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MULTIMODAL CRITICAL DISCOURSE ANALYSIS OF AN EFL TEACHER'S AND AN INTERNATIONAL COURSEBOOK'S MULTICULTURAL REPRESENTATIONS

MASTER'S THESIS

NİSA NUR ÖZÜTLER

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THESIS ADVISOR

Dr. Ufuk KELEŞ

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	Title, Name	**Institution**	**Signature**
Thesis Advisor:	Dr. Ufuk KELEŞ	Bahçeşehir University	
2nd Member	Dr. Ayşegül LİMAN KABAN	Bahçeşehir University	
3rd Member (Outside Institution)	Dr. Behice Ceyda CENGİZ	Zonguldak Bülent Ecevit University	

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Name, Last Name: Nisa Nur, ÖZÜTLER
Signature:

ABSTRACT

MULTIMODAL CRITICAL DISCOURSE ANALYSIS OF AN EFL TEACHER'S AND AN INTERNATIONAL COURSEBOOK'S MULTICULTURAL REPRESENTATIONS

Nisa Nur Özütler

Master's Thesis, Master's Program in English Language Education

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This thesis is an exploratory case study which investigates the representation of cultural elements in an international English coursebook employed in a language school in Istanbul and how a Turkish native EFL teacher transmits these cultural elements to eight 7th-grade learners through a comparative lens. Being a qualitative study, data were collected through four tools throughout the study: coursebook analysis, classroom observations, interviews, and reflection papers. The coursebook was analyzed using Multimodal Critical Discourse Analysis and close coded with Yuen's adaptation of ACTFL's standards and Kachru's Concentric Circles of World Englishes Model. Weekly classroom observations focused on how the teacher conveyed cultural representations from the coursebook. After each observation, the teacher wrote a reflection paper, and these reflections, along with classroom observations, informed the basis for weekly semi-structured interviews. All data were systematically close coded and analyzed.

The findings revealed an imbalanced representation of Concentric Circles in the coursebook, prioritizing Inner Circle cultures, especially the UK, while tokenizing Expanding and Outer Circles. The coursebook's stereotypical cultural presentations led to superficial cultural exploration, highlighting a gap in cultural understanding. Additionally, the coursebook significantly influenced the teacher's approach, emphasizing Inner Circle cultures. Despite following the coursebook, the teacher's identity, experiences, and cultural knowledge shaped her approach, showing

disparities in cultural emphasis and revealing nuanced dynamics in language instruction.

Keywords: Teaching Culture, EFL Coursebooks, Teacher Agency, Teacher as a Cultural Ambassador, Kachru's Concentric Model, Yuen's Adaptation of ACTEFL's Standards

ÖZ

BİR İNGİLİZCE ÖĞRETMENİNİN VE ULUSLARARASI BİR DERS KİTABININ ÇOK KÜLTÜRLÜ TEMSİLLERİNİN ÇOKLU MODLU ELEŞTİREL SÖYLEM ANALİZİ

Nisa Nur Özütler
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Bu tez, İstanbul'daki bir dil okulunda kullanılan uluslararası bir İngilizce ders kitabında kültürel öğelerin temsilini ve bir Türk EFL öğretmeninin bu kültürel öğeleri sekiz 7. sınıf öğrencisine nasıl aktardığını karşılaştırmalı bir bakış açısıyla inceleyen keşifsel bir vaka çalışmasıdır. Nitel bir çalışma olarak, veriler dört araçla toplanmıştır: ders kitabı analizi, sınıf gözlemleri, görüşmeler ve yansıma kağıtları. Ders kitabı, Çoklu Modlu Eleştirel Söylem Analizi kullanılarak incelenmiş ve Yuen'in ACTFL standartları uyarlaması ile Kachru'nun Dünya İngilizcelerinin Konsantrik Çemberleri Modeli ile kapalı kodlama yapılmıştır. Haftalık sınıf gözlemleri, öğretmenin ders kitabından kültürel temsilleri nasıl aktardığına odaklanmıştır. Her gözlemden sonra, öğretmen bir yansıma kağıdı yazmış ve bu yansımalar, sınıf gözlemleriyle birlikte haftalık yarı yapılandırılmış görüşmelerin temelini oluşturmuştur. Tüm veriler sistematik olarak kapalı kodlama ile analiz edilmiştir. Bulgular, ders kitabında Konsantrik Çemberlerin dengesiz bir şekilde temsil edildiğini, İç Çember kültürlerinin, özellikle Birleşik Krallık'ın, önceliklendirildiğini ve Genişleyen ve Dış Çemberlerin yüzeysel olarak ele alındığını ortaya koymuştur. Ders kitabının kültürel temsilleri genellikle stereotipik olup, kültürel anlayışta bir boşluk oluşmasına yol açmıştır. Ayrıca, ders kitabı öğretmenin yaklaşımını önemli ölçüde etkilemiş, İç Çember kültürlerini vurgulamasına neden olmuştur. Ders kitabını takip etmesine rağmen, öğretmenin kimliği, deneyimleri ve kültürel bilgisi yaklaşımını

şekillendirmiş, kültürel vurgu dağılımında farklılıklar göstermiş ve dil öğretiminde karmaşık dinamikleri ortaya koymuştur.

Anahtar Kelimeler: Kültür Öğretimi, Yabancı Dil Olarak İngilizce Ders Kitapları, Öğretmen Temsiliyeti, Kültürel Elçi Olarak Öğretmen, Kachru'nun Konsentrik Modeli, Yuen'in ACTEFL Standartlarının Uyarlaması

To all my precious students I had, and will have

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LIST OF ABBREVIATIONS

4Ps	Practices, Products, Persons, Perspectives
ACTFL	American Council on the Teaching of Foreign Languages
CDA	Critical Discourse Analysis
EC	Expanding Circle
EC/E	Expanding Circle/European
EC/NE	Expanding Circle/Non-European
EFL	English as a Foreign Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
ESL	English as a Second Language
IC	Inner Circle
ICC	Intercultural Communicative Competence
MCDA	Multimodal Critical Discourse Analysis
OC	Outer Circle
TESOL	Teaching English to Speakers of Other Languages
UK	United Kingdom
US	United States
W	Western
WE	World Englishes

Chapter 1

Introduction

The notion of "culture" has been first addressed by the English Anthropologist Edward B. Tylor in his Primitive Culture book which was published in 1871. According to the book, culture is identified as a body encompassing knowledge, habits, traditions, art, law, moral values, and other skills and behaviors acquired by individuals taking part in a society. Along with culture, applied linguists converge on the idea that a language reflects the cultural values of a given society in which that language is widely used (Purba, 2011). Similarly, as Wei (2005) states, a language serves a dual role, functioning both as a tool for communication and as a conduit for the transmission of culture. Serving as mirrors for each other, the existence of language is inseparable from culture, and vice versa. A language constitutes an integral aspect of a culture, and reciprocally, a culture is an integral component of a language. In accordance with the Sapir-Whorf Hypothesis, also recognized as linguistic relativity, culture, as conveyed through one's first language, profoundly influence the cognitive processes, that is, the way we generate ideas (Gumperz & Levinson, 1999). That is why culture and language cannot be separated without the loss of the inherent significance of each other (Brown, 1994). In a similar vein, it is important to remark that teaching a foreign language involves teaching its culture, therefore a foreign language teacher naturally becomes the teacher of that foreign culture (Wang, 2008). Furthermore, the global role of the English language and the phenomenon of globalization are the primary reasons for employing culture as a fifth language skill, distinct from the traditional domains of listening, speaking, reading, and writing (Tomalin, 2008). The fifth skill includes knowing how to utilize language to accept diversity by showing flexibility and tolerance towards other cultures (Abbasian & Bria, 2017). That is, considering the global prominence of English language and the pervasive impact of globalization, the imperative of cultivating cultural competence as a fifth language skill is underscored which includes the capacity to navigate diverse cultural landscapes with adaptability and tolerance in addition to conventional language abilities.

Likewise, through the outcomes that globalization brought, improving not only the linguistic competence of learners, but also their intercultural communicative

competence (ICC) has been a must for language teachers. ICC is a model developed by Byram (1997) and updated in 2021. The key aspects of communicative competence, such as linguistic, sociolinguistic, and discourse competence, lie at the core of the model. Additionally, it includes skills such as interpreting and relating, discovering, and interacting, as well as knowledge of one's own culture and other cultures, approached with curiosity (Byram, 2021). In order to raise individuals who are able to communicate with people from various cultures successfully, language instruction has to contain high level of ICC (Liddicoat & Scarino 2013). Through ICC, individuals acquire the skill of mediating between cultures and thus they become aware of both their own cultures and the cultures with which they interact (Byram, 1997). Therefore, ICC is important for language learners as it equips them with skills such as empathy, adaptability, and cultural understanding and they become able to communicate in a globalized world effectively, by going further than language proficiency.

Another important issue regarding language learners is coursebooks used in language classrooms since they play a key role on English as a Foreign Language (EFL) instruction and learning by offering valuable, ready-made resources for both teachers and learners (Charalambous, 2011). Coursebooks are considered as the second most important element affecting learners' development, only being outperformed by the teachers in EFL classrooms (Riazi, 2003). Coursebooks are regarded as prominent in language classrooms as they set the direction, content, and the manner, in which the lesson is conducted, to some extend (McGrath, 2002). Similarly, coursebooks serve as security and guide for teachers (Jafarigohar & Ghaderi, 2013). The reasons behind coursebooks serving as security and guide for language teachers stem from the fact that they include structured content designed by experts in the field and they offer reference materials and assessment tools to foster effective language teaching and learning.

According to the literature, coursebooks are widely regarded by teachers as prominent tools providing beneficial content and guidance, essential for aiding learners through the challenging process of acquiring knowledge (Charalambous, 2011). That is, a coursebook employs as a structure for both teachers and learners in the process of teaching and learning (McGrath, 2002). Moreover, coursebooks often provide a sense of alleviation by reducing the substantial workload on teachers in terms of preparation. On the other hand, teachers have to be careful against a rigid reliance on coursebooks to avoid potential harm stemming from coursebooks' negative impact

on both teaching and learning processes. The potential negative impacts of coursebooks include an overreliance leading to monotony for learners, the fact that each class possesses unique characteristics, and that no coursebook is flawless enough to meet all learner needs (Charalambous, 2011). In other words, although the utilization of coursebooks in EFL classrooms is commonly perceived as advantageous and effective, language teachers ought to be aware of potential drawbacks such as sticking to the coursebook that leads lessons to being monotonous and not matching learners' individual needs.

In essence, although the utilization of coursebooks in EFL classrooms is commonly perceived as advantageous and efficacious, language instructors ought to be mindful of potential drawbacks, notably the risk of adhering rigidly to the prescribed coursebook, thereby engendering monotony in lessons, and failing to cater to the diverse needs of learners.

When the role of coursebooks in presentation of cultures is discussed, it is noteworthy to state that globalization has led English to expand and made it world's language. This shift in globalization has changed the function of ELT (English Language Teaching) materials in promoting interaction among different cultures in English language teaching (ELT) necessary (Thumvicit, 2018). Hence, it is crucial to focus on the global use of the coursebooks, considering not only their themes but also the identities of the learners (Melliti, 2013). The disconnection of learners from the learning process can happen when a wide range of cultural diversity and their identities are not promoted, due to ELT coursebooks predominantly featuring the culture of native speakers, limiting learner' exposure to a diverse range of cultures and identities.

At this point, a controversial inquiry arises should culture be taught along with English or not (Abbasian & Bria, 2017). Four different views on this issue has emerged: (a) The "target language culture" has to be acquired alongside English to assimilate language learners into the cultures of English-speaking countries (Byram, 1990; Byram & Flemming, 1998), (b) The target language culture teaching should not occur accompanying with English in countries where English is a second language (Kachru, 1985, 1986; Kachru & Nelson, 1996; Canagarajah, 1999), (c) The remaining two perspectives also reject the notion of teaching the target language culture alongside English (Kramsch & Sullivan, 1996; McKay, 2003).

Due to the internationalization of English and its widespread use in different fields from education, merchandise, and science to travel, the world has observed a

drastic increase in the interaction between English and other languages, with English being employed in diverse communities worldwide extensively (Monfared et al., 2016). Thereupon, Kachru (1992) categorized the world in three Concentric Circles: Inner Circle, Outer Circle, and Expanding Circle. In the inner circle, most of the society are regarded as native English speakers, and language acquisition in these nations primarily occurs through socialization (Suzuki, 2007). Inner circle includes countries such as the UK, the USA, and New Zealand where English is the primary language. Outer circle includes regions that were formerly colonies where English is employed as a second language. Despite English is not the native or primary language, it employs as the second language, that is, individuals acquire English alongside their first languages. Outer circle includes countries such as Philippine, Singapore and India. Lastly, Expanding Circle refers to the countries where English is employed as a foreign language. That is, English has restricted utility within their regions. Expanding circle includes countries such as Türkiye, China, Japan, and Korea. This model, World Englishes, was formulated to acknowledge the existence of English varieties embracing a diverse range of speakers (Saengboon, 2015). That is, World Englishes addresses aspects such as intelligibility, identity, in addition to teaching and learning.

At this juncture, a matter arises that demands careful consideration by both teachers and textbook authors. That is, coursebook authors' selection of cultural elements, practices, and perspectives in a coursebook to portray a society and culture impacts the learner's understanding and interpretation (Baker, 2012). That is why, when providing descriptions of a region, country, or culture, doing so without any judgments and being cautious against misinterpretations or subjective interpretations is crucial (Ndura, 2004). In this regard, the teacher is regarded as the primary mediator among cultures, being the representative of the target culture. Despite the instant access to information using internet, the teacher maintains his/her position as a crucial filter shaping the interpretation of the target culture, in other words as as cultural ambassador in the classroom (Akandere, 2021). The presentation and interpretation of practices, products, and perspectives in the country are influenced by many factors (Dolci, 2021).

Along with the teacher serving as a cultural ambassador, teacher agency is another crucial point that has emerged. Teacher agency is a complex and ever-changing concept (Babino & Stewart, 2018). A more contemporary perspective by Priestley, Biesta, and Robinson (2015) posits agency not as an inherent possession but

rather as an accomplishment resulting from the interplay between one's own capabilities and the environment in which they operate. At this point, agency refers to something that is attained through the interplay of an individual's abilities and the environment. That is, teacher agency is something that teachers do rather than they possess.

In this sense, when the teachers' application of coursebook content is considered in the light of teacher agency, it must be noted that despite coursebooks offering beneficial materials and practices, they should not be employed as teachers' master (Cunningsworth, 1995).

The present study focuses on how EFL teachers represent cultural elements that the coursebook provides regarding teacher agency. I believe that this study can increase the awareness and understanding of the importance of teachers' role in employing and representing cultural elements in the language classroom. As each teacher possesses a distinct understanding and awareness of the target culture, in addition to unique classroom dynamics and agency, the findings of the present study will shed light on the uncharted aspect of culture and EFL coursebook studies, that is, the actual classroom experience of a coursebook's cultural representation.

1.1 Theoretical Framework

It is crucial to expose language learners to different global cultural variations while teaching English (Gonen & Saglam, 2012). The language embodies its own culture as well as other cultures and language learning involves learning various aspects of other cultures. Similarly, language learning includes how other cultures are represented in the culture of the language being learned. (Yuen, 2011). Along with this information, coursebooks have to be designed including such cultural varieties as they are the crucial source of instruction in teaching English as a foreign language (Akandere, 2021).

Current study draws on Yuen's "4Ps" model of cultural analysis. Yuen (2011) centers four aspects of the language in his "4Ps" model, in which he supplemented The American Council on the Teaching of Foreign Languages' (ACTFL) '3Ps' framework (1996). Yuen's revised framework includes *products, practices*, *perspectives,* and *persons* as various components of culture. Products have to do with concrete cultural

objects such as food, travel, merchandise, movies, literary works, tourism, and intangible notions such as education (Keleş & Yazan, 2020). The products component encompasses various categories and items such as 'fish and chips' or 'tom yum soup' for food representations, 'Barbie and Sari' for merchandise, places such as Lotte World and Colosseum for travel (Yuen, 2011). Practices are associated with daily life, sports, customs, and society including the social interactions. The range of practices include customs such as "Thanksgiving" or "Sapporo Snow"; daily life practices such as "an Indian student plays street games", and practices regarding society such as "Lots of Icelanders live in Reykjavik" (Yuen, 2011). Perspectives comprises of myths, inspirations, superstitions, beliefs, and worldviews. The notion of equality, horoscopes, superstitions, and world views can be given as examples to perspectives (Yuen, 2011). Lastly, persons include famous or fictional, or unknown persons (Keleş & Yazan, 2020). Atatürk, Stephen Hawking, Elon Musk; Sherlock Holmes, Dr. Watson and Anna Karenina can be listed as examples to persons.

In addition to Yuen's model, the categorization of English speakers has been a widely debated topic in the field of EFL with regards to culture. One of the most used models to describe English speaking countries is Kachru's (1985) model of "World Englishes" in the form of concentric circles. Kachru formulates this model by considering the historical backgrounds of English, as well as its roles and functions across various regions worldwide (Keleş & Yazan, 2020). As Kachru (1985) suggests, there exists three circles which are Inner Circle (IC), Expanding Circle (EC) and Outer Circle (OC). IC is comprised of norm-providing countries which are the countries where English standards are regulated by their speakers. The countries of Inner Circle are addressed as the "traditional cultural linguistic bases of English" (Kachru:356). That is, IC includes countries where English is either an official language or the most common L1. The US, the UK, Australia, New Zealand, and Ireland belong to the IC group. The second circle addressed by Kachru, EC, indicates the people learning English as a foreign language. In other words, these nations adhere to norms and depend on the standards set by the IC varieties. Examples of expanding circle countries are Indonesia, Türkiye, Japan, Korea, and Egypt where English is not the official language. The third one which is OC is constituted of second-language speakers who are considered as norm-developing. Norm-developing countries refer to the institutionalized non-native varieties (ESL) in the regions that have passed through extended periods of colonization (Kachru 1992: 356). India, Malaysia, Nigeria, and

Singapore are some examples of outer circle countries. These outer circle countries are accepted as the norm-dependent countries.

The figure below represents the classification of speakers of English according to Kachru's (1985) model of World Englishes in the form of concentric circles:

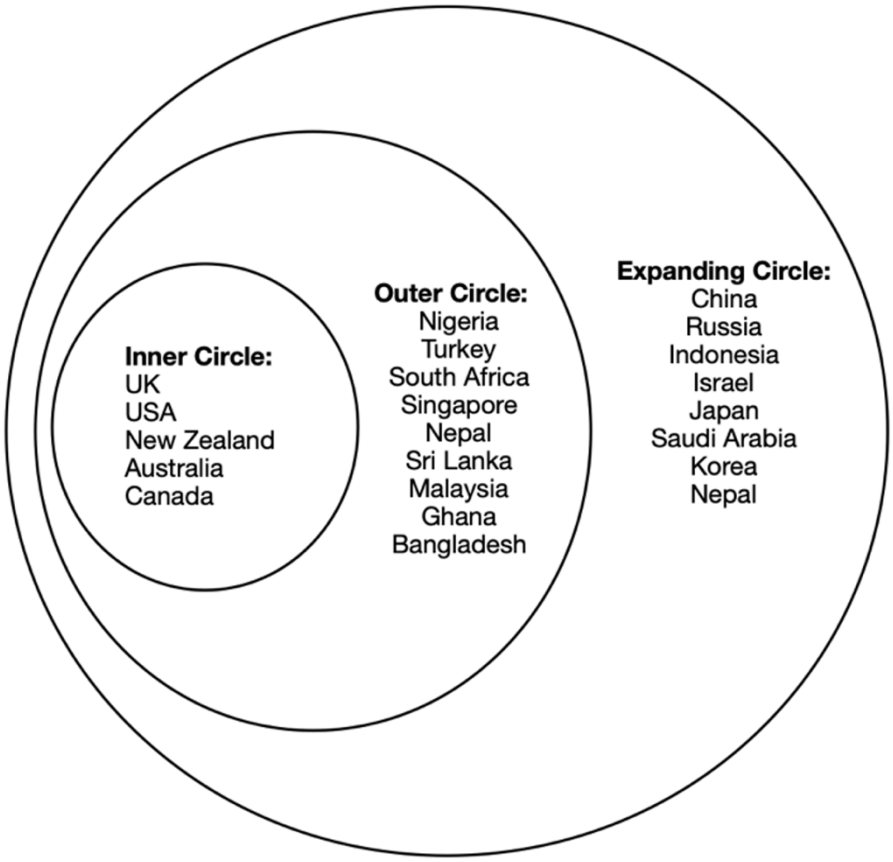


Figure 1. Concentric Circles by Kachru

As Figure 1 represents, IC is constituted of countries where English is the first language. In Outer Circle, there are countries where English is not the native first or official language but plays a significant role in various aspects of society, including, communication, business, and education. Outer Circle includes countries such as India, Nigeria, Philippines, and Sri Lanka where English is the second language. In Expanding circle, countries where English is learned as a foreign language and is not related to any cultural or national identity. These countries include China, Russia, Indonesia, Türkiye, and Korea where English is studied for international communication, and business purposes.

These circles serve as a crucial foundation for how a language might reflect culture. Considering the choice of Yuen's "4Ps" model (2011) and Kachru's Concentric Circles framework, I believe that this combination fits the nature of the methodology chosen for this research. An exploratory case study (Merriam, 2001; Stake, 2006) was employed to delve into the foreign cultures presented in the chosen coursebook and through the use of this method the study has undertaken an in-depth analysis of the approaches employed by the teacher in addressing the representations of cultural depictions in the chosen coursebook. The analyzed coursebook was the World Quest 3 by Oxford which was designed to teach English to teenagers. The coursebook included four skills: listening, speaking, writing, and reading in addition to grammar and vocabulary. The rationale behind choosing this coursebook was the fact that it was the book used by the English teacher while observing his classroom practice.

1.2 Statement Of The Problem

Scholars converge on the idea that English holds a global language (see McKay, 2002; Pennycook, 2010, 2014; Phan, 2008; Phillipson, 1992, 2009). In this respect, English language teachers cannot overlook the significance of teaching culture to foster what Byram (1997, p.3) addresses as "intercultural communicative competence". Intercultural communicative competence can be defined as the capability to communicate with diverse cultures efficiently and appropriately. It includes the integration of language proficiency with intercultural consciousness and sensitivity, helping individuals to navigate and engage in meaningful interactions with people from different cultural backgrounds. According to Byram (1997), an individual possessing intercultural communicative competence is someone who "is able to interact with people from another country and culture in a foreign language" (Byram, 1997, p. 71). Language and culture are acquired together; rather than isolated items (Mitchell & Myles, 2004). In other words, learning a language is learning about culture(s) and therefore, language teaching is culture teaching (Gao, 2006) and language teachers are cultural ambassadors (Wang, 2008). For this reason, EFL teachers should be conscious of the importance of cultural studies in the classroom and put effort into increasing their learners' intercultural communication competence (Gao, 2006) to socialize them into "cultural/linguistic practices and helping them make new intercultural, cognitive, social and affective connections" (Duff & Uchida, 1997,

p. 476). In other words, because language and culture are intertwined concepts, EFL teachers should not neglect culture teaching practices while focusing on teaching English language. Since culture is a significant element of language teaching, teachers need to be bicultural or at least have sufficient knowledge of the target culture and flourish competencies in some intercultural communication skills (Zhu, 2010). In this regard, language teachers ought to recognize that culture is an integral part of language. Therefore, they should be equipped with sufficient knowledge of the target culture and develop competencies in intercultural skills.

In addition to the relationship between language and culture, it is imperative to mention coursebooks' role in teaching culture as coursebooks cannot be regarded as neutral considering their cultural content (Skopinskaja, 2024). That is, coursebooks carry social and cultural values implicitly or explicitly (Cunningsworth, 1995). Coursebooks are regarded among the top materials to present culture to learners (Fakazlı & Baytar, 2021). Also, incorporating cultural elements into coursebooks is vital, as it aids students to equip with ICC skills when exposed to cultural themes (Böcü & Razı, 2015). The portrayal of diverse cultures in coursebooks holds significant importance, enabling learners to identify and articulate themselves while fostering communication with people from diverse cultural backgrounds. Coursebooks are considered as meticulous instruments for learners to enrich their intercultural awareness. When addressing the instruction of culture, it is essential to consider the content embedded within coursebooks (Fakazlı & Baytar, 2021). However, some coursebooks tend to focus on American or British culture solely, limiting the target language to its native characteristics, which can be misleading for learners (Alptekin, 1993). Therefore, incorporating intercultural elements into coursebooks as with this way the learners from diverse backgrounds can relate to the content, avoiding feelings strangeness or isolation (Iriskulova, 2012).

In the realm of teachers playing a significant role conveying the cultural components to learners, there has been conducted many studies exploring their beliefs, perceptions, and attitudes (Önalan, 2005; Hamiloğlu, 2016; Bouslama & Benaissi, 2018; Hürmüzlü, 2020; Nhem, 2020). Similarly, even though the representation of culture(s) in EFL coursebooks is studied by many scholars (Lee & Li, 2019; Alshenqeeti, 2019; Tajeddin & Pakzadian, 2020; Keleş & Yazan, 2020; Lavrenteva &

Orland-Barak, 2023), the state of classroom practice regarding how language teachers use their agency in the representation of these cultural elements has not been examined sufficiently. To address this gap in the field of ELT, this study draws attention to the significance of examining teachers' ways of representing cultural elements in EFL coursebooks.

