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EVALUATING THE EFL COURSEBOOKS USED IN TURKIYE IN TERMS OF INTERCULTURAL PERSPECTIVES

Buse GÜL

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ABSTRACT

EVALUATING THE EFL COURSEBOOKS USED IN TURKIYE IN TERMS OF INTERCULTURAL PERSPECTIVES

Buse GÜL

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Supervisor: Prof. Dr. Erdoğan BADA

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English is used by many people around the world thanks to globalization and the spread of the internet. In this regard, teaching English from an intercultural perspective has gained importance. This fact brought up a need for modification of teaching materials. As coursebooks are considered the main teaching material in English language teaching, it is essential for them to include intercultural components for facilitating communication. This study aims to investigate the usage of intercultural elements in the coursebooks used in Anatolian High Schools in Turkiye by evaluating and analyzing their intercultural content, components, and usage of intercultural elements. Also, it concerned whether the coursebooks used in Anatolian High Schools reflect any intercultural perceptive and, if so, how these elements were presented. The evaluation was conducted to analyze if there is any difference in the presentation of intercultural elements used related to the grades. For this purpose, a qualitative research method was employed. For the content analysis, NVivo 14 was used to determine the themes and codes and make comparisons among the selected coursebooks. As a result of the study, it was determined that all books include intercultural elements with different frequencies. However, the number of intercultural elements is not proper to meet students' needs in terms of grades. The results of the study are presented to provide teachers, students, coursebook writers, and researchers with insights and raise their awareness.

Key Words: English Coursebooks, Coursebook Evaluation, Intercultural Perspective, Intercultural Elements, Content Analysis, High School.

ÖZET

TÜRKİYE'DE KULLANILAN İNGİLİZCE DERS KİTAPLARININ KÜLTÜRLERARASI BAĞLAMDA DEĞERLENDİRİLMESİ

Buse GÜL

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Küreselleşme ve internetin yayılması sayesinde İngilizce, dünya genelinde farklı ülke ve kültürlere mensup birçok insan tarafından kullanılmaktadır. Bu bağlamda, İngilizce öğretiminde kültürlerarası bir perspektiften öğretim yapmanın önemi artmıştır. Bu durum, öğretim materyallerinin kültürlerarası kapsamda güncellenmesi ihtiyacını ortaya çıkarmıştır. İngilizce öğretiminde temel öğretim materyali olarak kabul edilen ders kitaplarının iletişimi kolaylaştırmak için kültürlerarası bileşenler içermesi önemlidir. Bu çalışma, Türkiye'deki Anadolu liselerinde kullanılan ders kitaplarındaki kültürlerarası ögelerin kullanımını inceleyerek, kültürlerarası içeriklerini, bileşenlerini ve kullanımlarını değerlendirme yolu ile araştırmayı amaçlamaktadır. Ayrıca, Anadolu liselerinde kullanılan ders kitaplarının kültürlerarası perspektifleri yansıtıp yansıtmadığı ve eğer yansıtıyorsa, bu unsurların nasıl sunulduğu konusuna da değinilmektedir. Değerlendirme, kültürler arası ögelerin sunumunda sınıf seviyeleri arasında farklılık olup olmadığını analiz etmeyi de amaçlamaktadır. Bu amaçlar doğrultusunda, çalışmada nitel araştırma yöntemi kullanılmıştır. İçerik analizi için NVivo 14 programı kullanılarak seçilen ders kitapları arasında karşılaştırma yapmak amacıyla tema ve kodlar belirlenmiştir. Araştırmanın sonucunda, tüm kitapların farklı miktarlarda kültürler arası ögeler içerdiği belirlenmiştir. Ancak, öğrencilerin sınıf düzeyleri açısından ihtiyaçlarını karşılamak bakımından, kullanılan kültürler arası ögelerin sayısı yeterli değildir. Çalışmanın sonuçları, öğretmenlere, öğrencilere, ders kitabı yazarlarına ve araştırmacılara içgörüler sunmak ve kültürlerarası farkındalıklarını artırmak için sunulmuştur.

Anahtar Kelimeler: İngilizce Ders Kitapları, Ders Kitabı Analizi, Kültürlerarası Bakış Açısı, Kültürlerarası Unsurlar, İçerik Analizi, Lise.

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LIST OF ABBREVIATONS AND ACRONYMS

CB:	Coursebook
CB1:	High School Relearn!
CB2:	İngilizce 10
CB3:	Sunshine English
CB4:	Count Me In
CEFR:	The Common European Framework of Reference for Languages
EBA:	The educational content network in Turkiye
EFL:	English as a Foreign Language
EIL:	English as an International Language
ELT:	English Language Teaching
ESL:	English as a Second Language
L1:	Native Language
MoNE:	Ministry of National Education
p.:	Page

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1. INTRODUCTION

1.1. Background of the Study

In the globalized world, English is used for various purposes in many countries where it has no official status (Dewey and Jenkins, 2010). Because of its situation in technological advancements, education, military, science, trade, media, and many more occasions, English is considered the lingua franca (ELF) of the world (Jenkins, 2006). People from different backgrounds, cultures, languages, and values can communicate with English due to its international status (Canagarajah, 2006). That brings up the non-native community with the largest number of speakers of English (Crystal, 2003). Though Kachru (1985) defines "inner circle" countries are the native speakers, the international status of English has led to arguments about language, identity, and ownership of English (Widdowson, 1994; Norton, 1997; Modiano, 2001). Graddol (1997) puts an end to this argument by expressing that native speakers might have the idea that the English language belongs to them; however, in the end, non-native speakers are the ones who will determine its status in the future. In this situation, learners should get familiar with the other societies along with the inner and outer circles that use English for various purposes, as language and culture have a strong bond that cannot be separated (Mitchell and Myles, 2004).

Intercultural communication is a natural process and a vital need for interaction worldwide (Inamova, 2023). Having an intercultural worldview helps learners to have positive attitudes toward other societies, communicate effectively with people from various cultures, and be socially flexible (Earley and Ang, 2003; Bird et al., 2010; Leung et al., 2014). Teaching and learning materials are one of the most commonly used tools in and outside of the class. Materials facilitate language learning by encouraging intellectual involvement, providing opportunities for outcome feedback, developing cultural and intercultural awareness, and providing opportunities to achieve communicative purposes (Tomlinson, 2003; Tomlinson, 2010; Byram and Masuhara, 2013). Engaging culture with the materials is needed for learners for authentic and functional use of English (Nguyen and Terry, 2017). Matsuda (2012) suggests that the content in the courses should include cultural diversity for learners to be prepared for intercultural

communication. In this context, materials used in the learning process should be appropriate for intercultural language learning and prepare learners for a multicultural world (Ho, 2009).

As the "universal element of ELT (English Language Teaching)," coursebooks are the primary materials used in the teaching and learning process and are considered as carriers of cultural information (Thornbury, 2013; Wenninger and Kiss, 2013). They can be used as effective tools to help students build up their understanding, interpretation, and critical thinking about intercultural concepts (McConachy, 2018). Coursebooks are also used to supplement the instruction of the teacher (Richards, 2001). As stated by Cortazzi and Jin (1999), coursebooks can be beneficial only if learners, instructors, and authors are in cohesion in terms of cultural concepts. However, as English is spoken all around the world, it is not possible to focus on only one specific culture to teach this language. In this regard, coursebooks should have intercultural content to be beneficial for both instructors and learners.

Previous studies show that coursebooks have been evaluated in terms of various perspectives such as grammar, gender representations, cultures, phonetics, creativity, and multiculturalism before (Söylemez, 2010; Gencer, 2020; Kara, 2020; Koç, 2021; Eşkan, 2022; Rebla, 2022). The aim of this study is to evaluate four coursebooks used in Anatolian High Schools in Turkey in terms of intercultural content and its representation.

1.2. Statement of the Problem

English is used by many speakers with various cultural backgrounds. In relation to ELF, the number of non-native English speakers in the world is higher than the number of native speakers, which also constitutes the largest population of the whole speakers (Braine and Moussu, 2006). According to the study by Jenkins (2006), non-native speakers of Kachru's expanding circle create 80 percent of the users of English who use English as a Lingua Franca. In this situation, it is a must for learners of the English language to get familiar with people with different cultural backgrounds to interact with speakers from all around the world. Also, learners should have intercultural competence and awareness to communicate effectively and avoid misunderstandings.

In the learning process, coursebooks are the main tools used by both instructors and learners (Ahmed and Narcy-Combes, 2011). They are used by teachers and students for various purposes as well as being the source of information on the English language. They are ready-made materials which provide a syllabus and a structure for teaching (Allen, 2015). As the primary source in the field of English Language Teaching, the cultural content of the coursebooks is controversial. Even though English is used by many speakers with various cultural backgrounds, some studies indicate that intercultural content does not fulfil learners' needs.

Although there are many reasons to implement intercultural elements to teaching, there are still disagreements about the intercultural content of coursebooks used in High Schools in Turkiye, which are approved by MoNE. In accordance with the general objectives of the curriculum of the 9th – 12th grades published by the Ministry of National Education [MoNE], the usage of intercultural components is crucial for learners to provide communication skills, have intercultural awareness, have an understanding of different cultures and societies, reinforcing critical thinking skills, and being respectful to the other cultures and values (MoNE, 2018). For this purpose, the 9th-12th curriculum was designed by MoNE in line with The Common European Framework of Reference for Languages [CEFR]. In this study, coursebooks will be evaluated to see if the ones used in Anatolian High Schools include intercultural elements and, if so, how these elements are presented. Also, the evaluation will address an understanding if there is any difference in the presentation of intercultural elements related to the grades.

1.3. The Purpose of the Study

This study aims to investigate the usage of intercultural elements in the coursebooks used in Anatolian High Schools in Turkiye by evaluating and analyzing their intercultural content, components, and usage of intercultural elements. Also, it concerns whether the coursebooks used in Anatolian High Schools reflect any intercultural perceptive and, if so, how these elements are presented. The evaluation will be conducted to analyze if there is any difference in the presentation of intercultural elements used related to the grades.

1.4. Research Questions

The aim of this study is to evaluate coursebooks to determine if there are any intercultural elements and, if so, how they are presented. Also, whether there is any difference related to the grades in the presentation of the intercultural content will be analyzed.

This study intends to address the following questions:

1. Do the English coursebooks of Anatolian High Schools in Turkiye represent intercultural elements? If so, how are these elements presented?

2. Is there any difference in the presentation of intercultural elements used in the coursebooks related to the grades?

1.5. Significance of the Study

English is spoken by numerous speakers of diverse cultural backgrounds because of its position as an international language (McKay, 2002). Teaching English with the integration of culture is essential due to the fact that language and culture cannot be separated (Jiang, 2000). For learners to communicate with people worldwide and avoid misunderstandings, it is vital to have intercultural competence (Barret, 2011). In the process of English language teaching, coursebooks are the materials that are mainly used by teachers and students. In this regard, this study will be helpful for researchers, teachers, language learners, and coursebook authors to raise awareness of the intercultural content in the coursebooks and their presentations.

Also, the evaluation process will be to determine whether or not there is a noticeable difference in the way in which intercultural elements are presented in relation to the grades. This fact could be useful for teachers to see how and to what extent they integrate intercultural elements in textbooks into the lesson when teaching language.

Another significance of this study is that though there is much research on culture, classroom materials, and their usage, there is a lack of studies in terms of the usage of intercultural components in coursebooks. Therefore, this study will

contribute to the work of coursebook authors, publishers, material developers, teacher trainers, as well as users of the coursebooks: teachers and learners.

2. REVIEW OF LITERATURE

2.1. Introduction

In this chapter, the review of the related literature on culture, the relationship between language and culture, various perspectives on integrating culture into foreign language teaching, intercultural competence and its application in ELT, intercultural components in ELT, as well as implementing intercultural elements in ELT will be represented. Additionally, coursebooks (CBs, hereafter) and their intercultural aspects will be discussed. Furthermore, how different scholars from different perspectives criticized these components and various studies which have multicultural backgrounds will be addressed.

2.2. Culture

The term culture has been defined by different scholars with various perspectives. William (1983) finds culture one of the most complex words in English to describe. Earlier definitions of culture are conceptualized with observable, organizable, and cumulative facts which are possible to teach and learn (Nostrand, 1974; Brooks, 1975; Witherspoon, 1980; Schein, 1991; Jiang, 2000; Paige et al., 2003; Baker, 2012; Dediu et al., 2013; Elmes, 2013). This old viewpoint of seeing culture as an unchangeable and behavioristic act has changed later.

The concept of culture varies over time as a consequence of different perspectives and lifestyles. Damen (1987) sees culture as the main adaptable mechanism of human nature. According to Mitchell (1995), the term culture is "slippery" due to its "tending of natural growth"; culture is a concept of a flexible socially constructed element that is actively maintained by social beings. Kramsch (1998) defines culture as the outcome of discourse that is situated socially and historically and is formed by language. Byram et al. (2002) imply that there is a relationship between social identities and culture; a person surrounded by others who share the same values, behaviors, and beliefs will most likely learn the same features unconsciously. From the standpoint of Wardhaugh and Fuller (2021), culture is a sociological sense of how to act in daily life.

Spencer-Oatey and Franklin (2012) assert that there are some characteristics of culture. These include being manifested at different levels, impacting behavior and how behavior is understood, being distinct from both universal human nature and individual personality, affecting biological processes, being both an individual and social construct, and always being both socially and psychologically present in a group.

One of the most discussed issues about teaching culture is the facts-oriented approach of big "C" and small "c" (Byram and Feng, 2004; Kramsch, 2013; Merrotsy, 2013). While big C describes civilization in general and commonly appropriate contextual behaviors, small 'c' refers to daily customs, ways of life, ways of thinking, and behaving appropriately in the daily context, "culture as everything in human life (Brooks, 1975; Oswalt, 1970; Chastain, 1976; Paige et al., 2003). However, for some scholars, this separation might be problematic because it may lead to bias and stereotypes. In some studies, it is now considered that there is no more big C of literature or arts; instead, it is now seen that culture is a social construct of a self-product and different perceptions. (Kramsch, 1993; Kramsch and Hua, 2016). In this situation, raising intercultural awareness will light the definition of culture in terms of avoiding stereotypes and bias.

Consequently, due to its universal and unique elements, culture's defining features are not always clear. Culture is learned, gradually changes over time, and is a descriptive concept rather than an evaluative one.

2.2.1. Language and Culture

Language has been a tool that people use to communicate for at least 5,000 years (Janson, 2012). It is used as the carrier of meaning as well as the carrier of its own culture (Kuang, 2007). Throughout history, English has been known as the first language used internationally in any field and context, and it affects societies at any level (Wardhaugh, 1987).

It is a fact that cultural perspectives, values, and beliefs are encoded in the language (Kramsch, 1998). Vygotsky (1986) notes that there is an interrelation

between language and culture. Therefore, language and culture cannot be separated (Boas, 1942; Witherspoon, 1980; Brown, 1994; Ho, 2009). Jiang (2000) implies that a language is a symbolic tool of people; it includes a society's background and culture, besides the lifestyle and the way of thinking of these people. Also, she sees the language as a mirror reflecting people their culture through their native language.

Wardhaugh and Fuller (2021) imply that cultural values determine the usage of language. In every language in the world, there are enough words to express everything that their culture is specifically familiar with, and if there is any change in the culture, the language is capable of creating new vocabulary (Boas, 1942). It is clear that language and culture change and adapt to the needs of the new eras simultaneously. In light of the information above, it can be said that language is strongly tied to culture and cannot be evolved separately; therefore, a society's development is also linked with the evolution of language.

Though related definitions are commonly used in foreign language teaching, the ELT community needs better clarified and modified definitions for culture in the globalized world for language teaching and learning purposes. Sapir (1962) and Whorf (1956) were also concerned with this issue. They created two different principles of "Linguistic Relativity" and "Linguistic Determinism," also called Sapir-Whorf Hypotheses (Kay and Kempton, 1984). According to Linguistic Relativity, how we think is determined by the language we speak (Chandler, 1994). The term Linguistic Determinism refers to how we interpret the world through the aspects of linguistic categories of our native language and, due to cultural differences, what exists in one language might not exist in another (Genç and Bada, 2005).

