T.C.
İSTANBUL SABAHATTİN ZAİM UNIVERSITY
GRADUATE EDUCATION INSTITUTE
DEPARTMENT OF ENGLISH LANGUAGE TEACHING

PRESENTATION OF CULTURE IN TURKISH AND GLOBAL EFL TEXTBOOKS USED IN TURKISH PUBLIC SECONDARY SCHOOLS

MASTER THESIS

Senanur ÇALIŞKAN

Istanbul
August, 2022

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Supervisor: Assoc. Prof. Dr. Hidayet SARANDİ

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THESIS APPROVAL

This study has been approved in partial fulfillment of the requirements for MA Degree in English Language Teaching.

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DECLARATION OF SCIENTIFIC ETHICS AND ORIGINALITY

This is to certify that this MA thesis titled "**Presentation of Culture in Turkish and Global EFL Textbooks Used in Turkish Public Secondary Schools"** is my own work and I have acted according to scientific ethics and academic rules while producing it. I have collected and used all information and data according to scientific ethics and guidelines on thesis writing of Sabahattin Zaim University. I have fully referenced in both the text and bibliography, all direct and indirect quotations, and all sources I have used in this work.

Senanur ÇALIŞKAN

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ABSTRACT

PRESENTATION OF CULTURE IN TURKISH AND GLOBAL EFL TEXTBOOKS USED IN TURKISH PUBLIC SECONDARY SCHOOLS

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This study initially compares a globally published series (Cambridge Think series) and a locally published series (MoNE series for secondary education) in terms of their cultural content and to explore the reflections of EIL/ELF pedagogy on textbooks regarding the presentation of culture using two frameworks, namely: Cortazzi & Jin's (1999) classification of culture and Yuen's (2011) four-P framework. It was found that all eight of the textbooks do take diverse cultures into account: in the Cambridge series, the target and international culture elements were close in number but the target culture appeared the most, followed by the international culture, and with a little to no reference to the source culture; in the MoNE series, the target culture was most frequently encountered, followed by the source and international culture respectively. The aspect of products dominated the cultural content in all textbooks and the aspect of perspectives was the least. This study also investigates students' attitudes, opinions, and preferences about the cultural content. To this end, a questionnaire was administered to Turkish high school students, which showed an interest among students in the integration of the local and international cultures instead of restricting the cultural content to the target culture only.

Key Words: English as an International Language (EIL), English as a Lingua Franca (ELF), Cultural Content, Textbook Analysis

ÖZET

TÜRKİYE'DEKİ DEVLET LİSELERİNDE KULLANILAN YABANCI BASIM VE YERLİ BASIM İNGİLİZCE KİTAPLARININ KÜLTÜR SUNUMU

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Bu çalışma, birinci olarak yabancı basım (Cambridge Think) ve yerli basım (MEB lise seviyesi) İngilizce kitaplarını kültürel içerikleri açısından karşılaştırmakta ve EIL/ELF pedagojisinin yansımalarını Jin & Cortazzi'nin (1999) kültürel ögelerle ilgili sınıflandırmasını ve Yuen'in (2011) kültürün dört unsuru modelini temel alarak incelemektedir. Bulgulara göre, inceleme altındaki sekiz kitabın hepsinin farklı kültürleri göz önünde bulundurduğu tespit edilmiştir. Cambridge Think serisinde en çok erek kültüre, ardından küçük bir farkla uluslararası kültüre yer verilmiştir. Kaynak kültür (bu çalışmada Türk kültürü) çok az kullanılmıştır. MEB kitaplarında en çok erek kültür, ardından sırasıyla kaynak kültür ve uluslararası kültür görülmüştür. Yuen'in dört unsurundan ürünler, tüm kitaplarda kültürel içeriğin büyük kısmını kapsamış, perspektiflere ise çok az rastlanmıştır. İkinci olarak, lise öğrencilerinin İngilizce kitaplarındaki kültürel içerik hakkındaki fikirleri ve tercihleri bir anketle ölçülmüştür. Anketin sonuca göre, öğrenciler yalnızca erek kültüre ait ögelerin değil; kaynak kültür ve uluslararası kültüre ait ögelerin de ders kitaplarına dahil olmasını istemişlerdir.

Anahtar Kelimeler: Uluslararası Dil Olarak İngilizce (EIL), Lingua Franca Olarak İngilizce (ELF), Kitap Analizi, Kültürel İçerik

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ABBREVIATIONS

CLT	Communicative Language Teaching
EIL	English as an International Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
EFL	English as a Foreign Language
ESL	English as a Second Language
EC	The Expanding Circle
IC	The Inner Circle
OC	The Outer Circle
MoNE	Ministry of National Education

CHAPTER I
INTRODUCTION

Given the relationship between culture and language, EFL textbooks contain various cultural references. Since traditional textbooks tend to focus on standard varieties of English (e.g. the UK and the USA), the cultural content of these textbooks is restricted to the culture of these societies. However, the current status of English as an international language challenges the idea of ownership. English as an International Language (henceforth EIL) and English as a Lingua Franca (henceforth ELF) point out that English no longer belongs to any particular culture or society. The growing interest in EIL/ELF pedagogies gave rise to the inclusion of learners' local culture and cultures of non-native speakers. As Alptekin (2002: 63) notes, "instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners' lives."

1.1. THE OBJECTIVE OF THE STUDY

This study compares global and Turkish EFL textbooks to ascertain how the presentation of the cultural content varies between the two. It endeavors to determine the extent to which different cultures are represented in textbooks. Cambridge Think series as a global EFL textbook used in Turkish public secondary schools and Turkish EFL textbooks prepared by the Ministry of National Education (henceforth MoNE) for secondary education are compared to each other with respect to the cultural elements they exhibit. Cambridge Think series is used for comparison because it is provided by MoNE's online education platform EBA (Education Informatics Network) freely for teachers and students. Therefore, it is accessible to everyone and suggested by MoNE. The language proficiency levels in textbooks are reflected as A1 for 9^{th} grade, A2 for 10^{th} grade, B1 for 11^{th} grade, and B2 for 12^{th} grade. Then, secondary public school students are given a questionnaire on their attitudes, opinions, and preferences towards using target language culture materials, culturally localized materials, and international culture materials in order to ascertain the local needs of the students.

This study has two main objectives. Firstly, it pursues to identify how culture is represented in the Cambridge and MoNE series. To this end, this study compares two series (eight textbooks in total) to find out the degree to which different cultures

are presented while also analyzing them thoroughly to see whether they adhere to EIL/ELF principles of culture. Secondly, by administering a questionnaire, it examines Turkish public secondary school students' preferences about the type of cultural content they would like to see in their textbooks and whether or not textbooks meet their expectations.

1.2. THESIS HYPOTHESES

There are two main hypotheses of the research depending on the questions it investigates:

1. Global EFL textbooks used in Turkey and Turkish EFL textbooks differ significantly in terms of the presentation and distribution of the cultural content.
2. There is a consensus among the students that the integration of local cultural element makes the learning process more attractive and relatable for the intended audience.

1.3. THE SIGNIFICANCE AND CONTRIBUTION

With the growing interest in EIL/ELF, the idea of integrating local culture into the foreign language classroom has come into focus. Much has been written about the significance and positive effect of local cultural elements on learners. However, whether these theoretical studies permeate into the practice is still a question. MoNE has updated its language teaching philosophy by publishing a new regulation in 2018 and designed new textbooks accordingly. To the best of the researcher's knowledge, these textbooks have not been investigated in terms of the presentation of cultural elements and distribution of different cultures. Therefore, this study will contribute to the field of English Language Teaching (henceforth ELT) by examining the extent and origin of cultural content exhibited in different EFL textbooks taught in Turkey (secondary education), and the reflections of EIL/ELF pedagogy. The study also inquires students' opinions and preferences about the presentation of culture in textbooks, hence by obtaining first-hand information and feedback about the efficacy of these textbooks it will contribute to MoNE and other publishing houses when designing new textbooks.

CHAPTER II
LITERATURE REVIEW

In this chapter, the concept of culture, the relationship between language and culture, and the role of culture in second language teaching are reviewed. Concerning the current practices, EIL and ELF are presented. To clarify the literature review of the current study, the effects of EIL and ELF on culture and teaching resources for ELT are examined. At the end of the chapter, studies on the cultural content of EFL textbooks and English curriculum for secondary education in Turkey prepared by MoNE are included.

Given how closely related language and culture are, there is a lot of study being done in this prominent area of second language learning. The rapid growth of English in global use necessitates up-to-date practices in ELT. Nowadays, English takes place within multilingual and multicultural contexts. This global use of English, as a result, calls for revision of some of the traditional practices.

The pluralistic nature of EIL/ELF has further increased the role of culture in learning and teaching English both in theory and practice. Therefore, the integration of culture into textbooks has become a widely accepted phenomenon.

2.1. CULTURE

Tylor (1871) gave the earliest definition of the anthropological concept of 'culture'. He says, "culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, law, customs and any other capabilities and habits acquired by man as a member of society" (Tylor, 1871: I-1).

Williams (1961) traces 'culture' to its origins as a term. Before the nineteenth century, culture meant, "tending of natural growth" and then, by analogy, "a process of human training" (p. 16). In the nineteenth century, culture became "a thing in itself". Williams (1961: 16) explains the modern formation of the word as follows:

> It came to mean, first "a general state or habit of the mind," having such close relations with the idea of human perfection. Second, it came to mean "the general state of intellectual development, in a society as a whole." Third, it came to mean "the general body of the arts." Fourth, later in the century, it

> came to mean “a whole way of life, material, intellectual, and spiritual.” It came also, as we know, to be a word which often provoked either hostility or embarrassment.

By the twentieth century, three broad categories of definition were used which are identified by Williams (1976: 90) as such:

1. a general process of intellectual, spiritual and aesthetic development;
2. a particular way of life, whether of a people, a period, a group or humanity in general;
3. the works and practices of intellectual and especially artistic activity.

As Williams (1976: 87) states, “culture is one of the two or three most complicated words in English language”. Hence, there are a lot of different definitions of culture. For instance, Hall (1976) defines culture with an analogy: “Culture is like an iceberg where some parts are visible while others are not. Still, not visible elements are the basis of the whole iceberg/culture.” The external or surface culture is easily visible and includes food, dress, language, etc. whereas the internal or deep culture is less visible and includes customs, values, beliefs, assumptions, etc. Hidalgo (1993: 100) goes beyond this model and claims culture exists on at least three levels: the symbolic, the behavioral, and the concrete. The symbolic level is implicit and “the most abstract and difficult” one to articulate where “our values and beliefs lie”. The behavioral level refers to “how we define our social roles, the language(s) we speak, the rituals we practice, and the form taken by our nonverbal communication”. On this level, our behavior reflects values and language mirrors thought. The concrete culture is “the most visible and tangible” level. At this level exist the visible elements of culture, such as technology, music, foods (Hidalgo, 1993: 100-101).