1.3 Purpose Of The Study

The two overarching aims of this study are to explore the way the EFL coursebook, namely World Quest 3 by Oxford publications, represents the cultural elements and to provide a deeper understanding into the classroom practices of EFL teachers in presenting these cultural elements while using this coursebook. To that end, this study employs multimodal critical discourse analysis, of which data collection tools includes coursebook analysis, classroom observations and semi-structured interviews to obtain a deeper understanding of the way that the teacher presents the cultural items in the EFL coursebook in a 7th grade classroom consisting of 8 language learners. Therefore, a deeper understanding will provide an insight into the teachers' way of transferring the cultural elements presented in EFL coursebooks.

The study aims to answer the following questions:

1. How are cultural items represented in an English language coursebook used at a language school in Istanbul?
2. How does an EFL teacher at this school present these cultural representations in this book to the learners in his classroom during active teaching sessions?

In conclusion, this study employs multimodal critical discourse analysis (MCDA) approach to illuminate the significant role of teacher agency in shaping the presentation of cultural elements within EFL coursebooks. By delving into the intricate interplay between teachers and coursebooks, it is aimed to contribute valuable insights that can inform and enhance the design and implementation of culturally responsive language education practices.

1.4 Significance Of The Study

Today, English is considered as an international language for people from a variety of cultures and societies all over the world (Ilyosovna, 2020). There is a concession in the research of language education that language learners should learn about cultures of the societies in which that language is spoken (Kim, 2020; Mazari & Derraz, 2015). On the other hand, English as a foreign language (EFL) learners lack immediate access to communicate with English users beyond their classroom, and their knowledge of prospective interlocutors is mostly shaped by their teachers' input and coursebooks (Keleş & Yazan, 2023). Being regarded as the sources that shape language teaching and learning to a great extent, coursebooks are vital cultural constructs (Kramsch, 1998) that expose English learners to the representations of other societies and cultures (Keleş & Yazan, 2023).

Along with the importance of coursebooks in EFL education in terms of conveying culture, the importance of teachers on this subject is also irreplaceable. The Sapir-Whorf hypothesis (Whorf, 1956) claims that the language that people speak shape the way they perceive the world and that the culture that they are in influences the way they think. That is, diverse languages can prompt varying behaviors by influencing individuals' perceptions and the way they categorize their experiences. Based on the given information about the hypothesis, it can be said that culture performs as a filter shaping one’s perception of the world. Additionally, the hypothesis is constituted of two interconnected principles. The first principle, known as linguistic determinism, posits that language dictates the way we think, arguing that our thought processes are inherently shaped by the structure of our language. The second principle, known as linguistic relativity, asserts that individuals who speak different languages understand and conceptualize the world in different manners due to the unlimited structural diversity present in languages. That is why, according to the linguistic relativity also known as Sapir-Whorf hypothesis, language teachers must simultaneously impart knowledge of linguistic form and the meaning of living discourse. If culture entails "shared norms for perceiving, believing, and evaluating events," then teachers must not only impart the dictionary definitions of words but also their cognitive and affective values and how they may influence a speaker's perception of social reality (Kramsch & Hua, 2016). Concurrent with that, Politzer points out (Politzer, 1959):

As language teachers, we must be interested in the study of culture not because we necessarily want to teach the culture of the other country, but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for unless he is warned, unless he receives cultural instruction, he will associate American concepts or objects with the foreign symbols. (p. 85- 86)

That is, the integration of culture into language teaching is vital and by means of this, language teachers should be interested in understanding and incorporating cultural aspects not merely out of personal interest but out of necessity. Teaching the language by not simultaneously addressing the cultural context in which it operates can result in learning where the symbols or words taught become meaningless or are incorrectly interpreted by the learners.

After all, instructors need to be sufficiently familiar with the culture in order to teach it effectively. They must be conscious of the significance of culture in language learning and apply what they have learned to the way they teach (Aydemir & Mede, 2014). Previous studies explored cultural representations in EFL coursebooks (Ekmekçi, 2014; Kim & Paek, 2015; Thumvichit, 2018; Tajeddin & Pakzadian, 2020). Despite mentioned studies attended to issues of the representation of culture in EFL coursebooks, the focus of those research remained limited to analyzing the coursebooks in terms of the representation of cultural items. The present study differs from literature as it does not only analyze the coursebook in terms of the representation of its cultural items, but it also explores how teachers use their agency in presenting these cultural items in their teaching. This study addresses this gap, namely, the absence of studies examining teachers' agency in conveying the cultural items in EFL coursebooks. As each teacher has different agentive roles, this study is intended to explore the way the participant/teacher presents cultural items in the coursebook he uses while teaching English. The findings draw attention to the primary role of teachers in presenting cultural elements used in an English language coursebook.

1.5 Definitions

There are specific concepts/terms that I uttered in this research which are relevant to the context of English language education. The definitions of these concepts/terms and their sources are listed in the following:

(1) Culture: Thompson (1990) defines culture as "… the pattern of meanings embodied in symbolic forms, including actions, utterances, and meaningful objects of various kinds, by virtue of which individuals communicate with one another and share their experiences, conceptions and beliefs" (p. 132).

(2) Foreign Language: Foreign language refers to "a language that is studied in addition to a person's first language in a context where the target language is neither the official language nor is used for communicative purposes" (Yüksel & Uysal, 2020, p 141).

(3) English as a Foreign Language: English as a Foreign Language, or EFL, is learning and using English as an additional language in a non-English speaking country (British Council, EFL, n.d., para. 1).

(4) World Englishes: "World Englishes" denotes the diverse forms and linguistic variations of the English language employed in different sociolinguistic settings worldwide. This term serves as an umbrella label encompassing a broad spectrum of diverse methodologies aimed at delineating and scrutinizing the multifaceted expressions of English globally (Napratilora & Devianti, 2019).

(5) EFL Coursebook: An EFL coursebook is a textbook specifically designed for the purpose of teaching English to speakers of other languages in regions where English is not the primary or official language. These coursebooks are created to employ a systematic and comprehensive approach to language learning, covering aspects such as vocabulary, grammar, speaking, listening, reading, and writing skills. EFL coursebooks often incorporate cultural elements and activities to foster language learning in diverse contexts (Richards, 2014).

(6) Intercultural Communicative Competence: Intercultural communicative competence (ICC) addresses the ability to communicate across cultural boundaries in an effective and suitable manner. It includes not only a language proficiency but also a deep understanding of varying cultural norms, values, beliefs, and communication styles. ICC surpasses linguistic skills; it

encompasses the ability to navigate and interpret cultural differences, and to adapt one's communication behavior in diverse cultural contexts (Byram, 2000).

(7) Teacher Agency: Teacher agency refers to the ability of teachers to take proactive measures to further their professional development and improve the quality of education. It is applied when people make decisions and adopt positions that have an impact on their professional standings. In other words, teacher agency is a notion that occurs or is acquired by teachers' engagement with the environment rather than something that teachers possess (Guoyuan, 2020).

(8) Critical Discourse Analysis: Critical Discourse Analysis (CDA) serves as a research method dedicated to scrutinizing language for the purpose of investigating societal quandaries, centering on power dynamics, especially within the realms of power misuse such as instances of discrimination and disempowerment. The analysis delves into the linguistic elements present in texts, while simultaneously situating these texts within the broader social milieu in which they originate and are consumed. This methodological approach thus offers a comprehensive understanding of how language functions as both a reflection and a shaper of social realities (Baker & McGlashan, 2020, p. 220-241).

(9) Multimodal Critical Discourse Analysis (MCDA): Multimodal critical discourse analysis (MCDA) method was conducted to analyze the data. Multimodal critical discourse analysis is an analytic approach which examines not only the language but also various semiotic modes like visuals, photographs, illustrations, schemes, or graphics in a text (Atalay, 2015).

(10) Sapir-Whorf Hypothesis: The Sapir-Whorf hypothesis, formulated by the American linguist Edward Sapir and his student Benjamin Lee Whorf, is constituted of two interconnected principles. The first principle, known as linguistic determinism, posits that language dictates the way we think, arguing that our thought processes are inherently shaped by the structure of our language. The second principle, known as linguistic relativity, asserts that individuals who speak different languages understand and conceptualize the world in different manners due to the unlimited structural diversity present in languages. As the hypothesis argues, language plays a pivotal role in forming

thoughts and behaviors, suggesting that they are either entirely determined or partially influenced by linguistic structures. Individuals are influenced by the specific language that serves as the means of expression within their society (Umoh & Udoh, 2011).

1.6 Conclusion

This chapter introduced theoretical framework, research questions, purpose of the study and significance. Furthermore, the chapter provided a brief overview of the literature on the theoretical framework of the study, Kachru's Concentric Circles of World Englishes, and Yuen's "4Ps" model. The following chapter will elaborately review the literature on the culture(s) and EFL, culture(s) in EFL coursebooks and teacher agency.

Chapter 2

Literature Review

In this chapter, I introduce the relevant literature to this study which explores how an English coursebook presents cultural items and the way an EFL teacher represents these representations in their classroom practice. In the first section, I provide an overview of EFL coursebooks including their role in the language classroom as well as the advantages and disadvantages of their use. In the second section, I present information about the role of culture in EFL delving into the relationship between culture and learning a language, and the place of culture in EFL coursebooks. In the third section, I review the literature related to teachers' role in the representation of culture, regarding teacher agency, and language teachers as cultural ambassadors.

2.1 EFL Coursebooks

2.1.1 The role of coursebooks in EFL classrooms. In Oxford Dictionary, a coursebook is defined as "a book for studying from that is used regularly in class" (Steel, 2003, p. 155). Coursebooks are universal elements of English language teaching and thousands of copies are sold every year (Hutchinson & Thorres, 1994, p.315). The purpose of EFL coursebooks is to provide language learners with practical knowledge about the English language and the cultures around the world to equip them with the necessary skills to communicate with people from diverse cultural backgrounds and foreign nations (Bojanic & Topalov, 2016). Coursebooks are widely regarded as aids in achieving the predetermined learning objectives based on the learners' need; and this makes the coursebook an indispensable component of a course (İnal, 2006). Coursebooks should be considered as one of the most crucial sources that are available to teachers in designing effective lessons, providing learners with a structured framework for guidance and orientation (Gak, 2011). Regardless of what technology has to offer, there has always been a need for coursebooks (Harmer, 2001) as they act as "the visible heart of any ELT program" (Sheldon, 1988, p. 237). No teaching and learning processes can be considered completed without the presence of a suitable coursebook (Hutchinson & Thorres, 1994).

Coursebooks have been employed as the primary instructional tools for most language learners since the 19th century (Radic-Bojanic & Topalov, 2016). While a

great number of materials serve instructional purposes in language education, coursebooks stand out as the most readily available, commonly utilized, and favored resources for teaching and learning (Demirel & Tarakcıoğlu, 2016). By coursebooks in EFL classrooms, teachers can streamline their preparation processes for the lessons, including designing activities, materials and assessment procedures reducing time and effort (Ulla, 2019). Students, on the other hand, have an easy access to what has been taught and what will be covered to them by their teachers. Under the favor of coursebooks having an easy access, learners could review the lessons before and after the instruction of their teachers (Lawrence,2011). Coursebooks also provide equality of lesson presentations and assessments in different classes, that is, the same lesson content, materials and all the other classroom practices are displayed to learners coming from different groups (Abdelwahab, 2013). In conclusion, coursebooks cater a framework not only to teachers but also to learners for teaching and learning processes and provide teachers with a methodological assistance and means of revision and preparation (McGrath, 2002). By taking the burden of the heavy preparation processes by saving time and effort, coursebooks provide teachers a sense of comfort as well (Charalambous, 2011). In other words, the use of coursebooks within EFL classrooms facilitates a smoother and more efficient teaching and learning experience for both teachers and students.

2.1.2 Advantages and disadvantages of using coursebooks in EFL classrooms. In spite of the expansive development in technology and the impact of the internet, coursebooks preserve serving as a primary teaching reference for EFL teachers (Richards, 2014). However, depending on the context and the way they are used, coursebooks have both advantages and disadvantages (Gak, 2011).

2.1.2.1 Advantages of using coursebooks in EFL classrooms. Coursebooks are important in each language classroom, and they possess several roles in EFL syllabi (Ahmadi & Derakhshan, 2016). There might exist a range of explanations for teachers using a coursebook in language classes and the relevant literature highlights several advantages of using coursebooks (Chou, 2010; Dülger, 2016; Gray, 2000; Kayapınar, 2009; McGrath, 2002). Coursebooks are referred as "security blankets" as they take the responsibility of being a map that guides the learner throughout the syllabus (Nahrkhalaji, 2012, p. 185). To this end, learners experience a sense of security and comfort when using a coursebook (Razmjoo, 2007). Additionally, coursebooks include elaborately designed and balanced excerpts of language content that has consistency in the subjects in four skills area that are listening, reading, speaking, and writing (Kayapınar, 2009) which promotes a higher level of autonomy in learning process (Chou, 2010). Coursebooks are viewed as guides and sources of comfort, as they contain language material covering listening, reading, speaking, and writing, thus encouraging independence in learning.

Coursebooks function as a teacher, a trainer, a resource, and an authority in the class (Cortazzi & Jin, 1999). As a means of a teacher, coursebooks provide learners not only with grammar and vocabulary but also relevant information about English speaking countries and their cultures. Coursebooks can be considered as trainers for less experienced or novice teachers who necessitate support to gain confidence and communicative interaction (Cunningsworth, 1995, p.7). As a means of resource, coursebooks include various materials and exercises present to the teacher. Lastly, as an authority, in accordance with what Sheldon stated (1988), coursebooks are reliable sources that are written by experts and authorized by noteworthy publishers and educational ministries.

Coursebooks also serve as valuable tools to promote autonomous learning and self-study (Cunningsworth, 1995, p. 7). Similarly, coursebooks are considered as efficient

agents of change that constantly contribute to innovation, and they initiate change preserving their structured framework and establish a secure and encouraging atmosphere for teachers no matter how unpleasant the change processes can be, helping them to feel more confident to administer new methodologies and freeing them from the responsibility of announcing change (Hutchinson & Thorres, 1994). "Ambassadorial cultural artifacts" is another definition dedicated to coursebooks considering the fact that they can foster discussions and cultural debates (Gray, 2000). Namely, coursebooks are regarded as materials that represent and introduce cultural elements to different societies.

Ultimately, coursebooks offer both teachers and learners a structured cultural and linguistic framework throughout the teaching and learning procedure. In this vein, having clearly set curriculum objectives, coursebooks can be considered as a reference source that imparts the knowledge and information in a clear, organized and a consistent manner (Ahour & Ahmadi, 2012). Moreover, they offer teachers methodological support (McGrath, 2002). Furthermore, they provide teachers comfort since they lessen the burden of lesson preparation, conserve time and in line with this, they ease the teaching and learning process (Charalambous, 2011). That is, alleviating the burden of lesson preparation for teachers, coursebooks provide both a structured framework for both cultural and linguistic learning.

The use of coursebooks in language classrooms has been supported in the field of English Language teaching for the reasons stated above. Besides the constructive views of teachers and researchers on the use of coursebooks, in Garton's (Garton & Graves, 2014) study, students in a TESOL graduate program advocated the following reasons to use a coursebook in EFL classrooms:

(a) Coursebooks guarantee the lessons to progress within a framework.
(b) They free the teachers from the heavy workload such as preparing materials.
(c) They ensure the learners to be autonomous learners as students are in charge of their own learning studying on their own.
(d) They are credible sources as they are planned and designed by the experts in the field.
(e) They are neat and professional.
(f) They give place to various cultural representations and viewpoints.

2.1.2.2 Disadvantages of using coursebooks in EFL classrooms. Concerning the relevant literature, the use of coursebooks in EFL classroom elicited several concerns from some researchers (Charalambous, 2011; Forman, 2014; Yastrebova & Chesnokova, 2015). Teachers have been cautioned about the possible negative impacts of imitative use of coursebooks in the teaching and learning processes (Charalambous, 2011). In spite of the numerous extensive advantages of using coursebooks in EFL classrooms, it has also been indicated in the literature that there exists no language coursebook that is exempt from inherent limitations (Ahmadi & Derakhshan, 2016).

There has been a widespread opinion that no coursebook or collection of materials is flawless (McGrath 2002). No coursebook can effectively address all situations or satisfy the various needs of teachers and learners. It is not realistic to expect any coursebook to comprehensively address every context or adequately meet the unique needs of both teachers and learners. It is worth noting that owing to distinct composition of learners with different abilities, and needs, every class is unique, and they necessitate personalized and tailored treatment. Along with these, it is only the teacher who can perfectly determine and assess the needs, capabilities, aptitudes and learning modalities of their learners exhibiting unique characteristics and requirements (Charalambous, 2011). Teachers have the ability to accurately identify learners' individual needs, learning styles, and areas of interest, and as teachers know who their learners are, they can fill many unstated gaps (Allwright, 1981). In accordance with this viewpoint, Cunningsworth stated that:

> "No course book will be totally suited to a particular teaching situation. The teacher will have to find his own way of using it and adapting it if necessary. So, we should not be looking for the perfect course book which meets all our requirements, but rather for the best possible fit between what the course book offers and what we as teachers and our students need" (Cunningsworth, 1984, p. 6).

That is, there does not exist a coursebook which is universally applicable for any particular teaching context. Teachers must determine how to utilize and modify coursebooks according to their learners' needs. This adaptability is crucial as educational settings and learners' needs vary widely. Rather than seeking an ideal

coursebook that meets all criteria, the focus should be on achieving the ideal alignment between the offerings of the coursebook and the requirements of both teachers and students. To this end, teachers' role is vital.

In addition to above mentioned drawbacks of coursebooks in EFL classrooms, there is a few authors who point out the view that coursebooks might also lead teachers to lose their creativity. Highly structured coursebooks might contribute to the erosion of teachers' teaching skills and competencies and cause them to present dull and repetitious classes (Dülger, 2016). In this regard, the presence of unpredictability which fosters interest in the EFL classrooms vanishes (McGrath, 2002). Learners might be negatively affected by the erosion of unpredictability and the dull classes which repeat themselves. Furthermore, in Arıkan's (2009) study where he analyzed the reports of 12 practicum students to find out the problems related to coursebooks in EFL classrooms in Türkiye, one of the participants stated that coursebooks present the subjects and the units in a deductive manner rather than providing learners with a chance of exploring the rules implicitly and this situation causes boredom and lose of interest in the lessons.

Another relatively negative view on the use of coursebooks in EFL classroom is about coursebooks being produced for commercial gain, and the contexts and the dynamics of the classes are disregarded. Designed for widespread consumption, commercially produced materials such as coursebooks which fail to match the interactive requirements and to satisfy the needs of different groups of learners (Kumaravadivelu, 2003) as they tend to have the identical composition in terms of the presentation of the topics and units. That is why it is most likely for teachers to be in a position where they conduct the same type of activities, echoing themselves while sticking to a coursebook (Charalambous, 2011). Indeed, the pursuit of commercial gains inherent in the production and adoption of coursebooks frequently results in lack of the diverse contextual and dynamic realities within language classrooms. Therefore, this situation leads to the facilitation of stereotypical lessons that fail to accommodate the different needs of learners.

Another disadvantage stated in the relevant literature regarding the use of coursebooks in EFL classrooms is the artificiality of the language employed within these books. Coursebooks might present inauthentic language and incorrect content

(Richards, 2001). The language being presented in the coursebooks remain superficial (Xiong & Qian, 2012). They fail to present authentic and realistic language models and they are unable to contextualize language tasks (Richards & Renandya, 2002). Similarly, there exists another possibility of representing cultures as monolithic notions rather than dynamic and living entities due to misrepresentation. Inappropriately portraying cultures by emphasizing prevailing stereotypes instead of highlighting their dynamic and ever-evolving nature could lead to unfavorable outcomes for language learners (Guest, 2002). Similarly, in Arıkan's (2009) study, findings pointed out that coursebooks do not focus on the teaching of target culture. One of his participants among practicum teachers stated that even the images utilized in the coursebooks do not reflect the target culture and its speakers (Arıkan, 2009). Following a similar line of thought, Richards and Renandya (2002) further added several disadvantages of coursebooks as:

(a) They diminish the roles and responsibilities of learners,
(b) They are unable to effectively offer discourse ability,
(c) They are not successful in presenting gender equity,
(d) They fail to introduce idioms,
(e) They lack in imparting appropriate cultural understanding for the learners (p. 66-67).

In other words, coursebooks' fail to foster learner autonomy, they lack discourse skills, gender equity, idiomatic language, and cultural understanding, and they underscore the importance of supplementing teaching materials to meet these gaps effectively.

In a similar vein, Richards (2001) highlighted some drawbacks that teachers should be aware of when utilizing from a coursebook:

(a) Coursebooks may provide inauthentic content,
(b) They may remain insufficient to meet learners' needs,
(c) They may suppress teachers,
(d) They are not affordable.
(e) They may potentially manipulate content.

Along with other scholars mentioned above, Richards (2001) also pointed out the disadvantageous aspects of using coursebooks and most of them were similar with other scholars' views such as coursebooks' inauthenticity or inability to match learners' needs. There has been expansive discussion and controversy within the field

of language teaching regarding the sort of language presented in textbooks and the significance of authentic versus constructed language examples (Waters, 2009) and commonly, authentic texts are leaned:

> "Authenticity is felt to be important because it gives learners a taste of the real world, an opportunity to 'rehearse' in a sheltered environment, hence the less authentic the materials we use the less well-prepared learners will be for that real word (McGrath, 2002, p.105)"

That is, authenticity enables learners to experience real-world language use and practice. Therefore, coursebooks that include authentic language are vital to preparing learners for real-world language situations.

Apart from teachers and researchers stating their views on the drawbacks of using coursebooks in EFL classrooms, the TESOL graduate program students provided their views as well (Garton & Graves, 2014):

(a) Coursebooks are mostly lacking context.
(b) They may be out of date and artificial.
(c) They may limit the creativity of the teachers.
(d) They may not be able to reflect the local context and the persons.
(e) The language used in the coursebooks might not be appropriate and the material might not be culturally suitable. (p.3-4)

Alongside language teachers and scholars, TESOL graduate program students also identified coursebooks as outdated and lacking authenticity. They are conscious that coursebooks fail to incorporate local contexts and perspectives, thereby constraining teacher creativity.

2.2 The Role of Culture in Language Classrooms

2.2.1 Culture and learning an additional language. According to several scholars, culture is an intricately complex phenomenon (i.e., Ho, 2009; Kohler, 2003; Liddicoat, 2003; Papademetre, 2003; Scarino, 2003;). Culture is a membership within a community of individuals that share a mutual social environment, possess a collective history carrying mutual perceptions and visions (Kramsch, 1998). Westerhuis (1995) identifies the notion of "culture" by referring to customs, moral principles, laws, technology, products, and art belonging to a specific group of people or a time period (Cheung, 2001, p.56). Kohler (2003, p. 45) specifically interprets culture as a diverse union encompassing the beliefs, values, perspectives, habits, and ways of life among individuals comprising a cultural community, alongside their cultural outputs and innovations. In essence, culture is a reflection of how people share their lives with the others within a society. This can encompass with a variety of concepts such as religion, traditions, food, social norms, arts and language and this makes language not only a means of communication that people utilize from but also a way people articulate their belief, values, and perspectives (Shrestha, 2016). "When a language becomes extinct, a part of the cultural patrimony of humanity is lost" (Barfield & Uzarski 2009, p.2). To clarify, it is the language that echoes the values, norms, and various other features of a society (Ulum & Bada, 2016). To this end, language is a definite component of culture being learned and exchanged by individuals of a society (Barekat & Nobakhti, 2014) and is an expression of a person's cultural identity (Boltayevna, 2020). Byram (1991) advocates language as a notion that "unlocks the door" to the culture (p.17). That is, to learn a language is to understand and connect with its culture and it makes language functions as a gateway.

Language and culture possess inherit similarities at their core, being acquired together and providing support to one another (Mitchell & Myles, 2004) by maintaining an interconnected relationship (Kramsch, 1998). Mitchell and Myles (2004) explain this bond as an inseparable and interdependent. This relationship has been entitled as *linguaculture* (Friedrich, 1989), *language-and-culture* (Liddicoat et al., 2003), *languaculture* (Risager, 2005) and *culturelanguage* (Papademetre & Scarino, 2006) in literature.

Having mentioned the close relationship between culture and language, it is worth noting that culture permeates all aspects of language use and structures, that is, there is no level of language exists which is irrespective of culture (Liddicoat et al., 2003). Knowing a language does not solely mean having a knowledge of grammatical rules, or being familiar with vocabulary and pronunciation; instead, effective language learning entails its learners to know the culture belonging to the language so that they can understand the meaning across (Kılıçkaya, 2004). The meaningful connection between language and culture acquires much more importance as "the person who learns language without learning culture risks becoming a fluent fool" (Bennett & Allen, 2003, p. 237). That is, if one separates culture and the features of a particular society from language teaching, s/he ends up with an incomplete instruction and absence of essential information for the subject as language and culture reflect the society (Ulum & Bada, 2016). In a similar vein, Hilliard (2014) stated that "because culture is such an integral part of a language, it would be difficult, if not impossible, to teach a language without teaching at least some aspects of its culture" (p. 238), (Dahmardeh & Kim, 2020). The close relationship between language and culture creates a duality in language's character: a way of communication and a bearer of culture (Wei, 2005). A particular language serves as a reflection of a particular culture (Choudbury, 2013). In this regard, when people learn how to use a particular language, they also gain understanding about how to communicate with the people belonging to that particular culture (Mazari & Derraz, 2015). This situation indicates how vital it is to present cultural content to learners for fostering a deeper comprehension of a foreign language among learners (Çelik & Erbay, 2013) and mastering in vocabulary, grammar, and phonology in a language does not ensure an effective communication (Baker, 2015). That is, language is a carrier of culture and a means of communication, teaching and learning a language should involve understanding its associated culture.

