lines 1-3)

“Did you see the newspaper? A Turk named as Yelda Karataş won the most significant Haiku award of Japan.” (p. 16, lines 1-3)

#### **4.1.2 LANGUAGE LEADER**

Similar to TFL coursebook, EFL coursebook tries to conquer the minds of learners by giving the message that it is a privilege to be a member of the culture.

##### **4.1.2.1 Identity Perception: Gender Stereotypes**

#### **Sample Text 1- What a Babe (p. 30)**

This excerpt provides clues about typical American woman.

“Fifty years ago last week an American woman died of cancer in Texas. She was arguably the best sportswoman ever, anywhere in the world, and she lived at a time when sporting ability was considered to be the province of male. John Henderson recalls the amazing life of Babe Didrikson, who could run, jump, throw, hit, swim – and sew – better than anyone.” (p. 30, lines 1-6)

Above given lines introduce Didrikson, an American sportswoman, whose life is full of remarkable successes. Although the text seems like a detailed biography of the figure, it actually serves as a tool for the promotion of the ideology implying that American women are successful, powerful, independent, and competitive.

“She was disgusted that she was allowed to compete in only three events of the Olympics that are followed. It was at these games that the 21 year old announced to a world audience her phenomenal ability: ‘I am out to brat everybody in sight and that’s just what I am going to do’ she said when she stepped off the train in California.” (p. 30, lines 30-35)

Also, it is also possible to sense the representations of entrepreneur spirit as well as individualism in the text. The American woman is shown with the courage for challenging. Through the identity of Babe Didrikson, the idea that belonging to America brings success is embodied.

“The other pros understood her importance to the tour and admired rather than resented her success. One of them Patty Berg said: ‘When I came in second to her, I feel as though I have won.’” (p. 30, lines 50-55)

### **Sample Text 2- Mia Hamm (p. 31)**

This is another text that introduces an American woman figure, who achieved international success. The author separates American woman from all others.

“At the age of 15, Mia Hamm became the youngest player ever to play for national soccer team of United States. She was the first international star of women’s game and eventually became one of most famous women athletes in the world, giving the hope to the young sportswomen.” (p. 31, lines 1-6) ...“She became youngest American woman to win the world cup championship at the age of 19.” (p. 31, lines 11-12)

Here, the American woman figure is admirable, inspirational and courageous.

### **Sample Text 3 – The Big Risk (p. 109)**

The text displays woman as individuals who has enough courage to fulfill her dreams. She bravely asserts her desire for a new adventure in California.

“I am American, 42, now living in England. I’ve got two children, both working. The oldest is married and expecting her first baby in a few months’ time. Here is what I want to do. Give up my safe, well-paid job and go to study photography and film in California.” (p. 109, lines 4-9)

“Is it wrong, Vanessa to live out your dreams? Last year, I bought a sports car – something I couldn’t afford when I was younger. That gave me the idea to do the film course.” (p. 109, lines 10-13)

The text gives readers a chance to think about their own delayed personal dreams. From the examples above, we can conclude there is the representation that American woman is represented as individuals who succeed, which may be related to individualism and entrepreneur spirit.

Apart from American women, American men are also represented as influential individuals in the world as shown in the following texts.

#### **4.1.2.2 Identity Perception: Communication**

##### **Sample Text 1- Martin Luther King Jr. (p. 7)**

The text includes a part from the speech of Martin Luther King Jr., who fought for the rights of black people in the community. As an American black man, King introduces an ideology of freedom and invites people to be a part of this ideology.

“I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood.” (p.7, lines 4-6)

The lines symbolize American worldview where freedom of people and unity among black and white citizens matter. His words represent that America is a place where also blacks have the sense of belonging because they are given rights. So, King Jr. tends to persuade readers to be a part of such an ideal culture associated with a lot of efforts for equality and the courage to achieve it at the final.

Through it, the readers are expected to get the point of view that it is honorable to adopt American culture seeing Martin Luther King Jr.’s enthusiasm for change and freedom.

##### **Sample Text 2. American and British Culture (p.8)**

The given excerpt provides the idea that there is a difference of British - American people when compared to the members of the other cultures in terms of communication preferences

“People from Britain and the US often leave more space around them than other nationalities. They are more likely to move away when they feel that others are invading their space” (p. 8, lines 1-4).

These lines may first be taken as a description of British- American individuals and their behavioral habits. They are independent and enjoy interpersonal distance. The same description is also used to exemplify how “Us and Them’ distinction is drawn identity characteristics of the two related cultures.

### **Sample Text 3- Speech of Kennedy (p. 7)**

The text introduces thoughts of successful and famous American political figure John F. Kennedy. His speech demonstrates some hints for America’s ruling and embracing role in the world.

“My fellow citizens of the world ask not what America will do for you, but what together we can do for the freedom of man.” (p.7, lines 11-12)

The text is centered on the power of America. By the figure of Kennedy, readers are directed to understand he is the man who has the responsibility to work on the freedom of men in the world.

### **Sample Text 4- Brad Pitt – Actor or Architect? (p. 101)**

The EFL coursebook uses another popular figure Brad Pitt for the readers as an effective successful example of American identity.

“But, although acting has brought Pitt wealth and fame, it seems that his true passion is architecture.” (p. 101, lines 4-5)

Brad Pitt is shown as an American man, who runs after his personal interest with his entrepreneur spirit although he is an architect.

#### **4.1.2.3. Identity Perception: Literature**

### **Sample Text 1 – “The Nobel Prize for Literature” (p. 59)**

The passage is used for the purpose of introducing the Nobel awards to readers. Famous winners are exemplified. Winston Churchill is given as an unusual example for Nobel Prize winners. As he is a well-known British figure. English speakers are presented as the most common prize winners in the area of literature. English speakers’ success on



international area is highlighted. Additionally, being bound to the culture of that language is forwarded as a privilege.

“Perhaps one of the more unusual winners was Winston Churchill – the former Prime Minister won the prize in 1953 for his ‘mastery of historical and biographical description’.” (p. 59, lines 15-18)

“The most common language of the winners is English, although the country with most winners is France.” (p. 59, lines 19-20)

### **4.1.3. PROMINENT IMPLICATIONS RELATED TO IDENTITY PERCEPTION**

Both coursebooks attempt to present the identity of the target cultures. By doing this, readers are given the impression that belonging to target culture is a privilege. In essence, who the target culture is and how it is to be perceived by the readers are reflected.

#### **4.1.3.1 Identity Description In TFL Coursebook**

First, to describe Turkish identity to the readers, several stereotypes are introduced. For example, gender stereotypes are given. Turkish women are presented as devoted and loyal to their family and bound to traditions and dependent. Secondly, Turkish society is described as open and welcoming to foreigners, in other words, hospitable and helpful in the text ‘My Second Language is Turkish’. Another text “ I am an American Boy” implies that learning Turkish language brings success. Turkey is given as an appealing country to be part of or to live. In the text on Japan’s Culture, the message that ‘Turkish people and especially Turkish woman figure are successful’ is emphasized. After the authors’ introducing Turkish culture in positive terms, there is the aim to persuade the readers that it is the best one to become a member.

##### **4.1.3.1.1 Turkish Identity as Privilege**

Turkish identity is presented positively. Primarily, in the text ‘My Second Language is Turkish’, narrating Turkish learning experience of a German professor Dr. Klaus - Liebe. Through the introduction of her adventure, The professor expresses the bond with Turkish community while learning Turkish language. In the passage, the professor is depicted in an

atmosphere that enables her to improve new inspiring point of views due to her learning Turkish. She is told to use her two languages efficiently by enriching each other. By the experiences of Liebe, the readers feel her sense of privilege to speak Turkish and to belong to Turkish community.

Secondly, the positive perception of Turkish identity continues by the text that touches on to Petrovich's experience in Turkey. After learning the language of the community, the author reflects the protagonist in a new life experience. He is shown to be united with his new (Turkish) community by learning its language. By involving into Turkish culture, he adapts to Turkish lifestyle. Petrovich's life strengthens the image that one's feeling himself / herself as a member of Turkish society is something splendid. In essence, Turkish image is presented attractive so that the readers can build an enthusiasm to become a member of Turkish culture.

The third implication of positivity towards Turkish identity is reflected by the text about Japan culture and literature. Turkish female author Yelda Karataş is mentioned as a representative of Turkish figure, who achieves success in Haiku writing. Her success in the area of Japan writing style Haiku evokes the image in readers' minds that adapting into Turkish culture is something special as Turkish people are prosperous and powerful individuals. Thus, Turkey is presented as a favorable culture in order to create a desirable portrait of it.

#### **4.1.3.2 Identity Description In EFL Coursebook**

Like the TFL coursebook, Language Leader presents how American identity is perceived and implies that becoming a member of target culture brings prosperity.