Hofstede (1997) notes culture is “the collective programming of the mind which distinguishes the members of one human group from another.” Another definition suggests, “culture is a learned meaning system that consists of patterns of traditions, beliefs, values, norms, and symbols that are passed from one generation to the next and are shared to a varying degree by interacting members of a community” (Ting-Toomey, 1999). These definitions illustrate that every community has its own culture and it is learned through interaction. Therefore, the relationship between language and culture has always been prevalent. Some scholars claim that culture is a dynamic

notion, which constantly shifts and changes (Stern, 1992; Corbett, 2003). Corbett (2003: 20) reminds the fact that "the norms, beliefs, practices and language of any group are not static but dynamic – the group is forever negotiating and renegotiating its norms and values among its membership". Hence, he notes, the core beliefs and the language that articulates them will change over time.

2.1.1. Language and Culture

Keating (2005) states that we create our culture through language, thus language plays an important role in establishing and maintaining culture. From an anthropologic point of view, she enunciates:

> The study of how a particular culture uses language can reveal important aspects of sociality and behavior, including how people organize activities, socialize new members, build or resist authority, use literacy tools, worship, argue, and imagine.

Language shapes our culture and our way of thinking, making it more than a tool of communication. O'Neil (2006) defines language as:

> It is the expression of human communication through which knowledge, belief, and behaviour can be experienced, explained, and shared, and this sharing is based on systematic, conventionally used signs, sounds, gestures or marks that convey understood meanings within a group or community. (as cited in Kırkgöz & Ağçam, 2011: 154)

When people interact with another language, they also interact with the culture of that language. Hence language and culture are strongly tied together.

According to Brown (2000: 64), this concept is as follows: "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture." Similarly, Nida (1998) points out that both language and culture are symbolic systems and "every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language" (p. 29). The Sapir-Whorf hypothesis, also known as the linguistic relativity hypothesis, proclaimed the idea that language

shapes the way people think, which indicates an inseparable tie between language and culture. Kramsch (2015: 403) explains, "speech communities, whether they be nationally, regionally, or ethnically defined, were held together not only by a common language but also by common ways of thinking, behaving and otherwise making sense of the world – in other words their 'culture'". Given this nature of language and culture, teaching a language requires an acknowledgment of the cultural context in which it is used since "communication in real situations is never out of context, and because culture is part of most contexts, communication is rarely culture-free" (Cortazzi and Jin, 1999: 197). In the same vein, Hymes (1972) suggested that Chomsky's (1965) linguistic competence was not enough and came up with communicative competence, which emphasizes the importance of sociocultural knowledge and defined by Hymes "… not only as an inherent grammatical competence but also as the ability to use grammatical competence in a variety of communicative situations, thus bringing the sociolinguistic perspective into Chomsky's linguistic view of competence" (Bagarić & Mihaljević Djigunović, 2007).

As discussed above, culture is an ambiguous and complex concept. Therefore, Byram (1997) proffers adapting its definition to specific purposes. In his case, he focuses on intercultural communicative competence and language learning, which indicates he is engaged in language as one aspect of culture. He proposes a model of Intercultural Communicative Competence (ICC), which is based on the concept of 'intercultural speaking'. ICC focuses on "the ability to interact with people from another country and culture in a foreign language" (Byram, 1997: 71). His model consists of four competencies: linguistic, sociolinguistic, discourse, and intercultural. He adapted definitions of the first three competencies based on Ek's (1986) model of communicative ability:

Table 1: Byram's definitions of linguistic, sociolinguistic, and discourse competences

	Definition (Byram, 1997: 48)
Linguistic competence	"the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language"
Sociolinguistic	"the ability to give to the language produced by an interlocutor –

competence	whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit by the interlocutor"
Discourse competence	"the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes"

In his model, he distinguishes between intercultural competence (IC) and ICC. While the first one is related to cultural knowledge and skills, the latter requires linguistic, sociolinguistic, and discourse competence in a foreign language.

IC consists of five components, or 'savoirs', as he calls them: attitude, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. He describes his model as "combination of knowledge, skills, attitudes which allow a speaker, to varying degrees to recognise, understand, interpret and accept other ways of living and thinking beyond his or her home culture" (Beacco & Byram, 2007). Knowledge includes learning about social groups, social processes, and how social interaction takes place in a target culture. A curious and open attitude towards other cultures and willingness to suspend judgment on others, therefore, is necessitated. Skills of interpreting and relating focus on being able to use the existing knowledge whereas skills of discovery and interaction are related to the ability to acquire new knowledge while ensuring successful communication. Lastly, critical cultural awareness is the ability to evaluate one's own and other cultures (Byram, 1997).

Byram claims, since language reflects culture, it is impossible for cultural elements not to be present in a foreign language classroom. Therefore, students should be provided with opportunities to develop intercultural awareness and activities where the "others' culture, values, and behaviours are considered". He suggests that teachers should not focus on the dominant culture (e.g. the UK or the US), but instead should teach "how to access and analyze a wide range of cultural practices and meanings" (Szuba, 2016: 12). The classroom plays a vital role in facilitating and developing intercultural learning.

2.1.2. Culture and Second Language Teaching

The relationship between language and culture has always been a focal point in the field of Foreign Language Teaching.

The cultural content in language teaching has long been an area of study among scholars. For instance, Tomalin and Stempleski (1993) separated culture into big 'C' and small 'c'. They explain that big 'C' culture or 'achievement culture' comprises history, geography, institutions, literature, art, and music. On the other hand, small 'c' culture or 'behaviour culture' includes "culturally-influenced beliefs and perceptions, especially expressed through language, but also through cultural behaviours that affect acceptability in the host community" (p. 6).

Similarly, Moran (2001) divides the components of culture into five dimensions (Figure 1).

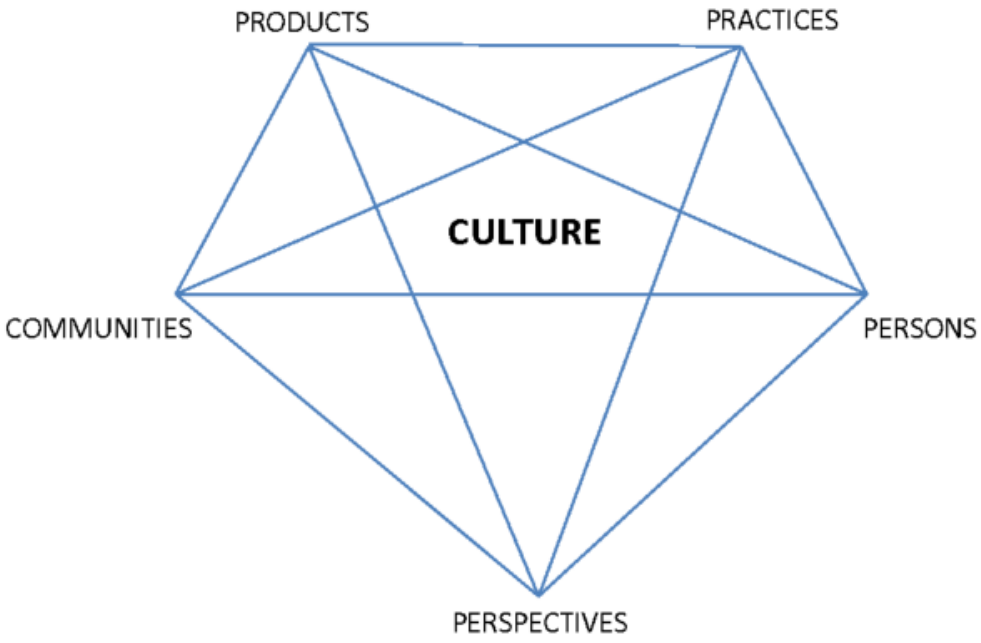

Figure 1: Moran's (2001: 24) five dimensions of culture

Based on this model, Moran (2001: 24) defines culture as "the evolving way of life of a group of persons, consisting of a shared group of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts". In this model, cultural products are the most visible

one, which are artefacts such as tools, food, and clothes. Cultural practices include both verbal and non-verbal language, actions and interactions, taboos. Cultural perspectives are perceptions, beliefs, values, and attitudes. Cultural communities include categories such as race, gender, religion, etc. In order to describe cultural persons, Moran (2001: 99) uses two variables: "identity" and "life histories". Under this theory, the big 'C' refers to products while the small 'c' refers to practices. Likewise, Bennett, Bennett, and Allen (2003: 243) describe big 'C' as 'objective culture', which indexes the visible and tangible culture like everyday behavior, institutions or art products and small 'c' as 'subjective culture', which is more conceptual and less tangible such as values, beliefs or worldview. In Moran's theory, perspectives correspond to 'subjective culture'.

Yuen (2011) considers language as "an 'artefact' or a system of code (products) used, to signify thoughts (perspectives), for communication (practices), by different people (persons)" (p. 459). According to Yuen's (2011) four-P framework, there are four categories of cultural aspects based on Moran's model: products, practices, perspectives, and persons. In his article, Yuen (2011: 463-4) explains *products* as related to entertainment, food, merchandise, print, and travel. *Practices* refer to behavioral the patterns customs of a particular society including daily life, and customs. *Perspectives* are inspirations, myths, superstitions, and world views. Lastly, *persons*, "encompasses famous individuals and fictitious or unknown people from a particular society" (Çelik & Erbay, 2013: 343).

Today, the majority of English users are bilingual speakers and the communication takes place in multilingual and multicultural contexts by default. Since the English language has an international status, the prominent question about which culture to teach and how to teach it brings about important issues. Cortazzi and Jin (1999: 204-5) distinguishes three types of cultural information:

1. source culture materials, which draw on the learners' own culture as content
2. target culture materials, which use the culture of a country where English is spoken as an L1
3. international target culture materials, which use a great variety of cultures in English- and non-English-speaking countries around the world (as cited in McKay, 2003a: 38)

Traditionally, the cultural content of EFL education is limited to the target culture, which is the culture of native speakers. However, the current situation of English as an international language calls for revision of the idea that EIL learners need to learn the target culture. To clarify the cultural basis of EIL, Smith (1976) proposed several features of an international language regarding its relationship with culture:

1. learners of an international language do not need to internalize the cultural norms of native speakers of that language;
2. the ownership of an international language becomes "de-nationalized";
3. the educational goal of learning an international language is to enable learners to communicate their ideas and culture to others. (as cited in McKay, 2003a: 33)

Accepting these features of an international language, "the entire notion that learners of EIL need to learn the culture of native speakers of English must be challenged" (McKay, 2003b).

In the same vein, Baker (2011) claims that the status of English challenges how we understand the relationship between languages and cultures in international communication. He agrees with the fact that language influences our perception of the world but he believes that it does not restrict it: "We are all capable of perceiving the world in different ways to those suggested by any one particular language or variety of language" (Baker, 2011: 198). This idea manifests itself especially in the use of English for intercultural communication. Therefore, he suggests that we must reject the idea that the English language contains English culture when examining the use of English in intercultural settings: "English is no longer necessarily associated with any particular community, and extends the concept to the needs of intercultural communication through English in global lingua franca contexts" (Baker, 2011: 202). Hence, for communications that take place in such heterogeneous contexts, intercultural awareness (ICA) is needed. Baker (2011: 202) defines ICA as follows:

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

Thus, the role of culture in language teaching shows itself in crucial ways. It plays a decisive role in teaching materials and methods (McKay, 2003b). Deciding on which culture to use and how to use it in reference to teaching English as both an international language and lingua franca is of utter importance.