2.2.1.1. Integrating culture in foreign language teaching

Teaching the English language by integrating its culture has been a controversial issue because of its position as the lingua franca (Seidlhofer, 2013). Due to the fact that this language is spoken worldwide, even in countries where it is not considered the official language, the "culture" of the English language is hard to define. As a consequence of being spoken all around the world, it is unavoidable

to use technology, have a career, or access a world-class education without speaking English (Nguyen, 2008). It is considered the language of science and technology even in countries where English is not an official language (Ammon, 2011). As there are more English speakers in the so-called expanding circle than in the inner and outer circles of Kachru (1985), it is a widely known fact that English is used as the main "contact language" by people who have different backgrounds in language and culture (McKay, 2011). Hence, it is seen as the primary vehicle for interaction among non-natives (Schmitz, 2012). In this situation, ELT and its relationship with culture is a controversial issue.

The culture of the English language has been open to discussion by scholars for so long. The categorization of Kachru (1985) is one of the most famous models based on the status of English around the world. In this model, there are three concentric circles allocating the situation of English in terms of cultures and languages.

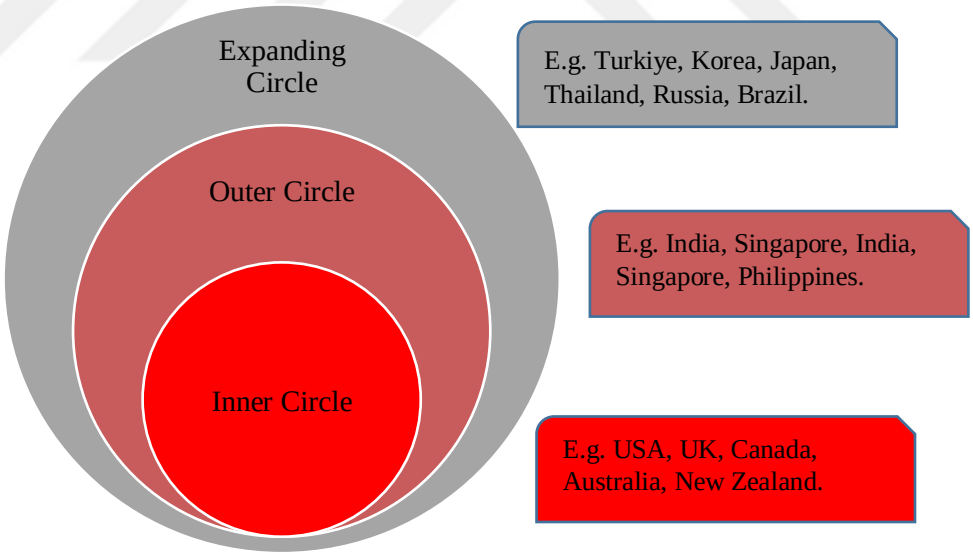


Figure 2.1. Kachru's Concentric Circles of English (Kachru, 1992)

Kachru (1992) divides the countries into three concentric circles: inner circle, outer circle, and expanding circle. The inner circle includes countries using English as their first language (e.g., the UK, the USA, and Australia). People in

these countries are considered native speakers. The target culture which is taught while teaching English is the culture of these countries, primarily the UK and the USA. In many countries, the materials used in the classroom, such as CBs, are designed with the so-called standard English that is spoken in inner countries. Also, it is considered that the inner circle countries "own" this language, despite the fact that it is spoken all around the world by many speakers with different cultural backgrounds (Widdowson, 1994). Graddol (1997) also implies that speakers from the inner circle might consider that the English language belongs to them, though non-natives are the ones who will be the future of this language.

The outer circle countries (e.g., India, Singapore, Malaysia, Tanzania, and Sri Lanka) use English as their second language. They had a colonial status of inner circle countries before being independent. Even though they do not use English as their native language, it is institutionalized and used in daily life and has a primary role in education (Matsuda, 2003).

The expanding circle countries (e.g., Turkiye, Denmark, Iran, Sweden, Germany) are neither natives nor formerly colonized countries. Though English is not an official language, it is the main foreign language commonly used for various purposes as an instrumental language (Coskun, 2010). Speakers in the expanding circle countries learn and use English in the concept of EFL (English as a Foreign Language) for different purposes such as communication, education, travel, and career. The most common reason for learning English in these countries is the economic terms (Berns, 2005). People also use this language for international purposes, so English serves as an international language (EIL).

In Turkey, English is used as a foreign language and has no regulatory or official roles. Also, using English while speaking in a workplace or on the written texts such as billboards or advertisements is seen as "modern" (Doğançay-Aktuna and Kızıltepe, 2005). Doğançay-Aktuna (1998) specifies the role of English in Turkey as follows:

> In Turkey, English carries the instrumental function of being the most studied foreign language and the most popular medium of education after Turkish. On an interpersonal level, it is used as a link language for international business and for tourism while also providing a code that symbolizes modernization and elitism to the educated middle classes and those in the upper strata of the socioeconomic ladder (Doğançay-Aktuna, 1998).

Considering that English is spoken by many speakers with different cultural backgrounds, which culture should be taught is a contentious issue among high school English teachers in Turkiye. Even though it is implemented in the teacher's guides that the learners should learn this language to communicate with people worldwide, only American and British English takes place in the teaching and learning process and materials (Çelik, 2008). Furthermore, some teachers think that focusing on local culture is more advantageous to motivate students by reducing the stress level by familiarizing the context (Royani, 2013; Mahardika, 2018).

Teaching and learning the English language with the integration of culture has been a significant issue (Crystal, 2003). Though English is the key component of communication and interaction, learners who were not exposed to cultural features have difficulty communicating meaning to the other speakers (Bada, 2000). Alptekin (1993) states that a learner who never learns about the target culture will most probably face issues while using English due to the unfamiliar context. Also, Belli (2018) points out that integrating culture into the language learning process has positive effects on the learners, such as cultural awareness and respect for the other cultures' beliefs and values.

Culture has always been regarded as a significant point of language teaching. However, how to handle it in the classroom environment is seen as an argumentative issue (Liddicoat and Scarino, 2013). Byram and Kramsch (2008) highlight that learning a language's structure will not be enough for learners to communicate as long as they do not have the culture of that language. However, from the standpoint of Byram and Zarate (1994), the problematic point is the lack of information on what to teach and how. Still, there are various approaches how to teach culture in foreign language teaching. Studies show that teachers are aware of

the fact that teaching culture enables the development of intercultural skills (Karaağaç-Tuna and Razı, 2016). However, teachers are in-between about which culture they should introduce while teaching. As stated by Alptekin (2002), there is no standard way of speaking English as it is spoken in different parts of the world as the lingua franca.

In light of the issues addressed above, McKay (2011) suggests that the curriculum should be modified with cultural diversities as English is a global language. As it is spoken globally, materials used in the class should include global topics, different cultures, examples of different accents, historical events from various parts of the world, religions, holidays, values, norms, and awareness of non-native speakers (Genc and Meral, 2020). Matsuda (2003) explains a curriculum model which is different from teaching standard English of native speakers. It includes teaching this language to World Englishes, different cultures, and backgrounds to increase learners' awareness of the intercultural components (Coskun, 2010).

2.3. Intercultural Competence

The term "intercultural competence" was first used by Müller (1993) with the view that language teaching should include intercultural elements. Sercu (1995) explains that this term refers to the ability to behave appropriately in the contexts of different cultures. Spitzberg and Changnon (2009) put forward another definition of intercultural competence: It is the proper and efficient handling of interaction among individuals with different worldviews. Jensen (1995) described intercultural competence not only as the ability to create intercultural relationships for both emotional and cognitive situations but also as keeping the self-identity while negotiating between other cultures.

Lonner and Hayes (2004) highlighted the multifaceted concept of intercultural competence in terms of contextual intelligence (Sternberg, 1985), interpersonal intelligence (Walters, 1992; Gardner, 1993; Behjat, 2012), and emotional intelligence (Salovey and Mayer, 1990; Goleman, 1995; Pishghadam,

2009). Bennett (2009) claims that the essential core elements of intercultural competence are curiosity, judgment, cognitive shifting, being able to humble to different cultures and tolerance for ambiguity. Fantini (2009) also defines the elements of intercultural components, including attributes and the factors of building relationships, communicating, collaborating, and/or the aspects of awareness, attitudes, skills, and knowledge; also, host language proficiency, developmental indications over time, or a combination of them all. Takeuchi (2015) asserts that the basic elements of intercultural competence are motivation, knowledge, interaction abilities with people of different cultures, and awareness.

From the point of view of Deardoff (2009), there is no specific point at which a person can achieve interculturally competent; instead, improving intercultural competence is a process that takes place throughout learners' entire life.

As reported by Byram (1999), intercultural competency cannot be specified by isolated tests. He claims that there are four factors he calls *saviors* in relation to intercultural communication: interpreting and relating skills (*savoir comprendre)*, attitudes (*savoir être*), knowledge (*savoir être)*, and discovering and/or interacting skills (*savoir apprendre/faire*).

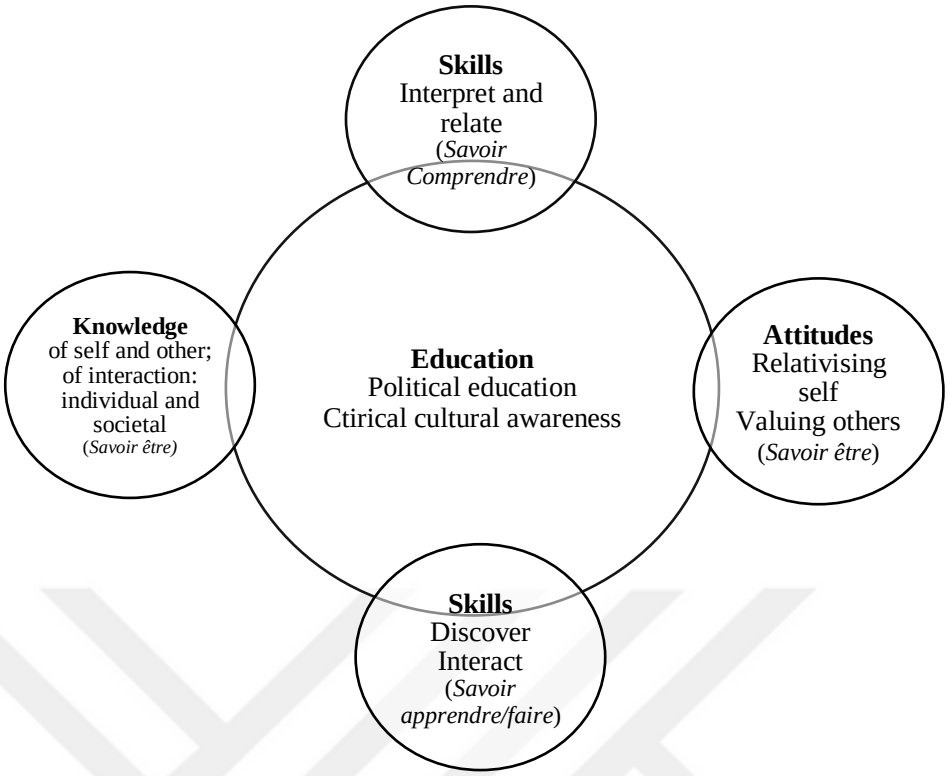


Figure 2.2. The Model of Intercultural Competence of Byram (1997)

As indicated by Byram's intercultural competence model (1997), there are ten specific objectives for achieving intercultural competence that fall under four main categories. These objectives include gaining knowledge about different cultures, understanding the concept of culture, gathering information about cultures, recognizing generalizations about cultures, altering one's perspectives, recognizing ethnocentric perspectives, comparing cultures and cultural phenomena, identifying and describing the causes of misunderstandings, acting as a mediator between different cultures and handling disagreements, and employing intercultural skills in communication (Erdoğan, 2015).

As demonstrated by Bayram's model, the acquisition of intercultural competence aspects used in negotiation and mediation can be acquired through personal experiences and self-reflection without the inference of the educators or educational communities. Also, attitudes refer to the perception of an individual to other cultural concepts, beliefs, and actions. Cultural bias or stereotypes can be

observed under this title. Learners' willingness to engage with the perceptions and norms of others is also related to their attitudes.

Intercultural knowledge is a commonly relational aspect acquired through socializing with others from different cultural backgrounds. Learners are likely to acquire more information with the knowledge of other nations, countries, languages, histories, cultures, and lifestyles. The more the information processing is unconscious and unanalyzed, the more effective it is.

Interpreting and relating skills are also crucial for intercultural competence as they are mainly attributed to the knowledge and values of other cultures and the home culture itself. As these skills do not require any social interaction, learners are autonomous in determining their own schedules. On the other hand, interaction skills are highly related to interaction with people of other cultural backgrounds.

Critical cultural awareness belongs to the core of the model under the title of education. Regarding learners' own and other nations, it is vital for the integration of intercultural communication instruction with a political education philosophy (Byram, 2020).

2.3.1. Intercultural Components in ELT

In the globalized world, especially with advanced technology and the internet, it is unavoidable to communicate with people from different backgrounds, languages, ethnicities, cultures, and ages. The usage of English is so common that it helps people to communicate with each other more than ever in this era (Kramsch and Hua, 2016). Nielsen (2003) asserts that the usage of the internet is strengthening the interpersonal function of English.

According to the communicative competence model of Canale and Swain (1981), there is a need to understand the social context to communicate effectively. Hymes (1972) also argued that language acquisition is not context-free, in opposition to Chomsky (1957, 1965), who claimed that social factors are outside of

the scope of linguistics. As the number of speakers of the expanding circle (Kachru, 1990) is a larger amount than native speakers of English (Graddol, 1997; Smith, 1983), and the cultural diversity of the speakers is more than before, intercultural elements play a crucial role in the teaching process (Corbett, 2022).

Dewaele (2007) also claims that foreign language learners ought to be able to handle communication and interaction among other speakers who have different cultural backgrounds and languages and also have various world views, which is only possible by becoming intercultural speakers. Learners should be fully active in the target language culture according to the communicative language model; thus, they should learn how to use these forms in specific social contexts (Alptekin, 2002).

In light of these studies above, it is clear that learners should be familiar with the culture of the people they are interacting with. Due to the increasing number of speakers of English, it is now more obvious that not all speakers have the same cultural background. It is also not possible to teach English with the assumption that the learners will interact with only native speakers. Language teachers should be aware of the fact that their students will connect with speakers of English from all over the world with the diversity of cultures, ethnicities, attitudes, values, languages, life experiences, and other various backgrounds and should also be familiar with the term “intercultural competence” (Leenen et al., 2002). Furthermore, teachers should have an intercultural awareness of different aspects of language teaching (Bayyurt, 2006). Therefore, they should be aware of the fact that the materials that are used in the teaching process must have intercultural content (Demirbas, 2013). In contrast to the belief of rejecting their own culture and adopting the target culture, learners should grow awareness of different cultures and perspectives (O’Dowd, 2003).

2.3.2. Implementing Intercultural Elements in ELT

The process of teaching and learning a foreign language cannot be limited to the explicit instruction of linguistic skills such as phonology, morphology, vocabulary, and syntax (Baltag, 2017). In the globalizing world, learners should also be provided with the basic skills of communication. Speakers of the English language have different backgrounds because of its position as an international language. Thanks to globalization, the internet, and the location of the country, Turkish speakers communicate with not only native speakers but also with speakers of other cultural backgrounds. Therefore, the cultural components of teaching materials should not only be limited to the countries which use English as an official language (Çelik and Erbay, 2013).