First, American woman is presented as independent, successful, and self sufficient individual. American mother is reflected a courageous and independent enough to realize her dreams (see Sample Texts 3). Additionally, she is an entrepreneur who runs after her personal dreams rather than being a devoted mother. American man in the personality of Brad Pitt is associated with American values like entrepreneur spirit and individualism, which leads individuals going from rags to riches by their personal attempts. (See Sample Text 1, 2, 3 and 7). American society is displayed as a country where freedom and democracy are appreciated (see Sample text 6). It is reflected as an egalitarian culture (see Sample Text 4). America's embracing and ruling role (or perceived responsibility) in the world is implied as well (see Sample Text 6). English language as part of American identity is imposed to be related to

success (see Sample Text 8). Also, there are some implications that British-American cultures are different from the others, for example in terms of interpersonal distance.

#### **4.1.3.2.1 American Identity as Privilege**

American identity is introduced as valuable in order for the readers to evoke the desire to become a member of the target culture. First evidence is the implication that belonging to American society brings success as exemplified with American women who are given as stereotypes. (see Sample Texts 1,2,3). In Sample Text 4 and 6, Martin Luther King and Kennedy pinpoint America's central role in establishing equality and give the message that America is a community which provides equal chance and democracy to its members on the way to achieve success. Among all above, the most striking implication is the message that all English speakers are the winners of Nobel Prize. (see Sample Text 8). All in all, based on the above, that adopting American culture and belonging to American culture is honorable can be inferred.

## **4.2 US AND THEM DISTINCTION**

After drawing the profile of the target cultures (the profile of "us" in the previous section, the inclusion of other cultures and how they are reflected in the coursebooks (the profile of "them") will be tackled with in the next section. Both TFL and EFL coursebooks make "us and them distinction" as part of the ideology imposed. In this section, how the target culture and other cultures are relatively reflected in the texts is interpreted. If there is a difference between the presentation of the target cultures in two coursebooks in this respect is also looked into.

### **4.2.1 HITIT 3**

Hitit 3 includes selected texts with some implicit representations of 'us' and 'them' distinction as supported with the following excerpts.

#### **4.2.1.1 Us and Them Distinction in TFL Coursebook**

### **Sample Text 1. Japonya ‘nın Şiir Geleneği: Haiku (Japan’s Poetry Tradition: Haiku) (p. 16)**

This text dwells on Japan literature. There is praise for Turkish success with the achievement of the Turkish female writer and information about Japanese culture is also given, which shows that Japanese culture is found worth mentioning.

“Çok güzel. Haiku, görülenleri ve hissedilenleri kısa ve etkileyici biçimde yansıtıyor. Bir görme biçimi sanki. Sıradan olaylar içinde bir ‘an’ ı yakalayıp onu anlatıyor” (p. 16, lines 37-40)

“Very nice. Haiku reflects what is seen and felt in a short and effective way. It is a way of seeing. It catches a moment in the ordinary events and talks about it. (p. 16, lines 37-40)

The lines are the indicators of a positive point of view towards Japan culture. It is obvious that the writer of the text finds Japan culture valuable and worth including in the coursebook.

### **Sample Text 2 – Bugünün Çocukları Harika (Today’s Children are Great) (p.12)**

This text is about a Turkish family incident and reflects the traditions of Turkish people. While providing this portrait, the writer Nesin also introduces Germans as ‘them’.

“Bir gün uzman, Almanca demiş ki, ‘Burada herkes birbirine sık sık, ‘ulan’ diyor, dikkatimi çekti. ‘Ulan’ ne demektir? Almanın sözleri yüzünden komşumuzun yüzü kızarmış.” (p. 12, lines 20-23)

“One day excerpt asks in German that “Everybody says ulan to each other frequently here. What does ulan mean? Because of German’s words, our neighbour blushed.” (p. 12, lines 20-23)

The situation of German expert is used in order to criticise Germans. The text shows the readers that although Turks and Germans live together, Germans are uninterested and ignorant towards Turkish culture and language.

### **Sample Text 3 – Korkudan Fobiye (From Fear to Phobia) (p. 32)**

The excerpt talks about a universal subject, which is phobias. They are explained and discussed in a scientific way and the readers are expected to come out with a piece from themselves. The inclusion of other cultures is observed, which might be taken as an attempt to value them.

“Bolivya’da oynayan Raul Gutierrez, uçak fobisi yüzünden futbolu tamamen bıraktığını açıkladı.” (p. 32, lines 1-4)

“Raul Gutierrez, who plays for Bolivia, announced that he quitted playing football because of his phobia against planes.” (p. 32, lines 1-4)

“İskoçya’da yaşayan Duncan Gibb (49) fobisi yüzünden 30 yıl sonra ilk kez evinden çıktığı gün öldü.” (p. 32, lines 1-4)

“Duncan Gibb (49), who lives in Scotland, was dead on the first day that he went outside after 30 years because of his phobia.” (p.32, lines 1-4)

“Aktör sevgilisi Gareth’in çok anlayışlı olduğunu dile getiren Emma, evlilik töreninde hipnozla kusma fobisinden kurtulmayı hedefliyor.” (p. 32, lines 9-13)

“Emma, who declares that her actor lover Gareth is so understanding, aims to get rid of her vomiting phobia through hypnoses on her wedding day.” (p32, lines 9-13)

These instances indicate the inclusion of other cultures in the TFL coursebook. Author's using such foreign figures is a representation of the idea that the writer attempts to show other cultures valuable and gives them an existence in the book while teaching Turkish language.

#### **Sample Text 4- Para ile Mutluluk Olur mu? (Does Money Bring Happiness?) (p. 62)**

The issue under discussion in the text is the relationship between economic income and happiness in some countries. The author argues if money or high socio- economic conditions bring happiness.

“Ne var ki NEF’in mutluluk endeksinde dünyanın en varlıklı ülkelerinden biri olan İrlanda ‘nın 113., ABD’nin 150. Ve İngiltere’nin Libya’nın altında 108. Sırada bulunması; buna karşılık, Pasifik Okyanusu’nun güneyindeki küçük ve yoksul bir devlet olan Vanatu’nun “Dünya’nın en mutlusunu” olarak birinci sırayı alması “para mutluluk getirir” düşüncesini çürütüyor.” (p.62, lines 17-20)

“In happiness index of NEF, Ireland is on 113, USA is on 150 and England is on 108, under Libya and oppose to this, Vanatu’s, which is a tiny, poor government on the south of Pasific Ocean becoming number one as “World’s Happiest” refutes the idea that “money brings happiness”. (p. 62, lines 17-20)

The text presents the idea that luxury does not create happiness. It asserts that countries that are rich like U.S.A, Ireland and England do not attain happiness by their income in life. On the other hand, the status of Turkey is not given clearly, so, it is just an inclusion of other cultures. However, it is implied that other cultures have money, but they are unhappy.

### **Sample Text 5- Notalarda İsyen (Riot in Musical Notes) (p. 98)**

“Kendisinden sonra gelen müzik türlerine de öncülük eden blues, Afrika’dan 1600’lü yıllarda Amerika’ya getirilen insanların bir yandan tarlalarda çalışırken bir yandan da hep bir ağızdan şarkı söylemeleriyle birlikte ortaya çıkmıştır. Bu şarkıların sözleri özgürlüğü, birliğı, beraberliğı ve ümidi dile getiren haksızlıkları sorgulayan sözlerdi.” (p. 98, lines 4-6)

“Blues, which serves as the leader for the music styles that follow it, is originated on 1600s from singings of people that are brought to America while working on fields. The lyrics of these songs are emphasizing freedom, unity, solidarity and hope as well as questioning the injustices.” (p. 98, lines 4-6)

The inclusion of American culture and music (Blues) in the TFL coursebook serves the aim of introducing it to the learners of Turkish.

## **4.2.2 LANGUAGE LEADER**

Language Leader has powerful representations of English- American culture to separate its identity features from the ‘others’. Some instances have implications that American – British cultures are effective for the development of individuals from other cultures.

### **4.2.2.1 Us and Them Distinction in EFL Coursebook**

#### **Sample Text 1- Charles Miller Father of the Beautiful Game (p. 27)**

The text is on the life story of famous Brazilian footballer Charles Miller. In his biography, there are some references towards his country and his culture while highlighting the role of English culture and on his way to gain his professionalism.

“In 1984, young Charles was sent to school in England, where he learned to play both football and cricket.” (p. 27, lines 14-16)

The lines show readers that a famous footballer of Brazil develops his skills thanks to the British culture rather than Brazilian.

### **Sample Text 2 - “September 6, ... Havana, Cuba – First Impressions” (p. 67)**

The text dwells on the Cuban culture and draws a negative point of view against it. The views from the Cuban City are reflected through a bias for affecting the readers’ world view.

Havanna, Cuban women are shown as those who smoke cigarette and requests one dollar for each photo from the tourists.

“If you want to want a photo with them, you have to pay them a dollar!” (p. 67, lines 38-39)

The writer tends to discriminate Cuban females in a double way: both for their being a foreigner and a woman from another culture. They are shown as materialistic and bad examples to other people. So, these implications can be regarded as examples of a negative attitude because of the alienating attitude of the text writer.