2.2. ENGLISH AS AN INTERNATIONAL LANGUAGE

In 1985, Kachru developed The Three-Circle Model of World Englishes (WE). According to this theory, there are three concentric circles: inner, outer, and expanding circles. These circles represent "the type of spread, the patterns of acquisition and the functional domains in which English is used across cultures and languages" (Kachru, 1985: 12). The Inner Circle (IC) refers to the countries where English is the mother tongue. These countries create the norms and spread them to the other circles. Examples of such countries are the UK and the USA. The Outer Circle (OC) represents the countries where they speak official non-native varieties of English because of their colonial history. Some of the countries are India, Malaysia, Singapore, and others. The Expanding Circle (EC) refers to the countries where English is learned as a foreign language, with no history of colonization. The countries in this circle are Turkey, China, Japan, and others.

His categorization has been criticized because of its simplistic approach and its narrow range of speaker profiles. Because the global world changes rapidly, this model fails to include a wide variety of speaker profiles. For example, Crystal (1995) comments that the model cannot represent the reality of international English use because the reality is not always as simple and clear-cut as the model presents. Similarly, Mollin (2006) is of the opinion that Kachru's model "did offer a useful categorization for English in the world but failed to present the rise of English as a Lingua Franca among the speakers of the Outer Circle and the Expanding Circle" (as cited in Al-Mutairi, 2020: 86). With the rapid globalization of the language, World Englishes have traveled worldwide. For example, many speakers from OC and EC countries now live in IC countries. As Canagarajah (2006: 590) notices, "diaspora communities have brought their Englishes physically to the neighbourhoods and doorsteps of American families". The vice versa is also present; speakers from IC countries live in OC and EC countries. On the other hand, Graddol (1997) observes, "some EC countries are turning into OC countries where English is gaining an

official and ESL, rather than EFL, status" (as cited in Clyne & Sharifian, 2008: 28.5).

WE includes all varieties of English spoken around the world, including what Kachru refers to as inner, outer, and expanding circle. ELF is defined as "interactions between members of two or more different linguacultures in English, for none of whom English is the mother tongue" (House, 1999: 74). Seidlhofer (2005: 339) describes ELF as part of the more general phenomenon of EIL or WE. Similarly, Bayyurt and Sifakis (2017: 5) see EIL "as an umbrella term that incorporates orientations about the different roles of English around the world (most probably, WE or ELF)". Sifakis (2017: 3) further explains this idea by noting that EIL is "a superordinate term that encompasses ELF, which specifically focuses on the Expanding Circle. EIL incorporates World Englishes (WE), which refers to the emerging indigenised varieties of English that have developed in the Outer Circle". However, both ELF and EIL are used wherever English is the communicative medium of choice among people from different first language backgrounds.

Crystal (1997) argues that English is rapidly assuming the role of a world language. The fact that English has spread around the globe so extensively makes it an international language. Today, English has become an international language, which is spoken all around the world both as a native and a foreign or second language. The definition of EIL, therefore, comprises the use of English within and across Kachru's circles for both intranational and international communication. McKay (2002: 12) similarly observes that "as an international language, English is used both in a global sense for international communication between countries and in a local sense as a language of wider communication within multilingual societies". EIL defines "a broad spectrum of settings concerning communication and teaching of English that involve non-native as well as native speakers" (Bayyurt & Sifakis, 2017: 5). McKay (2018: 11) lists some of the major principles of EIL:

1. All pedagogical decisions regarding standards and curriculum should be made in reference to local language needs and local social and educational factors.
2. Careful thought should be given to how best to use the L1 in developing language proficiency.

3. Attention to the development of strategic intercultural competence should exist in all EIL classrooms.
4. EIL is not linked to a particular social/cultural context in the same way that French, Korean or Japanese are intricately associated with a particular culture. In this way, EIL is or should be culturally neutral.

Teaching EIL requires a different set of assumptions. Traditional ELT pedagogy being so dependent on the IC and not acknowledging the increased use of English among non-native speakers does not truly represent EIL. This is a serious problem because "if students do not understand the significance of the uses of English among non-native speakers, they may not fully take advantage of the opportunities that accompany the use of EIL" (Matsuda, 2012: 171). Furthermore, as Matsuda (2012) points out, students might assume that English belongs to IC speakers and that "others are expected to conform to Inner-Circle norms and remain in a peripheral position in international communication in English" (p. 171). If students are not introduced to other varieties of English they will not become competent in international contexts and they may even be disrespectful of 'non-standard' varieties. They "may be shocked by varieties and uses of English that differ from Inner-Circle English, view them as deficient rather than different" (p. 171).

2.2.1. English as a Lingua Franca

The term lingua franca usually means "any lingual medium of communication between people of different mother tongues, for whom it is a second language" (Samarin, 1987: 371). This definition implies that a lingua franca does not include native speakers. Based on this, ELF definitions also manifest this idea. For example, ELF is generally conceived as "a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen foreign language of communication" (Firth, 1996: 240). Another example is, "ELF interactions are defined as interactions between members of two or more different linguacultures in English, for none of whom English is the mother tongue" (House, 1999: 74).

As mentioned above, English has reached global dimensions and as a natural result, the language is now being shaped not only by its native speakers but also by

its non-native speakers. ELF is preferred "not because most lingua franca definitions restrict it to communication among nonnative users as such, but because it best signals that it is those nonnative users that provide the strongest momentum for the development of the language in its global uses" (Seidlhofer, 2004: 212). Today, many interactions in English take place between non-native speakers whose grammar, lexis, and pronunciation do not conform to standard norms. As Melchers & Shaw (2003: 195) point out, "nonstandard, unedited English is becoming more and more visible". The term ELF appears to capture this phenomenon.

Similar to EIL, ELF is also used to refer to the global use of English. As Sifakis (2017: 3) explains, "ELF typically works in multilingual and multicultural settings and is independent of norms that are culturally and historically associated with Standard English". The ELF orientation defines English "as a global communication tool which can be used to facilitate interaction between people from a wide variety of national and linguistic backgrounds" (Kiczkowiak &Lowe, 2018: 23).

ELF raises some implications for ELT classrooms in order for students to become confident and efficient users of English in their own right. However, it does not mean that ELF determines what should or should not be taught in the classroom. On the contrary, Sifakis et al. (2018) explain the notion of 'ELF-awareness' as "ELT practitioners' critical approach towards their local contexts and making sense of ELF's dynamics to address the needs of their learning and teaching environments, rather than implementing predetermined notions". Similarly, Jenkins et al. (2011: 17) state:

> ELF researchers feel their responsibility is to make current research findings accessible in a way that enables teachers to reconsider their beliefs and practices and make informed decisions about the significance of ELF for their own individual contexts.

What a pluralistic ELF-oriented pedagogic approach entails is, "an acknowledgement that English no longer represents a single, monolithic language and culture, (…) which one can be frequently encountered in everyday communication" (Vettorel & Lopriore, 2015: 16-17). As Jenkins (2006: 173) puts it succinctly, ELF brings about a broader shift in perspective which "would enable each learner's and speaker's

English to reflect on his or her own sociolinguistic reality, rather than that of a usually distant native speaker".

2.2.2. Culture in EIL/ELF Pedagogy

As mentioned above, the cultural content of traditional ELT pedagogy is limited to the target culture. McKay (2003c: 3) argues "common assumptions of ELT pedagogy is based on the notion that English must be linked to the cultures of Inner Circle countries and be based on native speaker models". However, considering the international status of English today, such assumptions have been rendered outdated. As Matsuda (2012: 175) indicates, "the assumption that non-native English speakers learn English in order to communicate with native English speakers and learn about their culture does not always hold true anymore". Today, as interactions often take place between non-native speakers, EIL/ELF pedagogy promotes the presentation of the use of English exclusively among non-native speakers in the dialogues. Similarly, McKay (2003c: 6) says, "the assumption that the learner's target of acquisition of English is native-like competence" is not true anymore. Therefore, EIL/ELF-informed pedagogy must consider learners' different goals for learning English.

An international language is by definition independent of any particular nation or culture. Instead of linking an international language to a specific culturally inspired methodology, "the language should be taught in a manner consistent with local cultural expectations" (McKay, 2003c: 17). The motto "global thinking, local teaching" (Kramsch and Sullivan, 1996: 200) is therefore very important for the teaching of EIL/ELF. In the same vein, Canagarajah (2005: 16) defines it as "local in the global" and Alptekin (2002: 63) says the EIL pedagogy should be "global appropriacy and local appropriation". Similarly, "an ELF pedagogy is always context-sensitive and locally produced" (Gimenez, Calvo & El Kadri, 2015: 235). Since English does not belong to one particular culture, the context in which English is taught and used should be culturally sensitive. Clearly, the shift in the role of English altered the nature of this language and the teaching methodologies in its wake.

Apart from using native speaker models and deriving cultural content from the cultures of native speakers, another widely accepted ELT assumption that CLT is the best method does not also suit EIL/ELF pedagogy since it is mostly criticized for ignoring local cultures. Alptekin (2002: 57) states:

> A new notion of communicative competence is needed, one which recognizes English as a world language. This would encompass local and international contexts as settings of language use, involve native-nonnative and nonnative-nonnative discourse participants, and take as pedagogical models successful bilinguals with intercultural insights and knowledge. As such, it would aim at the realization of intercultural communicative competence in English language teaching.

There are several implications of EIL/ELF on pedagogy and curriculum development. As for the cultural content, McKay (2003c: 19) underlines the importance of introducing learners' culture:

> There are clear advantages to the use of source culture content. Such content minimizes the potential of marginalizing the values and lived experiences of the learners. Source culture content can also encourage learners to gain a deeper understanding of their own culture so that they can share these insights when using EIL with individuals from different cultures.

Since no one can claim sole ownership of English anymore and the fact that the interactions frequently take place between non-native English speakers, there is no need to follow native speaker models. In this regard, McKay (2003) also says: "the cultural content of English should not be restricted to societies whose native language is English. In other words, students' local culture and other countries' culture must figure in the learning process" (as cited in Bayyurt, 2012: 307). Matsuda & Friedrich (2011) agree on expanding the cultural content of an English class. They list three kinds of cultures. First, awareness of issues related to global society is important: "Such topics as world peace and environment conservation cut across national boundaries and provide appropriate content for readings, class discussions and course assignments" (p. 340). Second, cultures should be chosen not only from IC but also OC and EC too. Third, the knowledge of students' own culture and the ability to share it with outsiders is necessary.

As Cem & Margaret Alptekin (1990: 23) state, learners also do not want to limit themselves with the target language culture, "EFL learners want to acquire an international variety of English, independent of the cultural norms and values of native English speakers". They also underscore the importance of providing the learners with the opportunities to use English in both local and intercultural contexts. This is because, in EIL/ELF teaching, the IC alone cannot provide enough cultural content. Xu (2002: 234) points out, "EIL encourages students to incorporate their L1 norms and values, and to use EIL for local as well as international circumstances. It rejects the unrealistic goal that students should struggle for native-speaker-like proficiency". Similarly, Brumfit (1982) believes that the students' success of learning "depends on … integrating the language with their own ideological and social needs" (as cited in Xu, 2002: 235). Gimenez (2006) thinks that non-native speakers do not need to act like native speakers when they use English; therefore, she suggests disconnecting teaching of English from specific cultures:

> … in intercultural encounters, people do not need to know "facts" and "people's habits" associated with countries where English is learned as a native language, in order to be able to interact … instead of trying to teach "the culture" of a particular country (which brings the problem of holding a monolithic view of culture), it would be more relevant to develop intercultural awareness, so as to enable language users to deal satisfactorily with potential cultural misunderstandings (as cited in Gimenez, Calvo & El Kadri, 2015: 226).