Along with this, the acquisition of cultural knowledge in the process of language learning is interpreted as intercultural competence which is a person's capacity to adapt and act appropriately when faced with actions, attitudes, and expectations of foreign cultures (Meyer, 1991). The mentioned appropriateness and adaptability signify an awareness of the cultural differences between one's own culture and the foreign culture. The concept of intercultural competence concerns the capacity to communicate effectively and appropriately across cultural boundaries. Intercultural

competence is a vital concept to be fostered at any level of language learning process so that learners take on the responsibility of a comparative ethnographer, having a deeper understanding of their own identity while actively employing a comparison between their own culture and the target culture (Türkan & Çelik, 2007). Acquiring intercultural competence is crucial since it enables learners to navigate and interact in diverse cultural contexts, fostering mutual understanding and respect.

2.2.2 Culture in EFL coursebooks. The integration of culture into foreign language education is a longstanding discussion, extensively given place in numerous research studies over time (Tran, 2010). Despite the extensive discussion and contradictory opinions on the use of culture in English language teaching materials for many years (Almutairi, 2021), there exists a broadly accepted consensus that coursebooks play a significant role in language classrooms. Additionally, it is worth mentioning that coursebooks which are one of the most essential content providers for language learning (Huan, 2019) consist of varying vital components to teach a language, and one of those components is culture (Türkan & Çelik, 2007).

By means of foreign language teaching, learners are given the opportunity of meeting and learning about any other culture other than theirs; and these studies include elements related to human and social factors (Mazari & Derraz, 2015). Alptekin (2002) articulates this process as a type of "enculturation" which is a process where individuals gain new cultural frameworks and worldviews mirroring those inherent in the culture of the target language and its native speakers (p. 58). This intercultural language learning process employs an approach to language instruction that underscores the interwoven connection of language and culture, highlighting the significance of fostering intercultural understanding as the primary objective in language education (Ho, 2009). Through this learning process, ingrained sets of social and cultural values are conveyed to learners via coursebooks (Cunningsworth, 1995) because coursebooks are regarded as the primary source of English language input learners receive other than teacher (Richards, 2014). That is, coursebooks convey social and cultural values within the process of exposing learners to new cultures.

Regarding coursebooks' essential positioning in language learning, language teaching materials should accurately mirror both the native culture and the culture being targeted (Tomlinson, 2013). The inclusion of diverse cultural and racial

perspectives should be the prioritized objective of a coursebook (Shin et al., 2011). Promoting multicultural notions in English Language Teaching (ELT) materials is crucial for fostering learners' recognition and their toleration to cultural differences among individuals with various religious, geographical, ethnic, and socio-economic backgrounds (Setyono & Widodo, 2019). In this vein, coursebooks hold this potential to serve as a platform where cultural diversity and appreciation are introduced (Huang, 2011). That is, teaching materials used in EFL contexts are supposed to involve a broad spectrum of intercultural components due to the increasing utilization of English as a world language. At this point, coursebooks' role is vital in responding learners' needs in terms of meeting with diverse cultures (Ulu, 2014). When it comes to choosing the coursebooks (Sarıçoban & Kırmızı, 2020) and employing and presenting the cultural content within these coursebooks, foreign language teachers' roles are vital. They should evaluate the cultural content to determine its appropriateness for the learners and ascertain whether it incorporates specific cultural information intended for their benefit (Kılıçkaya, 2004). EFL teachers ought to assess the cultural content in the coursebook to ensure its suitability for learners and verify the relevancy of cultural information that benefits them.

2.3 Foreign Language Teachers' Role in Representing Culture & Their Use of Coursebooks

In language teaching, teachers' role is to make learners conscious of the fact that the world exhibits a diversity of languages and cultures, rather than being solely monolingual or monocultural (Byram, 1991). Therefore, foreign language teaching ought to encompass the elements of culture in order to create learners who are competent communicators (Ahmed et al., 2019). Building on this idea, according to Wang (2008), foreign language teaching inherently includes the task of foreign culture teaching which holds foreign language teachers responsible for teaching culture. There exists a consensus that teachers, especially those in the field of foreign languages, serve as "cultural workers" (Giroux, 1992) whose roles involve guiding learners through cultural and linguistic practices, assisting them in constructing new intercultural, cognitive, social, and affective connections (Duff & Uchida, 1997, p. 476). In other words, EFL teachers are tasked with teaching both language and culture, serving as cultural guides to help learners establish new intercultural connections.

Coursebooks are still deemed vital tools for language teachers in various aspects of the learning process as they serve as a map both for learners and teachers (Richards, 2014). Along with this, language instruction encompasses five principal components: the teacher, students, materials, teaching methods, and evaluation. To this end, coursebooks are regarded as one of the most essential instructional resources among materials (Kitao & Kitao, 1997). Based on different ways of classifications, names of the components may differ; however, coursebooks has always ranked among the foremost tools (Dülger, 2016). A language coursebook can be intertwined with varying dimensions of language instruction, encompassing the learner, the language dynamics, the cultivation of language skills, and the role of the teacher (Tomlinson, 2011). In addition to these dimensions, teachers might opt for a coursebook in language classes for a variety of more reasons. The following are the most frequent reasons why teachers use a coursebook. The teachers use coursebooks due to: (a) Coursebooks having clearly defined curriculum objectives for learners and including uniformity in topics, (b) readymade activities, particularly for novice teachers, (c) tools and exams for assessment, (d) guide for structured teaching (Dülger, 2016). In essence, EFL teachers commonly utilize coursebooks for clearly defined curriculum objectives, ready-made activities, assessment tools, and structured teaching guides.

Despite aforementioned reasons of using coursebooks by teachers, the role, and the aim of coursebooks remain vague for a great deal of teachers as they have been instructed to perceive and regard coursebooks as the curriculum itself rather than as a reference aiding in the development of a holistic approach. These coursebooks are regarded as a culmination rather than an initiation, with limited efforts made to assess their suitability for the students. Furthermore, in most situations learners are involved in the selection process from barely to none. In addition to learners, the collaboration taken place among teachers, administrators, and parents remain insufficient. That is, the gap between theory and practice persists (İnal, 2006). At this point, the creativity of the teacher comes up to the fore. It is the teacher who is supposed to build a way to use the coursebook from a total acceptance of materials to modification and supplementation, and ultimately, the creation of materials specifically designed for a particular purpose (Yastrebova & Chesnokova, 2015). There are different possibilities available for such adaptations to individualize the teaching process for a specific group of learners (Richards, 2014, p. 33-34):

(a) Extending to provide additional practice,
(b) Localising content,
(c) Modifying content,
(d) Modifying tasks,
(e) Reorganising content.

That is, a coursebook may provide limited sources for any kind of language practice, and at this point, the teacher can supplement additional materials. Another case can be that the content or task that the coursebook covers may include inappropriate information for the learners in terms of their age, gender, social background, religion, or cultural background. Therefore, the teacher can modify the whole content or a particular task. At this point, it is imperative that teachers creatively utilize coursebooks, from acceptance to modification.

2.3.1 Teacher as a cultural ambassador. Teaching from an intercultural lens refers to foster learners' cultural awareness of their own culturally shaped world view and the attitudes and their abilities to comprehend and interact with people belonging to different cultures. This whole process addresses to be not only linguistically but also interculturally competent. Major standards such as the Common European Framework of Reference for Languages and ACTFL's World Readiness Standards for Language Learning highlights the importance of the fact that learners should transform into a social agent adept at navigating diverse situations, displaying linguistic and cultural appropriateness in interactions with native speakers (Dolci, 2021). Thus, the necessity of the teachers' transition from a conventional standpoint to an intercultural orientation arises (Ho, 2009). In a similar vein, among the teacher competencies, there exists a new area of "teacher as a cultural ambassador". This refers to the teachers, who must reflect that s/he is an alive participant of culture of that time. They must reflect a cultural awareness (Bamford, 2006). Aligning with language standards, teaching interculturally refers to developing learners' cultural awareness and abilities to engage with diverse cultures. At this point, teachers ought to transition to an intercultural orientation, embodying the role of "teacher as a cultural ambassador" by actively participating in contemporary culture.

The texts, tasks, positions, and activities that will enable learners to flourish necessary skills are chosen based on the syllabus and the coursebook in formal

learning. When it comes to timing and managing the content and the modes, teachers become the subject; despite not consistently experiencing the same degree of autonomy. This situation depends on various factors. Under the circumstance of the school or educational institution supplies a curriculum, syllabus, plan, or even dictates the selection of a coursebook, the teacher's autonomy is contingent upon more stringent guidelines. In such scenarios, the teacher cannot simply convey information about social and cultural facets but inevitably proposes an interpretation that could potentially impact the student. Based on the aforementioned issues, two crucial representations come to the forefront that teachers need to pay attention to: (a) endeavoring to delineate a particular country without preemptive judgment, and (b) where the portrayal of reality undergoes filtration via an individual's subjective interpretation of the said reality (Dolci, 2021). Teachers decide on materials and activities based on syllabi and coursebooks, but their autonomy varies. When schools dictate curriculum and materials, teachers' freedom exists limited. They must carefully interpret cultural aspects for learners to avoid bias, considering subjective interpretations of reality.

It is the teacher who is capable of building intercultural bridges between two or more cultures (Skrefsrud, 2020). Most of the time they act as the major mediator by having the knowledge of social rules and the way relational dynamics operate and they serve as the ambassador of the target culture in the classroom. Despite the easy access to cultural information, and representations through the internet, teachers stay as a critical filter that is able to shape the understanding of the target culture. A teacher's choices in presenting and interpreting the practices, cultural products, and social acts and motions of the country where the language is spoken are shaped by multifaceted factors. These decisions play a significant role in shaping learners' perceptions and comprehension of the cultural context within which the language operates. Within the spectrum of mentioned influencing factors, emotional dimensions, particularly the teacher's emotional connection with the language and/or culture, assume significance. This bond is susceptible to influence from personal experiences, potentially engendering strong affiliations with the country where the language and/or culture is prevalent. Such emotional dimensions profoundly influence the pedagogical approach, impacting how the teacher imparts linguistic and cultural knowledge, thereby contributing to the learners' understanding (Dolci, 2021). In other words, emotional

connections to the language and culture influence the teachers' choices in presenting cultural content, and their choices can influence and shape learners' perceptions.

2.3.2 Teachers' agency & the application of coursebook content. Teacher agency is addressed as a concept of an agency specifically conceptualized based on the actions of teachers in educational settings and it has not been given enough attention (Priestley et al, 2013, 2015). The emergence of the concept of teacher agency in literature provides an alternative lens for comprehending how teachers implement and employ practices and interact with policy frameworks (Priestley, Biesta & Robinson, 2015). In essence, teacher agency offers a fresh perspective on how teachers engage with educational practices and policies, emphasizing their active role in decision-making and implementation.

Being a significant domain in ELT research, teacher agency, refers to the capacity of teachers to purposefully actualize their pedagogical targets and values in a principled manner (Kiss & Rimbar, 2017). Further definitions of teacher agency highlight the interplay between the individual comprising capability and action and the environments where professional roles are employed (Imants & Van der Wal, 2020; Goller & Paloniemi, 2017). Teacher agency addresses the proficiency of teachers in orchestrating and implementing educational changes, guiding, and managing their conduct within educational environments. It refers to the skill of teachers to behave effectively possessing an intention, shaping their professional growth, and building on their educational quality. The exercise of teacher agency comes to the fore when individuals deliberate on decisions and adopt particular stances (Guoyuan, 2020). Through the lens of agency, teachers should not be considered apart from their life experiences, feelings, commitments, well-being considerations, identities, and their obligatory roles within the realm of education; rather, they should be seen as a whole of these constructs (Guoyuan, 2020). Given that personal factors that shape teacher agency to some extent, it is noteworthy to highlight that teacher agency and professional identity are interconnected notions. As Archer (2003, p. 120) stated:

"Who we are is a matter of what we care about and the commitments we make accordingly".

That clarify, the values, beliefs, perspectives, and choices we possess are in alignment with our sense of self and who we are as individuals. For this reason, within our professional roles, our self-definition is formed via decisions and behaviors, influenced by knowledge, values, beliefs, or teacher cognition (Borg, 2006). In other words, teacher agency cannot be described as an inherent possession of individuals as it arises or is accomplished through teachers' interplay with their environment. It is a product of the interaction between agentic capacity such as personal factors such as commitment, roles, beliefs, power, and agentic spaces such as contextual factors, societal change, expectations, and social networks (Biesta et al., 2015). Teacher agency displays variability contingent upon the social structure, embracing specific environmental conditions, constraints, beliefs, morals, and capacities that inform educators' responses to distinct situations (Priestley et al., 2012). That is, teacher agency is influenced not only by the environment that the teacher interacts with but also by her inner processes, such as the worldviews, morals, and knowledge she possesses.

When discussing the teachers' application of coursebook content, teacher agency arises as a key component on this issue either. The way teachers employ course materials such as coursebooks is influenced by their perceptions, attitudes, and beliefs leading to diverse teaching approaches, emphasizing the pivotal role of teacher agency (Gültekin & Karabınar, 2016; McGrath, 2002). Teachers may provide unique responses towards identical coursebooks contingent upon their personal backgrounds, instructional methodologies, and the needs of their class (İnal, 2016). As elucidated by Graves (2000, p. 175), "What one teacher considers an advantage in a textbook, another teacher may consider a disadvantage." The quote refers to the subjective nature of teachers' perceptions regarding the strengths and weaknesses of coursebook content.

2.4 Chapter Summary

In this chapter, the related literature was reviewed and summarized within the framework of culture in EFL. The first section focused on EFL coursebooks presenting their role in EFL classrooms and the pros and cons of their use. The second section provided an overview of the role of culture in EFL delving into an exploration of

culture and its interconnection with learning a language. Additionally, it scrutinized the function of coursebooks in the presentation and dissemination of cultural elements. The third and the last section provided the literature on teachers' role in the representation of culture, regarding teacher agency, and language teachers as cultural ambassadors.

Chapter 3

Methodology

This study attempted to examine and analyze the representation of cultures in the coursebook, World Quest 3, by Oxford in the light of Kachru's (1985) *Concentric Circles* model and Yuen's adaptation of ACTFL's (1996) standards for language teaching via the categories of practices, products, perspectives, and persons. The study drew attention to how an English teacher reflects and addresses given culture representations to students. To this end, this study addressed the following research questions:

1. How are cultural items represented in an English language coursebook used at a language school in Istanbul?

   How does an EFL teacher at this school present these cultural representations in this book to the learners in her classroom during active teaching sessions?

This chapter consisted of four main sections as research design, setting and participants, and procedures. In the first section, an overview of the design of the study was be given place. Next, the setting and participants were introduced in detail in the second section. The last section presented information of the data collection and analysis procedures, tools, and trustworthiness of the study.

3.1 Research Design

Qualitatively, this study was designed to be an exploratory case study. The rationale behind the selection of a case study approach for this research was driven by several reasons. Primarily, a case study allows for an in-depth exploration of a specific, bounded system, namely how an English teacher conveys cultural representations from a coursebook to learners. By focusing on a single class and teacher, the research can deeply analyze teaching practices and contextual factors.

A case study is ideal for exploratory research, investigating phenomena with limited prior knowledge or where existing theories fall short. This method aims to uncover the real-world transmission of cultural content in the classroom, benefiting from a detailed, context-rich analysis. Additionally, using multiple data collection

tools—coursebook analysis, teacher interviews, classroom observations, and reflection papers—enhances the validity and reliability of the findings. By examining a specific case, this study provides illustrative examples and insights applicable to similar educational contexts.

Besides, the current study is four-folded. Coursebook analysis was utilized to detect the culture representations given place in the coursebook, World Quest 3. The collected data was analyzed using the closed codes of Yuen's (2011) "4Ps" adaptation of ACTFL standards and Kachru's (1990) Concentric Circles. The decision to concurrently utilize these two analytical frameworks such as Yuen's (2011) "4Ps" adaptation of ACTFL standards and Kachru's (1990) Concentric Circles was inspired by the study of Keleş & Yazan (2020). The simultaneous use of these frameworks enhanced the comprehensiveness of the investigation, facilitating an in-depth examination of cultural representations. The mentioned frameworks were based on Yuen's "4Ps" adaptation of ACTFL's (1996) standards for language teaching and Kachru's Concentric Circles (1990) Model. These two frameworks were selected due to their complementary strengths in offering a detailed and multidimensional analysis of cultural representations within the coursebook. Yuen's (2011) "4Ps" framework provides a comprehensive categorization of cultural elements, while Kachru's (1990) Concentric Circles model ensures the analysis incorporates a global perspective on English language use. Combined, these frameworks deliver a robust methodology for evaluating the presence and representation of cultural content in educational materials and settings thereby effectively supporting the research objectives.

Yuen's (2011) "4Ps" Model, which he adapted ACTFL's (1996) "3Ps" framework of cultural perspectives, products, and practices and added "persons", was used to analyze the culture representations of World cultures in ELT coursebooks (Keleş & Yazan, 2020). In other words, Yuen's (2011) "4Ps" were employed as closed codes in the data analysis process. Perspectives include world views, myths, inspirations, religions, and milestones which drastically influenced World history. "Equality" and Aesop's Fables, or horoscopes and superstitions can be given as examples to perspectives (Yuen, 2010). Products involve concrete cultural objects such as merchandise, movies, food, clothes, travel, tourism, literary works, proper names of languages, and abstract notions such as education. Hollywood movies, Captain America; fish and chips, kebab, curry, pasta; Barbie; Colosseum, Eiffel Tower, and Universal Studios can be given as examples of products (Yuen, 2011).

Also, practices are associated with activities that align with products, e.g. “She worked for the French company”. Practices involve daily life, sports, and society including the social interactions. These include Thanksgiving, Ramadan fest; “an Italian boy …eats pizza,” and so on. Persons encompass fictional or real figures shaped by the coursebook writers within a specific context. The figures portrayed can be famous, or unknown from different countries. For instance, Gabriel García Márquez, Orhan Pamuk, Madonna; Sherlock Holmes, James Bond, Sheldon Cooper, Gandalf; Sophia, Katy or David can be given as examples to persons.

Along with Yuen’s (2011) adaptation, Kachru’s Concentric Circles of World Englishes (1990) was used while close coding and analyzing the culture representations given in the coursebook. According to aforementioned model, there exists three circles: the Inner Circle (IC), the Outer Circle (OC), and the Expanding Circle (EC). In the present study, Expanding Circle was examined considering two sub-categories which are EC-European and EC-Non-European. Kachru formulated this model by taking into account the historical circumstances surrounding the English language, its spread, roles, and purposes in diverse global contexts (Keleş & Yazan, 2020). The IC assumes a norm-providing position among the circles, and it draws upon the traditional cultural and linguistic foundations of English. The Inner Circle, serves as a normative standard, including the areas where English has its historical roots (England) and where it subsequently spread, becoming the primary language of the population such as the United Kingdom, the United States, Canada, Australia, and New Zealand. The OC, serves as a source of norm development and appertains to the former non-native (ESL) colonies or areas historically influenced by the United Kingdom or the United States, including countries such as India, Nigeria, Singapore, Bangladesh, Kenya, and others. The EC, serving as norm-dependent, includes regions where English is establishing itself as the primary auxiliary language for educational and commercial purposes. These countries encompass regions like Türkiye, Japan, Taiwan, Korea, China, and others (Kachru, 1992). Considering the two sub-categories used in the study, EC-European countries consist of Germany, France, Italy, Netherlands, and Scandinavian countries and EC-Non-European countries refer to China, Japan, South Korea, India, Saudi Arabia, Brazil, and Türkiye.

Firstly, multimodal critical discourse analysis was employed to the coursebook, World Quest 3, and its cultural representations were analyzed using closed codes using aforementioned two frameworks. Multimodal critical discourse analysis is an analytic

approach which examines not only the language but also various semiotic modes like visuals, photographs, illustrations, schemes, or graphics in a text (Atalay, 2015). Every single item such as images, audio, and all kinds of texts given place in the coursebook were included to the analysis process.

Afterwards, being a qualitative research methodology, five lessons that each took approximately two hours were observed in a period of five weeks. Each lesson observation was recorded both as a video and a voice recording and data were transcribed. Following each lesson observed, the English teacher of the class wrote a lesson reflection about the flow of the lesson. The reflection paper was designed to be open-ended, allowing the teacher to express her thoughts and experiences freely without being prompted by specific questions. Both the reflections and transcribed lesson observations were analyzed using closed coding based on Yuen's (2011) 4Ps Model and Kacru's (1990) Concentric Circles. Using these obtained data as a vantage point, five consecutive interview sessions were held with the teacher to delve into her classroom practices, her agency of reflecting the book's cultural representations. Semi-structured interview questions prepared by the researcher based on the emerging themes and topics were asked to the teacher. After five consecutive interview sessions, one additional follow-up interview was held to strengthen the findings of the study. The interviews were recorded to be analyzed using forementioned cultural frameworks belonging to Yuen (2011) and Kachru (1990). Once the first round of lesson observation, receiving its reflection from the teacher and first interviewing was over, the second round followed. This process happened five times in a row. All the lesson observations, teacher reflections and interviews were analyzed weekly. Once five rounds of this process done, the data collection process was completed.

Employing a coursebook analysis, lesson observation, teacher interviews and gathering teacher reflection papers, this study aimed to delve into how an English teacher working with 7th graders reflected the given cultural elements in an English coursebook.

3.2 Setting and Participants

This study was situated at a private course of talent development, providing English lessons to primary and secondary school students. The location of the course was in Istanbul, Türkiye. The sample was selected using the convenience sampling method. In convenience sampling, data was collected from the target population in the

easiest, the quickest, and the most cost-effective manner (Malhotra, 2004: 321, Aaker et al., 2007, Zikmund, 1997). The present study is qualitative in nature; therefore, rather than including a larger number of participants for the purpose of generalization, it was planned to conduct an in-depth examination with fewer participants. It was anticipated that the 7th grade students of class 7/A, with a total of eight individuals, constituted the most suitable group of participants for the exploratory case study, which involved an in-depth examination. The choice of this age group (middle school) was based on the development of cultural perceptions accompanying adolescence, and the comprehensible level of self and target culture differentiation for this age group. Even though there existed eight 7th grade students in the class, only one participant concluded the actual sample of the study as the study delved into the teacher's style of reflecting and addressing the cultural representations.

This study employed one female English teacher participant. To protect the confidentiality and anonymity of the participant, a pseudonym was employed throughout the study. This approach adhered to ethical guidelines and ensured that participant's identity remained confidential. The participant obtained her bachelor's degree in English Language Teaching department and held three years of experience working with primary and secondary school students. Elif, 25, was born in Mersin and raised in different parts of Türkiye such as İzmir and Konya due to her father's appointment processes. Her language learning journey started when she was around 10 years old due to her father's deep interest in American movies and TV shows. A few years later, she got into gaming and watching anime, and she stated that she frequently visited online forums where heated discussions about quests or scenes were abundant. Throughout her life, she went to state schools, and her classes included Turkish students and teachers only. However, in her high school education period, she studied in a language class where there were 16 students. Among 16 students, 2 of them were non-Turkish and the teacher addressed them as their "encouragement to speak English all the time":

> In our language class in high school, we had two exchange students. They were our encouragement to speak English all the time, we did not want to exclude them from our conversations, so even in other classes such as Math or Science,

> we kept speaking English, this annoyed some teachers while most appreciated our effort. The two exchange students were from France and Uzbekistan respectively, both were boys… They shared many of their traditions with us and the Uzbek one's mom even cooked us their famous dumplings (Interview 6).

She stated that her language classroom broadened her vision and enriched her culturally by giving her the chance to meet other cultures such as French and Uzbek. Additionally, she used to follow heat debates on English forums on the net with her friends and she explains this as one of the major factors in improving her language and cultural knowledge. Regarding the years she spent in higher education in ELT, she did not receive any specific training on teaching culture. However, she took courses in her formal education, such as Language and Culture, which included cultural aspects of teaching.

3.2.1 Positionality statement. I have known the teacher participant of this study for over six years as she was my classmate from our bachelor's degree. My familiarity with the participant allowed me to have a deeper understanding of her perspectives, lived experiences, and the specific environments she operates. This situation enriched the nature of the study as our previous acquaintance established trust and ease of communication which also enabled me to obtain open and in-depth information. Along with these, objectiveness and transparency with the participant have been prioritized in the capacity of my role as a researcher. This involves emphasizing the significance of honest and unbiased responses for the integrity of the study.an emphasizing the significance of honest and unbiased responses for the integrity of the study.