“There are lots of beggars and pickpockets in some areas. In one street, a couple of pickpockets tried to steal my wallet. A guy pushed me hard in the back, and his partner, a young woman, grabbed my wallet. [...]” (p. 67, lines 39-42)

So, the narrator tends to imply an insult on Cuban culture implicitly. That is a distinct example of the negative point of view of writer with prejudice.

### **Sample Text 3– Is EBS a Falling Star? (p. 128)**

The text depicts the crisis of an European company.

“European Breakdown Services (EBS) has fallen from first place to fourth place in terms of customer satisfaction; EBS’s services are rated as ‘poor’ and ‘not value for money’.” (p. 128, lines 3-8)

It is reflected that the company doesn’t meet customer needs anymore. The author seems to approach other cultures (European cultures) with criticism.

“At present, the staff are extremely unhappy and demotivated because the computer systems are not working properly. Some key staff have already left the company, customer complaints have risen sharply and many have switched to rival firms. EBS is clearly facing a crisis. (p. 128, lines 29-36)

The lines are used for creating the image that Europeans are confronting serious problems. This is an effort to show the readers their bad condition.

The text indicates the working problems of Europeans; such as a lack of community service. This representation creates a negative effect on the readers.

#### **Sample Text 4 - Amish: Frequently Asked Questions (p. 129)**

The text introduces German, French and Switzerland oriented Amish culture as ‘different’ to readers. There is the reflection of their being an anomie in American society.

“The Amish are different and wish to separate themselves from mainstream society.” (p. 124, lines 9-10)

The author reflects members of the Amish society in desire to alienate themselves from American ideology.

“They do not join the military, pay social security or accept financial assistance from the government.” (p. 124, lines 11-12)

The text continues to criticize Amish population, living in America. They are shown as individuals who do not perform their citizenship duties, so, there seems like writer applies a criticism towards them.

“They are considered inappropriate and are not encouraged or accepted.” (p. 124, lines 16-17)



The author's mentioning that Amish, who are shown as people that reject American mainstream culture, are inappropriate is an effort of writer to assert an unfavorable point of view on the culture.

“They live in a separate world, with its own values, the most important of which is a mistrust of anything modern, especially modern technology.” (p. 124, lines 12-13)

The excerpt provides negative attitude against Amish people for the readers. It shows that foreigners do not become a part of mainstream and they seem like alienated from the society as they are unfavourable.

#### **4.2.3 PROMINENT IMPLICATIONS RELATED TO US AND THEM DISTINCTION**

Regarding the “Us and Them Distinction” in the coursebooks, based on the interpretations above, we can conclude that both coursebooks are open to other cultures although they place themselves at favourable statuses.

In the TFL coursebook, it is easily observed that the existence of the other cultures is accepted and included with a multicultural approach. The TFL coursebook appears to adopt a neutral and objective attitude towards other cultures, not discriminating them on the grounds of their cultural and social characteristics.

For example, in the text about Japan poetry writing style, Haiku, the success of a Turkish writer Yelda Karatas is mentioned, a Turkish pride. Along with her success, Japanese culture and literature is found worth reflecting. In a similar vein, German culture is included through Aziz Nesin's story in the TFL coursebook and in a manner by which the author criticizes Germans due to their indifference to Turkish language and culture.

Moreover, the passage about phobias and fears includes cultures like Britain and Bolivia. Some negative attributes are shown to belong to foreigners here. For example, the author does not use a Turkish female figure who suffers from the phobias; instead, there is Emma from England. The case is the same for the male from Bolivia, who confronts phobias of going outside.

The argumentative text in the TFL about relationship between money and happiness implies that people from developed and rich countries like USA, England, and Ireland are unhappy. Touching on to other cultures while not mentioning about Turkey's situation, the

idea that money does not bring happiness is conveyed. In addition, that we may not have money, but we are happy seems to be the implicit message. Lastly, a text about music styles, which provides a reference to African culture, introduces the origin of Jazz, Blues to the readers. So, in short, it can be said that the TFL coursebook tends to introduce such foreign communities to the readers rather than discriminating them against the target culture.

In the EFL coursebook, in contrast to the phenomenon in the TFL coursebook, the target culture, American Culture, is shown relatively better and more privileged than the other included cultures. Implications clearly depict a profile of a powerful and dominant society. Therefore, the boundary between the target culture and the others is much clearly drawn in the texts in the EFL coursebook. The following examples can be used to confirm that the coursebook has efforts to separate American culture from the others by indicating that American culture has a role in the development of the individuals in the other cultures.

For example, in the text about famous footballer Charles Miller, even though the sportsman is Brazilian, his education in Britain is given as the cause or the source of his success. The same bias that all English speaking people are successful is imposed as revealed in another instance related to Oscar winners (discussed in the “Identity” section). On the other hand, Cubans are presented as “the others” through the point of view of Americans in the text titled “September 6... Havana, Cuba; First Impressions.” The visiting tourists describe a corrupted atmosphere in Cuba ascribing it to its citizens, vehicles and so on. To exemplify, Cuban women are shown as those who smoke cigarette and requests one dollar for each photo from the tourists. Cuban culture seems to be alienated and an implicit insult or prejudice is felt. Sample Text 5 indicates that Europeans are confronting serious working problems such as a lack of community service, which creates a negative effect on the readers. Another text (Sample Text 4) introduces German, French and Switzerland oriented Amish culture as “different” and “unfavourable” to readers. There is the reflection of their being an anomie in American society with their different social values and beliefs.

All in all, it is clear that both coursebooks adopt a multicultural viewpoint and are open to other cultures and they place themselves at higher statuses.

#### **4.3. WRITER’S POSITIVE AND NEGATIVE ATTITUDES TOWARDS TO A PARTICULAR SUBJECT**

In this part, attitudes towards pre-determined subjects are investigated. As it is thought that attitudes towards particular subjects reveal ideology, we looked into them. It is found that

there is either positive or a negative point of view towards particular subjects, which implies the ideology.

### **4.3.1 HITIT 3**

#### **4.3.1.1 Attitudes towards Technology**

##### **Sample Text 1. Okumanın E- Hali (E- Form of Reading) (P.8)**

In the text, there is a discussion on the effect of foreign innovation in Turkish. E-book software is reflected against traditional reading habit. It seems that the text tends to provide the disadvantages of the e-book and a negative point of view against the interference from one culture to other.

“Eğlence sektöründen siyasete, yemek tariflerinden tarih bilgisine kadar çeşitli konularda tasarlanan web siteleri, kısa zamanda günlük yaşamın vazgeçilmez bir parçası haline geldi.” (p.8, lines 1-4)

“From entertainment sector to politics, recipes to history information, websites that are designed for many areas became inseparable pieces of daily life.” (p.8, lines 1-4)

Although e-book is reflected as something positive at the beginning, the passage does not continue in this way. The author prefers to display its drawbacks of the technological development e-book instead. Such negativities of the product that can pose a danger against the traditional reading habits of Turkish culture are used rather than showing it as a revolution. The aim of the text by such efforts can be considered as attempts to dissuade the readers from using e-books, which can be interpreted as negative attitude towards e-books, therefore computers as parts of technology.

“Ancak şöyle bir endişe de var: E- kitap bir gün basılı kitabın hatta okumanın sonunu mu getirecek?” (p.8, lines 17-18)

“But there is a concern like this: Is the e-book going to bring the end to the habit of reading books?” (p.8, lines 17-18)

Firstly, the writer aims to imply that e-books will bring printed books to an end. She evaluates the new invention as a threat against native traditions. This idea is a sign of Turkish culture's conservatist point of view related with preserving their characteristics. As their world view, learners decode that Turkish community desires to keep its own social realities without facing any interference.

Although the author gives the answer 'no' to the question above and claims that this is a baseless idea, she actually manages to arouse question marks and create some confusion in readers' minds.

So, these lines can be considered as efforts to place an implicit negative attitude on learners.

"Eğer bilgisayar ya da benzeri cihazları kullanmıyorsanız e-kitaptan mahrum kalıyorsunuz." (p.8, line 35)

"If you cannot use some products like computers or else, you are deprived from e-book." (p. 8, line 35)

The author provides the idea that if the users are technologically illiterate about American improvements such as computers, then e-book software does not appeal to them. This point of view about the capability of individuals for technology shows a negative attitude and alienation efforts of the writer.

"Bu kitapların satışı ve satın alma işlemleri sanal mağazalar üzerinden yapılıyor. Bu da ödeme sırasında ortaya çıkabilecek bazı güvenlik sorunları anlamına geliyor." (p. 8, lines 36-37)

"Selling process of these books is done through virtual shops. This means some security problems that can occur during payment." (p. 8, lines 36, 37)

Some security problems during the payment process are discussed. The writer tries to reflect that while becoming a part of improved technology through purchasing a world product, the readers can confront some serious problems that threaten their security. So, this effort can be counted as distrust against technology use.