EIL and ELF, providing a pluralistic view, indicate that English also belongs to non-native speakers and acknowledges all varieties of the language. Matsuda (2012: 169) illustrates one of the goals of teaching EIL as follows:

> … to prepare the learners to use English to become part of the globalized world, which is linguistically and culturally diverse, and thus EIL courses naturally strive to incorporate such diversity and to represent English as a pluralistic and dynamic entity rather than a monolithic and static one.

As not all teachers have enough knowledge and experience about all of these varieties, many of them need to rely on teaching materials. Therefore, whether the implications of EIL and ELF have permeated into classrooms and teaching materials is of grave importance.

2.2.3. EIL/ELF Teaching Materials

Canagarajah (2006: 199) notes that English is unique in the sense that it is a language with "multiple norms and diverse systems". Both EIL and ELF pedagogy aims to promote this diversity by developing an awareness and sensitivity towards differences and respecting them. However, traditional ELT textbooks "tend to focus on the 'standard' varieties from the UK and the US" (Matsuda, 2012: 170). Since teachers generally benefit from textbooks as the main source of the teaching materials, they play an important role in integrating cultures into the language teaching and learning process. As Vettorel & Lopriore (2013) state, FL teaching materials aim to familiarize learners with real communicative settings. In ELT, this is particularly important as "with English functioning as a common means of communication across linguacultural boundaries and reaching out to local cultures" (Vettorel & Lopriore, 2013: 484). Since English cannot be considered as a monolithic entity, "activities and tasks in the FL classroom should be oriented at fostering the development of language and (inter)cultural awareness as well as communication strategies" (Vettorel & Lopriore, 2013: 484). Therefore, the emergence of English as a lingua franca and an international language entails a shift in perspective in terms of broadening the contexts presented in teaching materials.

The question of whose culture to include and how to teach it in reference to EIL pedagogy is especially critical because "there are some additional questions to ask in order to gauge the comprehensiveness and appropriateness of an EIL representation in teaching materials" (Matsuda, 2012: 172). First of all, which variety of English the material is based on should be asked. In many cases, they are based on American or British English. Though there is nothing wrong with using these varieties, the materials should be prepared in a way to introduce other varieties. Following the same vein, the question of "does it provide adequate exposure to other varieties of English and raise enough awareness about the linguistic diversity of English?" (Matsuda, 2012: 173) should be taken into consideration. Another question is whether or not materials represent a variety of speakers. Even though communication mainly takes place between native and non-native speakers or exclusively among non-native speakers, the textbooks fail to represent a wide range of speakers. As Matsuda (2012) points out, materials "tend to focus on the 'standard' varieties from the UK and the US" (as cited in Vettorel & Lopriore, 2013: 487).

Therefore, the materials should represent both native and non-native speakers: "Such an inclusive representation represents the profile of English users more accurately and helps learners develop a more realistic expectation about their future interlocutors" (Matsuda, 2012: 175). Whose cultures are represented in the materials and whether or not they are appropriate for local contexts are also very important questions to be careful about in order to create materials that are suitable for EIL teaching. From the perspective of an ELF-aware approach, the situation is the same:

> A true ELF-aware approach to materials development should start by having coursebooks localize course content and adopt an ELF-aware perspective in the sense that materials and activities should present the English language as it is used internationally involving both native and non-native speakers in multiple communicative contexts using a variety of language forms and functions within a wide range of manifold cultural practices. (Guerra et al., 2020: 3)

Kramsch (1993: 205) emphasizes that culture is "a social construct, the product of self and others' perceptions". Based on this definition, she outlines some principles regarding the teaching of language and culture. First, establishing a sphere of interculturality, which promotes the idea that the learning of culture is more than just the transfer of information between cultures. Rather, "learning another culture entails a reflection on one's own culture as well as the target culture" (McKay, 2000: 8). Second, teaching culture as an interpersonal process. This area highlights the process of trying to understand the otherness. Third, teaching culture as difference, which underscores the fact that "national identities are not monolithic" (McKay, 2000: 8). McKay (2000) believes that these areas are especially critical when teaching an international language. As mentioned before, communicating aspects of one's own culture to others is central to EIL. Therefore, in the teaching of EIL, McKay (2000: 8) suggests that learners should be asked to "reflect on their own culture in relation to other cultures (…) the teaching of culture should not involve a mere presentation of facts but, rather, a critical and social process of trying to understand other cultures in relation to one's own". She believes that teaching culture as difference is also central to the teaching of EIL since it acts as an indication of different varieties of English. Learning about different cultures does not necessarily mean that one must accept them.

Adaskou, Britten, & Fahsi (1990) describe four dimensions of culture in reference to culture and language learning:

1. aesthetic sense, in which a language is associated with the literature, film, and music of a particular country
2. sociological sense, in which a language is linked to the customs and institutions of a country
3. semantic sense, in which a culture's conceptual system is expressed in the language
4. pragmatic sense, in which cultural norms influence what language is appropriate for what contexts

In the aesthetic and sociological sense, it is important to examine what kind of cultural information is present in the text and "in what ways the content might appear unusual to members of another culture" (McKay, 2000: 8). For instance, McKay gives an example about a text on a garage sale. Students from other countries, such as Iran, would find the concept quite unfamiliar because Iranian students might be offended by the idea of buying used underwear or mattresses. She believes that cultural elements in the text should be dealt with in a way to establish a sphere of interculturality and develop cross-cultural awareness: "the text could provide a context for students to compare elements of their own culture with another culture, helping them to arrive at a better understanding of their own culture" (McKay, 2000: 8). Similarly, Widdowson (1998) points out that "the more the language is localized for the learners, the more they can engage with it as discourse" (as cited in Alptekin, 2002: 61). Alptekin (2002: 63) also notes, "instructional materials and activities should involve local and international contexts that are familiar and relevant to language learners' lives".

Kumaravadivelu (2012: 18) remarks the necessity of an epistemic break from the dependency on the center-based teaching methods, the teaching of culture, and instructional materials. According to him,

> Center-based methods (…) promote the native speaker's language competence, learning styles, communication patterns, conversational maxims, cultural beliefs, and even accent as the norm. The native speaker is deemed to possess these norms autogenetically and L2 learners have been accultured to

> accept them as markers of native-like competence they should aspire to achieve (p. 18).

He thinks that breaking from a center-based understanding of cultural competence is a must "in order for the teaching of EIL to be sensitive to the emerging processes of identity formation in this global society" (p. 20). Alptekin (2002: 60) holds the same view; he states that we should get rid of idealized native speaker norms in both language and culture. Similarly, Bayyurt and Sifakis (2015) indicate "ELF-awareness invokes being critical about the already existing materials and methodologies in ELT".

According to Cortazzi and Jin (1999: 197), there are three types of cultural information: source culture, target culture, and international target culture. EIL/ELF condemns drawing the cultural information only from the target culture and suggests including more diversity. McKay (2000: 11) states, "a recognition that English is an international language highlights the fact that, as more and more individuals learn English, the language belongs to no one culture but, rather, provides the basis for promoting cross-cultural understanding in an increasingly global village". Cem & Margaret Alptekin (1984: 18) also emphasize the necessity of providing learners "with opportunities to use English both in relation to local situations and international circumstances in which they are interested". In short, the aim is to have "a bilingual and intercultural identity" (Cem & Margaret Alptekin, 1984: 19). Following the same vein, Gimenez, Calvo, & El Kadri (2015: 226) agree that, from an ELF perspective, we should "include examples of many different types of interaction between non-native speakers, respect local varieties of English, develop a tolerance for differences and promote cultural diversity". They also recommend bringing topics associated with social and global issues in order to develop intercultural awareness and establish connections between the global and the local and moving beyond the common topics such as celebrities' life as Gray (2012) found out that one of the major themes of ELT textbooks published in the UK is the theme of celebrity.

Matsuda (2012: 170) notices, "one of the most important goals is to develop awareness of and sensitivity toward differences – in forms, uses and users – and learn to respect (or at least tolerate) those differences. EIL teaching materials must support this". Thus, ELT materials should include "appropriate representation of the

diversity of uses and users of English and respecting the local culture of the context where the language is taught" (Guerra et al., 2020: 2). EIL/ELF pedagogy encourages producing teaching materials that emphasize diversity both within and across cultures intending to make learners aware of the plurality of English today, bring social and global topics into the classroom, promote the use of English among non-native speakers, and equip learners with the necessary knowledge to talk about their own cultures.

2.3. STUDIES ON CULTURAL CONTENT OF EFL TEXTBOOKS

Given the rapid spread of English at a global level, the majority of English users nowadays communicate in multilingual and multicultural contexts. Since, traditionally, one of the main goals of ELT has been to achieve native-like competency, communications usually took place within Anglophone contexts. Therefore, many studies have been carried out to analyze the cultural content of EFL textbooks in terms of the presentation and distribution of culture to find out whether or not (or how far) this shift has permeated in teaching materials. As Vettoral & Lopriore (2013) point out, recent studies about ELT materials and publications show that the sociolinguistic reflection of the international status of English is becoming more manifest, "thus starting to acknowledge that English, both as an international language (EIL) and as a lingua franca (ELF) is not any longer tied to one (Anglophone) culture" (p. 487).

Murayama (2000) examined the reflection of EIL and levels of cultural content in EFL textbooks with an emphasis on intercultural understanding. He analyzed ten EFL textbooks in Japan in terms of 'aspect' and 'level' of culture to determine which culture was used and how it was delivered. Therefore, his approach focuses both on the cultural content presentation and on the level of presentation of cultural information. He found out some textbooks followed the idea of EIL highlighting the inclusion of OC and EC cultures whereas some tended to follow a traditional discipline focusing on mainly the IC cultures. He observes, "traditional ways of teaching tend to see cultural aspects as just deepening knowledge (whereas) in current communication focused classes, it is necessary to develop intercultural communication skills" (Murayama, 2000: 9). As for the 'level' analysis, he realized that the textbooks remained in the traditional knowledge-oriented level. This finding

is especially important for EIL. Since English is an international language, communications will take place between people from different cultures. Therefore, Murayama (2000: 75) suggests, a proper way of teaching English would be to introduce "possible problems in English communication as case studies. It is highly likely that the process of considering the reasons why such problems occur will allow students to develop skills to communicate with people from various cultural backgrounds". In teaching EIL, these case studies should be taken not only from IC countries but also OC and EC countries.