According to the CEFR (2001), acknowledging and understanding the shared beliefs, taboos, histories, languages, and values of different societies is important for intercultural communication. Each individual has a different understanding of these specific areas which are related to culture. Related to this approach, the Ministry of National Education in Turkiye suggests that the varieties of different cultures should be considered in the teaching process, and intercultural issues should also be addressed with respect to CEFR's highlight on cultural diversity (MoNe, 2018). In that situation, the intercultural elements should be introduced in a positive way so that the learners do not have any negative thoughts about other cultures, nations, beliefs, and languages (Elyıldırım and Ashton-Hayes, 2006).

Risager (2005) claims that all countries are multilingual in some ways due to various reasons such as migrations, the spread of the internet, and telecommunication. She suggests that one of the main aims of teaching foreign languages is to raise multicultural awareness in a global aspect (Risager, 1998). Though there are many concrete examples of this issue, in a country that does not have a second language, such as Turkiye, the majority of language learners are monolingual, and they have limited access to communicate in English as well as other languages. Despite the fact that there are many speakers of different languages

outside, classrooms are the only place most of the time that the communication of English can take place.

Leenen et al. (2002) believe that intercultural learning is the ultimate aim of intercultural competence. CEFR (2001) also advises teachers to implement intercultural elements in the teaching process. English language teachers should be familiar with the basic concepts of intercultural elements, how to teach them, and intercultural communication (Sercu, 2002). Risager (1998) also suggests that teachers should focus on intercultural teaching in their teaching process. Baltag (2017) claims that teachers should use an approach to teaching intercultural elements by being tactful, skillful, and aware of the needs of their learners. He also states that teachers' role in these circumstances is to expose students the sociolinguistic competence, socio-cultural knowledge, and intercultural approach as well as its elements, how to learn and use them, and how to be independent speakers of intercultural communication. Aguado (2003) infers that the concept of cultural differences is dynamic and constantly changing. Therefore, teachers should be aware of the fact that teaching learners how to deal with intercultural issues is vital if they want to use English as a communication tool.

Byram and Golubeva (2020) highlight that by integrating intercultural elements into the teaching and learning environment, students will be able to engage and interact with people from different backgrounds. Learners will have fewer communication spaces in dialogues and will have a broader understanding of different verbal and non-verbal expressions. They will also be able to discover various perspectives of facts of different cultures and have a chance to compare these phenomena with their home culture and languages. Also, there are many learners and teachers who have the idea that standard English is superior to the other variations of Englishes (Modiano, 2001). Learning about various linguacultural backgrounds will make teachers and students gain a better understanding of the EIL perspective. Furthermore, students will be able to develop intercultural skills through language learning (Starkey, 2007). They will have critical thinking abilities through authentic materials from all over the world. Byram (1997) believes that these kinds of materials and activities help students raise "critical cultural

awareness" that helps them to assess various terms, such as human rights, migration, and traditions, critically.

To implement intercultural elements in the classroom, the teaching materials, such as CBs and curriculum programs, should be evaluated and modified (Sercu, 2006). Teachers need to be educated and equipped with suitable materials and knowledge of the implication process (Matsuda, 2009). Pre-service and in-service teachers should have intercultural training sessions. Also, authors of the CBs should consider integrating not only the components of the target culture but also intercultural elements while preparing the specific materials used in class. Teaching these elements effectively is only possible with the right kind of instruction and materials.

Learners need to have an understanding of the influence of intercultural elements on communication and how to negotiate between different cultures (Sercu, 2002). If intercultural teaching does not take place properly in class, there might be humorous incidents because of the misunderstanding of verbal and non-verbal expressions, gestures, and behaviors; communicative misunderstandings, misinterpretations, spaces in dialogues, culture shock, and serious miscommunication problems happen in the communication (Agudelo, 2007; Baltag, 2017; Kaur, 2014).

In Turkiye, teaching English by integrating intercultural elements is considered as a contentious and controversial issue. While some teachers have intercultural awareness, some still are unwilling to incorporate intercultural elements into the teaching process (Atay et al., 2009). Studies show that teachers in Turkey insist on focusing on the cultural elements of the target culture in the teaching process (Önalan, 2005). According to the study of Çelik and Erbay-Çetinkaya (2020), teachers who are willing to integrate culture to their instruction are largely depend on the CBs with inadequate and inappropriate intercultural content. However, the number of non-native speakers is gradually increasing (Graddol, 1999; Crystal, 2003). In this situation, the need to focus on teaching intercultural components in the teaching process cannot be open to question.

2.4. Coursebooks in English Language Teaching

The digital age offers numerous innovative materials; however, CBs continue to be one of the most important elements of the instructional materials used to teach English. (Zorba and Nickolson, 2022). Various materials such as activity books, teacher's guides, CDs, iTools, posters, flashcards, story cards, international packs, and wallhangings are accessible for both teachers and learners in the CB packs. Although they have been used for many years, there are still disagreements about their usage, contents, themes, and linguistic and cultural representations (Ünal-Gezer, 2023).

CB are the most common materials used due to the fact that they outline the content and specify the syllabus (Richards and Rodgers, 2014). The ELT industry worldwide is highly dependent on these materials. Tomlinson's study (2010) revealed that 92% of teachers use CBs in class regularly. As CBs are used all around the world, so making use of these materials efficiently is important (Miekley, 2005). In spite of their wide usage all around the world, there is much criticism about their usage, contents, themes, linguistic and cultural representations, and cultural context. Although CBs are criticized most of the time, they still have a significant impact on how teachers and learners use them (McGrath, 2006). In this matter, it is crucial to classify the advantages and disadvantages of using CBs and have a deep understanding of their content for efficient teaching and learning environment.

According to the studies conducted by various scholars, there are a number of advantages to using CBs. The primary reason for teachers to use CBs is that they are ready-made materials, including a syllabus that provides learning objectives, and in some contexts, there are also ready-made exams for testing (Mishan, 2022). In line with this idea, Allwright (1981) also claims that CBs are the main tools to guide students in their language learning process. According to Cunningsworth (1995), there are various advantages of using CBs, such as being a source of instruction and activities that facilitates teaching and learning. Teachers save time and energy finding the appropriate level of reading and listening materials (Garinger, 2002). Also, they are helpful in presenting the materials in class

(Thumvichit, 2018). In some situations, the most effective feature is that they outline the content and specify the syllabus (Richards and Rodgers, 2001). This feature makes it possible to teach the content simultaneously all over the country by standardizing instruction (Mishan, 2022).

Moreover, CBs are helpful, especially for novice teachers (Ur, 1996). As they are new to the teaching process, CB instructions help them with vocabulary, grammatical use, presenting the information, and spending time effectively by boosting their confidence while teaching. As claimed by Cushing-Leubner and Bigelow (2020), CBs serve to enhance language awareness in learners, foster a sense of autonomy, provide contextualized linguistic input, and facilitate interaction. They promote a sufficient level of cultural knowledge for teachers as well. Teachers prefer to integrate culture into the teaching process and rely on CBs due to their lack of knowledge of related cultural content (Çelik and Erbay-Çetinkaya, 2020). The usage of CBs also helps students to be autonomous in learning a language process (Kayapınar, 2009). Litz (2006) claims that learners have positive attitudes toward the usage of CBs in class. Sheldon (1988) has an interesting research claiming that learners trust CBs more than the materials which are prepared by teachers.

As well as the advantages, some teachers and learners find it hard to use CBs. Although the ones used are compulsory, according to the Ministry of Education, some teachers avoid taking advantage of these materials for several reasons. For example, many of the reading passages, dialogues, and listening texts in the CBs are artificial and unauthentic; also, there are no performance errors or repetitions. (Cunningsworth and Tomlinson, 1984; Gilmore, 2004). As authenticity is vital in the language learning process, this fact makes teachers and learners reluctant to make use of the books. Instead, educators prefer using authentic materials such as newspaper articles or popular songs. However, it is unavoidable to use CBs because the written exams should be prepared according to the syllabus which is placed in the books. This issue leads teachers to be in a dilemma to use authentic materials or the CB itself. Also, as CBs are not produced for specific groups, “contextualization” (Block, 1991) is another problem for cultural or

educational context (Howard and Major, 2004). Moreover, some CBs are too heavy to carry in everyday use and do not have iTools to use in class. In some books, the predictability of the patterns makes learners bored during the learning process. In this situation, teachers have to spend more effort to draw attention. This leads teachers to spend more time and effort and students to get demotivated by language teaching and learning. In addition to those disadvantages, CBs may go much further than providing linguistic and cultural information as their creators may implement their worldviews and ideologies (van Dijk, 2008). Therefore, the books may contain social and cultural biases. These are undesirable and unwelcome features in the globalized world. Furthermore, there is a high chance of learners looking down on their own culture because of the overrepresentation of the target culture in the CBs (Chao, 2011). Also, studies show that teachers and learners have different feelings about the same CBs. McGrath (2006) states that there are differences in attitudes and beliefs in terms of the learner images, such as while a teacher sees CBs as an authority like a "map," a student sees the same book as a "nightmare".

So, teachers should criticize the books before they use them and present the content to the class carefully so that disadvantages to be eliminated. Many CBs have remarkable information about the culture in the inner circle in spite of there being more speakers of English in the expanding circle. According to the Ministry of Education, teachers in Turkiye have to use CBs while teaching and follow the syllabus. So, it is vital to eliminate the disadvantages.

In light of previous studies, it is clear that CBs should be modified in terms of cultural representations, bias, and non-authentic content. There should be more focus on World Englishes, awareness of other cultures, ELF, intercultural interaction, and real-life issues in the CBs (Vettorel and Lopriore, 2013). ELT stakeholders, including publishers, CB authors, curriculum designers, and policymakers, should be engaged with the educators in terms of ELF awareness (Sifakis, 2019).

2.4.1. Intercultural Elements in Coursebooks

There are more speakers of English in the expanding circle than in the inner circle, and even the inner circle countries are multicultural now (Schmitz, 2012). It is a high chance of communicating with a non-native instead of a native speaker (Crystal, 2004). Although British and American Englishes and their cultures are still heavily represented in the teaching materials such as CBs, the change is inevitable in terms of intercultural elements because of the outstanding number of non-native speakers (Rajagopalan, 2004). To teach intercultural components, teachers must use materials designed for this specific purpose or design their own materials, which include the target cultures' history, cultural products, geographical details, cuisines, music, traditions, and so on (Sándorová, 2016). Having intercultural elements in the materials help learners to relate their world of view, ideologies, lifestyle, and critical thinking skills with other cultures (Monfared et al., 2016). Also, the intercultural knowledge of each teacher may not be the same (Dinçer, 2019). Having knowledge of the other cultures in the CBs can be helpful to teachers who are not familiar with them. As language teaching materials should be neutral from bias, using intercultural materials might help them raise their cultural awareness about cultural overgeneralization (Byram, 2020). Thus, intercultural elements should have a significant place in CBs.

Since teaching a language cannot be effective without integrating the culture, finding and making the ultimate use of cultural elements should have primary importance in the teaching process. According to Cortazzi and Jin (1999), CBs can be categorized regarding their cultural content as the source culture, target culture, and international culture. Akandere (2021) states that all these cultural aspects take place with different frequencies in secondary education English CBs in Turkiye. According to the research of Ekmekçi and Demirci (2019), the CBs, which are approved by the Ministry of Education, used in high schools (9th, 10th, and 11th grades) have significantly limited intercultural components. Parallel to the conclusions of these studies, the research of Gözgenç (2016) concluded with similar results. In that study, two levels of the CB series used at Adana Science and Technology University were analyzed regarding intercultural communicative

competence. The results show that the intercultural elements in these books are not sufficient enough to develop learners' intercultural competence.

As teaching a language is ineffective without intercultural integration, identifying and utilizing intercultural elements should be of utmost importance in the teaching process (García, 2005). According to the study conducted by Çelik and Erbay (2013), in the series of CBs published by MoNE, there are more elements of the target culture instead of intercultural ones. Cultural representations, except for Europe, have a limited place. Another research shows that Kachru's inner circle countries, values, cultures, languages, and customs are highlighted in the CBs commonly (Kachru, 1985). In another study, four CBs evaluated by Demirbaş (2013) include mostly home culture components, and there are only a few elements of intercultural items of Japanese, French, and German cultures. Similar to these results, Zorba and Çakır (2019) found that there is an imbalanced way of distribution of cultural components in the CBs. Erdoğan (2015) evaluated two different CBs used in Turkiye regarding intercultural elements, knowledge, and attitudes toward different cultures with the help of a checklist. He found out that the activities in the book are not enough to develop intercultural awareness.

Though there are many examples of a lack of information on intercultural elements in the CBs used, there are also various studies showing the opposite. Gedik Bal (2020) conducted a study on a foreign language CB named New Language Leader. She found out that it includes intercultural elements; also, according to the participants, there are various representations of these components. As reported by Koç (2017), various CBs used in different grades in the secondary level schools in Turkiye have a different frequency for consisting of intercultural items. It was discovered in her study that visual materials in these books are the most commonly used instruments that include intercultural components. Another result that differs this study from many others is that these CBs have fewer target culture elements than international ones. Similarly, in the study of Demirbaş (2013), it was revealed the CBs used in different grades in the same level schools are different in terms of intercultural items presented.

Briefly, intercultural elements have a significant role in the teaching process in terms of EFL and EIL context. As the main purpose of learning a foreign language is to communicate and the majority of English speakers are non-natives, teaching and learning English with the integration of intercultural components is essential. Due to the fact that CBs are the most commonly used materials in the classroom environment, their components regarding intercultural elements should be evaluated and modified if needed. Also, even if the books have the right amount of these components, their representation and presentation still have a vital place while teaching.

3. METHODOLOGY

3.1.1. Introduction

In this chapter; the overall design of the study, instruments, data collection and analysis procedures, validity, and reliability issues are presented. The research design section includes why the qualitative method design was selected to conduct the study with theoretical backgrounds. The instruments section presents the instruments used to evaluate the CBs. There is detailed information on the data collection procedures about how data was collected through teacher's books and student's books. The data analysis section includes how the collected data was analyzed and evaluated through content analysis.

3.1.2. Research Design

The study was conducted to evaluate and analyze the intercultural content, components, and usage of intercultural elements in the CBs used in Anatolian High Schools in Turkiye. Also, it intended to determine whether these books include intercultural perspectives and, if so, how these elements are presented in the various sections of the books. Moreover, the evaluation determines if there are any differences in the presentation of intercultural elements between grades.

In this study, to evaluate the CBs *High School Relearn!, İngilizce 10, Sunshine English, and Count Me In*, a qualitative method design was employed. In order to address the research questions, a content analysis method was conducted for coding, interpreting, and analyzing the process. Accordingly, related data were collected purposively from the 2022-2023 academic year English CBs and teacher's books. Both CBs and teacher's books are presented in the Education Information Network (EBA), which is an online platform created by the Ministry of Education for teachers and students to get materials and also have online classes.

3.1.3. Qualitative Method Design

In order to achieve the aims of the study, qualitative data collection procedures were used with the purpose of having a deeper understanding of the issue and as it is suitable and applicable to collect the data for the research

questions. As reported by Peshkin (1993), qualitative analysis is used for interpretation, verification, and evaluation for generating new ideas and assessing the efficacy of existing real-world situations. Jacob (1987) states that the qualitative research method aims to achieve an in-depth understanding of data. According to Dörnyei (2007), it is possible to interpret based on the data after it is collected and analyzed. To address the research questions, qualitative data was collected through content analysis.

3.1.4. Purposeful Sampling

To find the intercultural elements in the particular books selected, the purposeful sampling method was used by the researcher. Instead of generalizing the specific sample to the whole population, purposeful sampling mainly focuses on interpreting and highlighting specific cases (Patton, 1999). As the researcher herself works in an Anatolian High School and uses all the materials chosen, this sampling method is considered advantageous in terms of "the researcher's practical knowledge of the research area" (Marshall, 1996).