"Bir başka güvenlik sorunu da indirdiğiniz dosyanın bilgisayarınıza virüs bulaştırması. Bu da ödeme sırasında ortaya çıkabilecek bazı güvenlik sorunları anlamına geliyor." (p. 8, lines 38-39)

"Another security problem is the viruses that come with downloaded files. You can lose all of your files for the sake of reading a book." (p.8, lines 38-39)

This time, the author complains about computer viruses. These computer spywares are given as one of the drawbacks of technology about Turkish habits of reading.

Included drawbacks can be explained as alienating readers from foreign innovation and creating a negative attitude. The author aims to reveal the situation about the software in order not to keep readers blind for adopting beliefs of American society by praising themselves.

#### **4.3.1.2 Attitudes towards Space Travelling**

##### **Sample Text 1 - Uzaya gitmeden Önce Bilmeniz Gerekenler (Things to Know Before Going to Space) (p. 144)**

The next argumentative text in TFL coursebook Hitit 3 is about space travels to assert a negative attitude against foreigners and their achievements through related drawbacks. Although the passage starts with a positive representation, there is again a resistance by the listed problems in space travelling from the author.

“Oysa uzay mekiği henüz fırlatma rampasındaydı ancak Walter’in oturuş biçiminden dolayı kan bedeninin üst bölümlerinde yoğunlaşmış ve üstüne yerleştirilen alıcı, fazla sıvı saptandığı için böbrekleri harekete geçirmişti.” (p. 144, lines 7—11)

“Space craft was on launching platform but because of Walter’s sitting position, blood was intense on his body’s top parts and placed receiver made kidneys work as there was excessive water.” (p. 144, lines 7—11)

The text begins with an example of an astronaut, who confronts toilet problems on the way. Through such an instance, the writer aims to reflect the negativity towards the subject even on the first few lines. Health problems that can be confronted while going to space are discussed. These negativities are put forward by the writer as the disadvantages. They reveal the point of view of the writer.

“Astronotların yerçekimsiz ortamda yaşadıkları pek çok sorundan biri vücuttaki sıvıların yer değiştirmesi nedeniyle ortaya çıkan rahatsızlıklardır. Bu değişiklik yörüngeye ulaştıktan hemen sonra başlar ve ağırlıksız ortamda kan, astronotun başında birikerek şişkin yüz sendromu’na yol açar. Bacaklar ise, azalan sıvı basıncı nedeniyle inceler ve ‘örümcek bacakları’ görüntüsüne kavuşur.” (p. 144, lines 24-36)

“One of the many problems that astronauts confront on non-gravity atmosphere is the disorders caused because of liquids’ changing places. This change starts just after achieving to the orbit and

leads to ‘swallowed face syndrome’ by piled up blood on astronaut’s head. Legs gain the view of ‘spider legs’ by getting thinner because of decreased liquid.” (p. 144, lines 24-36)

In the quotation, there are expressions like ‘swallowed face syndrome’ and ‘spider legs’ to alienate readers by showing possible health problems. The readers are given the impression that there are serious outcomes of the compelling travel.

“Ağız, boğaz ve burundaki mukoza dokuları şiştiği için koku ve tat alma duyuları zamanla azalır ve hiç tat alamamaya başlarlar, iştahları kesilir, vücutları zayıf düşer ve hastalıklara dirençsiz hale gelir, aynen grip te olduğu gibi.” (p.144, lines 32-36)

“Because mucosa tissues in mouth, throat and nose are swollen, smelling and tasting senses decrease in time and they stop to get taste, lose their appetite, their immune system gets weaker and they become unprotected against illnesses – just like in flu.” (p.144, lines 32-36)

Health problems in space travelling are again mentioned in the text. There are references to disadvantages like losing smelling and tasting senses. Most importantly, space travelers are mentioned to have a weak immune system. Readers are expected to be alienated from the idea that going to space is something great.

The passage states the drawbacks of space travelling as a resistance to the positive image to the efforts on that area. These references can be all clues of a negative attitude of the writer.

#### **4.3.1.3 Attitudes towards Gender**

##### **Sample Text 3. Erkek ve Kadın Beyni Farklı Mı? (Are Male and Female Brains Different?) (p.129)**

The text talks about the biological differences between males and females in a scientific way. While doing this, the author adopts a neutral point of view about the subject and tries to write the lines in an objective manner for both of the genders. Yet, some implicit messages are also provided.

“Bir görüntüleme çalışmasında erkeklerin bir iş yaparken beynin her iki tarafında da farklı beyin bölgelerinin aktive olduğu belirlenmiş. Kadınlarda ise aktive olan bölgeler beynin sadece sağ tarafındaymış. (p. 129, lines 15-18)

“On a viewing research, it is identified that while doing a job, some sides on both parts of the male brain are active. For females, it is only some sides on the right side, which is active.” (p. 129, lines 15-18)

The lines seem to praise the mental power of men. They state that male brain has got different areas on both lobes active. It seems that the text serves for the aims of patriarchy on this section, but it manages to provide an equal understanding for women side on following excerpts. At least, the inclusion of such a discussion may lead to the idea that men are mentally strong / superior.

“Erkekler ve kadınlar tek kelimeleri benzer şekilde işliyor. Ancak bütün bir cümlenin yorumlanmasında erkekler beyinlerinin tek tarafını kullanırken kadınlar her iki tarafını da kullanıyorlar.” (p. 129, lines 41-44)

“Males and females process only – words similarly. Yet, on the interpretation on a whole sentence, while men use their one part of their brain, females use the both.” (p.129, lines 41-44)

This time, given excerpt praises the brain power of women side. It claims that females can apply a more effective interpretation on sentence basis rather than men. It is a positive representation example on behalf of women.

“Kadınların beyinleri erkeklerden daha küçük ancak kadınlarda gri hücreler daha fazla. Gri hücreler beyin düşünmemizi sağlayan kısımları. Erkek beyni daha büyük olmasına rağmen eşit derecede performans göstermemesi bu şekilde açıklanıyor.” (p 128, lines 4-9)

“Women’s brains are smaller than men but they have more grey cells. Grey cells are the parts that enable us to think. Although male brain is bigger, its not performing equally is described through this.” (p 128, lines 4-9)

Although there is a neutral point of view about the differences between males and females, the author performs a word strategy. The word ‘small’ connotes signs of a negative representation by the indication that women have got more grey cells.

It is reflected that the male figure in the text does not require the help of these cells; instead he manages to perform his work with one side of the brain.

The author tends to show both sides’ positive characteristics for representing the genders equal in a neutral way.

“Beyin yaşlandıkça doku hacmi azalır ve sıvı miktarı artar. Bu etki kadınlarda erkeklerde olduğundan daha az şiddetlidir. Böylece kadınların yaşları ilerlese de matematik, düşünme vb. zihinsel becerilerinde daha az geriliyor. Ancak konu unutkanlık olunca kadınlar, unutkanlığa erkeklerden daha fazla eğilimli. Yani hafıza konusunda erkeklerin gerisinde kalıyorlar.” (p. 129, Lines 25-31)

“When the brain gets older, its tissue volume increases and liquid amount increases. This effect is less powerful on females than males. So, although women get older, they get less tense on mental skills like math and thinking. Yet, if the issue is forgetting, women are more tend to have amnesia. So, they are behind men in terms of memory.” (p. 129, Lines 25-31)

The excerpt above demonstrates the idea that women have got fewer symptoms related with less liquid in brain. It seems like this is praise for women and they are shown as superior, but, the author compensates that representation and reflects one strong characteristic of men as having a stronger memory. So, the passage remains neutral.

So, Sample Text 3 with the theme gender presents a neutral point of view to implicitly demonstrate that Turkish society perceives both genders in a balance.

#### **4.3.1.4 Attitudes towards Turkish Lifestyle**

##### **Sample Text 1- Eski Türk Evlerinin Mimarisi (Architecture of Ancient Turkish Houses) (p.104)**

The text dwells on the introduction of old Turkish houses. It gives information about their sections and functions. While doing this, the writer conveys some social messages at the same time to perform an affirmation on Turkish and Ottoman profile in the eyes of readers. The text depicts Turkish way of living in a positive manner. This representation is performed by lines below:

“Ev için Türkçedeki sözcüklerden biri ‘huzur ve sükûnet içinde yaşanılan yer’ anlamında kullanılan ‘mesken’ dir. Geçmişte inşa edilen Türk evlerine bakıldığında, bu sözcüğün neden ‘ev’ ile ilişkilendirildiği anlaşılabilir” (p. 104, lines 1-4)

“One of the words in Turkish for ‘house’ is ‘residence’, which means the place that people live in peace and quiescence. When it is looked at the Turkish houses, which are built in the past, it can be understood why the word is associated with the concept of ‘house’.” (p. 104, lines 1-4)

The writer aims to praise the old settlements of Turkish people to create a positive point of view. He states that the members of Turkish community have got a peaceful life and



reflects their houses as a symbol. There is an attempt to encourage readers to adopt the Turkish understanding / lifestyle.