Yuen (2011) carried out a case study in Hong Kong by analyzing two English language textbooks used by Hong Kong secondary schools. His aim was to "investigate whether the representation of foreign cultures in these textbooks reflected the status of English as an international language" (p. 458). He examined four major aspects of culture in his research: products, practices, perspectives, and persons. He believes that since English is a language that facilitates intercultural communications, the cultural content should be inclusive of a range of cultures rather than concentrating primarily on the target culture. His findings, however, show that this is not depicted in the textbooks:

> Products are the most frequently depicted cultural aspect and perspectives the least. There is an imbalance in the representation between the cultures of different regions, with the cultures of English-speaking countries appearing the most frequently and those of the Asian and the African appearing less frequently. (Yuen, 2011: 462)

Yuen (2011: 459) also argues that the textbooks under interrogation yet again adopted a "tourist's perspective" in presenting the cultural content. In other words, he found out that the cultural items are mainly consisted of the products and practices, hence he claims, "the lack of depth in cultural material remains an unresolved issue" (Yuen, 2011: 464).

Syahri & Susanti (2016) analyzed local and target culture integration in the English textbooks for senior high school in Palembag. They found that "from nine book series analyzed in this study, only half of total of books publishers are now aware in promoting local culture and half still have lack of local cultural content inserted in the books" (p. 102).

Kırkgöz & Ağçam (2011) conducted a similar study in Turkey. They believe that "in using English as an international language a good balance between local, target and international target cultural elements in teaching materials is needed" (p.157). To determine how much the source culture (Turkish), the target culture (British or American), and the international cultural components are included in locally published English textbooks for primary education, the researchers looked at local English textbooks' cultural content. They analyzed the textbooks with respect to cultural representations both visual and written. The results of their study indicate "locally published textbook materials for Turkish state primary education are designed to foster learners' familiarity with the source, target and international target culture simultaneously at every stage of the English language learning experience" (p. 165). Hence, a good balance between three sources of cultural elements was maintained.

Arslan (2012) carried out another study in Turkey. She looked at how culture is used in EFL textbooks for third- and fourth-graders in public schools. She analyzed the cultural content only through listening scripts and did not include visuals. She realized that the dialogues are not very realistic because regardless of the nation of interlocutors, they all speak target language accent. Hence, it is difficult to understand "which interlocutor is in which context (target culture, culture-neutral setting or other cultures setting)" (p. 223). She found that in 3rd-grade textbook, there is a special page named 'My World' for presenting cultural information. However, she notices, the home (source) culture is underestimated in these sections. She adds, "if home culture is underestimated in any way, students may feel isolated or alien toward language learning" (p. 223). Her findings also show that "3rd grade textbook has more cultural items than 4th grade textbook does in total. Also, there is an unbalance among culture related items, which means native culture items are less than target and intercultural items in both 3rd and 4th grade textbooks" (p. 224). The textbooks in her study, she believes, successfully convey intercultural knowledge but lacks in emphasizing native culture.

Çelik & Erbay (2013) employed a descriptive analysis on ELT textbooks issued by MoNE for Turkish public elementary school students. They analyzed the data based on Yuen's (2011) framework of products, practices, perspectives, and persons. The overall content analysis revealed the following frequency rates: 37% for

target culture elements, 35% for source culture elements, and 28% for intercultural elements. Though target culture elements are represented more frequently, the occurrence of source culture elements is almost equal. Even though it can be seen that the textbooks make room for other cultures, cultural elements from European cultures are stressed. They argue, "the materials do demonstrate an asymmetry in cultural elements from different continents. Cultural features of European countries, most notably Germany, dominate the series, while Asian and African countries are referenced only on occasion" (Çelik & Erbay, 2013: 344). Furthermore, mostly cultural products and persons are emphasized and the cultural content concerning practices and perspectives are very limited. However, Çakır (2010) argues, "the abstract but vivid components of culture such as superstitions, idioms, proverbs, sayings, and the details of daily life should be included in teaching materials in order to raise students' awareness about these important features" (as cited in Çelik & Erbay, 2013: 347).

Çakır (2010) believes, in order for an effective intercultural interaction to take place, Turkish English learners need to understand the target culture. Therefore, he analyzed three different randomly selected coursebooks used at the 6th, 7th, and 8th grades of elementary education in terms of the coverage of cultural expressions. In total, he found 12 idioms, 8 superstitions, and 7 cultural references. Considering that each book consists of 16 units, students are introduced with 27 culture specific expressions in 13 units out of 48 units. He suggests:

> ... the concept of culture should not be limited only to cultural references belonging to the target language such as holidays, special days, celebrations etc. Along with these references some of the cultural expressions used in normal speech and daily life by the native speakers should also be integrated while developing language awareness. (Çakır, 2010: 187).

In their study, Ulum & Bada (2016) examined state recommended EFL textbooks published by MoNE. They found "outer circle cultural elements were significantly employed in Turkish-authored EFL course books with two folds frequency compared to inner circle elements: 66.2% for outer circle, and 33.8% for inner circle" (p. 25).

As Vettorel & Lopriore (2013) indicate, despite an increase in the representation of English varieties, many studies show that the listening sections in

textbooks are still largely centered on standard varieties. Also, even though non-native speaker characters are present in dialogues, they are assigned to minor roles such as tourists or visitors (Cook, 2008: 170-171). Matsuda (2002) arrived at a similar conclusion in her study. She analyzed seven 7th grade textbooks used in Japan between 1997-2002 and found that "the majority of the non-Japanese main characters in these textbooks were from Inner-Circle countries, specifically the US, Canada, Australia, and Scotland, and they tended to play more significant roles, producing more words and contributing more substantially to the dialogues" (as cited in Matsuda, 2012: 171). Therefore, Vettorel & Lopriore (2013) analyzed ELT coursebooks in Italy and focused on "the degree of inclusiveness as to speakers and contexts in the situations presented, and in terms of tasks provided to raise learners' language, sociolinguistic and cultural awareness of different instantiations of English, both in terms of WE and ELF" (p. 490). Their findings show that "characters continue to be prevalently native speakers, settings and accents overwhelmingly Inner Circle, Anglophone ones" (Vettorel & Lopriore, 2013: 497). As for recorded materials, the interactions between non-native speakers are not taken into consideration and the characters are native speakers. All in all, their findings have shown that "materials in the corpus do not consistently account for the diversity of English, nor do they aim at fostering awareness of its current plurality in terms of teaching activities" (Vettorel & Lopriore, 2015: 13).

2.4. ENGLISH CURRICULUM FOR SECONDARY EDUCATION IN TURKEY

Kırkgöz (2007) explains the role of English in Turkey as follows:

> The strategic and geopolitical status of the country makes the learning of English, the main language for international communication as well as the world's *lingua franca* of science, technology and business, particularly important for Turkish citizens to enable the nation to pursue its international communication and keep up with developments in many fields in which English is the most-widely used language.

In the Turkish education system, English is the only language taught as a compulsory subject at all levels. As Kırkgöz & Ağçam (2011: 59) explains, MoNE pays attention

to the incorporation of elements of the target and international target culture into the foreign language curriculum: “Teachers are expected to present the native culture along with the culture of the target language as well as some elements of the international target culture in foreign language classes in order to raise students’ cultural awareness”.

The current English curriculum for secondary education (9^{th}-12^{th} grades) is prepared by MoNE in 2018. Major philosophy and general objectives of the curriculum are stated as since English, being a lingua franca and an international language, is used by many people all over the world, different cultures are in constant contact. Therefore, one of the main objectives of teaching English is providing learners with the opportunities to use English actively, productively, and communicatively “in order to share their ideas and culture with other people from different cultures and countries” (p. 5).

As for ethics and values education, the curriculum aims to “raise the awareness of universal, national, moral, humane and cultural values and ethics as well as the competence in both oral and written communication skills” (p. 9). Clearly, the curriculum puts an emphasis on the plurality of English and its intercultural context. It gives importance to making students competent users of English and allowing them opportunities to learn how to share their ideas and culture with people from different cultures and countries. The curriculum reflects some of the main concepts of EIL/ELF but the question of whether or not (or how far) these have permeated into the textbooks will be analyzed in this study.

CHAPTER III
METHODOLOGY

3.1. THE AIM OF THE STUDY

The status of English as an international language has brought about several implications in the field of ELT. The issues related to teaching EIL have various pedagogical reflections. One of the main focuses of EIL is the integration of learners' local cultures into English classes so that the cultural content is not restricted to natives. Since teachers generally benefit from textbooks as the main source of the teaching materials, they are of significant importance in integrating cultures in the teaching and learning process.

The main objective of this thesis is to provide a comprehensive account of the cultural content of two EFL textbook series widely used in public secondary schools in Turkey. By evaluating the cultural elements thoroughly, it aims to find out the differences between two series and determine if textbooks are in line with EIL/ELF pedagogy. Secondly, it pursues to discover students' attitudes, opinions, and preferences about restricting cultural content to target language culture and integrating local and international cultures. By doing so, it also attempts to measure whether or not the cultural content of textbooks are tailored to meet students' local needs and expectations.

3.2. RESEARCH QUESTIONS

Regarding the thesis focuses on the integration of both students' local culture and international culture from the perspective of EIL/ELF, presentation of cultural elements in textbooks and students' attitudes, opinions, and preferences about this issue are the main considerations. This study addressed the following research questions:

1. To what extent does the representation of culture in textbooks reflect the principles of EIL/ELF?
2. To what extent different international cultures are depicted in textbooks?
3. How do these textbooks categorize the cultural content in relation to Yuen's (2011) four-P framework?

4. What are the main differences between the presentation of cultural content in globally and locally published EFL textbooks?
5. What are the attitudes, opinions, and preferences of Turkish public secondary school students about the cultural content in their learning process?

3.3. RESEARCH DESIGN

The primary endeavor of this study is to analyze the cultural material presented in global and Turkish EFL textbooks that are utilized in Turkish public secondary schools. This comparison is based on both qualitative and quantitative evidence. Firstly, a descriptive content analysis was performed on the textbooks to identify the features of cultural elements presented in textbooks. To do this, two frameworks were used to answer the first, second, third, and fourth research questions: (1) Cortazzi & Jin's (1999) categorization of source, target, and international culture was applied in order to determine the extent of cultural diversity, and (2) the cultural content was categorized based on Yuen's (2011) four-P framework to understand the level of cultural elements.

Secondly, in pursuit of finding answers for the fifth research question, a questionnaire was administered to students at public secondary school (grades 9-12) in order to ascertain their attitudes, opinions, and preferences about the presentation of culture in English classes as the study aims to figure out whether students support the inclusion of elements of native and non-native cultures in their textbooks both in terms of quality and quantity.

Lastly, the data obtained from the analysis of textbooks and questionnaire was interpreted by using both qualitative and quantitative instruments.

3.4. DATA COLLECTION

There are mainly two sources of data for this study: textbooks and the questionnaire. Cambridge Think series as global EFL textbooks used in Turkish public secondary schools and Turkish EFL textbooks prepared by MoNE for secondary education were examined. The data was collected with descriptive content analysis and based on both qualitative and quantitative grounds.

The questionnaire, developed by the researcher of this study, (see Appendix A) took place at a high school in Bolu, Turkey, and was given in Turkish translation via print-out to 100 participants ranged between 9th graders to 12th graders (aged between 14-18). The questionnaire consists of ten questions: six of them are multiple-choice questions (agree/undecided/disagree) with a requirement of stating a reason and four are open-ended questions. The questions were typically posed to generate data regarding students' interest in learning their own cultures and other cultures in English classes.