3.2. Instruments

To achieve the aim of the study, content analysis was employed to analyze the CBs, High School Relearn!, İngilizce 10, Sunshine English, and Count Me In, used in Anatolian High Schools in the 2022-2023 academic year.

3.2.1. Content Analysis

In this study, content analysis was used to identify and interpret the usage of the intercultural elements used in the CBs. Selected CBs were evaluated and coded to NVivo, a software program used for qualitative analysis. The data gathered were classified and categorized in terms of words, phrases, and themes. According to Weber (1990), content analysis is a method that is used to classify text data and reduce it to more manageable fragments. Such data can be obtained from verbal, audial, and visual forms or surveys, interviews, or other types of sources (Kondracki et al., 2002). This method is essentially used in analyzing qualitative data by coding

specific categories and then interpreting them with statistics (Hsieh and Shannon). The effectiveness of the content analysis is largely dependent on the coding procedure. Although it is widely used by researchers, the problems of the coding process, such as the ambiguity of the words or relying heavily on face validity, limit the usage of this method (Weber, 1990).

3.3. Data Collection

Related data was collected through the syllabuses, reading texts, and visuals of each book and teacher's guides which are also presented in EBA. The qualitative method design was conducted by content analysis to interpret the data. A software program, NVivo, is used both for the test coding process and analyzing the data. NVivo is a software program that is used for qualitative data analysis. All the reading texts and descriptions of the visuals of the CBs were transcribed and coded by the researcher. A test coding process was conducted by the researcher on the first two units of the CB1 to find out if there were any problems with the coding process, word units, and categories, and if so, revise them. The coding process was conducted by the researcher to determine and classify the words, word groups, and sentences related to their intercultural aspects. For reliability, after using the software program, the researcher herself controlled the sample data. Also, a colleague was asked to check the coding rules and the information processed. Then, all text was coded into NVivo. The coding process and results were checked by the researcher and a colleague.

3.3.1. Coursebook Evaluation Procedure

To analyze the content of selected CBs, related data were collected purposively from the 2022-2023 academic year English CBs and teacher's guides: *High School Relearn*! for grade 9, *English 10* for grade 10, *Sunshine English* used in grade 11, and *Count Me In* for Grade 12 which are all approved by the Ministry of Education. Their supportive materials, including workbooks, listening activities, and audio tools, were not evaluated. Teacher's guides, on the other hand, are the only supportive materials used by the researcher for having a deeper understanding

of the procedures and objectives of the activities. All these materials are sent every year to all regions of Turkiye from MoNE to both state and private Anatolian High Schools. Also, teachers and students may get CB packs from EBA whenever they wish. However, it was found that some CBs in the EBA platform are not up-to-date. This is the main reason that the hard copies of the books are used in the evaluation process instead of the online packs.

Table 3.1. Features of selected coursebooks

Grade	Title	Authors	Publisher	Level (CEFR)	Publication Date
9	High School Relearn	Karamil, L., Birincioğlu Kaldar, E.	Pasifik Publishing	from A1 to A2	2022
10	İngilizce 10	Genç Karataş, Ç.	Gizem Publishing	From A2+ To B1	2022
11	Sunshine English	Akgedik Can, M., Atcan Altan, N.	Cem Publishing	from B1 + to B2	2022
12	Count Me In	Çimen, F., Taşkıran Tiğin, B., Çokçalışkan,	ADA Publishing	from B2 to B2+	2022

A., Özyıldırım, N., Özdemir, M.

All four CBs were written by different authors and published by different publishers. Also, even though the publication dates differ, it is indicated in the first pages of the books that they are all acknowledged to be used as CB by teachers for a five-year period. According to the 9th-12th Grades English Curriculum (MoNE, 2018), levels of books are based on CEFR, starting from grade 9-A1(Beginner) to grade 11 - B2+ (Upper Intermediate). Each book is to be completed in one school year. All selected CBs contain four main skills as well as pronunciation objectives. All the books were prepared by Turkish authors or author groups.

In this study, instead of writing the whole names of the coursebooks, they will be mentioned as CB1, CB2, CB3, CB4 to avoid repetition.

Table 3.2. Grades and abbreviations of selected coursebooks

Grades	Names of the Coursebooks	Abbreviations
Grade 9	High School Relearn!	CB1
Grade 10	İngilizce 10	CB2
Grade 11	Sunshine English	CB3
Grade 12	Count Me In	CB4

All selected books have ten units, including different themes. In all the themes, there are exercises and activities for listening, reading, speaking, and writing skills. The themes are different from each other. CB1 and CB clearly include intercultural elements such as "Bridging Cultures" and "Food and Festivals," but in terms of theme names, it is not clear for the other two grades.

Table 3.3. Themes of selected coursebooks

UNITS	THEMES			
	CB1	CB2	CB3	CB4
1	Studying abroad	School life	Future jobs	Music
2	My environment	Plans	Hobbies and skills	Friendship
3	Movies	Legendary figures	Hard times	Human rights
4	Human in nature	Traditions	What a life!	Coming soon
5	Inspirational People	Travel	Back to the past	Psychology
6	Bridging cultures	Helpful tips	Open your heart	Favors
7	World heritage	Food and festivals	Facts about Türkiye	News stories
8	Emergency and health problems	Digital era	Sports	Alternative energy

9	Invitations and celebrations	Modern heroes and heroines	My friends	Technology
10	Television and social media	Shopping	Values and Norms	Manners

CB1 is used for grade 9 students studying at Anatolian High Schools in Turkiye. Each unit consists of 12 pages. Each unit starts with a warm-up time and includes listening, speaking, reading, writing, pronunciation, and with a self-assessment as the last activity. Different literary elements, such as poems, quotes, and proverbs from different cultures, are also included. CB1 was accepted by the Board of Education and Discipline of the Turkish Ministry of National Education on 18.04.2019 for five years. There is a word list and irregular verbs list attached to the last pages and the bibliography list.

CB2 is used for grade 10 students studying at Anatolian High Schools in Turkiye. Each unit consists of 14 pages. Each unit includes pronunciation, speaking, listening, idioms/proverbs corner, e-portfolio entry, video blog entry, peer evaluation checklist, reading, discussion, writing, and self-evaluation checklist sections. Some units also have viewing activities. There are language structure information and exercises at the end of the book. Also, the commonly used words are listed, as well as the references.

CB3 is used for grade 11 students studying at Anatolian High Schools in Turkiye. Each unit consists of 13 pages. Each unit includes discussion, listening, reading, writing, video-blog, idiom/proverb of the week and quote sections. Also, there are e-portfolio parts for some units. However, the reading, listening, and writing sections are not clearly indicated as titles, and the discussion part is assumed as the speaking section by the researcher herself. The self-evaluation part is included on the last pages with the title “Can Do Club.” Also, there are extra

grammatical activities, word lists including pronunciations (IPA), an irregular verbs list, and references.

CB4 is used for grade 12 students studying at Anatolian High Schools in Turkiye. Each unit consists of 10 pages. Each unit includes listening, reading, speaking, and writing parts. There are also intonation, syllable/word stress, and pronunciation activities. However, none of these parts are clearly indicated as titles. At the end of the book, an irregular verbs list, a word list, and references take place.

Intercultural elements of selected CBs were collected from visuals, listening activities, and reading texts. Also, listening texts and videos were transcribed and analyzed. In order to be able to evaluate all the components related to the CBs, related data were gathered from supporting materials, including teacher's guides and workbooks as well. CB1 and CB2 include a self-evaluation checklist based on the objectives of the books on the last page of each unit.

3.4. Data Analysis

In order to analyze the data, selected CBs were evaluated and tabularized in terms of intercultural elements. Intercultural elements were analyzed within two main categories: geographical facts and cultural facts. As culture and geography strongly bond with each other, the codes were set in terms of their relationship with these two terms. Geographical facts include continents, countries, cities, nationalities, buildings, historical places, and other places such as streets, avenues, landmarks, and parks. The other theme, cultural facts, consists of the codes related to folklore, celebrations, languages, foods, beliefs, and art which comprises paintings, literature pieces, and movies.

Names of people were not considered as intercultural elements. Although there are many people in the CB with many different names, it is clear for only a few of them where they are from. Due to the globalized world, it cannot be said that a name belongs to only one culture, country, or ethnicity. For example, someone with a Chinese background might be living in London and still keeping

his/her Chinese name. Also, though there are some regulations in some countries about the naming procedure, people can still give their children names that are from different cultures. Media is another factor affecting this issue. When a movie or series figure becomes popular, people tend to name their children after their favorite character regardless of the meaning of it. This fact, indeed, gained popularity due to the internet and social media. These are the main reasons that names cannot be considered intercultural elements.

Table 3.4. Themes and codes in terms of Intercultural Elements in Selected Coursebooks

Themes	Codes
Geographical Facts	● Continents ● Countries ● Cities ● Nationalities ● Buildings ● Historical Places ● Other places
Cultural Facts	● Folklore ● Celebrations ● Languages ● Art ● Food ● Beliefs

3.5. Validity and Reliability

A pilot test coding was done before coding all the data by the researcher. A pilot test is needed to see for consideration and select the suitable method for a study (Saldaña, 2021). This process was also checked by a peer who is familiar with the research. The data gathered was double-checked by the researcher. Peer debriefing is used to establish credibility (Creswell, 2000). Also, to provide the intercoder agreement, a colleague was asked to check the data collected. The intercoder agreement is the agreement of different researchers on coding the same data (Lombard et al., 2002). According to Singletary (1993), if the coding process is not correct, the analysis is not credible.

4. FINDINGS

4.1. Introduction

In this chapter, the results of the content analysis are presented. Intercultural elements of selected 2022-2023 academic year English CBs, *High School Relearn*! for grade 9, *English 10* for grade 10, *Sunshine English* used in grade 11, and *Count Me In* for Grade 12, were evaluated, and the results are tabularized. Pie charts were used to see the percentages of intercultural elements for each CB. The overall analysis of all CBs was also tabularized for comparison.

4.1.1. Evaluation of CB1

CB1 is used for grade 9 students in Anatolian High Schools in Turkiye. In this research, both the units and the visuals have been evaluated. Also, teacher's guide has been used to understand the activities clearly. The placement of the intercultural elements was also evaluated for each unit. Each component was only counted once. Supporting materials, including the workbook, listening activities, and videos, were not analyzed.

Table 4.1. Themes and codes of CB1

Themes	Codes
Geographical Facts	● Continents: Africa, Europe. ● Countries: Egypt, France, Greece, India, Italy, Malaysia, Mexico. ● Cities: Berlin, Cairo, Giza, Glencoe, Macau, Paris, Shanghai, Venice, Versailles. ● Nationalities: Chinese, Egyptian, French, German, Greek, Indian, Italian, Latin, Russian.

	● Buildings: Eiffel Tower, Italian Restaurant, Notre Dame, The Great Pyramid, The Great Pyramids of Giza, The Palace of Versailles. ● Historical Places: ● Other Places: Adriatic Sea, Chinatown, Euphrates River, Grand Canal, Kilimanjaro Mountain, Louvre Museum, Mesopotamia, Mont Mart, the Nile, San Marco Square, Tigris River.
Cultural Facts	● Art: Avengers, Harry Potter and the Philosopher's Stone, Dead Poets Society, Ice Age 7, James Bond, Lord of the Rings, Mona Lisa, Nightmare on Elm Street, Skyfall, Star Wars, The Chronicles of Narnia: The Voyage of the Dawn Treader, the Martian, Titanic, Toy Story, Twilight. ● Beliefs: Christ. ● Celebrations: ● Folklore: ● Food: Bagels, crème brûlée, escargot, espresso, French onion soup, German sausage, hot dogs, Italian cheese, polenta, risotto, Thai chicken. ● Languages: French. ● Sports: Kung Fu, Tai Chi, Paralympics.

The total frequency of intercultural elements in the CB1 is 74. The frequency of the components of geographical facts is 43, and cultural ones are 31. Although it can be seen that there are various intercultural elements in this CB, there

is no equal distribution in terms of themes. The percentages of the components can be seen in the pie chart below.

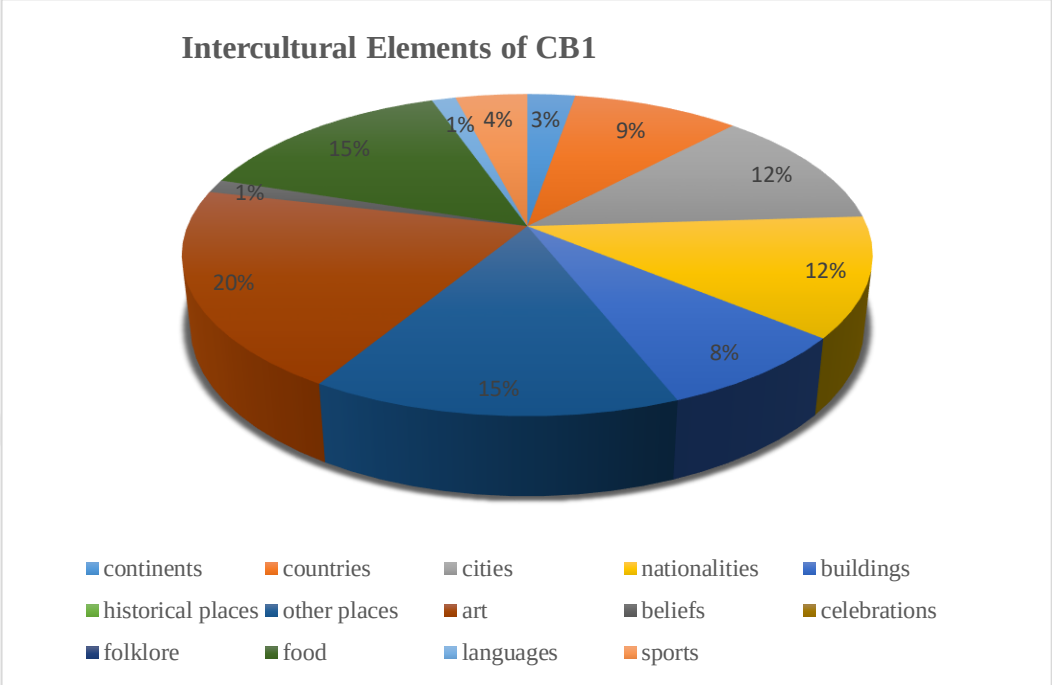


Figure 4.1. Intercultural Elements of CB1

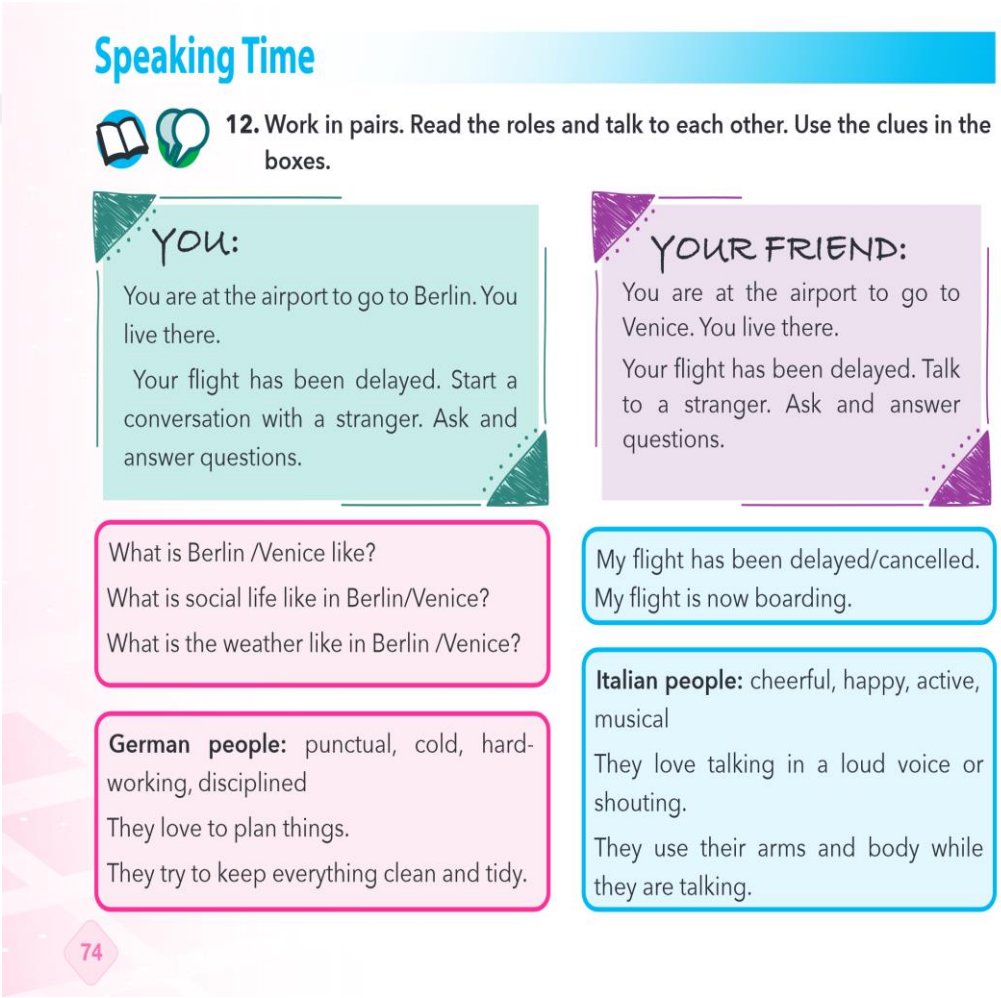
Even though CB1 has many intercultural elements in terms of geographical and cultural facts, there is an unequal distribution of the components. The most commonly used element is art (20%) which includes posters and reviews of movies. Gonçalves (2016) claims that culture and art cannot be separated and states that art is a tool for "spreading intercultural communication and education." Learners can raise their intercultural understanding by watching foreign movies.