“Eski Türk evleri komşuluk, güvenlik gibi faktörlere bağlı olarak konumlandırılmış ve yapılarında genellikle ağaç, kireç, kerpiç gibi dayanıksız malzemeler kullanılmıştır. Bu mimari anlayışta göçebeliliğin etkisi bulunmakla birlikte temelde bir dünya görüşü olduğundan da söz edilebilir. Anlatılmak istenen biraz da asıl yıkılmaması gerekenin din ve devlet kurumları olduğudur. Nitekim bu kurumlar sağlamlığın sembolü olan taş malzemeyle yapılmıştır.” (p. 104, lines 11-18)

“Old Turkish houses are located according to the factors like neighborhood and generally indurable materials tree, lime and mud-brick are used. On this architecture understanding, there is the effect of being nomadic and its basis is a worldview. What is wanted to be expressed is that what should not be collapsed is religious and governmental institutions. Hence, these institutions are built with the symbol of endurance, the stone.” (p. 104, lines 11-18)

The excerpt gives social messages through a description of Turkish houses. The idea reflected is that house buildings are related with the community and government affairs. Firstly, there is the message that government and religion are considered as significant institutions because of constructed strong buildings. Also, it is understood that the emphasis on house structures are also considered as noteworthy as the family is also referred an example of institutions, which shows the family as an important institution in Turkish society. The idea that when Turks were nomadic, house buildings were based on neighborhood and security is also given as a part of this argument. By reflecting such understandings, writer aims to contribute the positive representation of Turkish lifestyle by introducing it to readers.

“Evlerin yapımındaki diğer bir anlayışta toplumsal sınıflar arasındaki farkların olabildiğince azaltılmasına dayalıdır. Eski Türk evlerine bakıldığında zenginlerin evlerini fakirlerinkinden ayırmak mümkün değildir.” (p.104, lines 18-22)

“Another understanding during the building of houses is to decrease the differences between social classes. When it is looked at Turkish houses, it is not possible to separate poor people and rich people’s houses.” (p. 104, lines 18-22)

In the passage, the lines are other clues of the positivity towards Turkish way of life. It expresses that Turks treat all social classes equally and the appearance of houses supports that understanding.

“Avlu, çoğunlukla evde bulunan kişilerin dinlenmesi, komşularla sohbet edilmesi için kullanılan taşlık bir alandır.” (s. 104, lines 27-29)

“Yard is a place with stones where house members can take a rest and chat with neighbours.” (p. 104, lines 27-29)

Turkish people are shown as outgoing and talkative when it comes to their neighbors. It is mentioned that the Turkish houses has got a special separate section for visitors. This is again an effort to create a positive attitude for the readers.

As the quotations indicate, the text is written with the purpose of providing a positive point of view on Turkish and Ottoman cultures. These two cultures are attractively portrayed in order to encourage the readers.

### **Sample Text 2- Bugünkü Çocuklar Harika (Today’s Children are Great) (p.12)**

Aziz Nesin’s book is promoted for readers in order to reveal some clues about Turkish living. There is a traditional family example, which preserves its moral values and traditions with discipline. So, the readers find out that Turkish parents manage to guard their family and beliefs and this is a positive attitude presented by the author.

“Akşam sofraya oturuldu. Kardeşim Fatoş konukların çok hoşuna gitti. ‘Aman ne cici, ne uslu kız...’ diyorlardı. Fatoş’u bu kadar terbiyeli yetiştirdiği için annemi kutladılar.” (p. 12, lines 45-48)

“On the evening, we sat to dinner. Guests liked Fatoş very much. They were saying ‘what a cute, well-behaved girl...’ They congregated mom for raising Fatoş as a well – bred person.” (p. 12, lines 45-48)

The above lines transfer a good attitude towards the Turkish lifestyle and family understanding of Turkish community. The author creates the impression that family of Turks is loyal to their traditions and raises well- behaved children with good behaviors. This representation is done on purpose to reveal for the readers that Turkish people achieve success by loyalty to their family values and strict discipline understanding for the kids.

To conclude, Turkish life style including family values, family education and family discipline is valued.

### **4.3.2 LANGUAGE LEADER**

The argumentative texts in EFL coursebook include either positive or negative attitudes towards specific themes as matched with the themes in TFL coursebook Hitit 3.

#### **4.3.2.1 Attitudes towards Technology**

##### **Sample Text 1 – The Book is Reborn (p. 68)**

The first Sample Text is about the promotion of e-book software. Because it is the product of American ideology, there is a serious effort about sympathizing and creating a positive representation. For this aim, the readers also get help from language elements in order to give a stronger impression. For this aim, there are also several intensifiers that are spread between the lines for the positive attitude efforts. Some clues from the text are presented below:

“In the same way that MP3 players mean you don’t have to carry around dozens of CDs, the e-book contains all the books you might want to read in one small package.” (p. 68, lines 23-26)

The text aims to talk about purely the advantages of American innovation for the rest of the world. It starts with mentioning about how a small tool can ease human beings’ lives. There is the reference that e-book software combines all the books in one technological box.

“Well, now there is a solution. Instead of carrying heavy books around you simply take an e-book.”  
(p. 28, lines 21-22)

In the sentence, the expression like ‘simple’ evokes the idea that American culture is very easy to be achieved. Author advises readers to buy the product for getting rid of heavy printed books. As it is shown as the tool for easing the individuals’ lives, there is a positive representation of American ideology.

“Manufacturers knew they had to invent a superior technology, and electronic paper was the result – it is flicker free and looks exactly like real paper and ink.” (p. 68, lines 44-47)

The text provides readers the impression that Americans are in trying to improve their products. The clue about this idea is that Americans spend their effort to discover a better and more sufficient technology solution to get richer. So, reading piece about e-book software reflects a positive view of American culture by referring to the technological success.

“And the e-book has many other advantages. The size of the text can be changed at the flick of a switch, which means many poor people with poor eyesight will be able to read without needing glasses.” (p. 68, lines 48-52)

The text continues as the list of advantages of mentioned product. This time, there is the emphasis of text size that can be changed very swiftly. It can be considered as a reference to the American desire for everything to be very quick. Also, the writer tends to make a connection to people who confront eyesight problems to show American culture is a sensitive one.

Also, second intensifier in the text is used for a positive representation. The use of the expression ‘a flick of switch’ shows how fast the e-book software is. The readers are expected to create sympathy easier through this strategy.

“In fact, there are several Internet companies that will be supplying medical and scientific e-book files in near future.” (p. 68, lines 57-58)

By this quotation, writer aims to convince readers to become users of such an American product. She/he tries to make clear that if they do not become familiar with this product, they will not be able to read future medical and scientific e-books.

“So, the students of tomorrow won’t have to spend a fortune on those expensive university textbooks – they’ll simply log on to the Internet and download everything they need to their e-book.” (p. 68, lines 58-62)

This time, the advantage that is focused is economy. It is mentioned that the textbooks cost so much money and students can get rid of paying that amount of money just by buying the American product.

The expression ‘heavy as a brick’ in the following lines makes the readers think that printed books are old fashioned, old fashioned and not easy to carry. This idea is represented through the following excerpt:

“You know paperback books are incredibly light and convenient, so it comes as rather a shock when you put four or five in your suitcase and realize they are heavy as a brick.” (p. 69, lines 14-17)

After the reading the text, the readers get the idea that the authors try to do everything to convince them to be adapted into American culture simply by buying a technological product, e-book software. There is an attempt to list all the advantages of the software in order to make it sympathetic.

As it is seen from the quotations, the writer does not give any disadvantages related to the use of e-books as it is thought technology is a part of American culture and this is a positive attitude representation related with the subject.

#### **4.3.2.2 Attitudes towards Space Travelling**

##### **Sample Text 1 – Stranger Than Fiction (p. 72)**

The second argumentative text is about American efforts to build space facilities. The author provides a positive image and aims to create a positive view of the subject. There are many implicit traces on given quotations below:

“Wolf is the Vice President of international design consultancy Wimberly Allison Tong ETT Goo. Whose projects includes Wedding Pavilion at Florida Walt Disney World. He is convinced the market will take off, so he is investing a substantial proportion of this company’s research and development (R&D) budget into researching the needs of space units.” (p. 72, lines 13-24)

The writer tries to show readers that it is a huge and successful project and supported by an international company of America. By this example, there is again a positive attitude towards technology as a part of American culture, because it is shown as ready to enterprise and a risk taker for success. So, it can be said that the text focused on the culture’s success.

“US Space Startup Company Bigelow Aerospace has also been the potential for hotels in space but with a completely different design: an expandable space structure that has a flexible outer shell. When it is in orbit, the module is inflated, creating a larger work, play and living area for astronauts.” (p.72, lines 71-81)

By the quotation, there is an effort that American way is the best and improved one. It is promoted by again reflecting the projects’ advantages. There is a positive attitude towards American culture.