3.4.1. Materials

Eight English textbooks are analyzed in this study. Four of them are locally published and four of them are globally published. Locally published Turkish EFL textbooks are prepared by MoNE for secondary education. Globally published Cambridge Think series is provided by MoNE's online education platform freely for teachers and students. This study focuses on the analysis of the MoNE and Cambridge Think series because they are extensively used and accessible to all high school students in Turkey. Turkish EFL textbooks are titled: *High School Relearn! Grade 9 Student's Book, Ortaöğretim İngilizce 10 Ders Kitabı, Ortaöğretim Sunshine English 11 Student's Book,* and *Count Me In 12 Student's Book*. They are distributed freely by MoNE and used at public secondary schools. All of them are written by Turkish writers. The language proficiency levels in textbooks are reflected as A1/A2 for 9th grade, A2/B1 for 10th grade, B1/B2 for 11th grade, and B2/B2+ for 12th grade.

Global EFL textbooks are published by Cambridge University Press. They are titled: *Think A1, Think A2, Think B1*, and *Think B2*. They are written by Herbert Puchta, Jeff Stranks & Peter Lewis-Jones. Cambridge Think series is provided by MoNE's online education platform EBA (Education Informatics Network) freely for teachers and students.

3.4.1.1. A1 Level (9th Grade)

Turkish EFL textbook *High School Relearn! Grade 9 Student's Book* has been accepted as a coursebook for five years as of the 2019-2020 academic year with the

decision of the Board of Education of the Ministry of National Education dated 18 April 2019 and numbered 8. It is written by two Turkish writers: Lamia Karamil and Evrim Birincioğlu Kaldar. The proficiency level of this textbook is reflected as A1/A2. It has 144 pages. It covers 10 units, namely: Studying Abroad, My Environment, Movies, Human in Nature, Inspirational People, Bridging Cultures, World Heritage, Emergency and Health Problems, Invitations and Celebrations, and Television and Social Media. Each unit has a corner named "Idiom Time".

Global EFL textbook *Think A1* is written by Herbert Puchta, Jeff Stranks, and Peter Lewis-Jones and published by Cambridge University Press in 2016. It has 128 pages. It consists of 12 units (excluding "Unit 0: Welcome" as it is presented as an intro), namely: One world, I feel happy, Me and my family, In the city, In my free time, Friends, Sporting life, Dance to the music, Would you like dessert?, High flyers, A world of animals, and Getting about. Every even-numbered unit (2, 4, 6, 8, 10, 12) has a "Culture" corner.

3.4.1.2. A2 Level (10th Grade)

Turkish EFL textbook *Ortaöğretim İngilizce 10 Ders Kitabı* has been accepted as a course book for five years as of the 2018-2019 academic year with the decision of the Board of Education of the Ministry of National Education dated 28 May 2018 and numbered 78. It is written by a Turkish writer, Çiler Genç Karataş. The proficiency level of this textbook is A2/B1. It has 160 pages. It consists of 10 units, namely: School Life, Plans, Legendary Figures, Traditions, Travel, Helpful Tips, Food and Festivals, Digital Era, Modern Heroes and Heroines, and Shopping. In each unit, there is an "Idioms/Proverbs" corner.

Global EFL textbook *Think A2* is written by Herbert Puchta, Jeff Stranks, and Peter Lewis-Jones and published by Cambridge University Press in 2016. It has 128 pages. It covers 12 units (excluding "Unit 0: Welcome" as it is presented as an intro), namely: Having fun, Money and how to spend it, Food for life, Family ties, It feels like home, Best friends, The easy life, Sporting moments, The wonders of the world, Around town, Future bodies, and Travellers' tales. In each even-numbered unit (2, 4, 6, 8, 10, 12), there is a "Culture" corner.

3.4.1.3. B1 Level (11th Grade)

Turkish EFL textbook *Ortaöğretim Sunshine English 11 Student's Book* has been accepted as a course book for five years as of the 2019-2020 academic year with the decision of the Board of Education of the Ministry of National Education dated 25 July 2018 and numbered 99. It is written by two Turkish writers: Müge Akgedik Can and Neslihan Atcan Altan. The proficiency level is reflected as B1/B2. It has 167 pages. It covers 10 units: Future Jobs, Hobbies and Skills, Hard Times, What a Life!, Back to the Past, Open Your Heart, Facts About Turkey, Sports, My Friends, and Values and Norms. In each unit, there is a corner named "Idiom/Proverb of the Week".

Global EFL textbook *Think B1* is written by Herbert Puchta, Jeff Stranks, and Peter Lewis-Jones and published by Cambridge University Press in 2016. It has 128 pages. It consists of 12 units (excluding "Unit 0: Welcome"), namely: Amazing people, The ways we learn, That's entertainment, Social networking, My life in music, Making a difference, Future fun, Science counts, What a job!, Keep healthy, Making the news, and Playing by the rules. In each even-numbered unit (2, 4, 6, 8, 10, 12) there is a "Culture" corner.

3.4.1.4. B2 Level (12th Grade)

Turkish EFL textbook *Count Me In 12 Student's Book* is published by MoNE in 2019. It is written by Turkish writers: Fethi Çimen, Bilgen Taşkıran Tiğin, Ayten Çokçalışkan, Nihan Özyıldırım, and Mustafa Özdemir. The language proficiency level is B2/B2+. It has 112 pages. It covers 10 units: Music, Friendship, Human Rights, Coming Soon, Psychology, Favors, News Stories, Alternative Energy, Technology, and Manners.

Global EFL textbook *Think B2* is written by Herbert Puchta, Jeff Stranks, and Peter Lewis-Jones and published by Cambridge University Press in 2016. It has 128 pages. It consists of 12 units (excluding "Unit 0: Welcome"), namely: Survival, Going places, The next generation, Thinking outside the box, Screen time, Bringing people together, Always look on the bright side, Making lists, Be your own life coach, Spreading the news, Space and beyond, and More to explore. There is a "Culture" corner in units 2, 5, 8, 11, and a "Literature" corner in units 3, 6, 9, 12.

3.4.2. Participants

The participants of the questionnaire were composed of 100 high school students in Bolu, Turkey, aged between 14-18. Out of 100 participants, 23 were 9th graders, 49 were 10th graders, 15 were 11th graders, and 13 were 12th graders.

3.5. DATA ANALYSIS

The descriptive content analysis was conducted to explore the presentation and distribution of the cultural content in the textbooks with the aim of answering research questions. The data obtained demonstrated the frequency of cultural diversity and the categories of cultural aspects on the basis of Yuen's (2011) four-P framework. The collected data from textbooks was analyzed mainly in two sections: (1) the comparison of the classification of cultural content in Turkish and global EFL textbooks, and (2) the distribution of cultural elements in relation to the four-P framework.

Firstly, the cultural elements were categorized based on the four-P framework and the frequencies were calculated. This framework divides cultural elements into four aspects: products, practices, perspectives, and persons.

Products include entertainment (movies and TV shows), travel, prints, traditional dances, food, merchandise, poems and stories, books, tools, dwellings, clothing, law, and religion. Fictional characters in stories and movies are also accepted as products (Yuen, 2011: 464) and analyzed under this category.

Practices include cultural behaviors, customs, everyday life (including idioms), rituals, celebrations, and traditions.

Perspectives include attitudes, notions, values, myths, beliefs, and world views.

Persons include famous individuals, who can be fictitious or unknown. However, fictional characters are excluded from this part.

In addition, the results were categorized according to Cortazzi & Jin's (1999) classification of culture. According to this model, there are three types of cultural information: source, target, and international culture.

1. Source culture is the learners' native culture. It alludes to Turkish culture in this study.
2. Target culture refers to the culture of countries where English is the first language. In this study, target culture countries include the UK, the US, Australia, Canada, Ireland, Scotland, and New Zealand.
3. International culture refers to various cultures in non-English speaking countries around the world.

Then, the overall results of two different origin textbooks per level (A1, A2, B1, B2) were compared with a table showing the classification of each cultural aspect.

Secondly, to give further detail about the cultural content of each textbook, cultural aspects were further divided into subcategories, and a table which demonstrates the distribution of cultural products, cultural practices, cultural perspectives, and cultural persons was included.

As for the questionnaire, a qualitative analysis was used to highlight important aspects, and quantitative analysis was used to calculate the frequencies. For each question of the questionnaire, a table was included to illustrate the results in detail.

CHAPTER IV
FINDINGS AND DISCUSSION

In this chapter, the collected data from textbooks and the questionnaire are presented. Each textbook was analyzed based on Cortazzi & Jin's classification of culture and Yuen's four-P framework. The results were evaluated mainly from two perspectives: (1) the comparison of different origin textbooks of the same proficiency level in terms of classification of cultural content, i.e. the four cultural aspects of products, practices, perspectives, and persons are classified based on whether they belong to source, target, and international culture, and (2) the comparison of the distribution of cultural elements, i.e. a profound analysis to find out what kind of cultural elements are presented in each textbook.

Additionally, there is another notable subject that needs to be further elaborated within the scope of this study. Since the term 'international culture' is too broad within itself, non-English speaking countries under this category were divided into four groups to explore which countries appear in a cultural context more and less frequently: America (e.g. Brazil and Mexico), Africa (e.g. South Africa and Kenya), Asia (e.g. Japan and India), and Europe (e.g. France and Germany).

4.1. THE COMPARISON OF THE CLASSIFICATION OF CULTURAL CONTENT IN TURKISH AND GLOBAL EFL TEXTBOOKS

Each textbook was evaluated for their cultural elements in relation to Cortazzi & Jin's (1999) classification of source (Turkish culture), target (the UK, the US, Australia, Canada, Ireland, Scotland, and New Zealand), and international culture to find out the extent of cultural diversity and whether the implications of EIL/ELF have permeated into textbooks. In addition, each cultural component was categorized based on Yuen's (2011) four-P framework to further analyze what kinds of cultural elements are used most frequently. Since the frequency of appearance is of vital importance to this study, the same items were counted more than once if they appeared in a different section as Yuen (2011: 460) suggests.

4.1.1. A1 Level

In this section, the findings from A1 level books *High School Relearn! Grade 9 Student's Book* (henceforth *Relearn 9*) and *Think A1* are compared.

In both textbooks, cultural products are represented most frequently, followed by cultural persons and cultural practices respectively. The least prevalent aspect is perspective. Compared with cultural products, cultural content especially on aspects of practices and perspectives are limited.

In *Relearn 9*, products (35,6%), practices (56%), and persons (61,4%) representing the target culture and perspectives (75%) representing the international culture appear most frequently. In *Think A1*, products (61,1%), practices (53,6%), and perspectives (100%) representing the international culture and persons (65,3%) representing the target culture appear most frequently.

Overall, in *Relearn 9*, out of 363 elements, 152 belong to the target culture, 108 to the source culture, and 103 to the international culture. In *Think A1*, out of 358 elements, 198 belong to the international culture, 154 to the target culture, and 6 to the source culture.