The distribution of the intercultural elements of each unit is also unequal. For example, while unit 2, *My Environment*, includes only one component of the expanding circle, *Italian Restaurant*, unit 3, *Movies*, has 19 intercultural components, such as *Shanghai*, *Macau*, and *Glencoe*.

Though there are a variety of different countries in the book, it is not possible to find any content about historical places, celebrations, economic features,

and folklore, such as clothing, dance, and traditions. Also, there is only one example of beliefs and languages. The only religion mentioned in the CB is Christianity. So, it is clear that even though there is a number of intercultural elements in the book, there is a limited context related to multiculturalism.

Additionally, there are various stereotypes in the book. For example, German people are called cold and disciplined, and Italians love talking in a loud voice or shouting (p. 74).



Speaking Time

12. Work in pairs. Read the roles and talk to each other. Use the clues in the boxes.

YOU:

You are at the airport to go to Berlin. You live there.

Your flight has been delayed. Start a conversation with a stranger. Ask and answer questions.

YOUR FRIEND:

You are at the airport to go to Venice. You live there.

Your flight has been delayed. Talk to a stranger. Ask and answer questions.

What is Berlin /Venice like?

What is social life like in Berlin/Venice?

What is the weather like in Berlin /Venice?

My flight has been delayed/cancelled.
My flight is now boarding.

German people: punctual, cold, hard-working, disciplined

They love to plan things.

They try to keep everything clean and tidy.

Italian people: cheerful, happy, active, musical

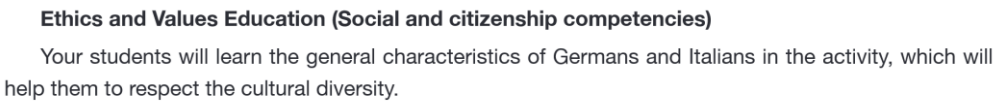
They love talking in a loud voice or shouting.

They use their arms and body while they are talking.

74

Figure 4.2. A speaking activity about stereotypes from CB1

However, stereotyping is a controversial issue about legitimacy and accuracy in terms of positive and negative images (Shohat and Stam, 2014). In a globalized world, stereotyping individuals, social groups, and cultures will create much hate, exclude, and exterminate (Fiske, 1993). Even though cultural overgeneralization is a negative phenomenon that takes us to bias, the teacher's guide of the CB considers it as the *ethics and values education* (p. 149).


Ethics and Values Education (Social and citizenship competencies)

Your students will learn the general characteristics of Germans and Italians in the activity, which will help them to respect the cultural diversity.

Figure 4.3. Instructions about ethics and values education from the teacher's book of the CB1

4.1.2. Evaluation of CB2

CB2 is used for the 10th graders in Anatolian High Schools in Turkiye. In this study, both the units and the visuals of the CB have been evaluated. The activities were analyzed with the help of the teacher's guide to ensure clarity. Each unit's placement of intercultural elements was also evaluated. Each component was counted only once. The supporting materials, such as the workbook, listening activities, and videos, were not examined.

Table 4.2. Themes and codes of CB2

Themes	Codes
Geographical Facts	● Continents: Africa, Australia, Asia, Europe. ● Countries: Azerbaijan, Bosnia and Herzegovina, China, Egypt, France, Georgia, Germany, Greece, India, Ireland, Italy, Japan, Kazakhstan, Kenya, Mexico, Pakistan, Peru, Romania, Russia, Saudi

	Arabia, Scotland, Spain, Switzerland, Syria, Turkmenistan, Uzbekistan, Zambia. ● Cities: Barcelona, Cairo, Madrid, Paris, Rome, Seville. ● Nationalities: Chinese, German, Italian, Japanese, Romanian, Russian, Scottish, Spanish. ● Buildings: Chinese Restaurant. ● Historical Places: Machu Picchu, Taj Mahal. ● Other Places: Flamenco Beach.
Cultural Facts	● Art: Antman, Moby Dick, Mr. Fantastic, Superman, Wonder Woman, Xmen. ● Beliefs: Hajj, Islam, Mecca, Muslims, Ramadan Feast, Sacrifice Feast. ● Celebrations: Chinese New Year, Christmas, Christmas Eve, Cinco de Mayo, Diwali, Easter, New Year's Day, New Year's Eve. ● Folklore: Bagpipe, dragon and lion dances (Chinese), flamenco dance, flamenco dress, kilt, kimono, sari (Indian clothing). ● Food: Ladoo (ball-shaped sweets), Peking duck, taco. ● Languages: Chinese, French, German, Japanese, Russian, Spanish. ● Sports: European Championships, Olympic Games, World Woman's Wrestling Championship.

There are a total of 88 cross-cultural elements in CB2. The frequency of geographical facts is 49, and cultural facts are 39. Even though there are many intercultural elements in this CB, they are not all distributed in a homogenous way. In the pie chart below, it is depicted how much each part makes up the whole.

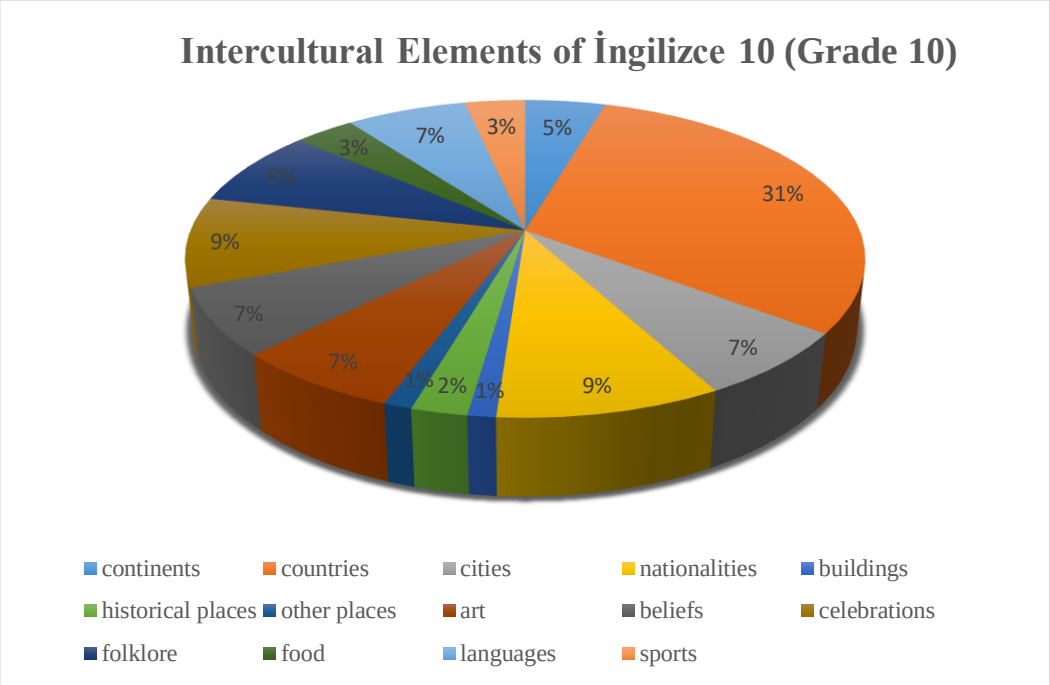


Figure 4.4. Intercultural Elements of CB2

CB2 contains numerous intercultural elements in the form of geographical facts (*f*=51) and cultural facts (*f*=39). The components are not distributed in a balanced way. There are 27 countries, which consists of 30% of all elements, mentioned in the CB. However, 10 of them are used in a listening activity without any cultural elements related to these countries.

Mainly, there is only one religion mentioned in the coursebook, which is Islam.

For an activity in the CB (p. 40), teachers are required to ask students to read the names of the countries in the list.

F. Listen to the text. Which of the following countries have Köroğlu stories in their cultures? Tick them. (Audio 3.4)

Pakistan	☐	Uzbekistan	☐
Azerbaijan	☐	Russia	☐
Georgia	☐	Syria	☐
Greece	☐	Kazakhistan	☐
Turkmenistan	☐	India	☐

Figure 4.5. An activity about Köroğlu and different countries from CB2

According to the teacher's guide, after listening to the audio, students should tick the countries that have Köroğlu stories in their cultures (p.50). The book does not give any information about the cultural elements of the countries mentioned except for the existence of Köroğlu stories. Therefore, in this activity, students will only be able to get familiar with the names of the countries and have knowledge of they have Köroğlu stories.

F. Listen to the text. Which of the following countries have Köroğlu stories in their cultures? Tick them. (Audio 3.4)

First, ask Ss to read the names of the countries in the list. Next, play the audio. Have Ss listen carefully and tick the countries that have Köroğlu stories in their cultures. Then play the audio again. Ss listen and check the answers. Finally, invite some Ss to share the answers with the class.

Answer Key:

Azerbaijan - Georgia - Turkmenistan - Uzbekistan - Kazakhistan

Figure 4.6. Instructions of the activity about Köroğlu and different countries from the teacher's book of the CB2

There is also an imbalance in the placement of the intercultural components in the units. For example, the first unit, school life, has no intercultural elements. It only includes the "English" of Kachru's inner circle for describing the language used and the nationality of some people, while unit 10 includes 16 different elements which represent the diversity of clothes, dances, lifestyles, and more.

4.1.3. Evaluation of CB3

CB3 is used by teachers and students for grade 11 in Anatolian High Schools in Turkiye. The units and illustrations in the CB were analyzed for this research. In order to ensure clarity, the activities were analyzed with the assistance of the teacher's guide. Additionally, the placement of intercultural elements within each individual unit was assessed. Each component was recorded only once. The supplementary materials; the workbook, listening activities, and the videos were not examined.

Table 4.3. Themes and codes of CB3

Themes	Codes
Geographical Facts	● Continents: Asia, Europe. ● Countries: Azerbaijan, Bosnia-Herzegovina, Denmark, France, Germany, Greece, Hungary, India, Iran, Ireland, Italy, Japan, Kosovo, Mexico, Pakistan, Russia, Spain, Vietnam. ● Cities: Belgrade, Budapest, Bremen, Genoa, Hanoi, Madeira, Okinawa, Paris, Rome, Sarajevo, Szigetvar, Vienna. ● Nationalities: Croatian, Dutch, French, German, Greek, Hungarian, Italian, Mexican, Roman, Vietnamese.

	● Buildings: Church, Las Alamos Laboratory, monastery, mosque, Orthodox Cathedral, Seville Cathedral. ● Historical Places: ● Other Places: Middle East, Strait of Gibraltar, North Pole.
Cultural Facts	● Art: A Christmas Carol, A Tale of Two Cities, Book of Revelation, Bleak House, Great Expectations, Hard Times, Harry Potter, Hamlet, Oliver Twist, Othello, Titanic. ● Beliefs: Christians, Christian Saints, Islam, Jesus, Mother Mary, Muslim, Orthodox Christianity, Ramadan. ● Celebrations: ● Folklore: Djinn. ● Food: Australian cuisine, French brassiere, French cookery techniques. ● Languages: ● Sports: FILA, UEFA, Paralympics.

The frequency of intercultural elements in CB3 is 77. The frequency of geographical fact components is 51, and cultural fact components are 26. Although it is evident that this CB contains numerous intercultural elements, the themes are not distributed evenly. The percentages of the components are displayed in the pie chart that follows.

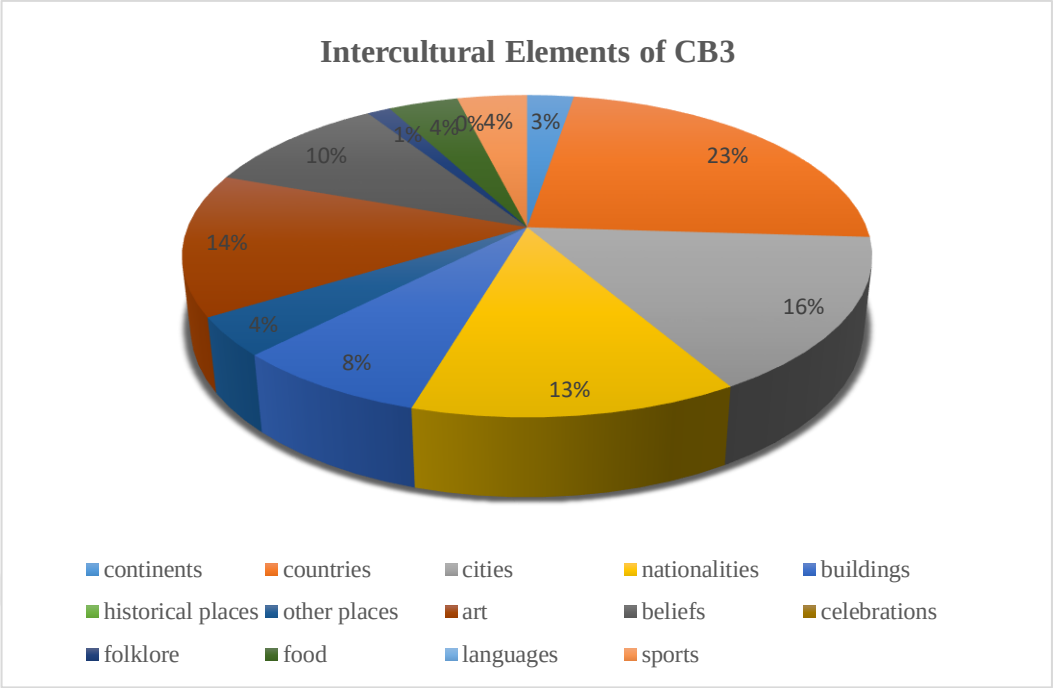


Figure 4.7. Intercultural Elements of CB3

CB3 contains numerous intercultural elements in the form of geographical and cultural facts. It can be seen in the pie chart that the components are not distributed in a balanced way. The most commonly used element is *countries* (*f*=20) with 23%, which is followed by *cities* (*f*=12) with 16%. However, there is no example of any language and celebration examples from the expanding circle countries.

The church, monastery, and mosque were considered as buildings instead of under the belief theme due to their placements in the context. Mainly, there are only two religions mentioned in the CB, Christianity and Islam.