“A major advantage of inflatable modules is that the walls are flexible, which is better than rigid walls for protecting a module from the impact of space debris. The expandable modules could be used for space tourism and for orbital hotels.” (p. 72, lines 88-91)

As it can be seen from the text, the project of The US is again praised by its advantages and the aim is to impress the readers. There is an effort to reflect a positive attitude towards American contribution to space travels.

#### **4.3.2.3 Attitudes towards Gender**

##### **Sample Text 3. You Just Don't Understand (p.12)**

Like technology and space travel, gender is another field that we can come up with some attitude clues after reading related text. Deborah Tannen also adopts a neutral point of view about the clash between male and females like Hitit 3 does. This neutral understanding can be understood from some examples from the text.

“During the discussion, one man was particularly talkative, full of lengthy comments and explanation. When I made the observation that women often complain that their husbands don't talk to them enough, this man volunteered that he heartily agreed.” (p.11, lines 5-11)

From the heading and subject of the text, the readers get the impression that like there will be some complaints of women against patriarchal discrimination. Yet, surprisingly, the text starts to draw a positive portrait of male figures. This can be considered as a representation of a neutral and objective attitude towards both sexes.

“Women are believed to talk too much. Yet study after study finds that it is men who talk more – at meetings, in mixed group discussions and in classrooms where girls and young women sit next to boys or young men.” (p.11, lines 29-34)

Although the quotation starts with a negative statement related with men, it balances the attitude level. There is an equal representation of both sexes and that creates a neutral point of view.

“Everyone in the room burst into laughter. The man looked puzzled and hurt. ‘It's true,’ he explained. ‘When I come home from work, I usually have nothing to say, but she never runs out. If it weren't for her, we'd spend the whole evening in silence’” (p.11, Lines 15-20)

The author turns the roles upside down and uses a male figure that performs some emotional acts like women. He feels hurt instead of an individual man that does not care. The author shows that actually patriarchy wants to negotiate with the female figure, which is

talkative and significant. So, the author keeps praising both sides in given excerpt and this effort of her provides a peaceful atmosphere of American culture. So, it is again a positive attitude towards both sexes.

“For most women, the language of conversation is primarily a language of rapport: a way of establishing connections and negotiating relationships.”

(p. 10, Lines 1-4)

Tanner talks about women’s necessity to use communication in their lives. There is the portrait of females that try to establish relationships with people around. They are represented as social and love to talk with friends. This is a clue for positive attitude for the gender.

“For most men, talk is primarily a means to preserve independence and negotiate and maintain status in a hierarchical social order.” (P. 10, Lines 15-18)

Also, in the second excerpt, Tanner reveals the meaning of speech for males and females. It is stated in the article that speaking is a tool for establishing relationships among people. There is an emphasis on male speech and its relation with their independence. Tannen manages to preserve her neutral attitude in the text.

As a result, the text tends to talk about women and men from an equal distance. The writer does not tend to choose one part as the dominant one to others. So, we can say that there is a neutral attitude from the book about women and men relationships. This can be considered also as a positive representation towards sexes, a part of ideology in the text, because it promotes equality although there are speculations about gender clash in the society.

#### **4.3.2.4 Attitudes towards American Lifestyle**

Like Hitit 3, Language Leader also reflects some instances of American lifestyle in order to provide a positive attitude to American lifestyle for the readers.

#### **Sample Text 1- Supermarket Plans Further Expansion (p. 86)**

In the text, there is a discussion of supermarkets' rising as a shopping phenomenon and a 'recurring paradigm'. Also, some American values are reflected implicitly in order to show their positive outcomes for learners. It can be said that the text exemplifies American success and entrepreneur spirit.

“From its small beginnings as a market stall over 85 years ago, Smithsons has become one of the world's biggest companies and employers.” (p. 86, lines 9-11)

The author symbolizes the entrepreneur spirit of American ideology. There is the idea that American people can go from rags to riches and they have the courage for that. The example shows readers that if they adopt the American understanding, they will achieve success.

“With its enormous purchasing power, analysts predict the acquisition and rebranding of established store chains in some markets, as well as direct market entry in others.” (p. 86, lines 5-8)

The lines support the American risk-taker image in order to spread the positive attitude to readers. Predicting acquisitions and directly entering to the markets are instances for this idea.

The text clearly praises the entrepreneur spirit and related efforts of Americans for learners. For this aim, it adopts 'supermarket', which is another American tradition as a subject and the way to achieve success through risk taking. So, it is a significant example of positive attitude of the writer.

Language Leader reflects American way of life as attracting for learners through implicit efforts and messages like TFL coursebook Hitit 3 does.

#### **4.4.3. PROMINENT IMPLICATIONS RELATED TO ATTITUDES TOWARDS PARTICULAR THEMES**

As a requisite part of ideology, attitudes towards particular themes in TFL and EFL coursebooks are investigated in the section. Expectedly, positive and negative attitudes are



observed as explained above. This sub-section is a summative report of our findings as shown in the chart.

### **TFL Coursebook**

Positive attitudes - Turkish life style, Other cultures, Turkish literature, Turkish Language

Negative attitudes - Technology – Space travelling

Neutral - Gender

### **EFL Coursebook**

Positive attitudes - American life style, Technology – Space travelling, American literature, English Language

Negative attitudes - Other cultures

Neutral - Gender

## **TFL COURSEBOOK**

### *A-Positive Attitudes*

### **Turkish Lifestyle**

Turkish lifestyle is reflected in the texts.

As family and home are central and sacred in Turkish culture, the description of the houses is given importance. In Sample Text 4, in addition to family structure, the architecture of old Turkish-Ottoman houses is described. By doing this, the text transmits several social messages about Turkish culture. For example, the importance of family as a social institution and family life, good relations with neighbors, the significance of home, social equality, and Turkish hospitality are all emphasized. This is an attractive and welcoming representation of Turkish (target) culture for foreign readers.

Similarly, in Sample Text 5, there is a reference to Turkish culture with their loyalty to their traditions. There is a Turkish family figure, which has got a highly disciplined and conservative nature. This conservativeness is reflected positively, implying that traditional nature of Turks has not changed through time.

### **Other cultures**

As discussed in “Us and Them” section attitudes towards other cultures In TFL, the attitude towards other culture is inclusive.

### **Turkish literature**

The success of the figure in Turkish literature is positively displayed in Sample Text 4.

### **Turkish Language**

Turkish language is also positively reflected. It is prioritized as a symbol of Turkish identity as discussed in Identity Perception (Sample 2-3)

#### ***B-Negative Attitudes***

### **Technology**

There is an example of negative attitude towards foreign technological products and innovations. Sample Text 1., is about e-book softwares which reject American cultural interference and implies that they are not life savers, but a threat against the cyber security of individuals. Actually, this may be understood as a criticism towards foreign interruption

### **Space Travelling**

Another negative attitude appears to be for space travelling. In Sample Text 2., there is again an effort to put forward the drawbacks of foreign improvements that conquer the world. The disadvantages of space travelling are highly shown through an example of an astronaut who travels to the space. Health disorders that space voyagers can confront are included.

Which might be interpreted as an adverse attitude towards that foreign culture in a way that Turkish culture is brought to the forefront.

### *C-Neutral Attitudes*

#### **Gender**

Sample Text 3 includes statistical information about scientific studies on mental power of male and female brain. The passage tends to reflect both sexes equally in terms of mental success. So, the text creates an egalitarian image of Turkish females and males.

As a conclusion, TFL coursebook tends to promote Turkish culture, in a positive way to create enthusiastic readers to become a member of it. Other culture innovations are problematized in order to present the idea that they are not actually the center of the world.

### **EFL COURSEBOOK**

#### *A-Positive Attitudes*

#### **American Life Style**

Sample Text 9 is about the improvement on shopping sector. The writers present American supermarket expansion in an effective way to impress learners through American economic success. By the example of shopping malls, there is an effort to show that Americans are financially powerful due to their entrepreneur spirit, which enables them to go from rags to riches. So an appealing portrait of American society is positively presented.

#### **Technology**

In the text related with e-book software, solely the benefits of this technological product are given. The authors show it as a miracle and perfect utility for readers. The actual message of the passage is that e-book is an American-originated innovation and success. Thus, America is shown a powerful and influential nation.

## **Space Travelling**

Space travelling as an American effort is presented to be a result of America's technological improvement. The text spreads the message that America is the source of new ideas and its members achieve success in space as well.

Sample text 7 informs new high-tech space facilities, specifically space accommodation, which is a support for the positive outlook at the target culture. The authors present America as the land of opportunities to gain accomplishments by presenting merely advantages.

## **American/English literature**

American literature is not much included in the EFL coursebook. Several modern books (for example *'You Just Don't Understand'* by Deborah Tannen and *"The Great Railway Bazaar"* by Paul Theroux) are promoted and neutrally mentioned. However, old literary texts are not involved at all.