4.1.1.1. Cultural Products

Table 2 displays the classification of cultural products for the A1 level in terms of whether they belong to source, target, or international culture. As Table 2 indicates, the overall number of cultural products for each textbook is very high. There are 257 products in *Think A1* and 250 products in *Relearn 9*. Though the distribution is normal in *Relearn 9*, products taken from the target culture (35,6%) have the highest frequency. In *Think A1*, the majority of elements belong to the international culture (61,1%). The distribution of cultural content is more equal in *Relearn 9*.

Table 2: Classification of cultural products (A1 Level)

Textbooks	Source Culture Products	Target Culture Products	International Culture Products	Total
Relearn 9	84 (33,6%)	89 (35,6%)	77 (30,8%)	250
Think A1	5 (1,9%)	95 (37%)	157 (61,1%)	257

In *Relearn 9*, source culture products have the second highest frequency of appearance (33,6%). Some of the examples of this category are UNESCO sites in Turkey, traditional Turkish art, ebru painting, etc. As for *Think A1*, there are five references to source culture products, which are two mentions of Turkey, the Turkish flag, and the whirling dervishes of Turkey both in the text and pictures.

As the numbers are similar in *Relearn 9*, though target culture products (35,6%) appear more frequently than the source and international culture (33,6% and 30,8% respectively), the textbook cannot be said to be dominated by the target culture focus. Some examples from *Relearn 9* are the USA, the UK (both appear several times), dollar, pound, movies like Harry Potter, etc. In *Think A1*, target culture products have the second highest frequency of appearance (37%). Examples from *Think A1* are again country and city names such as the USA, the UK, Australia, London, New York, movies like Batman, pounds, dollars, etc.

Elements related to international culture comprise a majority of cultural products (61,1%) in *Think A1*. Some examples are salsa music, Brazilian football, lion dances, and many places. In *Relearn 9*, international culture products have the lowest rate (30,8%). Some references are Tai Chi, risotto, inventions of Sumerians, and many places.

Table 3: Representation of international culture products (A1 Level)

	RELEARN 9	THINK A1
America	1 (1,3%)	44 (28%)
Africa	10 (13%)	10 (6,4%)
Asia	27 (35,1%)	58 (36,9%)
Europe	39 (50,6%)	45 (28,7%)
Total	77	157

As Table 3 indicates, in *Relearn 9*, cultures of European countries (50,6%) appear most frequently and America (1,3%) is the least. In *Think A1*, cultures of Asian countries (36,9%) are represented the most and Africa is the least (6,4%). While the American culture is only reflected 1,3% in *Relearn 9*, it is 28% in *Think A1*, and is almost equal with those of the European culture (28,4%).

4.1.1.2. Cultural Practices

The frequencies of elements belonging to different cultures exhibited in both textbooks are displayed in Table 4. Conspicuously, practices appear less frequently than products in both *Relearn 9* and *Think A1* (37 and 28 respectively). The most represented cultural practices belong to the target culture (54,1%) in *Relearn 9* and the international culture (53,6%) in *Think A1*.

Table 4: Classification of cultural practices (A1 Level)

Textbooks	Source Culture Practices	Target Culture Practices	International Culture Practices	Total
Relearn 9	8 (21,6%)	20 (54,1%)	9 (24,3%)	37
Think A1	1 (3,6%)	12 (42,8%)	15 (53,6%)	28

There is only one occurrence of source culture in *Think A1*, which is about the underground funicular in Istanbul. In *Relearn 9*, there are eight references such as 15 July Democracy and National Unity Day and emergency number for the ambulance in Turkey.

Cultural practices representing the target culture (20) occur most often in *Relearn 9*. Some examples are mainly idioms such as 'go downtown' and 'get back to nature'. In *Think A1*, the second most represented elements belong to target culture countries (12). Examples include a custom of the Maori people in New Zealand, Wimbledon, etc.

International culture countries (15) are the most represented ones in *Think A1*, such as people in Thailand and Mongolia, Winter Olympics in Russia, etc. In *Relearn 9*, there are nine references to international culture practices such as Chinese proverbs and information about German, Italian, and French people. Table 5 displays which countries appear the most and the least in this category.

Table 5: Representation of international culture practices (A1 Level)

	RELEARN 9	THINK A1
America	-	2 (13,3%)
Africa	1 (11,1%)	-

Asia	3 (33,3%)	9 (60%)
Europe	5 (55,5%)	4 (26,6%)
Total	9	15

As Table 5 indicates, European countries such as Italy, Germany, and France appear most frequently in *Relearn 9* (55,5%), followed by those of the Asian (33,3%) and African (11,1%), and no reference to American countries. In *Think A1*, the majority of countries are those of the Asian (60%), followed by the European (26,6%) and American (13,3%), and no reference to African countries.

4.1.1.3. Cultural Perspectives

As Table 6 presents, the total number of references to perspectives is quite low in both textbooks. There are four references in *Relearn 9* and only one reference in *Think A1*. All of the references except one of them belong to international culture.

Table 6: Classification of cultural perspectives (A1 Level)

Textbooks	Source Culture Perspectives	Target Culture Perspectives	International Culture Perspectives	Total
Relearn 9	-	1 (25%)	3 (75%)	4
Think A1	-	-	1 (100%)	1

All of the references to perspectives in *Relearn 9* are famous sayings of well-known people like Brutus and Gandhi. The only reference in *Think A1* belongs to Greek mythology.

Table 7: Representation of international culture perspectives (A1 Level)

	RELEARN 9	THINK A1
America	-	-
Africa	-	-
Asia	2 (66,6%)	-
Europe	1 (33,3%)	1 (100%)

Total	3	1

As mentioned before and as Table 7 depicts, the only reference in *Think A1* belongs to a European country. In *Relearn 9*, two of the references are taken from those of the Asian and one of them from the European.

4.1.1.4. Cultural Persons

Table 8 displays the frequencies of cultural person elements belonging to different cultures in both textbooks. Cultural persons are the second most represented aspect in both *Relearn 9* and *Think A1*. The total number of references is almost equal in textbooks.

Table 8: Classification of cultural persons (A1 Level)

Textbooks	Source Culture Persons	Target Culture Persons	International Culture Persons	Total
Relearn 9	16 (22,2%)	42 (58,3%)	14 (19,5%)	72
Think A1	-	47 (65,3%)	25 (34,7%)	72

Think A1 does not have any references to source culture persons whereas there are 16 references in *Relearn 9* such as famous athletes like İbrahim Çolak and singers like Emre Aydın. Cultural elements representing Turkish culture (22,2%) occur second most frequently.

In both textbooks, elements belonging to the target culture constitute the majority of persons (58,3% in Relearn 9 and 65,3% in Think A1). There are 42 references to target culture persons in *Relearn 9* such as J.K. Rowling, Stephen Hawking, Robin Williams (appears twice), etc. In *Think A1*, there are 47 references including Bruno Mars, Ed Sheeran, David Beckham, etc.

In *Relearn 9*, there are 14 references to international culture persons, which appear the least frequently (19,5%). Lionel Messi, Vivaldi, Herodotus, etc. are some examples of this category. In *Think A1*, there are 23 references representing the international culture such as Franz Kafka, Hidesaburo Ueno, and Usain Bolt. Table 9 shows the distribution of international culture countries for the cultural aspect of persons.

Table 9: Representation of international culture persons (A1 Level)

	RELEARN 9	THINK A1
America	1 (7,1)	9 (36%)
Africa	-	1 (4%)
Asia	8 (57,1%)	8 (32%)
Europe	5 (35,7%)	7 (28%)
Total	14	25

In *Relearn 9*, those of the Asian (50%) rank the highest, followed by the European (41,6%) and with only one reference to the American (8,3%). In *Think A1*, people from American countries appear most frequently (36%), followed by those of the Asian (32%) and the European (28%). While *Relearn 9* does not incorporate people from African cultures, there is only one reference to people from Africa in *Think A1*.

4.1.2. A2 Level

In this section, the findings from A2 level books *Ortaöğretim İngilizce 10 Ders Kitabı* (henceforth *İNG 10*) and *Think A2* are compared.

In both textbooks, cultural products have the highest rate of appearance, which is followed by cultural practices in *İNG 10* and cultural persons in *Think A2*. Perspectives are the least-represented cultural aspect in both textbooks.

In *İNG 10*, products (43,8%) and perspectives (66,6%) representing the international culture, practices (62,2%) representing the target culture, and persons representing the source culture (47,2%) have the highest frequency of appearance. In *Think A2*, products (53,2%), practices (76%), and perspectives (100%) representing the international culture and persons (51,6%) representing the target culture have the highest frequency of appearance.

Overall, in *İNG 10*, out of 354 cultural elements, 142 belong to the target culture, 125 to the international culture, and 87 to the source culture. In *Think A2*, out of 311 cultural elements, 168 belong to the international culture, 135 to the target culture, and 8 to the source culture.

4.1.2.1. Cultural Products

The classification of cultural products for the A2 level is displayed in Table 10. In light of the results, the cultural aspect of products appears most frequently in both textbooks. Target culture products (62) and source culture products (52) fall behind international culture products (89) in *İNG 10*. Similarly, international culture products (115) exceed target culture (96) and source culture (5) products in *Think A2*.

Whereas there are 52 references to Turkish (source) cultural products in the Turkish EFL textbook, there are only five in the global EFL textbook, which are a picture of the Turkish flag, The Spice Bazaar in Istanbul, and the name of Turkey as a destination. Some of the source culture products from *İNG 10* are The Nene Hatun Historical National Park, Istanbul (and many other city names in Turkey), Topkapı Palace, bulgur, ayran, kavurma, baklava, Turkish dessert, shadow play, mehter band, etc.

Table 10: Classification of cultural products (A2 Level)

Textbooks	Source Culture Products	Target Culture Products	International Culture Products	Total
İNG 10	52 (25,6%)	62 (30,5%)	89 (43,8%)	203
Think A2	5 (2,3%)	96 (44,4%)	115 (53,2%)	216

As for target culture products, in *Think A2* there are 96 target culture products such as dollars, The Simpsons, Ben 10, One Direction, Bondi Beach, Britain's Got Talent, Notting Hill, etc. Elements of target culture products (62) are slightly more than the source culture products (52) in *İNG 10*. There are 62 target culture products such as The Liverpool train, dollars, pounds, Miami Beach, Superman, Mariah Carey's song "Hero", the bagpipe in Scottish culture etc.

In both textbooks, cultural elements belonging to international culture rank the highest. Examples of international culture products in *İNG 10* are Bosnia, a poster of the Yuyuan Garden in Shanghai, the Taj Mahal in India, pyramids in Egypt (which are mentioned as "cultural capitals" in the textbook), flamenco (both as a dress and a dancing style), safari vacation in Kenya and Zambia, pilgrimage to the holy city of Mecca in Saudi Arabia, Hajj as a "religious journey", the sari in Indian culture, the kimono in Japanese culture, etc. Examples from *Think A2* are Khlong Lat

Phli in Bangkok, Tsukiji Market in Tokyo, curry, tapas, Mount Vesuvius, the ancient city of Pompeii, K2 mountain in Nepal, Burj Al Arab, flamenco as a dancing style, khaliji music, etc. Table 11 shows the distribution of international culture countries presented in both textbooks:

Table 11: Representation of international culture products (A2 Level)

	İNG 10	THINK A2
America	13 (14,6%)	13 (11,3%)
Africa	12 (13,5%)	17 (14,8%)
Asia	26 (29,2%)	55 (47,8%)
Europe	38 (42,7%)	30 (26,1%)
Total	89	115

In *İNG 10*, European countries such as Germany, Italy, France, Spain, etc. appear most frequently. In *Think A2*, the most represented international cultures belong to Asian countries like China, India, Japan, etc. Those of the African rank the least in both textbooks.