The distribution of intercultural elements in terms of units is unequal. While unit 10, *Values and Norms*, includes 3 intercultural elements, including *French*, *German*, and *Muslim*, unit 9, *My Friends*, has 14 different components, such as *Maderia*, *Bremen*, and *Spain*.

According to the teacher's guide of CB3, one of the significant objectives of theme 10 is teaching students to make comments about values and norms in different cultures (p. 151).

S2 Students will be able to make comments about moral values and norms in different cultures.

Figure 4.8. Objectives about values and norms education from the teacher's book of the CB3

However, this specific unit includes only three intercultural elements. Although the book and teacher's guide give information about values and norms, there is not enough specific instruction and examples about their importance and implementations on different cultures. Also, the teacher's guide requires teachers to ask students about cultural differences between Western and Eastern societies without giving any examples of different cultures beforehand in the unit. Then, students are asked to list the cultural differences between Western and Eastern societies (p. 130).

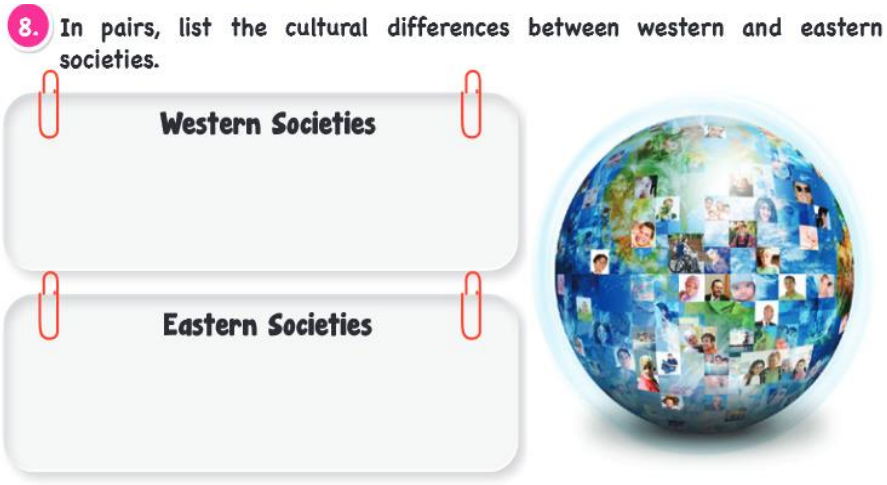


Figure 4.9. An activity about the cultural differences between western and eastern societies from CB3

The teacher of the classroom might be the only source of information in a class doing this activity, so if the teacher does have any cultural bias, that may transfer to the students as well.

4.1.4. Evaluation of CB4

CB4 is used as the main material for the 12th grade students in Anatolian High Schools in Turkiye. In this study, the units and illustrations were examined. The activities were analyzed using the assistance of the teacher's guide to improving clarity. The placement of intercultural components within each individual unit was also investigated. Each component was only recorded once. The supplemental materials, including the workbook, listening activities, and videos, were not reviewed.

Table 4.4. Themes and codes of CB4

Themes	Codes
Geographical Facts	● Continents: Africa, Europe. ● Countries: Brazil, Bulgaria, China, India, Kosovo, Mexico, Russia, South Africa, Syria. ● Cities: Barcelona, Kobayashi, Moscow, New Delhi, Paris, Rome, Shibuya, Zacatecas. ● Nationalities: Italian, Japanese. ● Buildings: Shibuya train station, Tokyo Imperial University. ● Historical Places:

	● Other Places: Amazon, Arctic, China shop, The Red Square.
Cultural Facts	● Art: Oliver Twist, Hachiko. ● Beliefs: ● Celebrations: ● Folklore: ● Food: ● Languages: German, Japanese. ● Sports: Olympic games, UEFA, FIFA.

CB4 contains a total frequency of 34 intercultural elements. The frequency of geographical facts is 27, and the cultural facts are 7. Despite the fact that CB4 contains various intercultural elements, there is no evidence of historical places, beliefs, celebrations, folkloric items, and food examples. Additionally, the components are not all distributed in a balanced way. There is a big difference in the element numbers between the two main themes. In the pie chart below, you can see clearly how much each part makes up the whole.

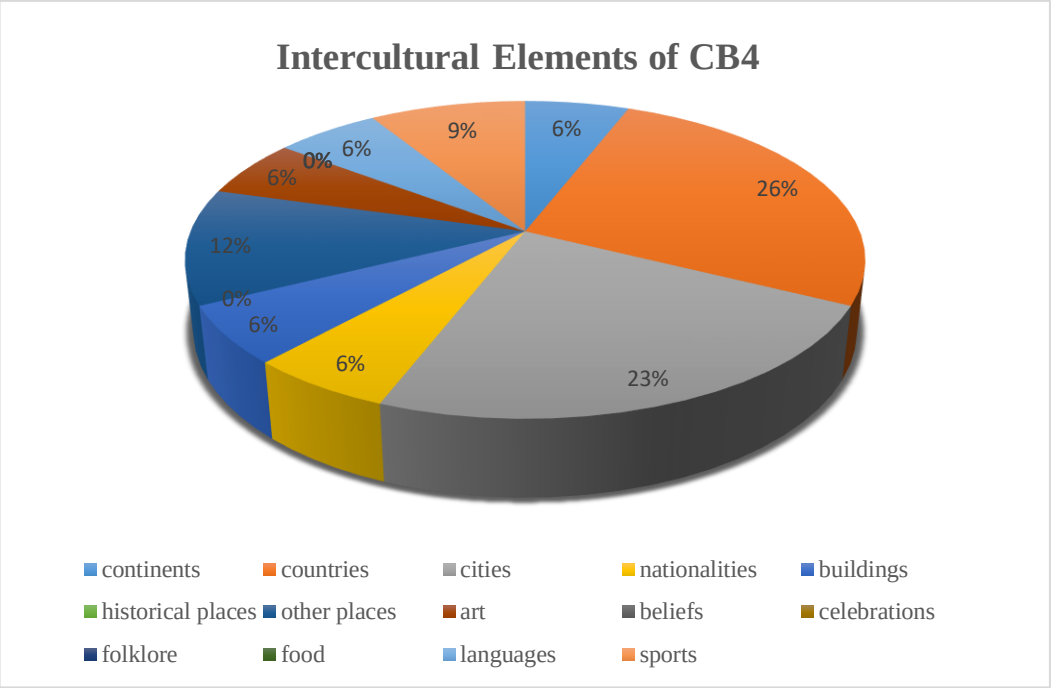


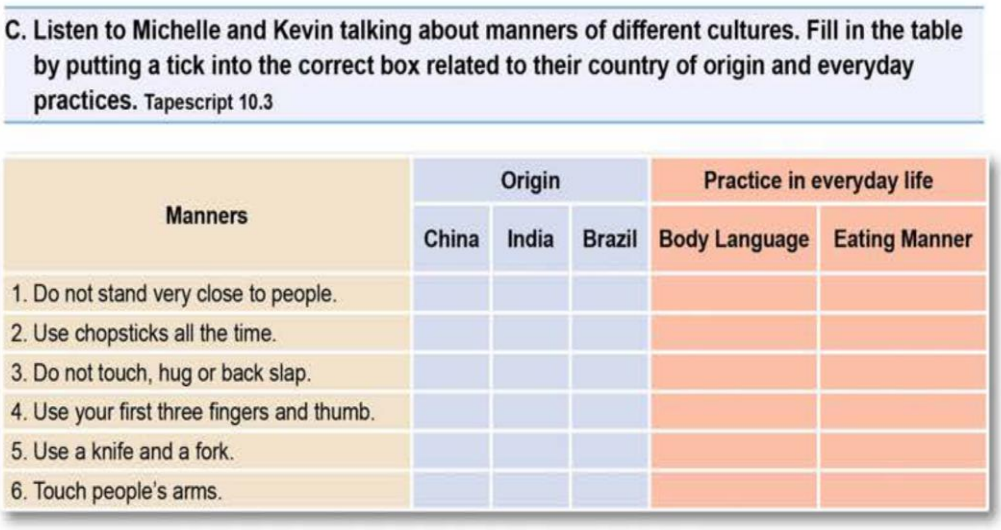
Figure 4.10. Intercultural Elements of CB4

CB3 is used for grade 12 students studying at Anatolian High Schools in Turkiye is *Count Me In*, published by MoNe. CB3 includes a variety of intercultural components in the form of geographical and cultural facts. There is no balanced distribution of intercultural elements. The most commonly mentioned element is the *countries*. In CB3, there are nine countries mentioned, which account for 26% of the total components. *Cities* have second place with a frequency of 8 and a percentage of 23%. However, there is no evidence of historical places, beliefs, celebrations, folklore, and food.

Additionally, there is a lack of equality in the distribution of the intercultural components of the units. For instance, whereas unit 4, Coming Soon, has no component of the expanding circle, unit 3, Human Rights, is comprised of 9 different intercultural components, some of which include Syria, the Arctic, and Africa.

Though there is no main theme in the book describing different countries or cultures, there are some activities. For example, students are asked to fill in the

blanks in some manners related to their country of origin and everyday practices (p. 100).

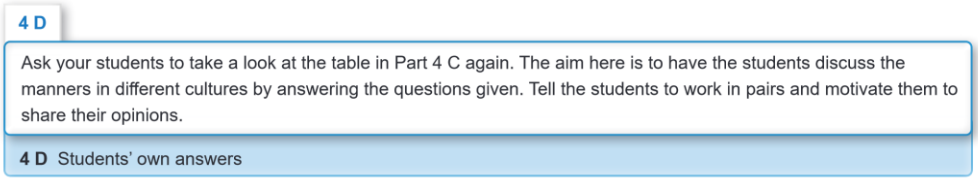


C. Listen to Michelle and Kevin talking about manners of different cultures. Fill in the table by putting a tick into the correct box related to their country of origin and everyday practices. Tapescript 10.3

Manners	Origin			Practice in everyday life	
	China	India	Brazil	Body Language	Eating Manner
1. Do not stand very close to people.					
2. Use chopsticks all the time.					
3. Do not touch, hug or back slap.					
4. Use your first three fingers and thumb.					
5. Use a knife and a fork.					
6. Touch people's arms.					

Figure 4.11. An activity about manners in different cultures from CB4

After filling in the table, students are supposed to discuss the manners given. Studies show that general cultural stereotypes might be "unrealistic, superficial, or idealistic (Hilliard, 2014).To avoid any bias, teachers should give some extra information about the manners of different cultures. According to the teacher's guide, the objective is to have students discuss manners in different cultures with the help of the activity above (p. 224).



4 D

Ask your students to take a look at the table in Part 4 C again. The aim here is to have the students discuss the manners in different cultures by answering the questions given. Tell the students to work in pairs and motivate them to share their opinions.

4 D Students' own answers

Figure 4.12. Instructions about having students discussing manners in different cultures from the teacher's book of CB4

4.1.5. Comparison of Selected Coursebooks in terms of Intercultural Elements

All selected CBs evaluated for this research are approved by the MoNE and used by students and teachers from different grades in Anatolian High Schools in Turkiye for the academic year 2022-2023. They were all written by different authors and author groups. Each CB was prepared according to the CEFR. Their supplementary materials, such as workbooks, listening activities, and audio tools, were not assessed. Only teacher's guides were used by the researcher in order to gain an in-depth understanding of the procedures and objectives of the activities.

The codes of the intercultural elements of each CB were identified and tabularized by the researcher after the thematic analysis. As selected CBs are used for students from 9th to 12th grades, it is expected that the intercultural components show consistency.

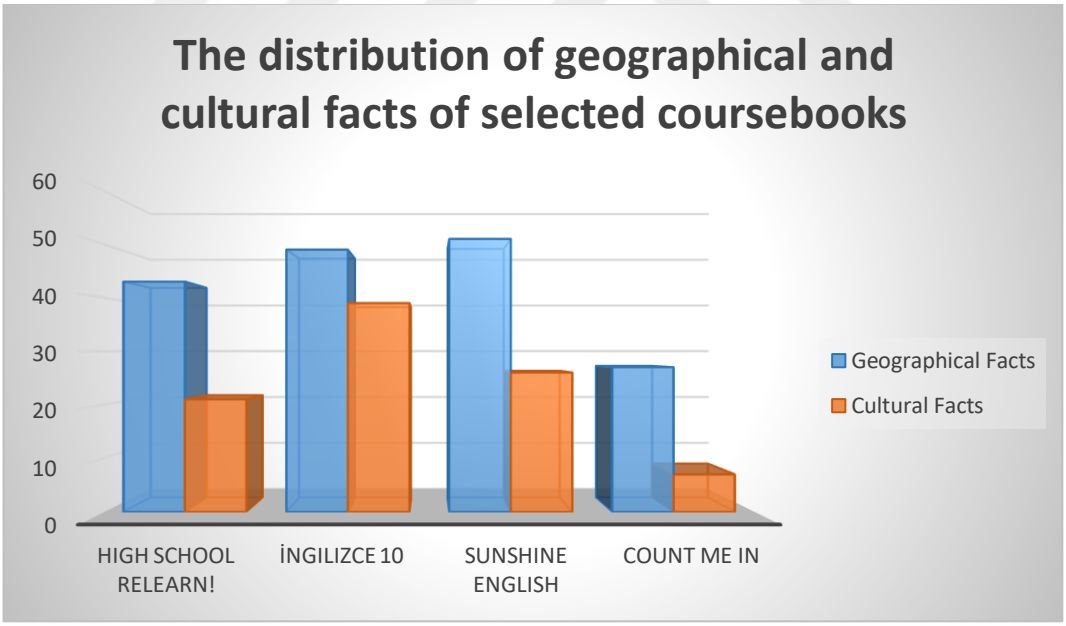


Figure 4.13. The Distribution of Geographical and Cultural Facts of Selected Coursebooks

It was observed that all CBs contain a variety of intercultural components (see Figure 4.13.). The researcher categorized these elements under two themes:

cultural and geographical facts. Geographical facts include continents, countries, cities, nationalities, buildings, historical places, and other places that defy classification. Art, beliefs, celebrations, folklore, food, languages, and sports are the components of the cultural facts theme. CB1 contains 43 geographical and 21 cultural facts, CB2 has 49 geographical and 39 cultural facts, CB3 has 51 geographical and 26 cultural facts, and CB4 has 27 geographical and seven cultural facts.

While High CB1 (*f*=74), CB2 (*f*=88), and CB3 (*f*=77) have a similar number of components, CB4 (*f*=34) has a lesser number of elements compared to the other three CBs. Also, it can be seen that the frequency of geographical facts is higher than cultural facts. This ratio is even higher in CB4; geographical facts take place more than three times more than cultural facts.

There are more geographical facts than cultural facts in selected CBs. However, some geographical components take place in the CBs without any content (see Figure 4.5.). In this situation, the place of geographical facts in intercultural competence is questionable. On the other hand, it is a well-known fact that interculturalism is also based on geography (James, 2009).

Table 4.5. Continents in Selected Coursebooks

	Continents			
Coursebooks	CB1	CB2	CB3	CB4
	Africa	Africa	Asia	Africa
	Europe	Australia	Europe	Europe

		Asia Europe		
Frequency	2	4	2	2
Percentage	20%	40%	20%	20%

As can be seen from the table above, there are continents placed 10 times in selected CBs. CB2 has the highest number with four different continents. Even though Europe takes part in all selected CBs, the other continents have a limited place.

Geography is one of the most influential factors for social groups to interact (Gümüşçü, 2018). Learning about geographical places helps students learn and understand different cultures (Akınoğlu, 2006). Continents are the biggest lands where people may share a similar culture.

Even though we live in a globalized world, Eurocentirism is still a popular worldview (Dussel et al., 2000). The culture of Europe is still seen as a reflection of modernity and improvement. However, to be able to communicate with people from different regions, it is a must for learners to get familiar with different cultures from all around the world (Leung et al., 2014). Hammer et al. (2003) believe that students should be able to "think and act in interculturally appropriate ways."