## **American English Language**

A positive attitude towards English language is understood. In Sample Text 12, the importance and status of English language are brought to the fore, especially, by stating that "all the most common language of the winners is English."

## ***B- Negative attitudes***

## **Other cultures**

Unlike the TFL coursebook, the difference between the cultures is reinforced and criticised as revealed in the presentations of Brazilian, Cuban people, French oriented Amish community and Europeans (Sample Text 6-7-8-9)

To conclude, there are generally positive attitudes towards particular subjects in the EFL coursebook. In doing so, EFL coursebook presents American culture as prestigious. This is a strategy used to appeal readers.

## **CHAPTER V**

### **CONCLUSION**

#### **5.0 Introduction**

This section first presents a summary of a critical discourse analysis of the two chosen coursebooks among a variety of EFL and TFL coursebooks. Secondly, it explains major findings. Next, pedagogical implications are included so that the results of the study can be benefited to the best. The chapter concludes an overall evaluation of the current study and suggestions for the further research.

## **5.1 Summary of the Study**

Coursebooks are inseparable elements of language learning and teaching process. They become a guide for the instructors with the content of the instruction, themes and remedial exercises for the learners. However, teachers are probably unaware of the fact that they might be actually transferring values and beliefs of an ideology implicitly, while continuing teaching language forms and four skills of language to students. Among other aspects, texts in the coursebooks can be regarded as the agents of such an effort.

Ideology as part of hidden curriculum in foreign language teaching coursebooks is worth investigating due to the fact that those instructional materials do not only teach a foreign language, but change or shape world view of the learners implicitly or explicitly. In this study, we aim to explore any possible hidden ideology in the argumentative texts selected from TFL (Turkish as a foreign language) and EFL (English as a foreign language) coursebooks making use of the premises of Critical Discourse Analysis (CDA) Fairclough (1989).

CDA is considered as an appropriate and significant device for such an examination as it defends the idea that language is never neutral, but associated with several factors like ideology, power, social status, identity and ethnicity. For the analysis, several argumentative texts (26 texts in total) sharing the same topic from the two coursebooks are matched and purposively selected. They are analysed to elucidate how they reflect three aspects that are reported to be related to ideology in the literature: identity perception, “us and them” distinction (cultural bias) and attitudes towards particular subjects.

Regarding the latter aspect, the researcher is after how matching themes (technology, gender, literature etc) are handled and presented to the learners after working on how the target culture identity is evaluated and reflected in comparison to other cultures. To reveal any ideological imposition in the coursebooks makes language teachers, instructors, administrators and curriculum developers aware of the existing implicit mechanism that play a role in the education of the learners.

Texts are decoded according to pre-determined strategies and a compare and contrast study between two coursebooks is intended. The CDA strategies including perception of identity, depiction of us and them understanding and authors' positive or negative attitude to the subject are explored.

## **5.2 Main Findings and Evaluation**

As a result of a CDA considering the aspects “Identity”, “Us and Them Distinction”, and “Attitudes towards Particular subjects” in the argumentative texts in the coursebooks, the most significant finding of this study is the existence of hidden agenda with the clues from the texts. With the results, it became obvious that while teaching a new language to learners, the books simultaneously transmit some values to learners as stated in the expression “In foreign language teaching, cultural transmission most commonly occurs through the coursebooks.” by Yılmaz (2012 p.2752). Littlejohn (1992) also supports this idea by pinpointing the coursebooks are the sources of social reproduction (p. 4). Criticism comes from Alptekin (1993) implying that original cultural reading texts will not be understood by students with insufficient level, so, selection of texts is a difficult task to perform, which leads demotivation for learners. (p. 449) Also, Avcı (2012) supports that in the learning process of TFL elements, students can have identity confusion on multi lingual and cultural world. (p.1)

This investigation of TFL and EFL coursebooks show that the writers of coursebooks do not create just innocent pieces of language teaching materials. Reflected text and its exercises are affected from the ideological system that writers belong to. So, the study makes it obvious that material developers’ and writers’ belief system is also hidden in the foreign language coursebook and affects learners’ point of views.

On the portrayal of ideological imposition in TFL and EFL textbooks, as it can be discerned from the outcomes of this research, there seems to exist an ideology that reveals a specific point of view across selected argumentative texts in the analysis of TFL and EFL textbooks. For that aim, it is observed that each book tends to praise its own cultural values implicitly to learners. While doing this, they use several strategies and reflect different point of views. One coursebook includes the positive representation of mentioned content whereas the other strictly opposes and sees it as a threat to native identity.

This study accepts that such efforts are spent in order to show the existing hidden curriculum that gets the learners to absorb the perspective of a specific ideological agenda in the two coursebooks. A comparative account demonstrates this in depth as the findings are discussed as follows:

### **5.2.1 Identity Perception in the Coursebooks**

Learners confront with an implicit representation of specific ideology in the texts (Van Dijk, 2006). By the attractive portrait of the culture and ideology, readers are made to feel that being a part of that society is a privilege, so that they can change their perceptions and adopt such an understanding as their own. Both TFL and EFL coursebooks seem to present target identities in order to impress learners.

To start with, TFL argumentative texts draw a portrait of women as the significant members of collective community life. They are loyal to their roots and devoted to family, who serves as a backbone to maintain the social order by providing discipline for kids. By such a significant representation, the authors aim to spread the belief that Turkish culture operates through gender equality. On the other hand, EFL argumentative texts operate through a different understanding about gender roles by contributing to the imposition of American society. There are women figures, who achieve success by following their personal dreams on individual basis with an entrepreneur spirit. Examples like Babe Didrikson, Mia Hamm and the mother figure are preferred to project the idea that America is a land of opportunities and females can have accomplishments.

Also, men are shown as having equal chances to go from rags to riches. The entrepreneur spirit of Americans is emphasized by Brad Pitt image. The text attracts attention by talking about famous actor and his love for architecture. The decoded message is America's giving its members the chance to get their desires fulfilled.

Communication is another theme considered for some implications about how target culture identity is described and reflected to the learners. Related to the theme "communication, the question "who we are?" in Turkish culture is answered with people who are happy because they are involved in Turkish society. **Under** the theme communication, *Language Leader* presents Martin Luther King Jr. and John F. Kennedy Jr. with their famous speeches about the role of American community members for maintaining the equality, freedom and sovereignty in society. With the power of language, the political leaders present



the point of view that America is the provider of human rights and guides the rest of the world for that aim with the image of American Dream.

Apart from the politics, there is a text that touches on distinct characteristics of English – American society to introduce it to readers. The authors mention that members of American culture set a distance with other cultures. That example provides the interpretation that American – English people are self – sufficient and independent people who do not need others.

Literature is another theme we investigated. Both TFL and EFL coursebooks employ a similar strategy of reflecting themselves a powerful identity. TFL coursebook writers work through the attempt of presenting a successful Turkish identity to learners. For this aim, they prefer to use a text that introduces Turkish female author Yelda Karatas with her prize in the area of Japan Haiku writing. Turkish community is promoted as powerful and learners are expected to be impressed with such a representation. Similarly, EFL coursebook draws a successful portrait of American culture by defining its international accomplishments. A discussion about Nobel Prize conveys an attracting view of the community by strikingly mentioning that English speaking people are the winners of the awards. Such a message is given to show readers that America is a tempting society for becoming a part.

TFL and EFL coursebooks enounce several examples that prove belonging to the target society is a privilege. To show that becoming a member to Turkish culture is a prerogative, the coursebook writers introduce two foreign figures that learn Turkish language and gain new opportunities in their new life. There are German professor Klaus Liebe and American Petrovich to give the impression to learners that learning the language of the culture opens new doors to new members. The figures describe their happiness by the texts and TFL writers aim to help learners to absorb the target culture by using real life examples instead of artificially saying that ‘it is a privilege to become a member; come and join us’. Also, American identity is given as a privilege in order for the readers to evoke the desire to become a member of the target culture. First evidence is the implication that belonging to American society brings success as exemplified with American women who are given as stereotypes.

### **5.2.2 Us and Them Distinction**

After describing how their own culture is recognized , TFL and EFL writers attempt to reflect the identity and status of the other cultures.

The TFL coursebook includes other cultures by adopting a collective and embracing understanding. It presents many different cultures as the writers find them valuable to treat them in a valuable manner. There are references to cultures of Japan by Haiku writing, Bringing other cultures to the fore, the authors actually aim to put its culture forward.

**The** EFL coursebook tends to present American as powerful by reflecting the problematic sides of other cultures. The Brazilian footballer is emphasized to achieve success after its education on an English speaking culture, Cubans are shown as corrupted with pickpockets, beggar women and so on from the eyes of American tourists, Europeans are written about with their companies that face crisis with their customers and Amish people are described as revolting against the mainstream society to support the sufficiency of American culture.

The analysis reveals that ‘us and them’ section provides cultural imposition through detailed examination of argumentative texts in TFL and EFL coursebooks. While Turkish writers appreciate other cultures and give them a place in the pages of TFL coursebook *Hitit* 3, EFL coursebook authors aim to show their deficits to promote American culture’s efficiency to learners.