3.3 Procedures

3.3.1 Data collection tools. As part of this study, four tools were utilized. Firstly the World Quest 3 coursebook was analyzed. World Quest 3 is an English language coursebook published by Oxford University Press, originating from the United Kingdom and its language level is Intermediate. The analysis process was conducted utilizing multimodal critical discourse analysis in the light of two frameworks belonging to Yuen (2011) and Kachru (1990) to identify and examine the cultural representations embedded within it. Secondly, five different sessions of classroom observation were held for five weeks. The classroom observations focused on how an English teacher conveyed cultural representations as presented in the coursebook to learners. During these observations, specific attention was paid to the methodologies, materials utilized, and the integration of cultural content employed by the teacher during instructional sessions. The observer meticulously documented the manner in which cultural representations were imparted. After each lesson observation, the teacher participant was to write a reflection paper about the lesson which constituted the third data collection tool of the study. These reflection papers were received to gain insights directly from the teacher regarding their experiences, perspectives, and self-assessment of their instructional practices related to conveying cultural representations. The fourth tool was the semi-structured interviews which explored and inquired about both lesson observations and reflection papers to gather in-depth insights. The interviews were held online as online interviews are time-efficient for both researchers and the participants due to the scheduling process being more flexible than face-to-face interviews. The language used in the interviews was English as the teacher participant preferred so by saying that she would explain herself better. Each interview took 30-45 minutes on average. Table 1 demonstrates an overview of the data collection tools:

Table 1

Data Collection Tools

Tool	**Type & Lenght**	**Medium**	**Misc.**	**Purpose**
Course-book Analysis	Various N/A	Coursebook	All kinds of data including images, audio, and texts	To identify and examine the cultural representations embedded within the coursebook.
Classroom Observation	Open-ended 5 weeks	Face to Face	Audio & Video recorded	To directly observe the practical application of cultural representations of the teacher in a real classroom setting.
Teacher Reflection Paper	Open-ended 5 weeks	Word	Text-based	To obtain a reflective account of their experiences and thoughts after teaching lessons that include cultural content.
Interviews	Semi-structured 30-45 minutes	Skype	Audio & Video recorded	To gain insights into the teacher's perspectives, experiences, and strategies regarding the incorporation of cultural representations in her teaching practices.

As it was shown in Table 1, the coursebook was analyzed before the five-week lesson observation sessions started. Afterwards, the teacher was provided open-ended prompts and a week to write a reflection paper on the latest lesson she conducted,

followed by semi-structured, online interviews that ranged from 30 to 45 minutes in length.

3.3.2 Data collection procedures. The structure of the study necessitated a gradual and concurrent data collection and analysis procedure. After analyzing the coursebook and getting the teacher's and parents' consent as there would be a classroom observation and the students would take place in the video and audio recordings, five classroom observations were held in five weeks. Each week two hours of lesson was observed and recorded. After each week's classroom observation, the teacher was asked to write a reflection paper to mention how the lesson went and if there were any issues to closely pay attention. The reflections were written in English as the participant chose to do so. The reflections were written on a word processing tool, Microsoft Word. Additionally, having completed a single classroom observation and receiving its reflection, the teacher participant was interviewed. Table 2 demonstrates the data collection procedures:

Table 2

Data Collection Procedures

Date	**Source**	**Mode**
04 June 2023	Classroom Observation 1	Face to face
04-07 June 2023	Reflection Paper 1	Text
09 June 2023	Interview 1	Video
11 June 2023	Classroom Observation 2	Face to face
11-14 June 2023	Reflection Paper 2	Text
16 June 2023	Interview 2	Video
18 June 2023	Classroom Observation 3	Face to face
18-21 June 2023	Reflection Paper 3	Text
23 June 2023	Interview 3	Video
25 June 2023	Classroom Observation 4	Face to face
25-28 June 2023	Reflection Paper 4	Text
30 June 2023	Interview 4	Video
02 July 2023	Classroom Observation 5	Face to face
02-05 July 2023	Reflection Paper 5	Text
07 June 2023	Interview 5	Video
21 June 2023	Interview 6 (Follow-up Interview)	

As can be seen in Table 2, classroom observations were followed by reflection papers and semi-structured interviews. Classroom observation and reflection papers served both as primary data sources and the foundation of the semi-structured

interviews. The interviews took place on Skype, an online platform since the teacher participant's busy schedule was not suitable to conduct a face-to-face meeting. The participant was asked whether they wanted to use English or Turkish; English was preferred in the end.

3.3.3 Data analysis procedures. As previously indicated, the data were collected over five weeks and multimodal critical discourse analysis was utilized. Multimodal Critical Discourse Analysis (MCDA) is a methodology that integrates aspects of multimodality and Critical Discourse Analysis (CDA) to study diverse forms of communication beyond mere language. It entails investigating how various semiotic tools, such as images, colors, and materials, are employed to communicate meanings and ideologies (Machin, 2013).

The data collected underwent a systematic and progressive process of closed coding. For this purpose, Yuen's adaptation of ACTFL's (1996) standards (2011), known as the "4Ps," was employed. The "4Ps" include practices, products, persons, and perspectives, which constituted the first set of closed codes. Additionally, Kachru's Concentric Circles of World Englishes Model was utilized for the second set of closed codes. This model categorizes English usage into the Inner Circle, Outer Circle, and Expanding Circle. To address potential imbalances in representation, the researcher further divided the Expanding Circle into two subcategories: Expanding Circle/European and Expanding Circle/Non-European.

Initially, the researcher applied closed coding to the coursebook using the two aforementioned models. Following the completion of the closed coding, classroom observations commenced. During these observations, the researcher focused on how the teacher transmitted the cultural representations from the coursebook to the learners. After each classroom observation, the teacher wrote a reflection paper on the lesson conducted. The reflection paper did not require specific questions to be answered. Once the observation and reflection paper processes were completed, a weekly interview was conducted with the teacher. These interviews were semi-structured, with questions prepared in advance based on the coursebook analysis, classroom observations, and reflection papers.

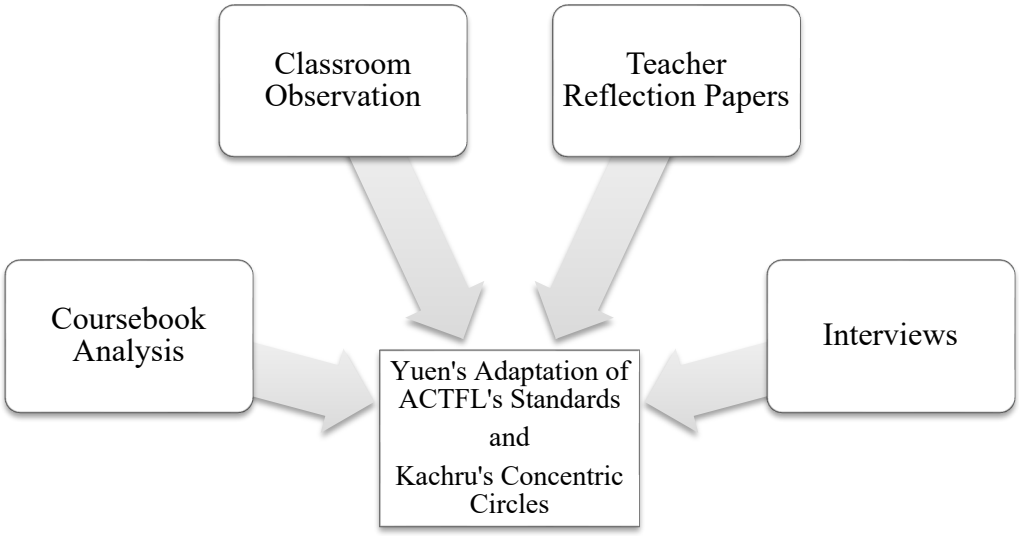


Figure 2. Representation of Data Analysis Process

Figure 2 illustrates the research methodology, highlighting four primary data sources: Coursebook Analysis, Classroom Observation, Teacher Reflection Papers, and Interviews. These sources were systematically analyzed using Yuen's adaptation of ACTFL's Standards and Kachru's Concentric Circles Model, ensuring a comprehensive examination of cultural representations and teaching practices.

3.3.4 Trustworthiness. Ensuring the trustworthiness of a qualitative study is paramount to establish the credibility and validity of the findings (Pelzang & Hutchinson, 2018). In this study, various strategies were employed to increase trustworthiness. The researcher spent five weeks observing the teacher participant's classroom, conducting a critical discourse analysis of the coursebook, analyzing the reflection papers from the teacher participant, and conducting interviews. This process gave an opportunity to the development of a deep understanding of the participant's experiences and the context, through increasing the credibility of the findings. Data triangulation was employed through the use of multiple data sources (Thurmond, 2004). Data collection involved coursebook analysis, classroom observations, reflection papers from the teacher participant, and in-depth interviews. By triangulating these data sources, the study aimed to validate and cross-verify the findings, reducing the potential for bias and enhancing the robustness of the results.

The trustworthiness of this qualitative study was supported through a combination of prolonged engagement and triangulation. These strategies were put in action to increase the credibility, transferability, and confirmability of the research, increasing the confidence in the validity of the study's findings.

3.4 Chapter Summary

In this section, the methodological framework employed in this study was presented. This encompassed a detailed exposition of the research design, the profile of the participants and the setting, data collection and analysis protocols, data collection tools, and an examination of the limitations. The next chapter will be dedicated to presenting the study's findings.

Chapter 4

Findings

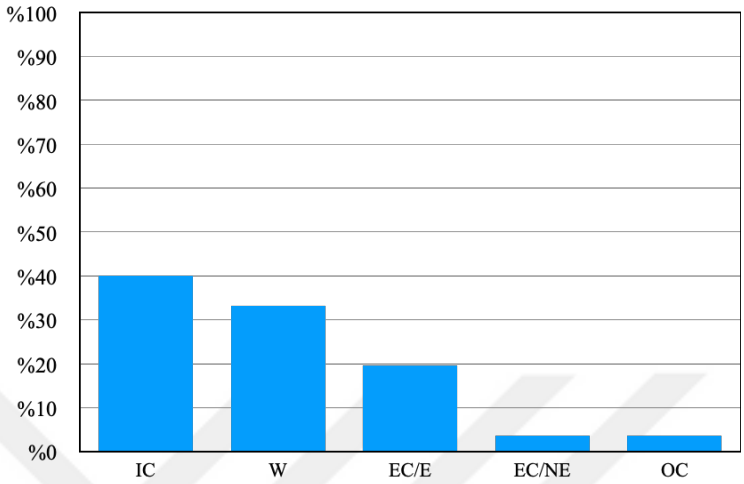
In this chapter, I first summarize the data collection and analysis procedures. Then, I present the findings of the study based on Yuen's "4Ps" adaptation of ACTFL's (1996) standards for language teaching and Kachru's Concentric Circles (1990) Model. The findings of the study are presented in seven parts: (a) Findings of 4Ps and Concentric Circles in general, (b) Inner Circle, (c) Western, (d) Expanding Circle European, (e) Expanding Circle Non-European, (f) Outer Circle, and (g) The comparison of the coursebook's and the teacher's representations. Under each category, information about the coursebook's and the teacher's representations of cultural elements is provided.

The study employed multimodal critical discourse analysis, with data collection tools including coursebook analysis, classroom observations, and semi-structured interviews. More specifically, I utilized Yuen's "4Ps" adaptation of ACTFL's (1996) standards for language teaching and Kachru's Concentric Circles (1990) Model to analyze the coursebook. Analyzed data were coded using closed codes, and classroom observations started including observing the teacher while conducting the coursebook. Similarly, the teacher's way of conducting the coursebook and representing its cultural elements was analyzed depending on the closed codes of Yuen's "4Ps" adaptation of ACTFL's (1996) standards for language teaching and Kachru's Concentric Circles (1990) Model. Additionally, semi-structured online interviews were conducted on Skype, and one reflection paper was received from the teacher after each observed lesson.

4.1 Findings Of 4ps And Concentric Circles In General

According to the overall analysis of the coursebook, the representation of world cultures mostly focused on Inner Circle (IC), Western (W), and Expanding Circle/European (EC/E), respectively. Likewise, when the teacher's representation of World Cultures was scrutinized, it was revealed that she prominently focused on IC, W, and Expanding Circle/European (EC/NE). This parallelism showed that the teacher's cultural representation was mainly guided by the coursebook. However, a closer look at Figures 3 and 4 showed that the teacher had fewer instances of

representation of the IC by 0,92 percent, W by 12,30 percent, and EC/E by 8 percent. Conversely, the teacher's representations of EC/NE and OC were higher than those of the coursebook by 13,98% and 5,40% respectively.



Notes. IC = Inner Circle. W = Western. EC/E = Expanding Circle / European. EC/NE = Expanding Circle / Non-European. OC = Outer Circle.

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Figure 3. The Overall Cultural Representations in World Quest 3 Coursebook

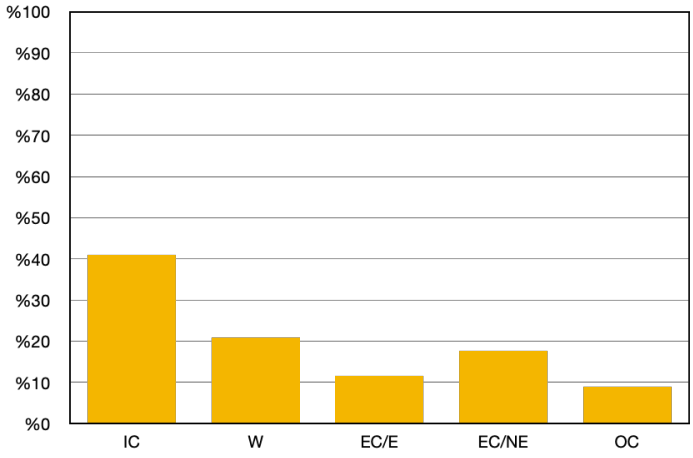


Figure 4. The Teacher's Cultural Representations

Based on Figures 3 and 4, both the coursebook and the teacher predominantly represented IC with 40 percent for the coursebook and 40,92 percent for the teacher. The IC was followed by W with 33,11% and 20,81 % respectively. However, there

was a divergence in the representation of EC. While the coursebook emphasized EC/E, which was also the third most represented category overall with 19,17%, the teacher focused on EC/NE the most with 17,58%. Overall, the teacher tended to have fewer representations of W and EC/E than the coursebook while she had more representations of IC, EC/NE, and OC.

Furthermore, the representation rates of the groups warranted attention. Specifically, a notable similarity emerged in the frequencies of IC representations between the coursebook and the teacher, both amounting to 40%. Specifically, among the 305 cultural representations included in the coursebook, 122 were attributed to the IC; likewise, out of the 711 cultural representations presented by the teacher, 291 were classified under the IC. However, a distinction occurred in the frequencies of W representations. That is, while W took 101 representations out of 305 in the coursebook, it was 148 W representation out of 711 all cultural representations for the teacher.

Besides, it is worth mentioning that both the coursebook's and the teacher's IC and W representations surpassed all the other remaining three groups. That is, while the rest of IC and W in coursebook's representation took 26,87 per cent; it was 38,25 per cent according to the teacher's representation. Specifically, while the representations of IC and W accounted for a significant portion of both the coursebook and the teacher's depictions, the remaining three groups collectively constituted 26,87% and 38,25% of their representations, respectively. This observation suggested that although both the coursebook and the teacher emphasized IC and W dominantly, the teacher allocated a larger proportion of her representation to the other groups compared to the coursebook. The teacher elucidated the rationale behind her actions as follows:

> Growing up, as I was learning English as a child, I was blinded by the American dream, thinking that the West had everything right and in order. Now that I have gotten older, I know better than that. I wish I had known that when I was younger, idolizing a culture might cause us to disregard our own as incompetent and unnecessary, while that's not the case. I was taught about other cultures so that I'd have more options to compare and evaluate in my mind and realize that not even one culture is 100% superior in any way (Interview 6).

In accordance with the teacher's assertion, she reflected on her journey of encountering and being introduced to diverse cultures when she was a learner, thereby adapting her approach based on her accrued insights. To prevent unintentionally promoting cultural hierarchies among learners, she endeavored to furnish a broader spectrum of cultural representations. As a result, it is crucial not to misinterpret the teacher's viewpoint as endorsing one cultural paradigm's superiority over another. Instead, she makes a diligent effort to avoid adopting such a perspective.

When the representations of practices, products, persons, and perspectives in the coursebook and by the teacher were examined, the following results are yielded (see Figure 5 and Figure 6):

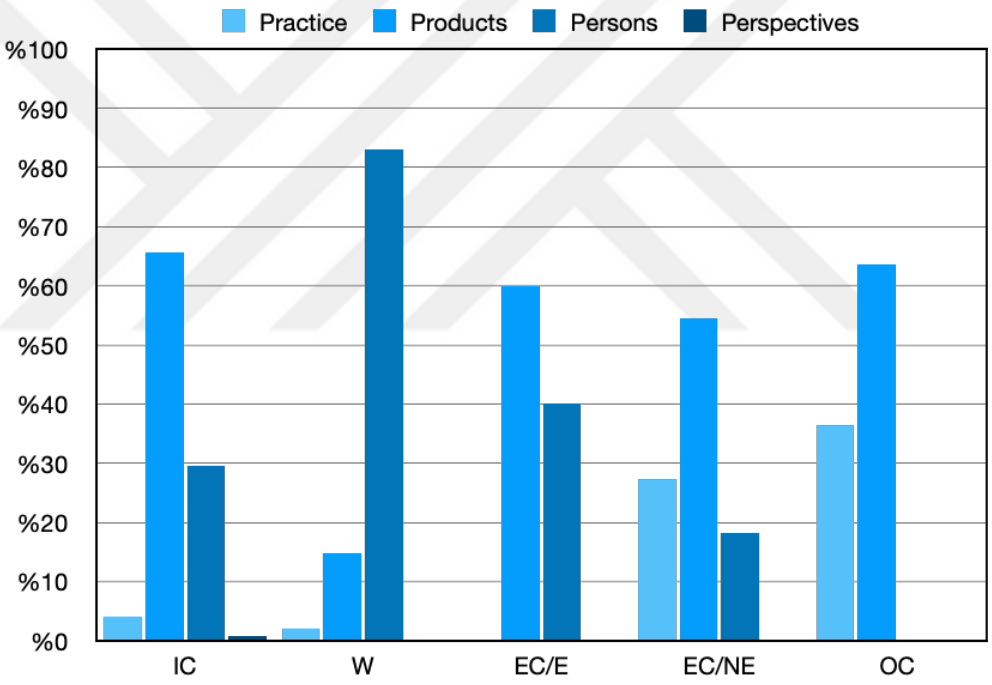


Figure 5 The Representation of 4Ps in the Coursebook

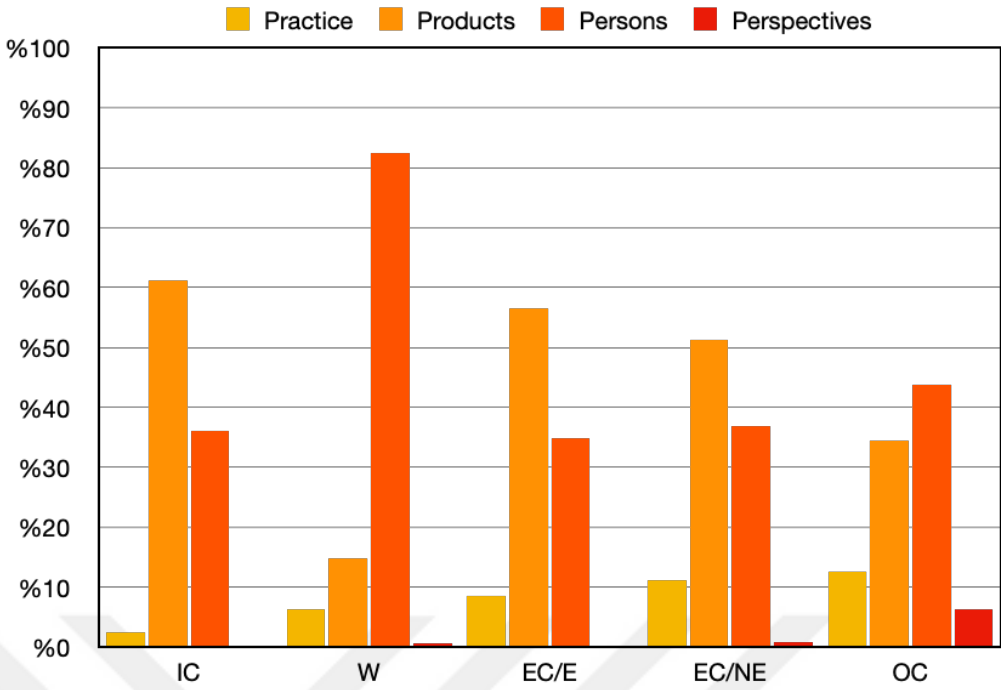


Figure 6. The Representations of 4Ps by the Teacher

As depicted in Figures 5 and 6, a significant similarity drew attention. It is unveiled that both the coursebook and the teacher represented practices among 4Ps, and the least represented category was perspectives. The teacher further articulated her appreciation for the coursebook's limited emphasis on perspectives, as outlined below:

> The coursebook does lack perspective. It mostly focuses on products and persons, and I think that is a good thing. I think that is enough for starters, and it makes sense because 7th grade, 8th grade towards high school, there should be a time for them to realize, wait a minute, this is not the only country in the world; there are actually people all around the world. You have the same struggles, you have the same experiences or similar, let's say. So, it is really a time for them to realize they are not alone in the world. And I think starting that journey with persons and products is healthier than starting with perspectives because perspective is a place you will be subjected to a lot of different historical, mythological background stories, and that might be a little too boring for them. I mean Greek mythology. I am thinking from my own

perspective as a kid. Mythology was always super interesting for me, but I was not really interested in their background stories because they were mostly horrible (Interview 3).

In other words, the teacher's endorsement of the coursebook's limited emphasis on perspectives reflected an acknowledgment of the developmental stage of the students, positing that beginning with tangible entities like products and persons provided a foundational understanding of cultural diversity. The rationale provided, particularly regarding the potential overwhelm and disengagement from complex historical or mythological background stories, emphasized a phased introduction to cultural understanding. This approach, aimed at fostering cultural awareness and global perspective, prioritized a gradual immersion into nuanced viewpoints, ultimately cultivating a more informed and respectful worldview among students as they progress in their learning journey.

In addition to similarities, a notable difference caught the attention. It was evident that the teacher tended to incorporate all 4Ps across almost all groups, whereas the coursebook only integrated all 4Ps within the IC group. Consequently, a notable difference arose in the utilization of these varieties between the coursebook and the teacher. Specifically, while the teacher excluded perspectives only from her IC and EC/E representations, the coursebook omitted perspectives from all groups except IC, and it omitted practices from EC/E, and persons from OC. Upon further examination of the reasons behind the variance in perspectives, it was elucidated that the teacher offered these expanded viewpoints in response to learner inquiries. Thus, the teacher appeared satisfied with the tentative stance adopted by the coursebook regarding perspectives and offered comprehensive explanations only when prompted by the learners. When examining the difference between the coursebook's and the teacher's methods of representation, particularly regarding the teacher's comprehensive portrayal of the 4Ps in contrast to the coursebook, it was deduced that, unlike perspectives, the teacher inclined towards offering more cultural content to facilitate learners' acquaintance with various cultural spheres, deeming the coursebook inadequate in this regard for certain circles.

4.2 Inner Circle

The Inner Circle (IC) featured as the prevailing category in both the coursebook and in the representations of the teacher. The proportion of IC within the total representations stood at 38,85% for the coursebook and similarly at 40,92% for the teacher's representations.

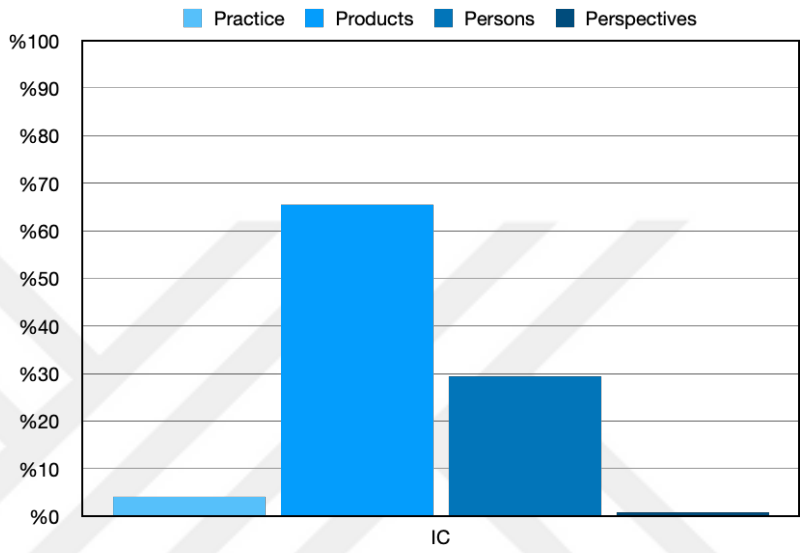


Figure 7. The Representation of IC in the Coursebook

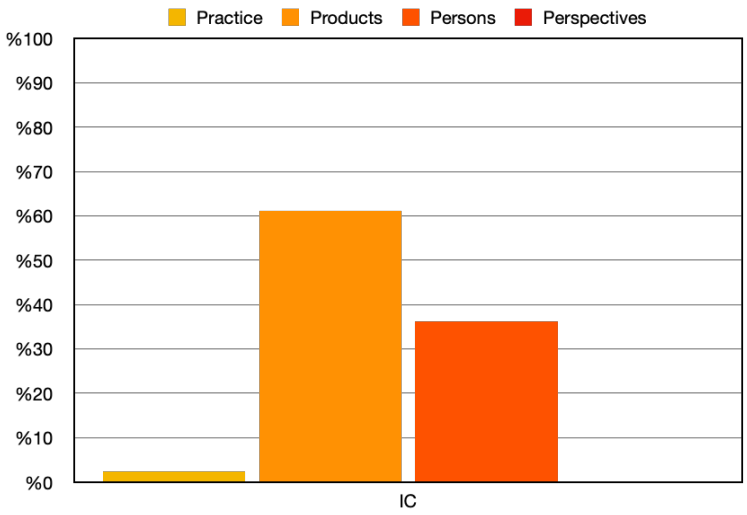


Figure 8. The Representation of IC by the Teacher

When the way IC was represented both in the coursebook and by the teacher was analyzed, highly similar patterns emerged. That is, both the coursebook and the teacher represented IC predominantly using products over 60 per cent, followed by persons with 32.80%, practices with 3.25% and perspectives with 0.57% on average.