CBs, in this context, should include intercultural components from different parts of the world. Considering geographical facts related to cultures, having elements from different continents apart from Europe and North America is a way to teach intercultural elements. It also will be helpful for learners to interact with people from different backgrounds and create healthier communication by avoiding misunderstandings.

Table 4.6. Countries in Selected Coursebooks

	Countries			
Coursebooks	CB1	CB2	CB3	CB4
	Egypt	Azerbaijan	Azerbaijan	Brazil
	France	Bosnia-Herzegovina	Bosnia-Herzegovina	Bulgaria
	Greece	China	Denmark	China
	India	Egypt	France	India
	Italy	France	Germany	Kosovo
	Malaysia	Georgia	Greece	Mexico
	Mexico	Germany	Hungary	Russia
		Greece	India	South Africa
		India	Iran	Syria
		Ireland	Ireland	
		Italy	Italy	
		Japan	Japan	

		Kazakhstan	Kosovo	
		Kenya	Mexico	
		Mexico	Pakistan	
		Pakistan	Russia	
		Peru	Spain	
		Romania	Vietnam	
		Russia		
		Saudi Arabia		
		Scotland		
		Spain		
		Switzerland		
		Syria		
		Turkmenistan		
		Uzbekistan		
		Zambia		
Frequency	7	27	18	9

Percentage	11%	44%	30%	15%

There are 61 countries in total in selected CBs. CB2 (*f*=27) has the highest frequency of countries compared to the other CBs, while CB3 (*f*=18) and CB4 (*f*=9) have fewer items.

India (*f*=4) and Mexico (*f*=4) are the countries that were mentioned in all CBs. France, Greece, Italy, and Russia follow these two with a frequency of 3. All the books include countries from different continents. The distribution of the countries to the continents is unequal. There are countries in Asia with 49% (*f*=16) and Europe with 39% (*f*=13). There are three countries located in Africa. Even though Mexico takes place in all books, it is the only country located in South America.

Because of the location of Turkiye, students have a higher possibility to interact with people who are not from the inner countries. Instead, they commonly communicate with English speakers of the expanding circle countries. For healthy communication, it is crucial to know about the values, beliefs, traditions, gestures, and many more details of the countries. Therefore, because of the location of Turkiye, there should be information about various countries, especially neighboring ones.

Additionally, it is found that some of the countries are presented without any cultural context (see Figure 4.5.). In this situation, it can be said that the frequency of the countries can mislead regarding the intercultural aspects of the CBs.

Table 4.7. Cities in Selected Coursebooks

	Cities			
Coursebooks	CB1	CB2	CB3	CB4
	Berlin	Barcelona	Belgrade	Barcelona
	Cairo	Cairo	Budapest	Kobayashi
	Giza	Madrid	Bremen	Moscow
	Glencoe	Paris	Genoa	New Delhi
	Macau	Rome	Hanoi	Paris
	Paris	Seville	Madeira	Rome
	Shanghai		Okinawa	Shibuya
	Venice		Paris	Zacatecas
	Versailles		Rome	
			Sarajevo	
			Szigetvar	
			Vienna	
Frequency	9	6	12	8

Percentage	23%	17%	34%	23%

There are 35 cities included in selected CBs. Sunshine English has the highest number of cities (*f*=12) compared to the other CBs. Paris is the only city mentioned in all CBs. It is followed by Rome with a frequency of 3. Although English is spoken all around the world and learners need to have a knowledge of the culture of people living in different territories, CB2 has limited content in terms of cities from the expanding circle. Students should get familiar with the different cities from various parts of the world to raise their awareness of cultural diversity.

The distribution of the continents according to the grades is unequal. The cities mentioned in CB1 are located in Asia (*f*=2), Africa (*f*=2), and Europe (*f*=5). Cities in CB2 are Asia (*f*=1) and Europe (*f*=5). The continents that cities in CB3 belong to are Asia (*f*=2) and Europe (*f*=10). Lastly, cities in CB4 are located in Asia (*f*=4), South America (*f*=1), and Europe (*f*=3). In total, the majority of cities mentioned selected CBs located in Europe (*f*=23), which is followed by Asia (*f*=9).

Cities and cultures have a relationship in terms of economic, political, and social conditions (Miles, 2007). Cities include societies that have similar beliefs, values, rituals, traditions, taboos, prohibitions, celebrations, family structures, and working sectors (Açıkgöz, 2011). Therefore, giving information about various cities around the world can make students aware of different cultures, lifestyles, celebrations, values, and so on.

Considering English is spoken worldwide for numerous reasons, it is clear that the English CBs used in Anatolian High Schools in Turkiye do not fulfil the need to incorporate intercultural elements in terms of cities as the geographical facts.

Table 4.8. Nationalities in Selected Coursebooks

	Nationalities			
Coursebooks	CB1	CB2	CB3	CB4
	Chinese	Chinese	Croatian	Italian
	Egyptian	German	Dutch	Japanese
	French	Italian	French	
	German	Japanese	German	
	Greek	Romanian	Greek	
	Indian	Russian	Hungarian	
	Italian	Scottish	Italian	
	Latin	Spanish	Mexican	
	Russian		Roman	
			Vietnamese	
Frequency	9	8	10	2
Percentage	31%	28%	34%	7%

There are 29 nationalities in total in selected CBs. All the CBs except for CB4 has similar frequencies of nationalities. However, CB3 mentions only two, Italian and Japanese. Italian is the only language mentioned in all selected CBs.

Globalization is changing the dynamics and aspects of social structures; the term nationality is also altering to a rationale that is seen as the organizer of "economic, political, technological, and cultural territories and flows" (Hewling, 2005). Nations are one of the components that can be considered in international competence. Although nationalities do not share the same border as countries, the term nationality is still used to define the status of being a member of a specific country (Miller, 1988).

In the globalized world, many people from different nationalities use English with various aims. It is highly possible for students whose L1 is Turkish to interact with users of English from different nations. In this situation, informing students about different cultures including nationalities and raising awareness on this issue is necessary for healthy communication. Nonetheless, though the other CBs include various nationalities, CB4 does not fulfill this need.

Table 4.9. Buildings in Selected Coursebooks

	Buildings			
Coursebooks	CB1	CB2	CB3	CB4
	Eiffel Tower Italian Restaurant	Chinese Restaurant	Church Las Alamos Laboratory	Shibuya Train Station

	Notre Dame The Great Pyramid The Great Pyramids of Giza The Palace of Versailles		Monastery Mosque Orthodox Cathedral Seville Cathedral	Tokyo Imperial University
Frequency	6	1	6	2
Percentage	40%	7%	40%	13%

There are 15 buildings in total in selected CBs. While CB1 and CB3 include 6 buildings each, CB2 and CB4 have 2 buildings each located in the expanding circle.

Touristic places and buildings of prayers have the most frequency in selected CBs. The restaurants mentioned meets the students' needs for intercultural elements by giving the culture of the cuisines. However, although tourist destinations draw students' attention, the CBs CB2 and CB4do not include any of them.

Buildings in CB1 are located as follows: The Eiffel Tower, Notre Dame, and The Place of Versailles are placed in France; The Great Pyramid and The Great Pyramids of Giza are located in Egypt. Although there is no explanation of where the "Italian Restaurant" is in the CB, we can associate it with Italia as it is related

to Italian cuisine. Even though there are 6 different places, there are only 3 countries associated with the buildings in CB1.

Places where buildings are located in CB3are as follows: Los Alamos Laboratory in Mexico and Seville Cathedral in Spain. The other buildings in the CB, church, monastery, mosque, and Orthodox cathedral, are used for religious purposes and can be anywhere around the world.

While both places in CB4 are located in Japan, the location of "Chinese Restaurant" in CB2 is not specified. However, as it is related to Chinese cuisine, it can be associated with China.

In a globalized world, talking about specific buildings in specific locations might raise students' awareness in terms of intercultural context. Different cultures are rooted in different locations around the world. Buildings in the expanding circle can be helpful in creating meaningful context and arousing curiosity. Teachers can make use of them in terms of drawing attention and giving their info along with the culture they belong to. In this case, buildings in the CBs can be used for intercultural purposes. Therefore, CBs should include buildings from different places around the world to arouse curiousity and motivation and create a meaningful context for the learners of English.

Table 4.10. Historical Places in Selected Coursebooks

	Historical Places			
Coursebooks	CB1	CB2	CB3	CB4
		Machu Picchu		

	Taj Mahal
Frequency	2
Percentage	100%

CB2 is the only CB that mentions historical places. Machu Picchu is located in Peru, and the Taj Mahal is in India. Currently, both places are used for tourist attractions.

Kramsch (2013) states that cultures are linked by history. It is a fact that a large majority of linguists are enthusiastic about integrating history into the language teaching process (Levine and Phipps, 2010; Kramsch, 2013). Historical consciousness and historical thinking are associated with intercultural competence (Nordgren and Johansson, 2015). Therefore, introducing historical places can be used to teach students about different cultures, lifestyles, and history. Teaching the relationship of different cultures and languages from past to present can be quite useful. In this situation, İngilizce 10 is the only selected CB that meets the needs.

Table 4.11. Other Places in Selected Coursebooks

	Other Places			
Coursebooks	CB1	CB2	CB3	CB4
	Adriatic Sea Chinatown	Flamenco Beach	Middle East North Pole	Amazon Arctic

	Euphrates River Grand Canal Kilimanjaro Mountain Louvre Museum Mesopotamia Mont Mart The Nile San Marco Square Tigris River		Strait of Gibraltar	China Shop The Red Square
Frequency	11	1	3	4
Percentage	58%	5%	16%	21%

There are 19 places in total that cannot be classified as themes located in the expanding circle. A wide range of different places is mentioned in the CBs, such as squares, rivers, territories, museums, mountains, and so on.

CB1 has the highest frequency (*f*=11) of the geographical facts that were not classified by the researcher. It is followed by CB4 (*f*=4), CB3 (*f*=3), and CB2 (*f*=1).

Table 4.12. Arts (Books, Movies, Paintings) in Selected Coursebooks

	Arts			
Coursebooks	CB1	CB2	CB3	CB4
	Avengers Harry Potter and the Philosopher's Stone Dead Poets Society Ice Age 7 James Bond Lord of the Rings Mona Lisa Nightmare on Elm Street Skyfall Star Wars	Antman Moby Dick Mr. Fantastic Superman Wonder Woman Xmen	A Christmas Carol A Tale of Two Cities Book of Revelation Bleak House Great Expectations Hard Times Harry Potter Hamlet Oliver Twist Othello Titanic	Oliver Twist Hachiko

	The Chronicles of Narnia: The Voyage of the Dawn Treader The Martian Titanic Toy Story Twilight			
Frequency	14	6	11	2
Percentage	43%	18%	33%	6%

As it can be seen from the table, there are considerable differences in the usage of art among selected CBs. There are 33 art elements in total.

CB1 has the highest frequency (*f*=15) among all selected CBs. It consists of 14 different movies, some of them from books, and a painting, Mona Lisa. In the CB, the art pieces were presented as texts and posters presented.

CB2 includes 5 movies and a book. All of the movies are popular productions from Hollywood. They can draw students' attention quickly if they are supported by related videos and activities in class. The only book presented is Moby Dick which is a famous book written by an American writer, Herman Melville.

CB3 has the highest frequency of books (*f*=8) among all the art pieces it includes (*f*=8). 5 of the books were written by Charles Dickens, an English writer. Two of the art pieces, Hamlet and Othello, are famous plays written by William Shakespeare. The Book of Revelation is a religious art piece, the final book of the Christian Bible. There is also a popular movie mentioned in the CB3, Titanic.

CB4 includes only 2 art pieces. The book mentioned is a simplified form of Oliver Twist by Charles Dickens. The other art piece is a movie about a Hollywood movie inspired by Hachiko, a dog that has been loyal to its owner till its death.

Comparing all the CBs, CB3 is the most diverse one about art pieces. It includes various books, plays, and a movie. CB4, however, has relatively less content, which makes it hard for students to learn any intercultural elements, asnd raise awareness, and respect for other cultures.

Arts can be used by teachers to protect cultural diversity and make it a universal instrument for intercultural dialogue (Gonçalves and Majhanovich, 2016). According to the experimental study of Thulasivanthana (2020), using arts in the ELT classroom have the potential to make the learning process exciting, memorable, meaningful, engaging, and interesting by boosting memory and motivation. In this context, movies present real-life language in authentic settings and cultural context (Ismaili, 2013). In the same contexts, books are also used for meaningful context, motivation, and intercultural attitudes (Ghosn, 2002). Herein, it is a must for CBs to include arts for integrating intercultural elements into the teaching process. However, with only two art components, CB4 does not fulfil this need.

Table 4.13. Beliefs in Selected Coursebooks

	Beliefs			
Coursebooks	CB1	CB2	CB3	CB4
	Christ	Hajj Islam Mecca Muslims Ramadan Feast Sacrifice Feast	Christians Christian Saints Islam Jesus Mother Mary Muslim Orthodox Christianity Ramadan	
Frequency	1	6	8	
Percentage	7%	40%	53%	

Beliefs presented in selected CBs changes as shown in the table above. CB3 has the most frequent number of intercultural elements (*f*=8) related to beliefs,

followed by İngilizce 10 (*f*=6). While CB1 includes one item, there is no component in CB4.

Beliefs are significant cultural factors that have an effect on intercultural competence (Nadeem et al., 2017). It is a fact that there is a relationship between language and faith, especially Global English and Christianity, which is gaining attention in the ELT field (Wong et al., 2012). Gundara (2000) states that teachers may use the aspects of different religions to reinforce intercultural understandings. Belief systems have an essential place in culture as they highly affect lifestyles and of course, language. Communicating with someone with a different faith can be difficult from time to time as there are some taboo words or topics. Mambu (2017) believes that students should be encouraged to have opportunities to gain knowledge about social, moral, and ethical issues to consider all sides of a problem to help create a respectful atmosphere for different faiths.

There are many people speaking English worldwide, and various beliefs that affect the lifestyle, politics, values, and many different aspects related to culture. In this situation, it is crucial to teach students about different beliefs around the world to avoid misunderstandings and conflicts in interaction. Additionally, as coursebooks CBs are the main materials used by teachers and students in the teaching process, it is essential that they should include information about the cognitive and behavioral components of different beliefs around the world. It also helps to avoid discrimination and have a deeper understanding of different worldviews. However, CB4 includes no content about the faiths of people living abroad. Also, CB1 has only one component, Christ.

Table 4.14. Celebrations in Selected Coursebooks

	Celebrations			
Coursebooks	CB1	CB2	CB3	CB4

	Chinese New Year Christmas Christmas Eve Cinco de Mayo Diwali Easter New Year's Day New Year's Eve
Frequency	8
Percentage	100%

Considering all the CBs, only CB2 includes celebrations (*f*=8) in different cultures.

Teaching about celebrations is one of the effective ways to have a deep understanding of different cultures. By using this topic in class, learners can learn not only about the cultures of specific regions but also their historical and religious

roots. The majority of the celebrations above, such as Diwali, Christmas, and Easter, are rooted in religions. By learning about various festivals, students can have intercultural awareness of different values, beliefs, lifestyles, nations, histories, languages, traditions, dances, and so on. Being respectful of other cultures and getting familiar with the characteristics of different communities are other advantages of teaching and learning about festivals.

Briefly, being a reliable source for teachers and students, it is a must for CBs to integrate celebrations in the intercultural context. Also, it takes so much time and effort for teachers to prepare self-made materials about the celebrations of different cultures without a deep understanding of their values, lifestyles, and beliefs. However, CB1, CB2, and CB3 do not include any celebration of the expanding circle.