### **5.2.3 Writer’s Attitudes towards Particular Subjects**

Positive or negative attitudes towards particular subjects in the selected argumentative texts are scrutinized as the third aspect of our analysis.

In the TFL Coursebook, it is observed that there are positive attitudes towards Turkish life style, Turkish Language and literature; and other cultures. The authors state the importance of Turkish architecture as symbols of preserved native identity. It is claimed that the houses are structured in a way to annihilate social differences and to serve as a source of socializing with neighbors. That positive attitude creates an attractive image for Turkish daily life and connotes hospitality. The family structure is also prioritized as a reflection of maintained Turkish values like discipline for a good morality. While relatively negative attitudes are directed to technology and space travelling. Technological innovations are presented with potential disadvantages to show readers that their exaggerated achievement can actually harm the users in contrast to the representation of technology in the EFL course book, which might be interpreted as a reaction to the presentation of technology as an irreplaceable improvement of other cultures. On the other hand, gender differences are

neutrally reflected. The coursebook shows Turkey as being an egalitarian society, in which both sexes are equal and powerful referring to their mental ability.

As for the EFL Coursebook, in a similar vein, positive attitudes towards American life style, American language and literature as well as technology – Space travelling are found in the texts. American lifestyle is depicted attractively. Economic success of the community reflects target culture's entrepreneur spirit. and this is an effort to affect learners by informing their chance to become successful and rich in America, as part of great American dream. Thus, competitive nature of American society is mirrored in a way. Differently from the TFL coursebook, Language Leader prefers to present technology as competitive and praise it to the best and adopts a merely positive promotion without disadvantages in the texts to reflect technology is part of tempting American culture. The reader sees the purpose to create an influence on learners with the accomplishments of target culture. Interestingly, a negative attitude is revealed towards other cultures. Gender differences are not highlighted as in the TFL coursebook and both sexes are presented as equally treated members of the society.

To sum up, regarding the presentation of target identities, both coursebooks contains positive presentation of identities through stereotypes. EFL presents a competitive identity whereas TFL is more conservative and collective. However, TFL uses a relatively implicit way while EFL adopts more assertive and explicit way.

In reflecting the differences between “Us and them”, both coursebooks make use of strategies by which the readers can understand the differences between target and native cultures. Nevertheless, TFL tends to remain less assertive. The EFL coursebook draws a clearer line between the target culture (American culture) and the other cultures. This discussion also gets its roots from the opposition between ‘orientalism’ which focuses on the West's perception of the “Orient” in the construction of its self-identity (Said, 1978) and ‘occidentalism’ which makes use of the epistemological territory forged by the postcolonial view in order to examine and understand Western modernity itself from a new angle (e.g., Venn, 2000; Chakrabarty, 2000)

As for the attitudes towards particular subjects in both coursebooks, their attitudes towards several themes reveal their social status, dominance, and worldview.

#### 5.4. Implications of the Study

The investigation of TFL and EFL coursebooks show that the writers use different strategies in order to assert target culture to learners' subconscious implicitly. As it is known, something secret and unknown is not safe, so, choosing a proper language coursebook is actually a different mission to complete as they are not totally innocent sources to use. Our study has several messages for learners, teachers, curriculum and materials developers, administrators to remind them how significant their duty is. Also, there are implications for the area of teaching Turkish as a foreign language, which is a new field of education that is open to development.

For teachers, it is undeniable that coursebooks are serving as assistants of instructors during the teaching process. While teaching, coursebooks they use cannot be totally neutral from target culture characteristics. The reason for this is explained by Jiang (2000) stating "Some social scientists consider that without language, culture would not be possible". (p. 328). Although elements language and culture cannot be imagined separately, language teachers should be attentive about how the cultural elements are presented through the coursebooks as they may serve as a threat against students' lifestyle, beliefs and native identity. So, apart from the quality of the exercises, four skill sections, etc. hidden curriculum should be considered as a significant item by instructors during the evaluation of these language sources.

Our study aims to provide guidance for Turkish and English as foreign language teachers during the coursebook selection. Mentioned three sections exemplify how hidden curriculum mechanism works through the example of two popular coursebooks *Hitit 3* and *Language Leader*. It also provides an instance for how reading passages can be analyzed in terms of ideological messages that are given implicitly between the lines.

So, teachers should be careful about preferring coursebooks that include texts that appeal to all learners' cultures and they should create peace and equality among them. The opposite would be hazardous for identities of learners and this is not something politically right.

**For learners,** selecting a proper coursebook is significant for teachers just because of the impact of the coursebook on learners, central in teaching process. They are possible to be distracted by any imposition in the coursebooks.

This study is important in that it aims to make learners aware of or warn against potential upcoming textual effects or maybe threats in some cases. It intends to make the students aware that what they read is not always innocent and guides them to be critical readers. While reading, learners should be critical by establishing a comparison and a contrast between their native culture and the target culture. By this way, they can increase their general knowledge through an awareness of such an intention. Following McKay (2003) who states that **“learners’ own culture should be presented with the target culture as well as with intercultural items so that learners can compare their cultures with other cultures, be broader minded, negotiate and communicate more tolerantly and sympathetically.”** So, the choice of teachers directly influences learners, they have to be guided to be critical in reading and be careful about how they interpret the actual meaning from them by being aware of the strategies through the guidance of this study.

**Regarding curriculum and materials developers**, creating a curriculum for teaching a foreign language is a hard task. At every stage of the process, any negative imposition on the learner should be avoided. Such imposition may occur in the problem determination, needs assessment, objectives coursebook or materials selection, and teaching and evaluating stages. People responsible for materials should select or adapt materials that are away from stereotypes and biases to provide learners clear sources from implicit ideological representations. Otherwise, the materials can be conflicted with students’ native culture and values. So, this study shows material developers how significant reading texts without any bias is for learners and their personal development.

**As for administrators**, as they are also responsible for choosing the right coursebook that is away from hazardous hidden curriculum for the learners. They should provide the necessary permission and foresight to instructors in order them to perform necessary evaluation steps and they also should have their inspection for having a balance on cultural exposition. This study foresees a detailed analysis of the coursebooks that will be used by the institutions. Therefore, it is required that school officers should authorize teachers for having a robust evaluation of the reading texts in the coursebooks without trusting their popularity on the market.

Finally, our study has implications for the improvement of teaching Turkish as a foreign language (TFL) coursebooks, whose quality has to be fostered by a contrast and comparison between EFL and TFL coursebooks. As EFL coursebooks are widely used and the history of English language teaching is very old, the developments in EFL can be used to

support the field of TFL as a newly flourishing field. Therefore such a comparison will probably produce some contributions to develop more elaborated forms of the coursebook.

### **5.5. Suggestions for Further Research**

This study attempted to investigate TFL and EFL coursebooks *Hitit 3* and *Language Leader* for the imposition of target culture and the existence of hidden curriculum. Limitations of the research include the type of the activity that is going to be worked on, numbers of reading texts and generalization of three categories related with the premises of Critical Discourse Analysis. The study mainly focuses on decoding argumentative texts in the coursebooks, yet, such an examination can also be conducted to other sections like exercises, illustrations, language skills-sections and so on in order to see how they reflect the target culture to readers.

This thesis is important as it provides contributions to the improvement of recently trending teaching Turkish as a foreign language studies. As this study compares EFL and TEFL coursebooks, this comparison offers related hints for the improvement of the TEFL coursebooks.

The instructors, learners, school officials as well as curriculum and material developers in the field are expected to benefit from the study: First of all, this study proves the existence of the hidden curriculum that spreads the ideological agenda of the writers in an implicit way and creates awareness for the educational world. Also, an aspect of a healthy coursebook analysis is believed to be introduced in the process of coursebook selection, a significant area for which instructors should be responsible.

As many scholars indicate, teaching foreign languages with cultural basis is something beneficial, but, they must be introduced to learners without a bias. The main idea must be that teaching a new language should improve students' general knowledge and make them know about experiencing different cultures, yet a hidden curriculum and/or ideological attempts may demolish the objectivity and change learners' point of view in a way that contrasts the reality. From a different perspective, in addition to the way how ideology is reflected to the readers in the EFL coursebook, the reasons behind the use and reflection of such ideology must also be tackled with to support teaching Turkish as a foreign language.

Finally, a future study can be conducted in order to improve the findings of this research. Some other coursebooks from TFL and EFL can be evaluated to see the general situation of hidden curriculum mechanism and how it spreads the target culture implicitly.

This would be a great contribution for the production of coursebooks that are free from cultural bias and secret attempts. Also, this thesis focuses on only TFL and EFL areas and selected popular books. This study and mentioned categories in accordance with strategies can be applied on another foreign language teaching area such as Spanish, Italian etc. to show the importance of the subject to other scholars in the education field.

To conclude, this original study is to be considered as a starting point, which requires more detailed researches to provide sufficient and contributive insight into the field.

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