At this juncture, it is noteworthy that both for the coursebook and for the teacher, products and practices constituted almost 95 per cent of all IC representations.

There existed a noticeable gap in the use of 4Ps framework. The teacher explained that she tended to avoid presenting different perspectives because she believed her seventh-grade students were too young to understand worldviews and diverse ideologies. She was mindful of her influence on them and wanted to proceed cautiously. To clarify, while there was a textual reference to hamburgers being emblematic of American culture, the teacher omitted elucidation regarding its rationale or genesis. Additionally, no comparative counterpart from the learners' native culture, such as Turkish delight, was presented.

Further analysis revealed that almost 85% of the visual representation in the IC category belonged to the UK and the US and it is significant to mention that these visuals were presented to accompany textual information. That is, the UK and the US were represented in more detail than other IC countries. However, despite the UK and the US maintained a combined dominance, a closer comparison revealed another disparity. 82% of IC representation belonged to England. While limited representations such as the flag of the US and a few traditional American dishes were portrayed, varying cultural items were displayed for the UK ranging from their currency to their tourist attractions in the coursebook (See Figure 9).

Figure 9. The Visuals of Natural History Museum, Windsor Castle, and Recycled Sculpture Show from World Quest 3, page 84.

The coursebook emphasized the elements of British culture in a more varied manner encompassing elements such as the monetary system of the UK, its emblematic double-decker buses, and renowned tourist landmarks compared to other IC countries. Furthermore, it was observed that tourist attractions located in the UK were supported through visuals most of the time providing more details while the tourist attractions located in the US or Europe were represented through textual information only. Adding to the aforementioned findings, the teacher's presentations on this matter exhibited a parallel trend. Specifically, the teacher mirrored the preferences and selections outlined in the coursebook, offering more comprehensive details for representations associated with the UK compared to other IC countries. In particular, the teacher's representations selectively featured tourist attractions solely from the US and the UK, disregarding attractions from other IC countries. The actions of the teacher did not manifest an explicit intention to convey a hierarchical representation favoring the UK and the US over other IC nations; instead, her greater familiarity with the UK and the US, along with a tendency to conform to established pedagogical norms by following the coursebook, likely influenced her decisions. The teacher's inclination contradicted her belief that English was not solely associated with the UK and that is why learners should be exposed to a broader range of IC countries to reflect this diversity. Consequently, this inclination engendered a discernible discrepancy within the IC group itself. When comparing the frequency ratios of representation between the UK and the US, it was unveiled that the UK surpassed the US in the number of tourist attractions mentioned, with 95.23%, portraying a drastic difference. Further analysis of the representations of the UK and the US revealed that whereas the teacher provided elaborate explanations about the tourist attractions located in the UK; she preferred to give brief information about other locations such as the US just like the coursebook. The teacher latter explained herself as follows:

> I do not think that IC should be predominantly represented with the UK at all. I had to give more information about British culture since the book contained and focused on it, but I would rather provide more information about American culture since I find the latter better in terms of individualism. I think IC should be represented by the US because it is

> basically the big melting pot, more diverse with more successful cases of assimilation than any other IC country (Interview 5).

That is, the teacher argued against the UK's predominant representation in IC, favoring a focus on the US culture instead. She highlighted the diversity and successful assimilation cases in the US, advocating for its recognition as the epitome of IC due to its status as a melting pot. Although the teacher advocated for greater representation of the US over the UK during the subsequent interview process, no discernible shift towards favoring the US was observed in the subsequent teaching sessions. The teacher persisted in prioritizing and elaborating on representations pertaining to the UK.

During the second observation of active teaching sessions, learners engaged in a coursebook activity whereby they had to associate tourist attractions from various regions of the world with corresponding images. Following this, the teacher provided the instructions by reciting directly from the coursebook. Subsequently, she articulated the following excerpts to augment the coursebook's content:

> Windsor Castle is really an old castle. It is like a summer house for the royal family, where the queen and king spend their summers. Normally, they use it as their special place during the summer. I was curious about Windsor Castle because I really liked it. It is a huge place, as you can see. You can keep exploring and it never seems to end. There are a lot of rooms, and you can go into many of them. They even have tours. It's a gigantic place with interesting things everywhere. From what I know, the royal family goes there during the summer or special occasions. That's what Windsor Castle is like. (The Teacher, Lesson 2)

> In America, there is a place called Rushmore. It's a mountain, Rushmore Mountain. They did something interesting there – they carved the faces of their presidents into the mountain. It's a unique part of their culture. (The Teacher, Lesson 2)

The teacher's quotes illustrated the disparity in the depth of information provided between Windsor Castle in the UK and Rushmore Mountain in the US. While the teacher offered comprehensive details about Windsor Castle, delving into its historical significance, purpose, users, visitors, and its physical attributes; the discussion about Rushmore Mountain remained cursory. The teacher touched upon the mountain's name and the carvings adorning it without specifying which president's face was carved or the rationale behind this distinctive feature, leaving room for a more thorough exploration of the subject. Following the observation of the lesson, the teacher elucidated this situation in the subsequent interview process as follows:

> It is due to my lack of knowledge in this particular subject. I know very little about the Rushmore Mountains, and I honestly don't like the idea of idolizing mere presidents' faces by carving them on the mountain. It seems overly nationalist. Windsor Castle itself has been a property of the royalty, which has been a part of the UK since its inception, while the worshipping of presidents in the US has only begun a couple of years ago with the push of conservatives. I do not believe we should have royalty or carved faces on mountains, but between the two, I would rather discuss the royalty (Interview 1).

At this juncture, the teacher's actions were informed by her own thoughts/beliefs/emotions, and she made her decision accordingly. Persons group also yielded similar results. While famous or fictional figures originating from the UK were commonly portrayed through visuals, accompanied by either textual or auditory means; characters from other categories such as EC/E or EC/NE consistently appeared in the coursebook through a singular modality, avoiding the provision of details. Moreover, these non-UK originated characters were predominantly represented with illustrations rather than authentic images lacking accompanying text-based content.

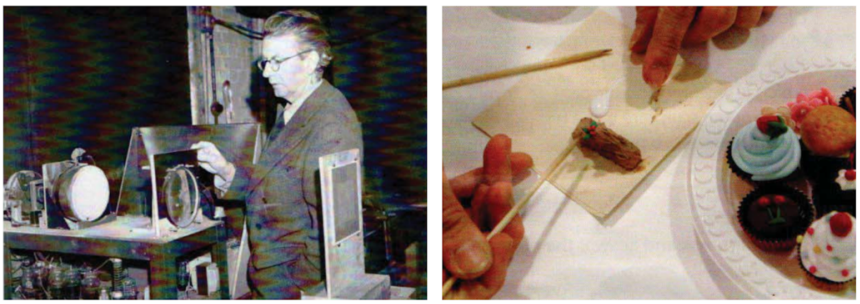


Figure 10. The Excerpts taken from the Coursebook, John Logie Baird on the left (p.93) and the representation of the coursebook portrayed for Colette Huet, on the right (p. 83).

As Figure 10 represents, John Logie Baird who was a Scottish engineer represented through a real image of him with his invention of the first working television system belonging to the late 1920s. The visual was used at the bottom of a paragraph where his invention was introduced to learners. Besides this representation, Colette Huet, a French cook, was depicted using a representative image rather than her portrait. At this juncture, the teacher did not perceive the differentiation between using authentic portraits for individuals categorized as IC and representative images for other groups as significant. Specifically, she did not feel compelled to exhibit actual portraits of individuals from groups other than the IC, and she expressed contentment with representative depictions. Her emphasis lay in engaging with the textual content and completing the activity rather than scrutinizing the accompanying images.

In a similar vein, among the mentioned tourist attractions in the coursebook, 33 out of 62 tourist attractions belong to the ones in the UK ranging from natural ones like River Thames to artifacts such as Globe Theatre, London Bridge, and Windsor Castle. When a deeper analysis was conducted to find out the way the coursebook mentioned these representations, it was seen that the tourist attractions in the UK were depicted in more detail, and they were portrayed as more appealing and amusing:

“London parks used to be places where people could relax and play.” (World Quest 3, P. 81)

“Hi, I'm Ben. The best school trip I've been on was to the Natural History Museum in London. We went there last year with my biology class. It's an amazing place. The first thing you see when you go into the museum is a huge dinosaur. We

visited some of the galleries with different animals, but we spent most of the time in the kid's section. This is brilliant because there are lots of things to do in the earth section, we made a volcano which erupted. I like that. Best of all, there were lots of dinosaurs in the 3D section which was also fun. It was quite scary because the dinosaurs looked real. Some of them had sharp teeth." (World Quest 3, Audio, p. 84)

"My name's Sally. I went to the school trip to Windsor Castle in May. Windsor is a town which isn't very far from London and it's where the queen sometimes lives. We went all over the castle with our history teacher, but we didn't see the queen. The visit was a bit long, and I got bored with all the old paintings. Luckily the afternoon was better because we did some special activities: we dressed up as ancient Knights. That was fun, then we visited the bedrooms and kitchens. One boy got into trouble because he tried to get on a bed. The teacher wasn't very pleased. I was glad when the visit was over because I was very tired." (World Quest 3, Audio, p. 84)

"I'm Joe. My class visited a special sculpture exhibition at London Zoo with my art teacher in September. It was called the Recycled Sculpture Show. I don't usually like sculpture, but this was really amazing. The exhibition was in the park near the zoo. There were sculptures of animals, and they were all made of recycled materials. Broken glass, plastic bags, and old CD's… There were some fantastic giant pandas made of milk cartons. My favorite was a huge dinosaur made of old car tires and bicycle wheels. It was the best. We're making a giraffe sculpture with rubbish in our art class now." (World Quest 3, Audio, p. 84)

As the excerpts taken from the coursebook suggest, an elaborate set of information about the tourist attractions in England was provided to learners. Based on this observation, it became evident that the teacher felt compelled to offer explanations or reminders regarding IC representations to the learners, supplementing the coursebook content even in the absence of direct inquiries. The following excerpt from the teacher exemplified such instances:

> The teacher: [while reading a text about tourist attractions in the UK] "River Thames, I showed you before... There was a huge river crossing England from London, and on it was the London Bridge."

In contrast to the detailed information provided regarding the UK and its cultural representations, no additional contextual information pertaining to the environment, location, history, or culture of the US was presented to the learners. Furthermore, the teacher refrained from supplementing the coursebook's descriptions with any additional insights into US cities or tourist attractions. Besides, in general, all the IC cities were provided in one-sentence-long statements without giving any contextual information. Instead, the cities were utilized to make meaningful sentences using the target structures. It could be inferred that the teacher's approach was significantly influenced by the way cultural items were portrayed in the coursebook. Consequently, this circumstance restricted the breadth of learners' cultural knowledge to a singular focus, primarily centered on the UK.

Further analysis of the persons revealed that 86.11% of the IC people given place in the coursebook were famous and the remaining 13.85% were portrayed as ordinary characters. However, the disparity in the number of famous figures between the UK and the USA turned out to be evident again. Among 30 famous persons from IC group, 19 originated from the UK, whereas the US was represented by a mere 8 individuals. Notably, the UK asserted a dominance with over twice the number of famous figures compared to the US. Similarly, upon scrutinizing the teacher's representations of persons, it became apparent that she adhered to a comparable pattern observed in the coursebook regarding the frequencies of featuring persons from the UK and the US, with a notable emphasis on persons originating from the UK. Although the teacher furnished information about persons spanning a broader spectrum of occupations, her depictions of individuals from the UK not only exceeded those from the US in terms of frequency but also in the depth of detail provided.

When the way such famous people represented was analyzed, it was revealed that all the people who contributed humanity originating from the UK, their nations, and names were specified, and further information was provided. However, when an inventor or a talented person originating from the US, it was observed that passages did not mention the people's name. Figure 10 represents example excerpts:

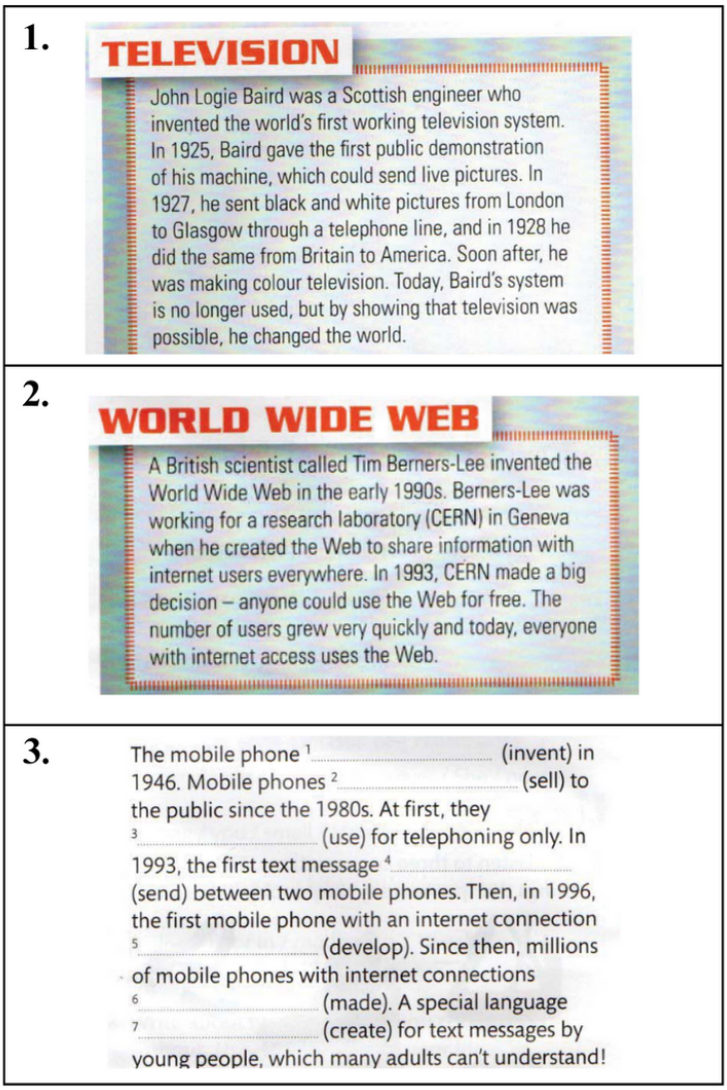


Figure 11. The Excerpts taken from the Coursebook, World Quest 3

As Figure 11 represents above, two inventors, John Logie Baird and Tim Berners-Lee originating from the UK, were presented to learners by specifying their names and nations in addition to their inventions. On the other hand, despite the acknowledgment of Martin Cooper, an American engineer, as a pivotal figure in the history of mobile phones, the coursebook entirely omitted any reference to him in the passage where students learn about the mobile phone's history. The way the teacher went over these three passages revealed that the teacher abstained from incorporating supplementary details that could potentially favor individuals from the UK or present them as superior to Americans. Instead, she approached such texts strictly as instructional materials focused on target grammar structures, instead of treating them as informative texts that aim to teach learners the target culture.

Regarding the persons, the teacher refrained from implying one figure or a nation was superior to other and especially she did not highlight any political figures beyond the ones presented in the coursebook, and she subsequently elaborated on her rationale as follows:

> I simply do not know anything about British politics. One thing I am aware of is that 7th graders do not care for it either. We live in a very political country already; every election is a significant event, and children are exposed to political figures and discussions daily. I think we are tired of it. It is as if you can't escape from it, so you do not want to learn about it (Interview 6).

That is, the circumstances that the teacher encountered daily in her hometown, Türkiye, influenced her agentic thoughts and teaching behaviors ultimately. Another finding that emerged regarding persons from the IC group was the fact that the teacher did not provide any detailed information on highly popular figures such as Brad Pitt; instead, she described them as “Brad Pitt is the handsome guy, you know.” However, for celebrities such as directors or sports people, she provided more elaborate information including their profession and their career such as “Steven Spielberg is a movie director. His movies are very scary. He is a very good director.” The motivation behind this behavior of the teacher stemmed from the absence of any background information among the students regarding these relevant famous figures. The teacher eschewed the presentation of pre-existing knowledge or stereotypes, opting instead to furnish learners with novel information.

In addition to famous figures, the teacher represented a variety of fictional characters from persons group mostly originating from famous cartoons, animated films, movies, and TV series such as Tweety, Bugs Bunny; Frozen; Night at the Museum, Twilight, and The Simpsons. It is worth mentioning that the teacher avoided delving into the substantive content of these TV productions. Instead, she incorporated these examples into her illustrative statements, such as "We watched Twilight at my bachelorette party" or "This remark reminded me of a scene in The Simpsons where Bart wrote the same sentence a hundred times on the board." This choice implied an emphasis on personal connections and anecdotal references rather than an analytical examination of the television content or any cultural representations. In addition, the

teacher provided elaborate details on American-made movies such as Night at the Museum. The impetus behind her thorough examination of such particular movies might be attributed to her teen years, during which her father exhibited a deep affinity for American television productions, thereby exposing her to a myriad of such content. The following two quotes belong to the teacher:

> My dad was always a big fan of American TV shows and movies … We watched a lot of American movies and shows on either DVD or online. So… I think, subconsciously, I choose the things that I was interested as a kid. So, I think that is my biggest criteria. I think I try to think back to when I was their age and I tried to think of the best possible character that would relate to me back then and I use it hoping that would also relate to my students also. (Interview 4)

The quotation taken from the interview implied that the teacher, having been exposed to various American television productions, selectively represented those with whom she held a connection or affinity. In addition, different novels, and famous Shakespeare plays were mentioned and brief information about these literary works were provided. It was notable to mention that whenever the teacher mentioned a literary work, she provided information about its author or vice versa. Along with the high frequency of literary works mentioned, most of the time the information provided did not go further than the name of the author and the name of the literary work. That is, the teacher abstained from offering any contextual information regarding the significance of the author, the literary work, or its country of origin. Additionally, most of the time these products were employed in grammar statements to be filled or matched such as “Romeo and Juliet is the game ___ we are playing at school this year”. Nevertheless, when the learners asked a question about any product or person, the teacher provided information. For instance, upon a learner expressing her unfamiliarity with Hamlet, the teacher provided a comprehensive overview of the play including its characters, a detailed plot of the story, and its moral values. Despite mentioning Hamlet in a very elaborate manner, the teacher further articulated her regret in her reflection papers that she did not provide any further details about Shakespeare, and she did not encourage the learners to read his work as Shakespeare was widely recognized as a significant symbol within British culture. She stated: “After mentioning Hamlet and Shakespeare, I wish I added more details about his work and

how unique they are to encourage them [learners] to read about him.". However, in the following weeks, the teacher did not make any effort to address her regret or bring up Shakespeare and his plays.

In addition to literary works mentioned in the category of products, different forms of art such as paintings and music were also mentioned by the teacher in addition to the coursebook. When examining the stimuli or situations that prompted the teacher to incorporate artworks in addition to the coursebook, it was revealed that the teacher represented such additional works of art when the coursebook mentioned either an artist or their artwork. After completing the provided representations, the teacher proceeded to offer additional commentary, often comparing, or contrasting similar or dissimilar pieces. This inclination could be attributed to her profound interest in art, particularly paintings, and her extensive knowledge in the field. While the teacher was providing information about such forms of art, she always made comparisons with Turkish culture and Turkish counterparts of related art forms pointing out the similarities and differences. Notably, the teacher also made comparisons between English and Turkish cultures regarding different categories when she thought there was an obvious difference between two cultures. For instance, she made a comparison between the eating habits of these two nations:

> Since England is an island country, they consume a lot of fish daily. It is just like our [referring to Turkish people] meat. They do not prefer to eat meat that much, so they eat fish mostly. (Lesson 5)

Having read a text about school canteen foods in England, the teacher made a comparison highlighting the cultural difference in two nations' diets by stating that whereas the dishes with red meat would be Turkish people's first choice; it was fish and chips for the people in England. The teacher elaborated on her rationale, suggesting that highlighting concrete differences between cultures could facilitate the process of cultural teaching, enabling learners to compare distinct habits effectively. Similarly, in an activity outlined in the coursebook where the learners had to match sentences with related images (see Figure 11), the teacher elucidated the content of the picture and subsequently furnished learners with a corresponding Turkish counterpart.

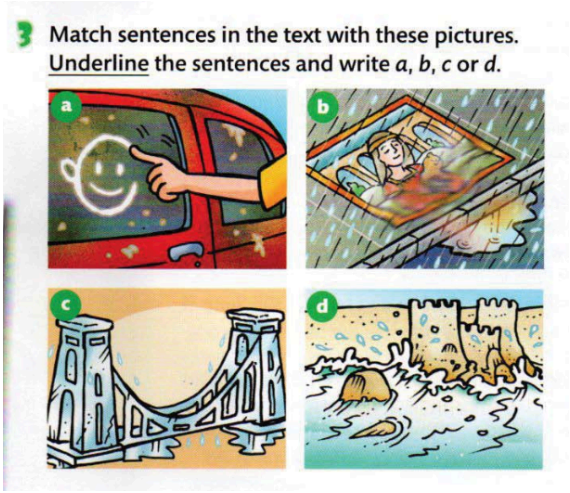


Figure 12. An activity taken from World Quest 3 Coursebook, p. 82.

The teacher's statement exemplifies this perspective clearly: "Here is an ice copy of a famous English bridge. Bridge is like the Bosporus Bridge or Fatih Sultan Mehmet Bridge." Also, in an activity where school clubs in the UK were described in a text, the teacher provided other sets of Turkish equivalents to provide a better understanding for the learners. The following lines belonged to the teacher: "Schools should encourage students to participate actively in co-curricular activities. There are two types – co-curricular and extra-curricular. Extra-curricular activities are things you do after school, like being part of clubs such as the Kızılay or TEMA.". By providing such an explanation and comparison, the teacher gave information about two cultures basing her explanation on a similarity.

Amidst the myriad of IC findings derived from lesson observations, reflections, and interview sessions, a recurring theme surfaced. The teacher consistently integrated cultural elements in alignment with the stylistic preferences delineated in the coursebook, with a notable emphasis on the UK and to a lesser extent, the US. It can be deduced that the UK-centric nature of the coursebook significantly influenced the teacher's portrayal of cultural content. Additionally, the teacher demonstrated a propensity to furnish additional details and elucidations when personally acquainted with or inclined towards a particular cultural facet. Furthermore, the teacher frequently employed comparative analysis between Turkish cultural norms and those of the UK and US, contending that such juxtaposition aids learners in grasping unfamiliar cultural nuances more effectively.

4.3 Western

Western (W) fell within the top three most prominently represented categories in the coursebook as it was the second most represented category among six groups with 32,16%. When it comes to the teacher's representation, similarly, W became the second most represented group constituting 20,81% of all the teacher's representations. W constituted more than half of the persons with 82,43% according to the teacher's representations. The drastic difference among persons and the remaining three categories drew attention both in the coursebook and by the teacher's representation, that is, persons were followed by products with 14,86%, practices with 6,25%, and perspectives with 0,67% based on the teacher's representation. In a similar vein, the coursebook represented W with persons the most with 83,16%, followed by 14,85% with products, and 1,98% with practices. On the contrary to the teacher, there was no representation demonstrated in the coursebook belonging to perspectives. Therefore, the teacher conveyed perspectives through her agentic thoughts, offering extensive information related to Western cultures. The inclination to provide abundant information on Western cultures stemmed from the teacher's perception of herself as more knowledgeable about Western culture and countries compared to other groups:

> I would consider myself more knowledgeable about Western and European cultures. So, one of the reasons I use my examples from those countries is because I know them better than I know other countries. And the other reason is that although children, especially girls, they love the Korean culture, the K pop culture. I don't think they are appropriate examples in our lessons (Interview 1).

As per the teacher's beliefs, she was inclined to offer more comprehensible insights into Western cultures due to her excessive knowledge in the domain. The second rationale she posited pertained to the appropriateness of the content she imparted. According to the teacher, the interests of the learners, specifically seventh graders in this context, might not consistently align with culturally diverse content, thus prompting her to predominantly feature items related to Western culture.

When the representations of persons were scrutinized in the coursebook, it was disclosed non-famous and fictional characters was used in the paragraphs, dialogues,

and statements in the activities. Likewise, the teacher did not attribute any meanings or any cultural identities to these characters and regarded them as fictional coursebook characters. Similarly, upon the examination of persons within the representations of the teacher, a discernible pattern emerged, revealing that a substantial majority within the examined category bears Western names. Fictional figures such as Barbie or John Wick, were present within this category; nevertheless, their prevalence was notably eclipsed when assessed in terms of the frequency of representation. That is, the teacher also utilized Western names to create characters to be used in her activities. No contextual information about persons was provided, whether in text or audio; they were merely referred to by single names, both verbally and in written form both for the coursebook and the teacher.

When the second most represented category, products, was examined it was seen that more general representations belonging to Western culture were portrayed in the coursebook. Such representations included the Thanksgiving holiday, thanksgiving dinner, Hollywood, and Christmas. These representations were coded as W owing to the absence of further information concerning them such as context or any specific cultural attributes. Also, the coursebook avoided providing detailed information about these special events or notions, rather, it mentioned them as one-sentence-long statements such as:

"We went there yesterday, and I spent ages in the Hollywood section where all the famous film stars are." (World Quest 3, p. 84)

"My mum bought them for me on the internet for Christmas. … I'm going to ask for another pair next Christmas." (World Quest 3, p. 92)

As the excerpts display, even though the readers encountered references such as Hollywood or Christmas, no supplementary information was supplied for acknowledgment either by the coursebook or the teacher. In other words, the limited cultural knowledge retention stems from the absence of background or explanatory details.