Table 4.15. Folklore in Selected Coursebooks

	Folklore			
Coursebooks	CB1	CB2	CB3	CB4
		Bagpipe	Djinn	
		Dragon and lion dances		
		Flamenco dance		
		Flamenco dress		

	Kilt Kimono Sari	
Frequency	7	1
Percentage	87%	13%

The term folklore includes traditions, lifestyles, clothing, dance, and stories with cultural characters. There are 8 intercultural elements in terms of folklore in total. CB2 (*f*=7) is the one with the highest number among all the other books.

Folklore includes specific behaviors, values, and character traits which are all significant components of what constitutes culture. It constantly changes and, therefore, affects language use in daily life. Thus, CBs must contain folkloric items if they aim to teach intercultural components.

Components mentioned in CB2 are as follows: Bagpipe, a musical instrument associated with Scotland and Scottish people wearing kilts; dragon and lion dances are traditional dances that belong to Chinese culture. Flamenco dance is a Spanish dance form performed by dancers wearing a red flamenco dress. The kimono is a traditional Japanese clothing and the national dress for Japan. And finally, the sari is a type of Indian clothing. Sunshine English includes only one folkloric character, the Djinn. The term "Djinn" is a mythological character used by Arabian culture and Muslim belief.

According to Dundes (1969), folklore is a mirror of culture. Hymes (1972) sees folklore as a "special case of ethnography-of-speaking approach" as it can draw attention to vital linguistic characteristics. Baker (2012) states that it is hard for

students to learn a language without recognizing the folkloric context in which it is used. Therefore, teaching English with the help of folkloric components can be quite useful. Ruziyeva and Aslonova (2021) claim that the use of CBs can enhance teaching strategies in which the teacher not only conveys knowledge but also facilitates, encourages, and navigates learners.

Even though folklore is a key motif that can be used for teaching English with intercultural components, CB1 and CB4 do not include any item.

Table 4.16. Foods in Selected Coursebooks

	Foods			
Coursebooks	CB1	CB2	CB3	CB4
	Bagels	Ladoo	Australian cuisine	
	Crème brûlée	Peking duck	French brassiere	
	Escargot	Taco	French cookery techniques	
	Espresso			
	French onion soup			

	German sausage Italian cheese Polenta Risotto Thai chicken		
Frequency	11	3	3
Percentage	64%	18%	18%

The foods and cooking techniques of various cultures has been analyzed by the researcher. It was found that the total frequency of items related to foods in all CBs is 17. In total, there are eight different cuisines.

The highest number belongs to CB1 with a frequency of 11 (64%), including French, German, Thai, and Italian cuisines. While CB3 (*f*=3) includes Australian and French cuisines, CB2 (*f*=3) contains Indian, Chinese, and Mexican foods.

Food is a source of culture that influences our daily lives, values, and socioeconomic status (Ma, 2015). The food itself, food choices, habits, and the way people consume it may tell stories about different cultures (Almerica, 2014). It can be considered as expressing a broad range of cultural meanings (Murcott, 1982). It is a fact that CBs should include components about food from different cultures in

terms of teaching English in an intercultural context. In this context, CB4 does not meet the needs.

Table 4.17. Languages in Selected Coursebooks

	Languages			
Coursebooks	CB1	CB2	CB3	CB4
	French	Chinese French German Japanese Russian Spanish		German Japanese
Frequency	1	6		2
Percentage	11%	67%		22%

There are 9 languages that take place from the expanding circle. CB2 is the one with the highest frequency (*f*=6). It is followed by CB4 (*f*=2) and CB1 (*f*=1). CB3 does not include any kind of language from the expanding circle. CB1 and CB4 only include the languages from the Europe continent. Three languages from İngilizce 10 are rooted in Europe, and 4 of them are from Asia.

Language is one of the most visible expression of culture (Brown, 1994). Non-verbal language, such as interpersonal space, gazing, and gestures, is also influenced by culture (Matsumoto, 2006). Even though we live in a globalized world, specific places still have the majority of specific cultures. For example, many parents require their children to be taught English to that they can be "Americans" (Lazear, 1999). In this context, teaching learners about various languages around the world will make students more aware of the intercultural importance of different languages. Students will be more respectful toward different cultures with the knowledge of the values of specific languages. Therefore, CBs must include information about the languages of the expanding circle countries. However, CB3 does not fulfil this need.

Table 4.18. Sports in Selected Coursebooks

	Sports			
Coursebooks	CB1	CB2	CB3	CB4
	Kung Fu Tai Chi Paralympics	European Championships Olympic Games World Woman's Wrestling Championship	FILA UEFA Paralympics	Olympic Games UEFA FIFA
Frequency	3	3	3	3

Percentage	25%	25%	25%	25%

The branches of sports and sports competitions mentioned in selected CBs were analyzed. It was found that each CB includes three items (*f*=12) with the same percentage of 25%.

CB1 includes two different kinds of sports branches that originated in China and an international multisport event. Kung Fu is a Chinese martial art, and Tai Chi is a kind of stretching exercise originating from ancient China. Paralympics, also called Paralympic Games, is an international sports event for athletes with disabilities. CB2 consists of three international games. The European Championships is a sports event among European athletes or teams representing their countries. The Olympic Games are regarded as the world's leading sports competition, held every four years, with large numbers of athletes participating worldwide. World Women's Wrestling Championship is an international tournament for women. Sunshine English includes three international Fédération Internationale des Luttes Associées (FILA), also called United World Wrestling (UWW) in English, which is an organization for international amateur wrestling. Another sports competition mentioned in the book is UEFA, the Union of European Football Associations, which is an international football competition for the countries in Europe.

Arguments regarding the usage of sports as a tool for promoting the social integration of people from different social backgrounds are not new, though they have become more popular in recent years (Henry et al., 2007). Makarova and Herzog (2014) confirm that sports can be used as a means of intercultural relations. Moreover, Christopher et al. (2012) claim that teaching language through sports enhances language learning. Farjami (2019) also states that sports contents play a crucial role in the effective use of English for Turkish speakers. Selected CBs, accordingly, include sports branches and events with different contexts.

5. DISCUSSION

5.1. Introduction

In this section of the research, the discussion is provided related to the topics under the findings title in terms of the related research and the study's research questions. Also, the limitations and implications of the study as well as recommendations for further studies, are presented.

5.2. Discussion and Conclusion

In this study, CBs used in Anatolian High Schools, CB1, CB2, CB3, and CB4, were evaluated to have an in-depth understanding of whether they represent intercultural elements and, if so, how these elements are presented as well as to see if there is any difference in the presentation of intercultural components used in CBs related to the grades.

English is an international language spoken all around the world for various purposes (Sharifian, 2009). Due to its position as lingua franca, it is commonly used by many speakers who do not share the same backgrounds as well as cultural perspectives, ethnicities, life experiences, values, languages, beliefs, histories, and so on (Nguyen, 2008). English language CBs are the materials used for teaching and learning, specifically this language (Risager, 2018). So, it is crucial for CBs to include intercultural content from various parts of the world for communicative purposes. Accordingly, the English CBs used in Anatolian High Schools in Turkiye were evaluated in terms of intercultural elements and how they were presented.

It was observed that CB1, CB2, CB3, and CB4 represent various intercultural elements. These elements were classified by the researcher under two themes: cultural and geographical facts. Geographical facts include continents, countries, cities, nationalities, buildings, historical places, and other places that cannot be classified. The components under the theme of cultural facts are art, beliefs, celebrations, folklore, food, languages, and sports. In total, there are 269 intercultural components in selected CBs, with CB1 containing 43 geographical and

21 cultural facts, CB2 including 49 geographical and 39 cultural facts, CB3 having 51 geographical and 26 cultural facts, and CB4 comprising 27 geographical and seven cultural facts. Therefore, it can be said that selected CBs represent intercultural elements based on geographical and cultural ways which were mentioned above.

According to the CEFR (2001), awareness of different cultures, including shared values, beliefs, taboos, and history around the world, is crucial for interaction. In relation to this approach, it is recommended by MoNE in Turkiye that intercultural issues be addressed in the classroom in light of CEFR's emphasis on cultural diversity (MoNE, 2018); for this purpose, according to the 9^{th}-12^{th} Grades English Curriculum, the main materials used in class, CBs, should include intercultural elements. Selected CBs were evaluated to determine if there is any difference in the presentation of intercultural elements used in the CBs related to the grades. The results demonstrate that the number of intercultural components used in selected CBs varies: CB1 contains 74, CB2 includes 88, CB3 has 77, and CB4 comprises 34 intercultural components. In all the CBs, according to the thematic analysis, geographical facts include more intercultural components than cultural facts. Also, it was found out that some codes do not take place in certain books, such as the CB4 does not include any beliefs, celebrations, folklore, or food, while these codes are included in the other CBs. According to Krashen's Input Hypothesis (1970), learning can be effective when a level of difficulty is added to the current level of knowledge. Therefore, exposure to intercultural elements should be enhanced in terms of grades. Nevertheless, CB4 has less frequency compared to the other CBs. In light of this research, it can be said that there is a difference in the presentation of intercultural components used in CBs related to grades. However, it is not possible to make a deduction about the number of intercultural elements that are proper to meet students' needs in terms of grades.

Having intercultural knowledge is the key to a positive attitude toward diversity, having cross-cultural interactions, being tolerant, respectful, and positive for linguistic and cultural differences as well as reinforcing linguistic awareness (Kubota and Ward, 2000). CBs are the main materials used for conveying

knowledge in the classroom environment. It is a fact that English CBs are developed exclusively for language teaching; however, they are also highly crafted "cultural message carriers" (Gray, 2002). The multicultural content used in CBs is not mainly used for giving information about the English language specifically but for broadening the interpretation and reinforcing the multicultural backgrounds and identities of speakers (Cogo, 2012). However, the present study demonstrates that there is a lack of intercultural content for both teachers and learners. It is crucial for CBs to incorporate intercultural content due to the fact that it was found that teachers rely heavily on CBs for information about cultures, and they do not feel confident in teaching different cultures that they are not familiar with (Yılmaz and Özkan, 2016). To use the CBs effectively, teachers should be aware of what exists and also what is missing in the books in terms of intercultural components to fill the gaps with other materials as well as the presentation.

5.3. Implications

This study aimed to investigate the usage of intercultural elements in the coursebooks used in Anatolian High Schools in Turkiye by evaluating and analyzing their intercultural content, components, and usage of intercultural elements. Also, it concerns whether the coursebooks used in Anatolian High Schools reflect any intercultural perceptive and, if so, how these elements are presented. The evaluation will be conducted to analyze if there is any difference in the presentation of intercultural elements used related to the grades.

The findings of the current study suggest that CB authors should consider intercultural elements on their process of writing. Even though the numbers show that there are various elements in the books, many of them do not take place in a meaningful context. So, it can be said that the frequency of the countries can mislead regarding the intercultural aspects of the CBs.

Additionally, it was found that the CBs include bias in some of the activities. However, teacher's guides consider these bias as values education. This fact may lead students, as well as teachers, to a disbelief of the values of different cultures.

It may also demotivate students from language learning and getting into connection from people who have different backgrounds.

In terms of grades, it was observed that there is a rising number of intercultural elements in the CB1, CB2, and CB3. However, there is a sharp increase in the CB4 which is not expected. It can be said that the number of the intercultural content of the CB4 is insufficient compared to the other CBs.

Furthermore, the present study has not evaluated the supporting materials including workbooks, listening activities and audio tools. Although they were not investigated, their written materials were analyzed. There is no significant difference of the results of these supporting materials.

Teacher's books, on the other hand, were investigated as the main supporting material of the CBs. It was observed that there is not enough information for teachers to implement intercultural elements in their teaching. Also, in the teacher's guides, there are not further information about different cultures. Moreover, there are many bias about various people living in different countries. It is definitely needed to evaluate teacher's guides deeply to overcome these problems.

In addition to the misleading information in the teacher's guide, it was observed that there has been no thesis in the field of ELT about these CBs used in Anatolian High Schools and their teacher's guides. It shows that these teacher's guides have being used for five years by teachers without being questioned. It shows that many students and teachers has learned bias from different culturas as values education.

5.4. Limitations

This study is limited to the specific CBs used in Anatolian High Schools in Turkiye. Further research might be related to the other CBs published by MoNE for other types of schools and grades. Findings are limited based on the selectivity of the CBs which were sampled for the analysis, which is a consequence of the purposeful sampling method. Also, the effectiveness of CBs in terms of teaching intercultural elements is highly related to teachers, students, the teaching process

itself, and the learning environment. The numbers and percentages cannot be considered a demonstration of the effectiveness of teaching.

5.5. Recommendations for Further Research

This study aims to investigate the usage of intercultural elements in the CBs used in Anatolian High Schools in Turkiye. Also, it concerns whether the CBs used in Anatolian High Schools have any difference in the presentation of intercultural elements used related to the grades.

Supporting materials, including workbooks, listening activities, and videos, were not evaluated by the researcher. Another study can be conducted to understand if there is any difference between CBs and their supportive materials in terms of intercultural content. The EBA platform can also be evaluated to see if there is any supporting material for teachers and students to encourage intercultural awareness.

For this research, teacher's guides were also evaluated to see how they lead teachers to integrate intercultural content into the teaching process. However, it is not possible to see if the teaching can be effective. Another study can be conducted to have in-depth knowledge of the presentation and effectiveness of intercultural elements provided by teacher's guides and how teachers utilize them in terms of intercultural awareness.

In the research process, it was found that there should be further studies for teachers, learners, authors, and publishers for the awareness and implementation of intercultural elements of English for real-life situations. Also, further studies should be conducted on how to use intercultural elements in materials design and the implementation of intercultural concepts in the teaching process.

Another concern that has not been discussed is the teachers' competence in intercultural awareness. Although CBs have limited content, teachers can still be ineffective in presenting. Another research can be conducted to see if teachers are qualified enough to implement intercultural awareness in the teaching process.

Additionally, it may be researched if the ELT programs in universities have CB evaluation courses and to what extent student teachers are educated in terms of intercultural competence in these courses as well as a material design class.

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APPENDICES

Appendix 1. Ethics Committee Approval

Evrak Tarih ve Sayısı: 28.09.2022-36856

T.C
HAKKARİ ÜNİVERSİTESİ REKTÖRLÜĞÜ
BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU KURUL KARARI

Oturum Tarihi	Oturum Saati	Oturum Sayısı
27.09.2022	11:00	2022/84

Kurul Karar No
1

27.09.2022 tarihinde saat 11:00'da Prof.Dr. Erdoğan BADA başkanlığında, aşağıda imzaları bulunan üyelerin katılımlarıyla toplanarak gündemdeki konu/konuları görüşmüş ve aşağıdaki karar/kararları almıştır.

Prof.Dr. Erdoğan BADA'nın "Türkiye'de Kullanılan İngilizce Ders Kitaplarının Kültürlerarası Bağlamda Değerlendirilmesi" başlıklı çalışmasının etik açıdan uygun bulunmasına ve konunun Rektörlük Makamına arzına;
Oy birliği ile karar verilmiştir.

Kurul Üyeleri:

Prof.Dr. Erdoğan BADA
Başkan

Prof.Dr. Erdoğan BADA Başkan	Doç.Dr. Habip DEMİRHAN Üye
Av. Mehmet TANLAK Üye	Dr. Öğr. Üyesi Neşe ATAMAN BOR Üye
Dr. Öğr. Üyesi Özcan OĞUR Üye	Dr. Öğr. Üyesi Ayhan GÜLER Üye

Raportör:
Nurcan ÖNEN
Bilgisayar İşletmeni

ÖZGEÇMİŞ

KİŞİSEL BİLGİLER

Adı Soyadı : Buse GÜL

Doğum Yeri ve Tarihi :

EĞİTİM DURUMU

Lisans Öğrenimi : Marmara Üniversitesi İngilizce Öğretmenliği

Yüksek Lisans Öğrenimi : Hakkari Üniversitesi İngiliz Dili Eğitimi

Yabancı Diller : İngilizce

BİLİMSEL FAALİYETLERİ

A) Bildiriler

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İLETİŞİM

E-Posta Adresi :

Tarih :20/06/2023