Upon the analysis of practices in the coursebook, it was observed that they were mainly about food. In addition to food, the teacher provided religious practices, as

well. However, none of the practices were accompanied by explanations or contextual information. Based on the lesson observations, it became apparent that these representations aimed to facilitate learners in mastering target grammar structures, rather than fostering cultural awareness, as no deeper information pertaining to Western practices was provided. As the teacher stated:

> …[referring to cultural elements] during the lesson when we are studying a topic, I just think of something that I can use and I try to use it in the next few minutes or in the next part of the lesson, if it is relevant, but if I am not sure of how useful the cultural information would be, I try to eliminate it, and I try to focus on grammar because I work with 7th graders and most of them; although they have some vocabulary knowledge, they lack the proper grammar to build the sentence correctly (Interview 1).

In the light of the teacher's articulated views, it became evident that there was a predominant absence of formalized preparatory measures pertaining to the integration of cultural content, beyond that which was presented in the coursebook. The teaching method employed avoided a planned and structured approach and, instead, went for a more natural and spontaneous way of culture teaching. Moreover, in instances where the teacher encountered a lapse in the recollection or immediate accessibility of culturally relevant information, there was a noticeable tendency to shift the focus of teaching toward grammar.

Concerning perspectives, it was noteworthy that sole mention was made of Christianity, particularly emphasizing the practices of attending church and engaging in prayer superficially. The important point that drew attention here was that the teacher mentioned Christianity while she was explaining what a Joss Stick was and it is worth mentioning that she varied her examples by mentioning different religions from other groups in addition to Christianity. While she varied her examples by alluding to different religions from distinct cultural groups, such as Buddhism and Islam, she refrained from providing additional information about Christians or Christianity beyond its role as a comparative illustration for analogous practices in other faiths.

In conclusion, the teacher supplemented the materials provided in the coursebook with copious details, albeit these additions were predominantly superficial, lacking substantive depth. Essentially, while the teacher constructed frameworks within the learners' minds, she refrained from furnishing them with comprehensive elucidations. She expounded upon her rationale for furnishing ample details, citing the presumed greater appeal of Western cultural facets to seventh graders compared to other cultural domains such as OC or EC/NE. Furthermore, she attributed the lack of depth in her explanations to the belief that seventh graders would not integrate such intricacies into their daily discourse, thus justifying her avoidance of unnecessary inputs. Additionally, the teacher occasionally introduced Western cultural elements to contextualize her grammar explanations, indicating a separation of cultural content from language teaching.

4.4 Expanding Circle

Expanding Circle (EC) was divided into two sub-categories as Expanding Circle/European (EC/E) and Expanding Circle/Non-European (EC/NE).

4.4.1 Expanding circle/European. The category of EC/E ranked third in terms of representation within the coursebook, comprising 19,10% of all cultural representation. However, it was notably among the least represented groups in the teacher's presentation of cultures.

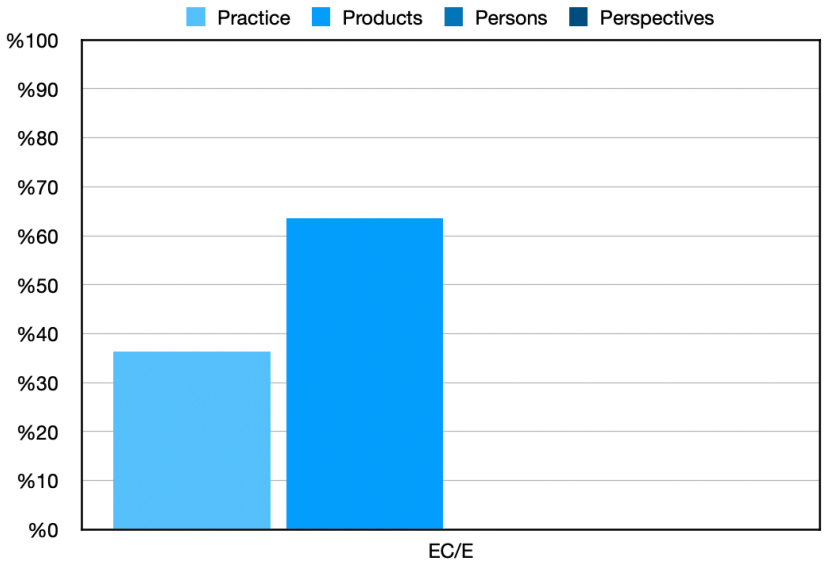


Figure 13. The Representations of EC/E in the Coursebook

EC/E accounted for over half of the products 60% and 40% of persons in the coursebook, mirroring a similar trend in the teacher's representations, where products constituted 56,62% and persons 34,93% (See figure 14):

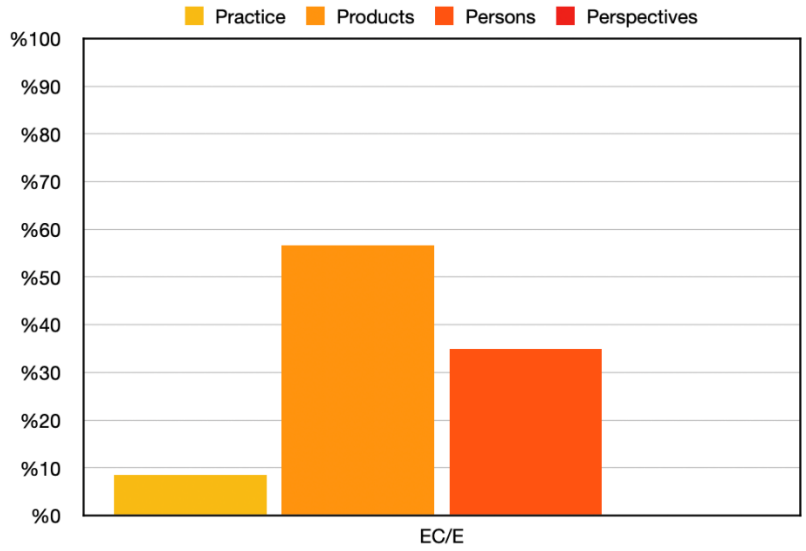


Figure 14. The Representations of EC/E by the Teacher

Although neither the coursebook nor the teacher included any perspectives on EC/E, the teacher diverged from the coursebook by representing practices, albeit modestly, at 8,43%. The teacher notably distinguished her way of representation of EC/E from the coursebook's through the incorporation of visual and auditory elements. This departure was evident in her utilization of commercials, popular internet videos,

and Disney songs accompanied by animations, rather than solely relying on listening tracks as prescribed by the coursebook. It is noteworthy that the coursebook did not include any of such content. The teacher's decision to share videos of this nature was not anchored in a singular, concrete rationale; rather, it reflected a multifaceted approach aligned with situational readiness. Additionally, the dissemination of such videos often served not only to impart knowledge about the target culture but also to reinforce target grammatical structures featured in instructional videos utilized during lessons. This situation suggested that the teacher did not allocate dedicated time for cultural instruction; rather, she aimed to teach both linguistic features and culture simultaneously. This approach was in accordance with the methodology advocated in the coursebook.

In a parallel vein, the teacher was noted for imparting her firsthand life experiences, particularly when the subject matter given in the coursebook bore relevance to her own encounters. For instance, having read a text about the characters who went to Madame Tussaud's Wax Museum in the coursebook, the teacher asked the learners if they had heard of the museum before and continued by mentioning that there exists another Madame Tussauds Wax Museum in Taksim, Türkiye. The teacher delved into additional details regarding the wax figures of prominent personalities, elucidating the process of their creation and presenting information on ticket prices by checking the official website of the museum. Furthermore, the teacher asserted that she had visited the museum herself, talking about her firsthand experience in detail. Based on this information, it was revealed that the teacher imparted more comprehensive information, potentially driven by a personal interest or direct experience with the represented items.

However, it is worth noting that the teacher provided significantly more detailed explanations regarding EC/E representations compared to those in the coursebook. For example, during a grammar activity wherein the given sentence "Leonardo Da Vinci painted Mona Lisa, which is in a museum in Paris" served as an illustration of the target grammar structure, the teacher imparted additional information to the learners. Specifically, she discussed recent news concerning the Mona Lisa painting, informing the students about the latest planned attacks against this renowned artwork:

> By the way Mona Lisa is a very famous painting, you know Mona Lisa. She is a woman who looks so pretty, and she does not have eyebrows so like this [displays] and she looks like she is smiling and angry at the same time. If you look at her like this, she looks unhappy, if you look like this, she looks like she is happy. So, it is a very famous painting. And Mona Lisa was stolen many times. Many people stole it, so we do not know if Mona Lisa is original or fake. Because it was stolen. Because it has been stolen many times, they bring it back each time. They find it, but now very convincing fakes can be made—beautiful replicas that closely resemble the original. Therefore, even now, theories abound about whether the Mona Lisa is fake or not. For instance, there was an attack on the Mona Lisa. You might have seen it. (Lesson 2)

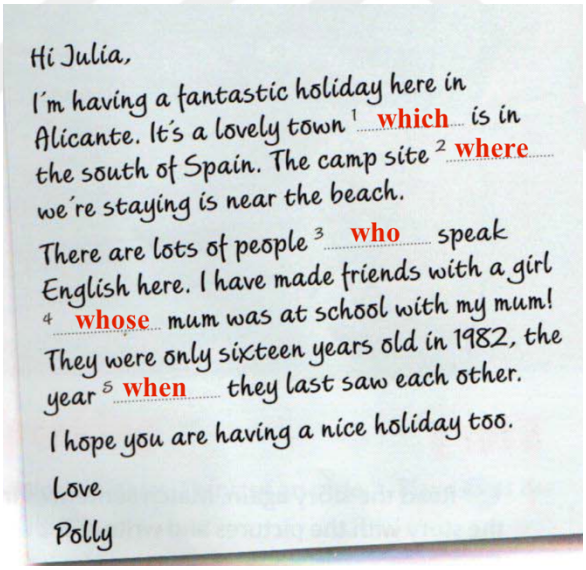
Despite the teacher providing detailed information about its physical characteristics, she neglected to provide further information either about the artist or the country of origin. Instead of providing such information, she mentioned the news of the painting being stolen and subjected to an attack. The teacher further stated that the rationale behind not mentioning the country of origin and the artist is the high possibility of learners knowing about Leonardo Da Vinci, considering his Italian name. The teacher also mentioned that the likelihood of learners being aware of the authenticity of the painting, or the incidents of attacks is lower compared to their knowledge about its origin. However, she added that she should have provided more details about him.

When it comes to revealing the examination of the country representations in the coursebook, it was seen that four European country names were mentioned in the coursebook. The mentioned countries were Spain, France, Germany, and Russia. When it comes to the cities, among a variety of the cities were mentioned; only two of the cities belonged to two of these countries (Paris and Alicante). Paris, Florence, and Geneva were the mentioned cities and in addition to these cities, “Italian cities” and “European capital cities” were given place as broader examples. When the way the coursebook represented these countries and cities was analyzed, it was revealed that

most of the countries were mentioned to provide contextual information to the sentences instead of introducing the countries and their cultures. The excerpts below are given as examples:

> "Picasso was a famous painter. He came from Spain." (World Quest 3, p. 87)
> "The Tartar people came from Russia." (World Quest 3, p. 101)

As the statements exemplify, no further information was presented to learners by coursebook itself. At this point, despite the coursebook created a cultural awareness for learners, their cultural knowledge about these countries and cities would remain limited as they were not provided further or sufficient information. Furthermore, it was revealed that in most of the texts where EC/E cities or countries mentioned, an IC practice or product was added to the text as in the following excerpt:


Hi Julia,

I'm having a fantastic holiday here in Alicante. It's a lovely town [1] which is in the south of Spain. The camp site [2] where we're staying is near the beach.

There are lots of people [3] who speak English here. I have made friends with a girl [4] whose mum was at school with my mum! They were only sixteen years old in 1982, the year [5] when they last saw each other.

I hope you are having a nice holiday too.

Love

Polly

Figure 15. An excerpt taken from the Coursebook (World Quest 3, p. 87)

As indicated in Figure 15, after mentioning Alicante, Spain which were EC/E products, "to speak English" was added which was an IC practice in nature. Even though it might encourage the learners by implying that English serves as a World language; it did not change the fact that the authors of the coursebook felt compelled to enrich the EC/E representations with IC. When analyzing the teacher's approach to conducting such

activities, it was observed that she did not focus extensively on IC representations if the activity primarily pertained to EC/E items.

When the teacher's (re)presentation of cities and countries belonging to the EC/E group was examined, it was seen that the teacher mentioned the cities (53,84%) more than countries (46,15%). In essence, the teacher's portrayal of these cities and countries mirrored the superficial approach taken by the coursebook. The teacher did not provide any further information about these cities or countries, such as mentioning their locations, political and cultural importance, or any historical context that could enhance the learners' understanding. Nonetheless, a notable discrepancy surfaced between the coursebook and the teacher's representations, as the teacher conveyed a generally positive image of living in European cities, whereas the coursebook did not. For instance, while reading a statement in the coursebook about a character who was working and living in Paris, the teacher added her comments during the activity by saying "Whoa! To work and live in Paris sounds like a dream life". Additionally, during the activities given place in the coursebook where EC/E cities were mentioned, the teacher had clearly expressed negative views about socio-culturally less developed neighborhoods from her own country, Türkiye, such as Aksaray, pointing out its unsafety, overpopulation, and hosting people from various ethnic backgrounds including immigrants. The fact that Paris was a multinational city having similar conditions such as not only hosting various citizens from different countries but also immigrants, was disregarded by the teacher. At this point, the reason for the teacher not behaving objectively stemmed from the fact that she did not previously travel abroad, particularly to Paris in this context. Also, the desire of her to go abroad influenced her statements. The teacher stated her views on this as the following:

> I was just being honest [referring to her positive statements about living in Europe]. We are going through a rough patch as a country, and I do not want my students to feel personally indebted or responsible for people they do not even know and/or a piece of land. I want them to put themselves first and always seek a better life then go get it wherever it is. I personally do not plan on living in Europe since their Christian doctrine does not align with my lifestyle, but I would like to visit those places one day, I wish the same for my

students. Plus, they seem more motivated once they know learning English can bring many opportunities to them (Interview 6).

The quote extracted from the interview with the teacher elucidates that her positive remarks about living in Europe were motivated by three primary factors. The first motivation aimed to inspire learners to seek improved living conditions, if necessary, while the second was rooted in her aspiration to witness those places and thereby motivate learners. The third motivation pertained to the myriad benefits that arise from learning English as a foreign language. Additionally, the teacher mostly stuck to the countries and cities which the coursebook presented and she did not prefer to extend it by mentioning new cities or countries due to her lack of knowledge.

Upon further analysis of the food and world cuisine represented by the teacher, it was revealed that her focus remained limited to Italy and Italian cuisine regarding EC/E. The teacher only mentioned pizza and spaghetti neglecting any type of information about these dishes or their importance in Italian culture. Furthermore, the teacher used these dishes in her statements which she generated while she was introducing a new grammar structure to learners. The teacher's superficial approach paralleled her treatment of EC/E items in the coursebook. To illustrate:

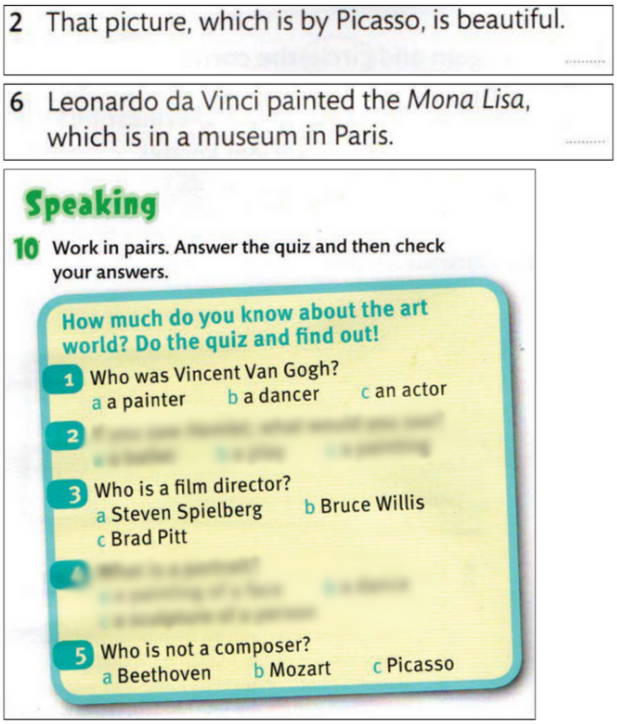
"*Which* or *that* is used to talk about animals and things. The reason I say things is because it can refer to objects or even the weather. When talking about animals and things, you can use *which* and *that*. For example, *a cat that loves eating spaghetti."*

The provided excerpt illustrated how the teacher utilized an element from Italian cuisine to construct a meaningful sentence, aligning with the grammar structure being taught. Despite the learners might have a superficial awareness of Italian culture and cuisine, they were constrained from attaining cultural depth.

Upon analyzing the practice representations provided in the coursebook, it became evident that examples pertaining to languages were included. Specifically, these examples focused on learning the languages associated with EC/E. However, no further information about the languages, their speakers, or the locations where these languages were mainly spoken were given place. Instead, these practices were used in a matching activity such as matching "I like learning languages" with "I might learn Spanish next year.". In conjunction with the coursebook, the teacher did not perceive

a necessity to delve into such languages, nor did she offer any additional information. Her focus remained primarily on grammar, and she conducted activities mechanically.

When it comes to examining the EC/E persons in the coursebook, it was revealed that among 24 persons mentioned in the coursebook, 21 of them were famous. The mentioned famous people were chosen from art, music, and literary art areas. The nationalities of these people differed and there was no discrepancy among the nations, that is, various famous people from a variety of nations were represented in a balanced and equal way. Representations featuring such artists did not provide any information about their lives or their artwork. All the sentences mentioning such artists were general examples crafted to illustrate the use of the target grammar structure:


2 That picture, which is by Picasso, is beautiful. .....

6 Leonardo da Vinci painted the *Mona Lisa*, which is in a museum in Paris. .....

Speaking

10 Work in pairs. Answer the quiz and then check your answers.

How much do you know about the art world? Do the quiz and find out!

1 Who was Vincent Van Gogh?
a a painter b a dancer c an actor

2 [illegible]

3 Who is a film director?
a Steven Spielberg b Bruce Willis
c Brad Pitt

4 [illegible]

5 Who is not a composer?
a Beethoven b Mozart c Picasso

Figure 16. Excerpts taken from the Coursebook (World Quest 3, Unit 10, p. 83-84)

As the excerpts taken from the coursebook affirm, no cultural information about the artists or their artworks was given; the coursebook only provided the names omitting the contexts to which they belonged. Nevertheless, art and artists emerged as one of the primary topics through which the teacher supplemented the coursebook. Although the information provided by the teacher was not as formal as detailed biographical data of the artists or intricate analyses of the hidden meanings or

messages within artworks, she significantly augmented learners' understanding of EC/E art and artists, surpassing the coursebook's coverage by a factor of two.

To conclude, although the frequency of representation of EC/E differed between the coursebook and the teacher, with the coursebook featuring a greater number of representations, there existed a discernible similarity in the construction and portrayal of these representations. The teacher represented EC/E using products and persons the most, following the exact pattern that the coursebook has. She did not omit any tasks, activities, or representations. However, as the coursebook did not give place to any perspective representation, the teacher supplemented it using her agency. One of the most significant findings regarding EC/E was the teacher providing more detailed explanations to cultural representations than the coursebook. Indeed, the coursebook employed various EC/E language practices, incorporating references to food, countries, and cities to augment linguistic statements with contextual information. Conversely, the teacher furnished novel insights and everyday life information concerning these topics instead of providing stereotypical information. However, both the coursebook’s and the teacher’s first aim was to support learners’ linguistic practices. Besides, despite the provision of IC practices or products accompanying each statement or text concerning EC/E within the coursebook, the teacher did not prioritize these IC representations, instead directing attention towards the principal EC/E representations. Furthermore, the teacher's personal interests and desires exerted influence over her statements regarding EC/E, manifesting in a notably positive portrayal of living in Europe, despite the absence of any references within the coursebook. Likewise, she drew comparisons between her native Türkiye and European cities, accentuating unfavorable aspects of her hometown in the process. These comparisons diverged from previous instances observed in IC, where the aim was to assist learners in better comprehending novel cultural elements or practices.

4.4.2 Expanding circle/non-European. EC/NE appeared among the two least represented categories in the coursebook.

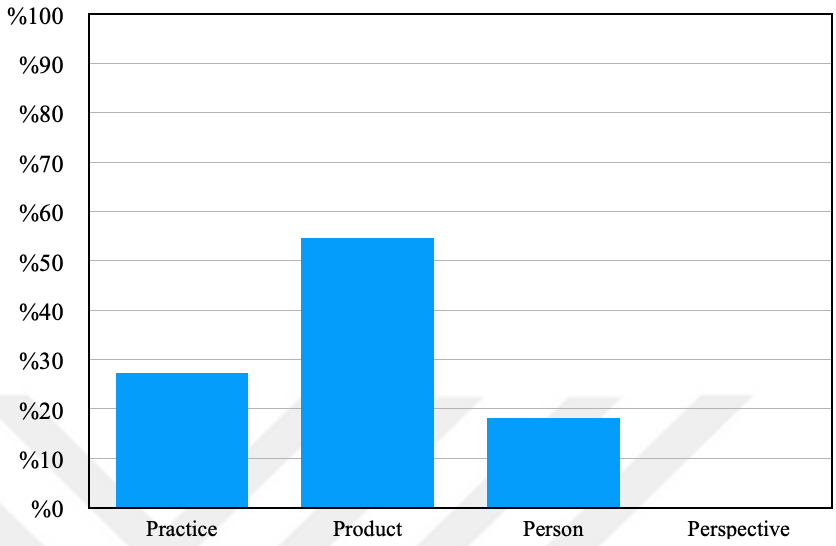


Figure 17. The Representation of 4Ps in the Coursebook

Its whole representation ratio constituted only 3.50% of all the cultural representations. EC/NE was represented with more than half of the products with 54,54%, which was followed by practices with 27.27%. The least represented category was persons with 18,18%. However, no place was given to perspectives belonging to EC/NE in the coursebook.

In contrast to the coursebook, the teacher's representation of EC/NE items emerged as the third most frequent group, accounting for 17,5%.

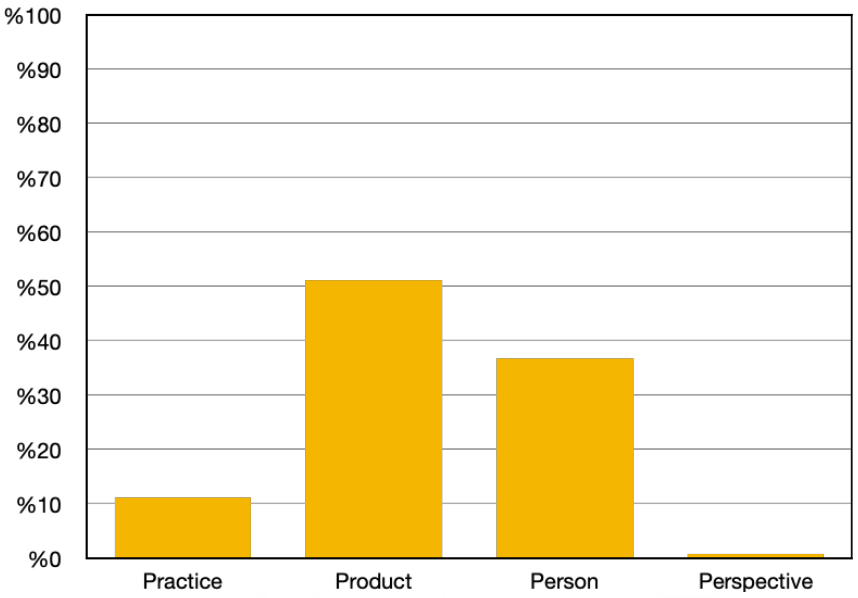


Figure 18. The Representation of 4Ps by the Teacher

Within the EC/NE category, products constituted the majority at 51,2%, followed by persons at 36.8%, and practices at 11,2%. Additionally, while the coursebook did not incorporate perspectives, the least represented category in the teacher's representations was perspectives, accounting for a mere 0.8%. In terms of EC/NE representations, the teacher did not omit or overlook any coursebook representations or activities. However, she exercised her agency by solely utilizing texts for her own presentations, voluntarily omitting visuals or audio components. The results indicated a trend wherein audio tracks were employed to reinforce already presented information; that is, after representing a specific Thai dish by providing a visual, an audio followed the visual and accompanied it.

When the coursebook's way of representing the EC/NE group was examined, it was revealed that for products, only Thailand was mentioned as a country and Central Asia was mentioned as a continent, which means that among non-European Expanding Circle countries, only Far East were mentioned. In addition, the other half of the products included local dishes belonging to Far East cuisine. At this point, in contrast to most of the previous EC/E representations, traditional dishes were represented by providing detailed background information (See Figure 19).

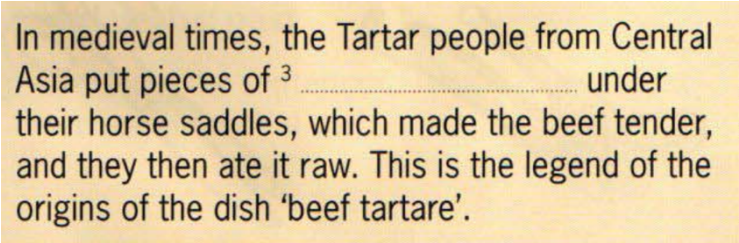

In medieval times, the Tartar people from Central Asia put pieces of [3] ..... under their horse saddles, which made the beef tender, and they then ate it raw. This is the legend of the origins of the dish 'beef tartare'.

Figure 19. An Excerpt taken from the Coursebook (Unit 12, p. 101)

As exemplified in Figure 19, comprehensive historical information was provided, detailing the preparation of the traditional dish "beef tartare", along with specifying the nation to which it belongs. The teacher instructed learners to read the given passage without offering supplementary information or personal commentary. This decision stemmed from her perception that the learners lacked enthusiasm for the topic, rendering any additional information deemed superfluous to their needs.

When it comes to exploring the way the teacher represented products, it was seen that the category included mostly tourist attractions, followed by countries, cities, and food belonging to EC/NE countries. Regarding cities represented by the teacher, it was observed that only the cities of Türkiye were mentioned whereas for the countries; the teacher did not stick to one single country including Asian countries in addition to Türkiye. Despite the variety of cities the teacher mentioned, it was revealed that the teacher only mentioned the cities which she was familiar with. That is, the teacher only mentioned the cities where she was born, raised, and lived; and the districts she often visits, or she likes. When considering tourist attractions from the EC/NE group, similar results with cities emerged, as the focus was solely on tourist attractions within Türkiye, moreover Istanbul.

Another group represented in products was food. Mostly, traditional food from Türkiye and Asian countries was portrayed by the teacher. The teacher's natural familiarity with Turkish cuisine due to being born and raised in Türkiye and having a deep interest in Asian cuisine and culture explained the situation. When examining how the teacher incorporated such extensional representations into the coursebook, it became evident that she tended to furnish learners with differences within her own realm of knowledge. Under the category of products, the teacher also illustrated various elements such as art forms, films, festivals, languages, local brands, and community associations. The common characteristic among these representations was their affiliation with Türkiye and Turkish culture. Ebru art, the Antalya Sand Sculpture Festival, Neredesin Firuze? the movie, the Kızılay Association, and the TEMA

Association are some of these representations. One of her representations from the category of products was about the Spoonmaker's Diamond known as Kaşıkçı Elması in Turkish. When the teacher's representation of this piece was analyzed, a similarity was found with EC/EU representations. The teacher preferred to mention some of the conspiracy theories that the diamond might not be the original one due to safety cautions, avoiding mentioning its history, value, or meaning. The teacher chose to emphasize the tabloid information about the item rather than providing historical information aiming to capture the learners' attention.

For persons, a different result was yielded as almost all the people represented by the teacher were fictional characters. Famous and real people only constituted 2.17% of this category and the famous people originating from EC/NE were only limited to Türkiye. The teacher only represented Ezel Akay, who was a prominent Turkish filmmaker, director, and producer as a famous figure from the EC/NE group. During an activity in the coursebook where students were to match the occupations with their positional descriptions, the teacher gave Ezel Akay as an example for the occupation of director.

> If you make a film, you're a director. For example, a famous Turkish director Ezel Akay. Ezel Akay is a very famous Turkish movie director, he has very nice movies and I met him last Thursday. Last Thursday, me and my husband, we went to Kadıköy and there was a home cinema, little event. We went there and the movie was "Neredesin Firuze?". It's a very interesting, nice Turkish movie. We watched the movie and at the end of the movie Ezel Akay came, we shook hands, and he was a really nice man, and he was bold. (Lesson 2)

Regarding Ezel Akay, the teacher provided detailed information including his job, fame, characteristics, and physical appearance, including her personal appreciation. It was observed that her close experience with the director and her personal interest in cinema influenced the way she portrayed the director, even though mentioning his name as an example was unplanned and did not carry any cultural

intentions. In the interview process, she explained the fact that her deep interest in cinema influences her representations from time to time:

> The reason I use cinema as an example that much is because my husband has studied cinema and television at university, and he has studied to be a director. He was pretty good at it, too. … when you talk about something that you are passionate about, it becomes easier to talk about that thing and be more confident that you are right in everything you said (Interview 2).

The excerpt taken from the interview with the teacher justifies the fact that the teacher gave more place to cinema among all forms of art and the reason behind her detailed information stemmed from her personal interest.

About the fictional characters the teachers used, the findings indicated that the teacher mostly used Turkish names while generating example sentences and statements. Despite the teacher utilizing the designated character names during activities drawn from the coursebook, she exhibited a preference for exclusively employing Turkish names and eschewed any foreign names originating from cultures outside of Türkiye when formulating sentences. However, further analysis of the reason behind it revealed that it was not anything about representing Turkish culture but is about keeping students' attention alive. She further explained herself as: "…That is how my high school teachers used to do it [incorporating Turkish names of students present in the class and Turkish names in general] and how they interacted with us while they were teaching us so that we would not sleep, or we would not drift away. And I think it is a very effective solution against daydreaming in classes."

As the quote belongs to the teacher made it clear, the intention behind articulating Turkish names when generating statements had nothing to do with Turkish culture, instead, it was a classroom management strategy employed by the teacher.

When the practices represented in the coursebook were examined, it was evident that EC/NE appeared to be primarily focused on food and travel. Furthermore,

the focus was mostly on Türkiye and Turkish culture again. However, just like the previous groups, the practices were used in statements aiming to teach target grammar structure. Besides the practices related to food and travel, it was revealed that the customs belonging to Asian countries, specifically China, were represented and explained. It is noteworthy that, when the teacher presented an example or elucidated a culturally distinctive practice specific to a particular nation, she consistently augmented her illustrations by incorporating analogous practices from diverse nations. In this context, for each representation of Chinese traditions, she provided comparable traditions from other OC countries.

When the least represented category, perspectives, was analyzed, it was revealed that the teacher avoided providing any explanations or any kind of detailed information about any religious beliefs. Rather, during a coursebook activity where the students were supposed to transform the given active statement (The joss sticks were offered to the God by the devotees.) into passive voice, the teacher used perspective representations belonging to EC/NE to enrich her example, instead of providing in-depth cultural information:

> The devotees offer joss sticks to God in the temple. Here, there might be quite a few unfamiliar words. Now, first of all, "devotee" and "joss sticks." A devotee is someone who is devoted. This term is used for people who have religious beliefs, such as Muslims and Christians. For example, Christians go to church and pray; Muslims go to the mosque and pray. It refers to someone who has faith and believes in a particular religion (Lesson 4).

As the quotation implies, no further information regarding any belief, custom, or the worldview was provided by the teacher. Instead, alongside a reference to Chinese beliefs, the teacher presented examples from various cultures, maintaining a balanced variety. The teacher was seen repeating this state of being balanced in perspectives on multiple occasions. In an activity when the focus was directed to the traditions when they were talking about traditional and modern art, the teacher provided the following response to learners' comments:

> Let's put it this way, traditions need to change. If they did not, right now there would be only two people in this class [referring to two male students]. Because according to our tradition, women did not go to school, and they couldn't have jobs, right? Well, some traditions also have their downsides. Back in the old times, there were very few schools, and only a handful of people attended. People had more work to do. Now, you just throw your clothes into the washing machine, and they get cleaned, right? Maybe it was necessary in the old times. Maybe someone had to stay at home and take care of the family, but it is not like that in the modern era anymore. Everyone's culture is different. For example, there are African tribes where it was thought that men did not work. They are changing now, everyone is changing and developing their own culture (Interview 6).

As cited in the teacher's quote, the teacher positioned herself equidistantly from different traditions and beliefs. Simultaneously, she refrained from incorporating personal opinions and aims to prompt learners to critically examine both the positive and negative aspects of the mentioned tradition. In the interviewing process, the teacher stated:

> I have strong beliefs on them [referring to religions], and I do not want my thoughts to affect how they [learners] think, because I believe there is freedom of religion. So, we should be able to believe or not believe in everything and anything. That's why I do not dig into that topic and the reason I mainly focus on product is I think I'm more knowledgeable about that. I mean, I know more about it. I know about traditions also, but mentioning such thing as, "Oh, people throw you cinnamon on your 25 fifth birthday in Netherlands if you're not married", that doesn't seem like an important fact that they should know. That sounds like it has a lot of prejudice and shaming in not getting married until

you're 25. So, I don't want them to be affected by the negative aspects that religion and tradition might bring (Interview 2).

As articulated in the teacher's quotation, her deliberate avoidance of delving into any kind of perspective was motivated by a conscious effort to mitigate any potential influence on the learners, whether apparent or subtle. Furthermore, the teacher exercised discernment in the presentation of her knowledge, selectively filtering perspectives, such as traditions, based on considerations of relevance and appropriateness. Notably, she avoided representing certain traditions, exemplified by her decision not to expound upon the cinnamon tradition of the Dutch people as she stated in her interviews.

To conclude, the teacher's EC/NE identity influenced her approach to presenting cultural content in several respects. Primarily, among the EC/NE countries depicted in the coursebook and those supplemented through her discretion, Türkiye, her country of origin, held predominant significance. The teacher employed Türkiye as a pivotal reference for learners when introducing unfamiliar cultural facets. Consequently, by incorporating Turkish cultural elements, the teacher experienced a heightened sense of comfort while instructing on the cultural nuances of other EC/NE countries. Secondly, diverging from the coursebook's constrained coverage of EC/NE countries, the teacher elaborated on aspects such as tourism, cuisine, cinema, festivals, language practices, and famous figures from Türkiye. Unlike the coursebook's exclusive focus on Thai cuisine, the teacher adopted a more expansive perspective concerning her country of origin by virtue of her extensive breadth of knowledge.

4.5 Outer Circle

Outer Circle (OC) took place among the least two represented categories in the coursebook, comprising 3,50% of all the cultural representations.

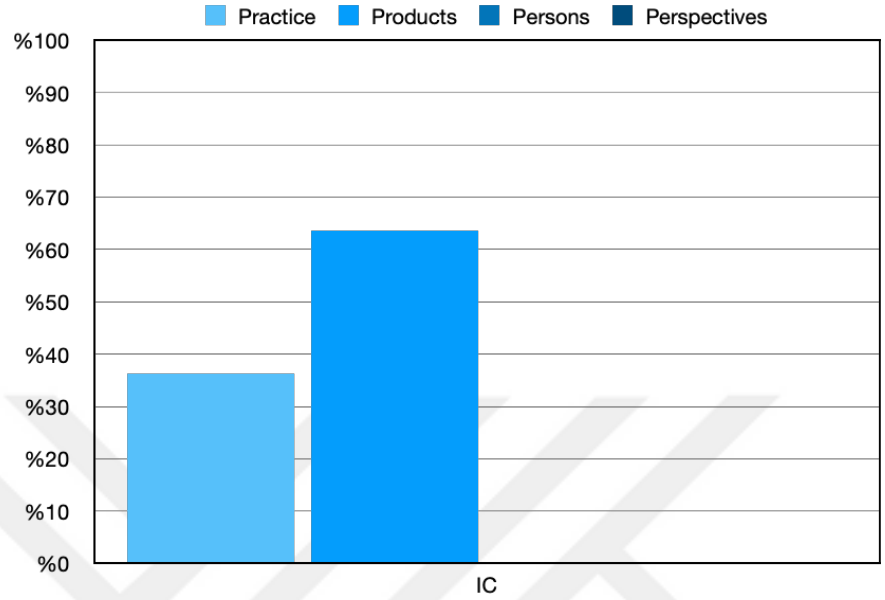


Figure 20. The Representations of OC in the Coursebook

This ratio was the exact percentage that EC/NE held. That is, OC and EC/NE representations took an equal part in the coursebook. When it comes to the teacher's representation of OC, it was found out that OC became the least represented group by the teacher with only 9% among all the groups.

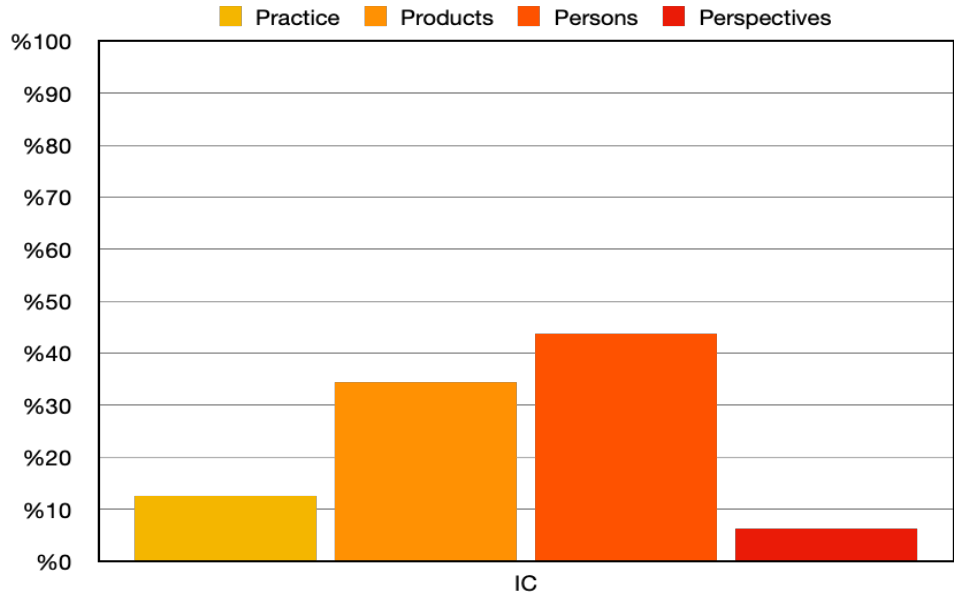


Figure 21. The Representations of OC by the teacher

Despite OC being the least represented group by the teacher, it encompassed all four categories without neglecting any of them unlike the coursebook, additionally, among all the groups such as IC, EC/E, EC/NE, and W; OC held the trend of having the most representations belong to perspectives. When the representation of 4Ps given place in the coursebook was examined, similar ratios with EC/NE were revealed in terms of practices and products. Products held the trend of being the most represented category with 63,63% and it was followed by practices with 36.36%. However, unlike EC/NE, persons were not represented at all in addition to perspectives. That is, the whole cultural representations belonging to OC were constituted by two categories which were practices and products neglecting persons and perspectives. For the teacher, the most represented category became persons with 43,75%, followed by products with 34.37%, practices with 12,5%, and lastly perspectives with 6,25%. Thus, whereas the coursebook did not allocate space for persons and perspectives, the teacher supplemented these two categories with her additional references.

Analysis of the practices given in the coursebook unveiled that, OC's products, and practices were mainly about food similar to EC/NE representations. Also, the distribution of these representations displayed an imbalance as only Indian cuisine was portrayed. Furthermore, such representations of the cuisine tended to be impartial, avoiding the inclusion of either favorable or unfavorable remarks, and instead introducing it to learners. Upon observation and examination of the teacher's approach to this activity, it became apparent that she refrained from expressing any personal comments or biases. Rather, she maintained objectivity and treated the activity as a task to be completed, rather than viewing it as an opportunity to teach cultural aspects. Such not detailed representations of a single cuisine from OC countries might risk learners having an insufficient and superficial engagement with the Indian culture.

Further analysis of the practices given in the coursebook also revealed that the focus stayed limited to food and agriculture only. The coursebook mentioned India once again, producing bananas; however, no detailed information was provided. The country and its practices were only mentioned in a grammar activity where learners were supposed to fill in the blanks with the correct passive form in sentence-long statements only:

"Bananas ……... in India. (grow)" (World Quest 3, p. 88)

India stood out as one of the few countries listed under the category of OC, providing learners with insights into the geographical locations of production and cultivation for the product. However, it was delimited in scope, as it did not offer additional details about the reasons behind its production and cultivation in those specific areas, nor does it encompass various conducive factors such as climate and soil conditions. The teacher did not furnish such information as an adjunct. Similar to the previous groups, she did not skip or omit either any activities or representations and conducted every single task, however, she did not incorporate novel representations regarding OC in her teaching practice.

The teacher's representation of the OC mirrored the coursebook's approach by focusing primarily on a single country. Moreover, the discourse merely alluded to it as a geographical entity, refraining from offering elaborate details like the coursebook. Similarly for practices, the traditions belonging to some regions and countries such as Hong Kong or India were mentioned mostly. The least represented category in the OC group by the teacher, perspectives, revealed similar results with the previous findings putting Asian regions on the top of the most represented group. No elaborate information about any kind of religion or belief represented was provided. As it was observed, the teacher avoided providing any partial or biased ideas regarding perspectives just like she preferred so in all the groups.

In essence, the teacher predominantly adhered to the content provided in the coursebook for depicting cultural facets of the OC group, thereby exhibiting a lack of initiative in introducing novel representations through her own pedagogical agency. Notably, the supplementary representations she incorporated were characterized by a narrow focus on cultural elements associated with a singular country. Such instructional choices appeared to stem from the teacher's constrained familiarity with OC culture.

4.6 The Coursebook’s Representation vs The Teacher’s Representation

Upon examination of both the coursebook's depiction of cultural items and the teacher's delivery of the coursebook's representations, diverse outcomes emerged.

An in-depth analysis of the cultural representations offered by both the coursebook, and the teacher unveiled several common patterns in the utilization of groups. Specifically, the coursebook predominantly represented IC and W as the first two categories, and the same results were seen in the teacher’s representations as IC

and W surpassed the other groups, holding the trend of being mostly represented two categories. As the teacher articulated in the subsequent interviews, she acknowledged being influenced by the coursebook's orientation towards the UK and she further elaborated on her thoughts by expressing regret for not achieving a balance in her representations of IC.

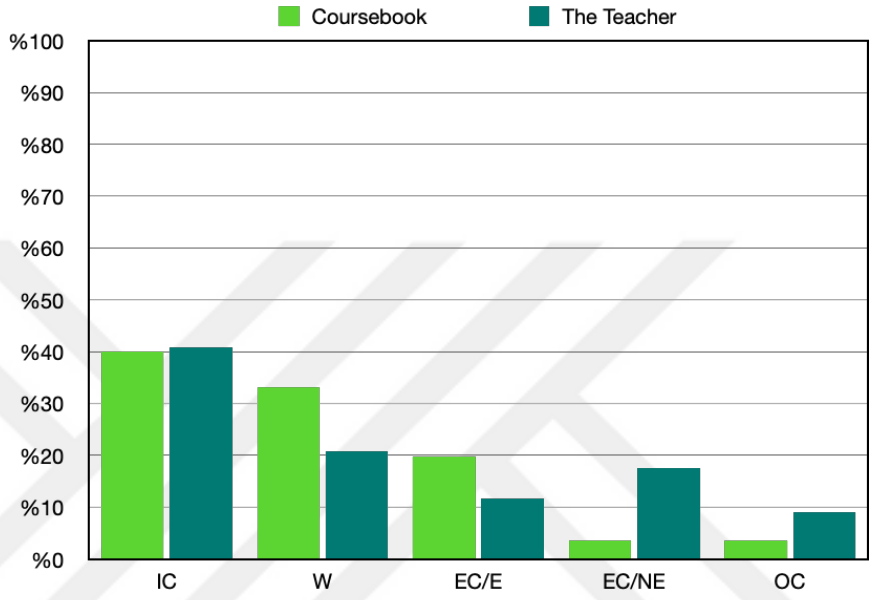


Figure 22. The Distribution of the Concentric Circles' Belong to the Coursebook and the Teacher

However, as depicted in Figure 22, a divergence emerged in the third most represented category, where the coursebook features EC/E, whereas the teacher prioritizes EC/NE. The rationale behind the teacher's approach lay within her identity encompassing EC/NE. As articulated in her interviews, her profound familiarity with Türkiye, both as an EC/NE country and her homeland, motivated her to offer thorough and plentiful explanations. Additionally, her provision of Turkish counterparts to aid learners in understanding cultural similarities and nuances better contributed to the increased mention of Türkiye and EC/NE in her discourse.

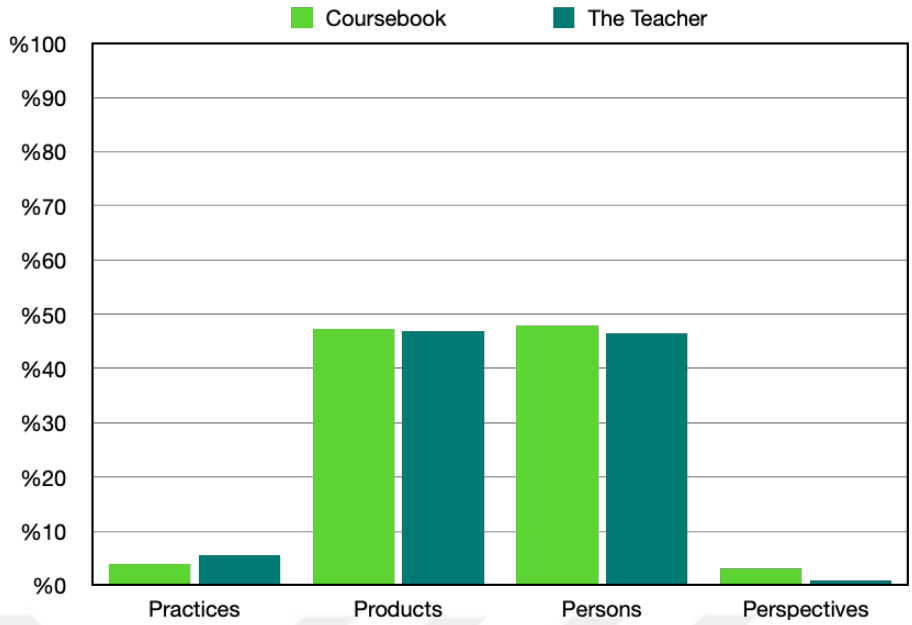


Figure 23. The Distribution of the 4Ps' Representation by the Teacher and the Coursebook

A parallel pattern also surfaced regarding the utilization of the 4Ps. As illustrated in Figure 22, it was observed that the two least represented categories which were practices and perspectives, aligned between both the teacher and the coursebook having similar ratios. However, there existed a divergence in the representation of the two most prominent categories between the teacher and the coursebook. While the coursebook represented persons the most; the teacher represented products the most in general. Moreover, when the content of these 4P representations was further analyzed individually, distinct results were yielded.

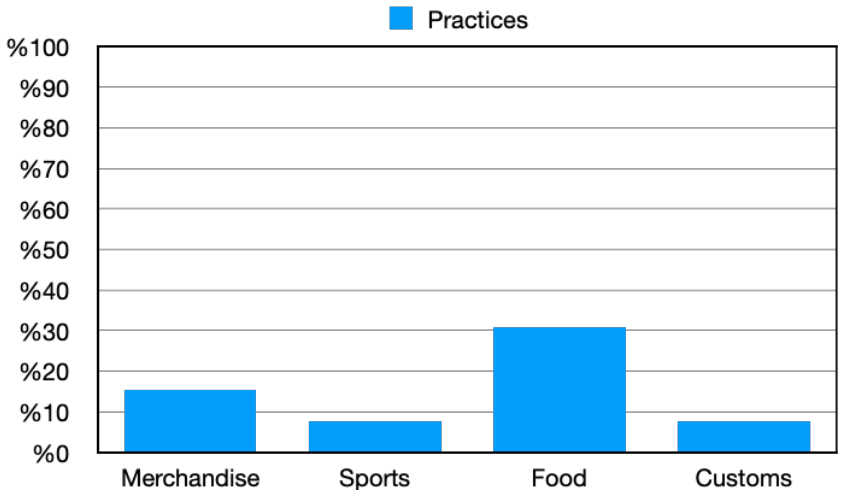


Figure 24. The Representations of Practices in the Coursebook

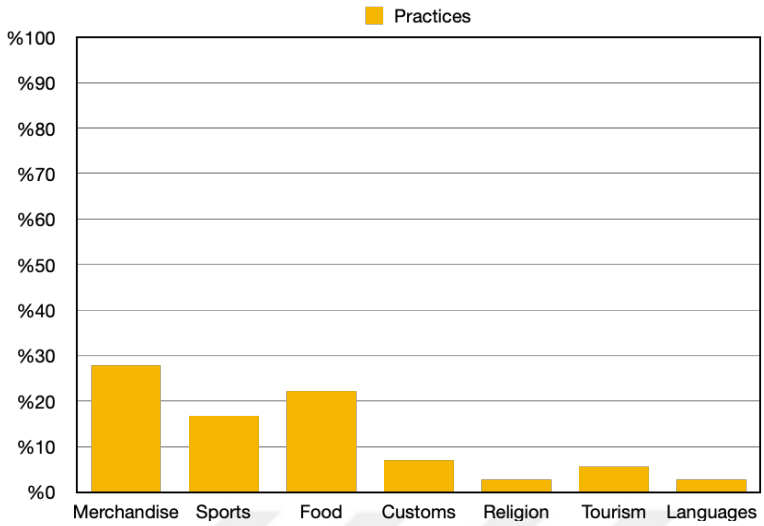


Figure 25. The Representations of Practices by the Teacher

As illustrated in Figures 24 and 25, despite the prominence of merchandise and food by taking part in the top three categories for both the teacher and the coursebook was noteworthy, the teacher exhibited a broader spectrum when representing practices, encompassing seven distinct sub-categories, surpassing the diversity presented in the coursebook. The justification for this phenomenon could be elucidated by the teacher's incorporation of not only stereotypical content but also the dissemination of real-world, cross-cultural information pertinent to everyday life. It indicated the tendencies of the teacher adopting a more comprehensive approach to cultural representation compared to the coursebook. Essentially, the teacher appeared to prioritize a richer and more nuanced portrayal of cultural practices, perhaps driven by a pedagogical aim to offer students a deeper understanding of cultural dynamics beyond surface-level representations.

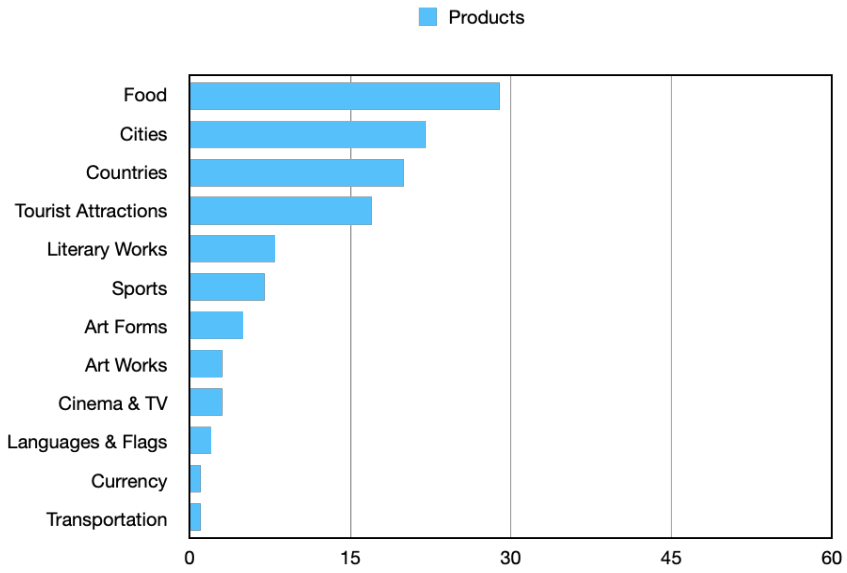


Figure 26. The Representations of Products in the Coursebook

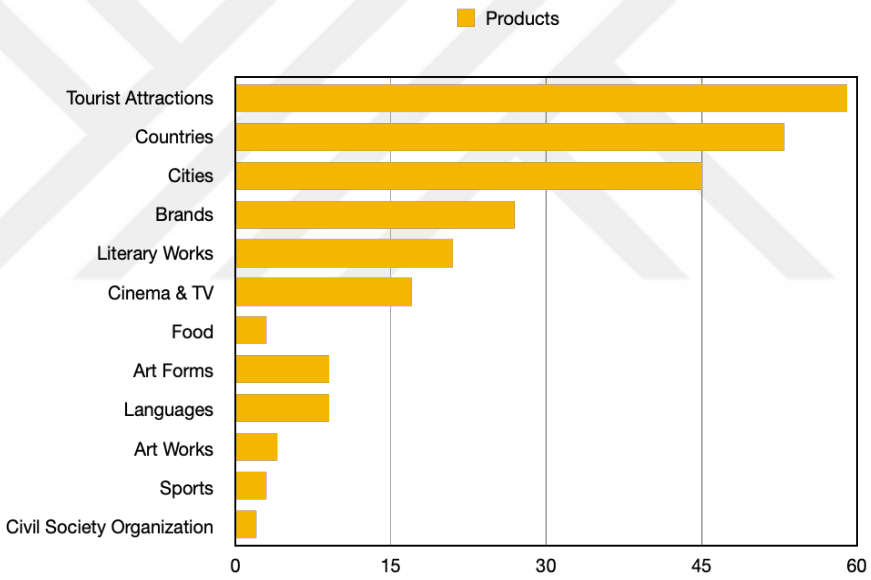


Figure 27. The Representations of Products by the Teacher

For the realm of the use of products, as it was shown in Figures 26 and 27, the teacher and the coursebook represented cultural items from an equal amount of spectrum in terms of number as out of 15 subcategories of products, 10 of them were observed to be same. However, the depth of the information offered varied. There existed novel categories such as civil society organizations and brands, employed by the teacher that did not take part in the coursebook. The same case was valid for vice versa, too as the teacher did not mention any country flag representations, currencies, or transportation despite it was given in the coursebook that means that even though

the teacher went along with the coursebook there existed parts where she added and omitted or skipped. The teacher articulated her thoughts on this matter as follows:

> I like to teach my students things that they cannot learn in school, things that are still in my domain and still about English but also things that they might never come across. I believe as language teachers we are not solely responsible for our students' learning of skills but also their learning of society and culture in general. Society, organizations, and brands are part of our modern culture, and I would like to think of myself as someone who has ties with her own culture yet is aware and knowledgeable about others (Interview 6).

In other words, the teacher held a broad and inclusive view of cultural representation, aiming to impart knowledge beyond the coursebook. She prioritized cultural fects that extended beyond the coursebook. The teacher perceived language teaching not only as a means to develop linguistic skills but also as an opportunity to foster understanding of society and culture among students. She emphasized the importance of being culturally aware and knowledgeable, suggesting a commitment to promoting intercultural competence. Additionally, the teacher appears to value their own cultural background while also recognizing the significance of understanding and appreciating other cultures. Overall, she reflected a pedagogical philosophy that emphasizes holistic learning and cultural awareness in language education.

4.7 Chapter Summary

In this chapter, I first summarized the data collection and analysis procedures followed by the presentation of the findings of the study. The findings were provided in seven parts: (a) Findings of 4Ps and Concentric Circles in general, (b) Inner Circle, (c) Western, (d) Expanding Circle European, (e) Expanding Circle Non-European, (f) Outer Circle, and (g) The comparison of the coursebook's and the teacher's representations. Under each category, information about the coursebook's and the teacher's representations of cultural elements was provided.

In the next chapter, an overview of the study and discussion of the findings will be provided, and the research questions will be answered. Additionally, I will also offer pedagogical implications and suggestions for further research.

Chapter 5

Discussion & Conclusion

The study was designed with two primary objectives. Firstly, it aimed to elucidate the representation of cultural elements within an English language coursebook employed at a language school situated in Istanbul. Secondly, it sought to investigate the manner in which an EFL teacher within the specified language school reflected these cultural representations to young adult language learners. To achieve these aims, the study addressed the following research questions:

3. How are cultural items represented in an English language coursebook used at a language school in Istanbul?
4. How does an EFL teacher at this school present these cultural representations in this book to the learners in his classroom during active teaching sessions?

To address these research questions, a multimodal critical discourse analysis methodology was employed. Data collection methods comprised coursebook analysis, classroom observations, teacher reflection papers, and semi-structured interviews. The gathered data underwent close coding depending on Yuen's adaptation of the "4Ps" model derived from the ACTFL's standards for language instruction (1996), as well as Kachru's Concentric Circles Model (1990).

In this chapter, the research findings are examined in conjunction with existing literature pertaining to the role of the teacher as a cultural ambassador, teacher agency, Kachru's Concentric Model, and ACTFL's standards for culture, in relation to the research questions. Additionally, pedagogical implications, recommendations for future research, and limitations of the study are also discussed within this chapter.

5.1 Discussion Of Findings For Research Questions

The findings will be discussed in two parts as (A) The Way the English Coursebook Represented Concentric Circles, and (B) The Way the EFL Teacher Represented Concentric Circles to the language learners.

5.1.1 The way the English coursebook represented concentric circles. The findings of the study suggested an imbalance in the representation of the Concentric Circles within the coursebook. Upon closer analysis of their representation, it became evident that the Inner Circle was predominantly emphasized, while the remaining two circles were notably less prominent. The representations of the IC outnumbered those of EC/E, EC/NE, and OC. Moreover, when the coursebook provided representations pertaining to the Expanding Circles or Outer Circle, it frequently augmented them with Inner Circle practices or products. Additionally, the depth of details was higher and the approach towards the IC taken by the coursebook were more welcoming and explanatory compared to the other circles. This finding aligns with the conclusions drawn by Bori (2018) in his study, which analyzed ELT coursebooks produced in Britain and the US, focusing on their ideological content and cultural depictions. Bori's study revealed that coursebooks often mirror and reinforce the dominance of Anglo-American cultural elements, norms, values, and perspectives, thereby shaping the learning experience. Consequently, this situation restricts learners' exposure to diverse cultural perspectives and worldviews. Furthermore, learners from non-Anglo-American backgrounds may face challenges in relating to materials that do not align with their own cultural practices (Bori, 2018).

Similarly, Lopriore and Vettorel (2013) discovered in their investigation, which scrutinized the incorporation of English as a Lingua Franca (ELF) in ELT coursebooks, that these materials continue to center around IC nations and Anglophone cultures, thereby neglecting diversity and awareness-raising initiatives concerning the plurality inherent in World Englishes (WE). Similarly, Farios and Cabezas (2015) asserted in their study on the impact of Anglo-American cultures in EFL coursebooks for adult learners that these materials consistently exhibit a cultural asymmetry favoring the IC, notably the UK and the US, while neglecting other pertinent cultural contexts. The study's findings indicated that the coursebooks prioritize British and American cultures as more ideal and noteworthy (Farios & Cabezas, 2015).

Furthermore, a striking imbalance laid within IC itself as the UK and the US outnumbered other IC countries such as New Zealand, Canada, or Ireland. As the findings suggested, the coursebook was designed to be UK-centered, tokening Expanding Circles and Outer Circle. This finding is congruent with the findings of Eşkan and Bacanak's (2022) study, which revealed that the predominant representation of cultural elements in EFL was centered on the UK, with a notable focus on British

culture (Eşkan & Bacanak, 2022). As they further proposed, the dominance and excessive emphasis on the UK in English coursebooks may distort learners' comprehension of diverse cultural perspectives and impede their development of intercultural communicative competence (Eşkan & Bacanak, 2022). Similarly, as highlighted by Çelik and Solak (2020), coursebooks tended to prioritize the target culture while neglecting or marginalizing other cultures (Çelik & Solak, 2020).

The coursebook exacerbated the discrepancy within the Inner Circle by further emphasizing British cultural elements, with over half of the Inner Circle representations centered around the UK. This suggests a notable bias towards prioritizing British cultural elements over those of other Inner Circle countries. The approach taken by the coursebook promoting the overemphasis to the UK was in line with some scholars and writers in relevant literature (Joubert & Sibanda, 2022). According to the patterns emerged in their study where they investigated the impact of language on students' identities, Britain owns English due to its historical origins and development in the region. Similarly, Banegas (2011) accepted in his article that the overreliance on the UK in EFL coursebooks exists and it originated from the notion that British English and British culture are considered as the standards in language learning (Banegas, 2011).

An additional noteworthy observation evident throughout the coursebook was its primary focus on language instruction rather than the simultaneous teaching of culture. Cultural elements, when presented, predominantly served as contextual aids to enhance linguistic comprehension within textual, visual, or auditory materials. It is imperative to clarify that this tendency to prioritize linguistic concerns was applied to all circles except for the Inner Circle. This finding is contrary to what Bruton (1997) suggested in his study. Based on the comparison made between the representation of grammar and culture within coursebooks, it was emphasized that coursebooks prioritized culture and linguistic varieties over grammar (Bruton, 1997). On the contrary, Gabriela et al. (2009) proposed in their research that rather than segregating the teaching of grammar and culture, language teachers should endeavor to cultivate a more comprehensive language learning environment by integrating grammar instruction with cultural perspectives (López-Barrios & De Debat, 2013).

Another significant trend identified in the coursebook was its tendency to present stereotypical cultural representations. In other words, common themes were evident throughout the coursebook to depict each cultural circle to varying degrees.

These common themes encompassed topics such as travel and tourism, food, and art. Similarly, according to the findings of Viirmaa's (2023) study where he explored the theoretical framework for coursebook evaluation based on an intercultural approach, numerous coursebooks often avoid controversial or sensitive topics such as worldviews, beliefs, religion, or myths. Such avoidance leads to a highly superficial examination of culture (Viirmaa, 2023).

Despite the coursebook's intention to incorporate at least a few of these mentioned themes into each cultural circle, it fell short in providing in-depth information. One of the reasons for the coursebook's shortcomings was its tendency to portray circles such as EC/NE and OC while adhering predominantly to one or two countries and their cultures. This limited approach hindered the coursebook from presenting a holistic perspective on world cultures. This finding is congruent with Kara's study (2019), wherein she emphasized the importance of language coursebooks incorporating diverse cultural elements to foster learners' intercultural competence. Kara further underscored the necessity for language teachers to possess cultural sensitivity and awareness of these cultural differences (Kara, 2019).

Similarly, as proposed by Eşkan and Bacanak (2022) in their investigation of the portrayal of cultural elements in English coursebooks utilized in secondary education in Türkiye, it was advocated that coursebooks should feature a balanced representation of intercultural, local, and target cultural elements. Such an approach aims to enhance learners' communication skills and cultivate their cultural comprehension (Eşkan & Bacanak, 2022).

However, despite the EFL coursebook's particular tendencies or orientations, language teachers are not passive transmitters of coursebook content, and they are able to act as active agents.

5.1.2 The way the EFL teacher represented concentric circles.

The comprehensive findings of the study regarding the teacher's portrayal of Concentric Circles revealed that the teacher predominantly adhered to the coursebook's depiction of the IC. As elucidated in her interviews, the teacher was greatly influenced by the coursebook's inclination towards portraying the Inner Circle, particularly emphasizing the UK. Consequently, this circumstance prompted the teacher to prioritize the representation of Inner Circle facets over those of the EC/E, EC/NE, and OC. Consequently, learners might be afforded restricted exposure to the cultural plurality inherent in the EC and OC, thereby impeding the cultivation of a comprehensive comprehension of worldwide cultures and potentially cultivating biases towards Inner Circle nations. This finding aligns with Johansson's research (2006), where he concluded that depending solely on coursebooks was ineffective. Instead, language teachers should adopt a balanced approach, incorporating diverse sources to enhance learning practices for learners (Johansson, 2006). Moreover, the findings of the current study align with the conclusions drawn by Wernicke (2013) in his research, indicating that an overemphasis on a single culture in the language classroom might present learners with numerous challenges, including cultural bias, a deficiency in cultural diversity and sensitivity, and a limited worldview (Wernicke, 2013).

Upon analyzing the overall representation of the teacher, it became evident that she did not skip or omit any tasks within the coursebook. However, she did not allocate equal importance or emphasis to each representation. Various factors influenced the degree of attention given by the teacher to cultural representations. Firstly, the teacher's EC/NE identity, being Turkish, significantly influenced her portrayal of EC/NE representations. She was inherently inclined to offer extensive explanations, details, and analogues using Turkish cultural references, resulting in EC/NE being ranked as the third most represented category among all circles. According to Hasanzadeh et al. (2021), Wernicke (2013), Johnson (2001, 2003) and Johnson (2006), the identity of the language teacher plays a pivotal role in shaping their approach to cultural representation, facilitating the delivery of culturally enriched and responsive learning experiences for learners, thereby nurturing cross-cultural appreciation (Hasanzadeh et al., 2021). Similarly, in Groenewald and Arnold’s (2024) study, the role of teacher identity was posited as a positive contributing factor to cultural representations and as a facilitator of inclusivity in language classrooms (Groenewald

& Arnold, 2024). Consequently, the impact of the teacher's identity was seen as a positive factor in the cultural representation process. Nevertheless, in the present study, the teacher opted not to adopt a comprehensive comparative approach that juxtaposes various cultures with Turkish culture, which typically entails explanatory or introductory elements. Instead, she offered superficial Turkish equivalents, overlooking the depth of information.

Similarly, the second variable influencing the level of attention afforded by the teacher was her inclination to pursue improved living conditions amidst the turbulent political climate in Turkey. In essence, the teacher depicted a favorable image of EC/E countries, emphasizing the quality of life and their educational opportunities, safer urban environments, and vibrant artistic scenes. Furthermore, the teacher employed comparisons with Turkish analogues, underscoring the less desirable aspects of life in Türkiye. During interviews, the teacher explicitly stated her intention to motivate learners to aspire for better living conditions, when necessary, given their status as English language learners. This situation highlights that teachers are active agents with the ability to shape the course of cultural representations as they see fit during the teaching of culture. Similarly, in accordance with Wernicke (2013), the personal preferences of language teachers might impact their incorporation of cultural elements into language instruction. Specifically, teachers with a vested interest in a particular culture or concept may demonstrate a greater tendency to include content from that cultural sphere or concept. Likewise, as Groenewald and Arnold (2024) suggested, language teachers act as facilitators within language classrooms, exercising their agency to mold cultural depictions and embracing their responsibilities as cultural mediators (Groenewald & Arnold, 2024).

Likewise, the teacher avoided excessively prioritizing the representations of perspectives in the coursebook, apprehensive that learners might be unduly swayed by the teacher's personal remarks or convictions. In consideration of potentially influencing the learners' perspectives and values, and inadvertently impeding their individualistic viewpoints, the teacher opted to limit the provision of extensive perspective representations. Furthermore, when necessitated, she abstained from offering personal commentary. In a similar vein according to Sakkir et al.'s (2021) study, it was revealed that EFL teachers can influence their learners' beliefs and views which can be highly dangerous. According to the study, EFL teachers who tend to

demonstrate favoritism, bias, or inconsistency and who are not culturally sensitive may create barriers between learners and diverse cultures (Sakkir et al., 2021).

Similarly, Öz and Cabaroğlu (2024) highlighted in their study on the representation of diversity in EFL Initial Teacher Education Programs that insufficient training for language teachers to depict cultural diversity with sensitivity may inadvertently reinforce biases and stereotypes. This could conserve discrimination and alienation among learners (Öz & Cabaroğlu, 2024).

Another significant pattern observed was related to the teacher's cultural knowledge. Due to limitations in the teacher's familiarity with diverse cultures, the Outer Circle received less emphasis compared to other circles. The teacher adhered to representing the cultural facets of a single country, following the content of the coursebook. Consequently, this approach led to the presentation of Outer Circle cultures in a fragmented manner, rather than from a holistic perspective. This situation suggests that the teacher inherently accepted the notion that English primarily revolves around the Inner Circle rather than other circles. This is evidenced by the fact that over a period of five weeks and ten lessons, she did not demonstrate any intention to broaden her understanding of either EC/NE or OC cultures. This finding resonates with the research conducted by Lazaraton (2003). In her investigation into incidental manifestations of cultural knowledge in language classrooms led by nonnative-English-speaking instructors, Lazaraton revealed that educators encounter difficulties in imparting cultural elements when they lack sufficient knowledge or experience about the respective culture. This challenge arises from the prevailing emphasis on linguistic instruction in the training of language teachers, preceding considerations of cultural instruction (Lazaraton, 2003; Kramsch et al., 1996).

Similarly, lacking a profound understanding of a specific culture, teachers struggle to connect with real-world contexts, cultural intricacies, and authentic communication. Consequently, this situation hampers language teachers' ability to effectively address learners' inquiries regarding culture. Moreover, as indicated by Wu's study (2017), when teachers' cultural knowledge, remains limited, their understanding of a specific culture may be shaped by their individual cultural backgrounds, experiences, assumptions, or personal perspectives, potentially resulting in misinterpretations of that culture (Wu, 2017).

Taking into account all findings derived from the current study and aligning them with relevant literature, it became imperative to underscore that both coursebooks

and EFL teachers play pivotal roles in preparing language learners for global citizenship, rather than solely focusing on communication with native speakers (Soto, 2015). Through the utilization of coursebooks, EFL teachers should aim to cultivate language learners' intercultural understanding and motivate them to engage actively in global challenges (Hosack, 2011). Likewise, Hollenback (2019) highlighted in his study that language classrooms frequently propagate native speaker norms. However, he advocated for the integration of global citizenship education into EFL classrooms to equip language learners with the skills necessary for global citizenship, encouraging them to comprehend and appreciate cultural diversity (Hollenback, 2019).

5.2 Pedagogical Implications

Language and culture are intricately intertwined concepts (Kramsch, 2014) that have mutual influence upon each other. Language not only molds individuals' cognitive processes and behaviors but also catalyzes societal evolution, thereby forming cultural dynamics. Therefore, it is imperative for language teachers to embrace cultural aspects in their teaching processes rather than treating them as separate entities. At this point, as language are not passive transmitters of culture, the concept of teacher agency becomes salient (Dolci, 2021). That is, various teachers possess the capacity to interpret, administer, or engage with identical cultural artifacts through distinctive lenses, aligning with their individual backgrounds, personal interests, knowledge, or breadth of expertise. Correspondingly, the purpose of this study was to explore how cultural elements were represented in an English coursebook employed in a language school in Istanbul, and to investigate how the EFL teacher of the respective class addressed these representations. To this end, this study employed Kachru's Concentric Circles Model (1990) and Yuen's adaptation of the "4Ps" from ACTFL's (1996) language teaching standards to uncover the way cultural elements were (re)presented.

The study's findings revealed a significant influence of the coursebook's emphasis on the United Kingdom on the teacher's approach to representation. Specifically, the teacher's focus was directed towards varieties within the Inner Circle, particularly emphasizing those associated with the UK, as mirrored in the coursebook.

Alongside with this finding, the teacher's identity, prior experiences, her personal desires and interests had a pivotal impact on her representation of culture, as

well. Teachers' classroom techniques and relationships with students can be influenced by their cultural ideas, attitudes, and knowledge (Wu, 2017). In addition, the teacher's limited understanding of the Outer Circle resulted in her provision of stereotypical and inadequate information, thereby constraining language learners' knowledge, and preventing a holistic understanding. Having limited personal experience or knowledge of the culture to be taught is one of the most influential factors that restricts EFL teachers' ability to integrate cultural teaching into their practices. Due to this deficiency, EFL instructors often struggle to establish connections between diverse cultures. To circumvent such inefficiencies, EFL teachers assume an active role in the instruction of culture, aiming to facilitate their learners' development into global citizens (Lazaraton, 2003). EFL teachersmshould bear the imperative duty of fostering a learning environment characterized by diverse and inclusive representations of culture (Lopriore & Vettorel 2013).

Besides, as evidenced in both the coursebook's portrayal and that of the teacher's, culture should not be confined to the representation of a single nation or aspect. Instead, a broader array of concepts or countries should be incorporated to mitigate stereotypical and biased depictions. To achieve this, the pivotal role of coursebooks and language teachers lies in incorporating and integrating enriched content that embraces various cultures. This facilitates cultural sensitivity, awareness, and empathy among learners. Moreover, it is essential to refrain from biased depictions of cultural facets both for the coursebooks and for EFL teachers (Çelik & Solak, 2020).

Ultimately, akin to the coursebook's inclination, the exclusive inclusion of linguistic information in EFL coursebooks or its prioritization over cultural representations impedes language learners' development in intercultural competence. Therefore, utilizing from effective coursebooks that incorporate cultural elements is paramount in teaching language and culture (Johansson, 2006).

5.3 Conclusions

This study attempted to examine how cultural items were represented in an English language coursebook used at a language school in Istanbul and how the EFL teacher of the particular classroom (re)presented these cultural items to young adult language learners. The findings revealed that the coursebook represented Concentric Circles in an imbalanced way, prioritizing Inner Circle and its cultural varieties. The coursebook's design, predominantly centered on the UK, tokenized Expanding Circles,

and the Outer Circle. In addition, the coursebook demonstrated a tendency towards presenting stereotypical cultural facets. However, this avoidance of nuanced cultural exploration resulted in a superficial examination of culture, highlighting a critical gap in cultural understanding and appreciation within the language learning process.

In addition, the study suggested the substantial influence of coursebook on the teacher's approach to cultural representations, emphasizing the Inner Circle, notably the UK. Despite the teacher's adherence to the coursebook's structure, disparities in the allocation of emphasis to cultural elements were observed. Factors such as the teacher's identity, experiences, and cultural knowledge played crucial roles in shaping her approach. Moreover, the teacher's approach, characterized by an avoidance of prioritizing cultural perspectives, emerged the nuanced dynamics at play in language instruction.

5.4 Limitations

The main limitation of any qualitative research lies in the fact that having a smaller sample size causing the issue of generalizability to the whole population of the research (Harry & Lipsky, 2014; Thompson, 2011). On the other hand, this study was limited to one participant. Qualitative research is an intensive process which requires time; for this reason, increasing the number of participants is not only challenging within the constraints of available time but also deemed unnecessary, and also qualitative research does not seek universal generalizations (Murray, 2009). Educational research, regardless of being quantitative or qualitative, should not be considered universally applicable, as numerous contextual factors can influence the findings (Rahman, 2016). Since the study does not seek universal truths or generalizability, it is confined to one single EFL teacher who participated in it.

Another limitation lies in the fact that the teacher who constituted the participant of the study has two years of active teaching experience. Besides, the researcher conducted the close coding process, followed by a calibration session with her supervisor to ensure consistency and reliability in coding and analysis decisions. Despite efforts to mitigate this limitation through calibration sessions, the absence of multiple coders may restrict the generalizability and reliability of the results.

5.5 Recommendations For Future Research

In light of the findings and the limitations of the study, two recommendations can be offered for further research. Firstly, this study recruited one female Turkish EFL teacher with a monocultural background, therefore, this study can be replicated with EFL teachers with varying backgrounds such as EFL teachers who have lived and/or worked abroad or who have different interests than the participant of this study. With participants having different backgrounds, the effects of personal experiences and background on teachers' agency and the way they represent culture can be studied.

Secondly, this study analyzed a five-week period comprising ten lessons during which the teacher implemented the coursebook and portrayed its cultural elements. Therefore, this study can be replicated by scrutinizing the entire teaching and learning process, which involves observing and analyzing the teacher conducting the coursebook and representing its cultural items from the first page to the last. By doing so, distinct patterns and findings can be revealed in addition to the current study. Furthermore, future research endeavors could benefit from employing additional coders or alternative methods for close coding analysis to enhance the validity and reliability of the study's findings.

5.6 Chapter Summary

In this chapter, I discussed the findings of the research regarding the relevant literature, and I answered the research questions. Additionally, I provided pedagogical implications, suggestions for further research, and the limitations of the research.

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