4.1.2.2. Cultural Practices

The classification of cultural practices for the A2 Level is displayed in Table 12. Frequencies of cultural practices demonstrate that cultural practices appeared less frequently than cultural products in both textbooks. However, the asymmetry between the numbers of elements regarding cultural products and practices is bigger in *Think A2* as *İNG 10* has a total of 103 references to cultural practices, *Think A2* has only 30. The reason behind this difference stems mainly from the usage of idioms/proverbs in *İNG 10* and the fact that *Think A2* does not exhibit any idioms/proverbs throughout the whole book.

Table 12: Classification of cultural practices (A2 Level)

Textbooks	Source Culture Practices	Target Culture Practices	International Culture Practices	Total
İNG 10	16 (15,5%)	64 (62,2%)	23 (22,3%)	103

Think A2	1 (4%)	6 (20%)	23 (76%)	30

Elements of source culture practice have the lowest rate in both textbooks. There are 16 source culture practices in *İNG 10*, which are "in Turkey, it's the custom for women to wear a white wedding dress" (Genç-Karataş, 2018: 50), Söğüt Festival, javelin competitions, large tents, and some celebrations such as Youth and Sports Day. *Think A2* presents only one source culture practice, which is 23 April Children's Day in Turkey.

Elements regarding target culture constitute the majority of cultural practices in *İNG 10* mainly because of idioms and proverbs. The textbook has an "Idiom/Proverb" corner in each unit; therefore it has a total of 51 idioms/proverbs. Other examples include, "it's the custom in the USA to tip at restaurants" (Genç-Karataş, 2018: 50), Fourth of July, Halloween in Canada, 'trick or treat', etc. In *Think A2*, there are 6 target culture practices such as Snowking Winter Festival, the 1908 London marathon, etc.

In both textbooks, there are 23 international culture elements. In *Think A2*, international culture practices exceed both the source and target culture. Examples are "kodomo no hi" (Children's Day in Japan), "el Día del Niño" (Children's Day in Mexico), Barcelona Olympic Games, etc. In *ING 10*, international culture practices fall behind the target culture (64) but outnumber the source culture (16). Examples include "Eid Al-Adha" (Sacrifice Feast), "Eid Al-Fitr" (Ramadan Feast), Diwali, Chinese New Year, Easter, etc.

Table 13: Representation of international culture practices (A2 Level)

	İNG 10	THINK A2
America	4 (17,4%)	4 (17,4%)
Africa	-	3 (13%)
Asia	9 (39,1%)	8 (34,8%)
Europe	10 (43,5%)	8 (34,8%)
Total	23	23

As Table 13 indicates, both textbooks have almost equal coverage of American and Asian cultural practices. In *İNG 10* cultures of European countries

(43,5%) appear most frequently, followed by those of the Asian (39,1%) and the American (17,4%), whereas there are not any references to African countries. In *Think A2*, the Asian and European countries (34,8%) are used equally and most frequently, followed by those of the American (17,4%) and the African (13%).

4.1.2.3. Cultural Perspectives

Table 14 illustrates the classification of cultural perspectives for the A2 level. Clearly, in *Think A2* there is only one reference to cultural perspectives related to values, which is "…for them going to school means a better future" (Puchta, Stranks & Lewis-Jones, 2016: 116) referring to hard journeys for schoolchildren in poor villages of Indonesia, China, Sri Lanka, Brazil, and India.

Table 14: Classification of cultural perspectives (A2 Level)

Textbooks	Source Culture Perspectives	Target Culture Perspectives	International Culture Perspectives	Total
İNG 10	2 (16,6%)	2 (16,6%)	8 (66,6%)	12
Think A2	-	-	1 (100%)	1

In *İNG 10* there are two source culture perspectives, two target culture perspectives and eight international culture perspectives. The famous saying of Nene Hatun, "They can grow up without their children, but not without their motherland" (Genç-Karataş, 2018: 45) and Ramadan in Turkey was counted as source culture perspectives.

A myth about Irish culture, "[in Ireland], the bride carries a horseshoe at the wedding ceremony as people believe this will bring good luck" (Genç-Karataş, 2018: 50) and the importance of the kilt for the Scottish culture were counted as target culture perspectives.

Some examples of international cultural perspectives from *İNG 10* are "[in Brazil], people eat soup on New Year's Day, and they hope they'll become wealthy in the coming year" (Genç-Karataş, 2018: 50), "[in Norway], the bride wears a silver crown on the wedding day as people believe this will protect her from evil spirits" (Genç-Karataş, 2018: 50), and so on.

Table 15: Representation of international culture perspectives (A2 Level)

	İNG 10	THINK A2
America	2 (25%)	-
Africa	-	-
Asia	5 (62,5%)	1 (100%)
Europe	1 (12,5%)	-
Total	8	1

As Table 15 illustrates, the only international culture reference in *Think A2* belongs to Asia. Similarly, in *İNG 10,* international cultures are selected mostly from the Asian countries (62,5%), followed by those of the American and European respectively (25% and 12,5%).

4.1.2.4. Cultural Persons

The classification of cultural persons for the A2 level is illustrated in Table 16. The findings reveal that in *İNG 10*, elements of cultural persons belong mostly to the source culture. The majority of cultural persons are portrayals of historical figures and legends from Turkish culture such as Nasreddin Hodja, Köroğlu, etc. There are also some famous, Nobel- and Oscar-winning scientists and medalist athletes such as Aziz Sancar and Yasemin Adar. However, in *Think A2* the numbers of the target culture and international culture elements are the highest, though close in number, target culture persons occur most often. There are only two references to the source culture which are fictitious people.

As for target culture persons, *İNG 10* presents 14 elements. It mentions mostly scientists like Einstein and Tim Berners-Lee and some celebrities such as Brad Pitt and Angelina Jolie. In *Think A2*, there are 33 target culture persons such as Ryan Gosling, Barack Obama (appears three times), Rihanna, etc.

Table 16: Classification of cultural persons (A2 Level)

Textbooks	Source Culture Persons	Target Culture Persons	International Culture Persons	Total

İNG 10	17 (47,2%)	14 (38,9%)	5 (13,9%)	36
Think A2	2 (3,1%)	33 (51,6%)	29 (45,3%)	64

In the same vein, *İNG 10* mostly gives references to scientists and inventors as for international culture persons such as Marie Curie and Guglielmo Marconi. In *Think A2*, there are 29 international culture persons, for instance, India's first Prime Minister Jawaharlal Nehru and Abebe Bikila from Ethiopia. Table 17 demonstrates the representation of international culture persons. *Think A2* has much more items related to the international culture than *İNG 10*.

Table 17: Representation of international culture persons (A2 Level)

	İNG 10	THINK A2
America	-	11 (37,9%)
Africa	-	3 (10,3%)
Asia	-	4 (13,8%)
Europe	5 (100%)	11 (37,9%)
Total	5	29

As it is shown above, all of the references for international culture persons in *İNG 10* are Europe-related. In *Think A2*, cultures of the American and the European are equal in number (37,9%), followed by those of the Asian (13,8%) and the African (10,3%) is the least.

4.1.3. B1 Level

In this section, findings from *Ortaöğretim Sunshine English 11 Student's Book* (henceforth *Sunshine 11*) and *Think B1* are compared.

In both textbooks, products are the most frequently depicted cultural aspect, followed by persons and practices respectively, and perspectives the least.

In *Sunshine 11*, products (45,9%) and perspectives (66,7%) representing the source culture, practices (51%) and persons (48,3%) representing the target culture occur most frequently. In *Think B1*, products (61,6%), practices (60%), and persons

(74,4%) representing the target culture and perspectives (100%) representing the international culture occur most frequently.

Overall, in *Sunshine 11*, out of 431 cultural elements, 179 belong to the source culture, 150 to the target culture, and 102 to the international culture. In *Think B1*, out of 333 cultural elements, 214 belong to the target culture, 118 to the international culture, and 1 to the source culture.

4.1.3.1. Cultural Products

The frequencies of cultural product elements belonging to different cultures are displayed in Table 18. The findings signify that the number of products is quite high in both textbooks. The total sum of products is 283 in *Sunshine 11* and 219 in *Think B1*. Source culture products (45,9%) are ahead of the target and international culture products in *Sunshine 11* whereas the source and international culture products fall behind target culture products (61,6%) in *Think B1*. The frequencies reveal that content on products in *Sunshine 11* is better distributed among different cultures than in *Think B1*.

Table 18: Classification of cultural products (B1 Level)

Textbooks	Source Culture Products	Target Culture Products	International Culture Products	Total
Sunshine11	130 (45,9%)	80 (28,3%)	73 (25,8%)	283
Think B1	1 (0,5%)	135 (61,6%)	83 (37,9%)	219

Think B1 presents only one element regarding the source culture, which is a print of Istanbul. On contrary, *Sunshine 11* has a variety of products representing source culture. There are 130 source culture products in total ranging from cities and places to cultural heritage sites to history to art, etc. There is even a separate unit (Unit 7 - Facts About Turkey) dedicated to source culture, which tests students' knowledge about Turkey in line with the principles of EIL/ELF. Some examples from *Sunshine 11* are Turkish calligraphy, the conquest of Istanbul, Anıtkabir, etc.

Target culture products have the highest frequency in *Think B1*. There are 135 target culture products such as pounds, dollars, places like Manchester, New York, Sydney, etc., and movies like Titanic and Spider Man. In *Sunshine 11*, target

culture products appear second most frequently with a total number of 80 elements. For example, dollars, famous novels like A Tale of Two Cities, places like Wall Street and Virgin Islands, and movie posters like Star Wars.

International culture products (25,8%) lag behind both source (45,9%) and target culture (28,3%) products in *Sunshine 11*. Some examples include The Hanging Gardens, Okinawa, Sarajevo, etc. In *Think B1*, this category ranks second by 37,9%, exceeding source culture products (0,5%) and falling behind target culture products (61,6%). For instance, Papua New Guinea, the invention of paper, and Tai Chi. Table 19 illustrates which countries appear more or less frequently in this category.

Table 19: Representation of international culture products (B1 Level)

	SUNSHINE 11	THINK B1
America	2 (2,7%)	15 (18,1%)
Africa	-	6 (7,2%)
Asia	25 (34,2%)	22 (26,5%)
Europe	46 (63%)	40 (48,2%)
Total	73	83

As seen in Table 19, in both textbooks, the culture of European countries occurs the most, followed by those of the Asian. Whereas there is no reference to those of the African in *Sunshine 11*, there are six references in *Think B1*. The frequencies show that the representation of international cultures was distributed more equally in *Think B1*.

4.1.3.2. Cultural Practices

Table 20 displays the frequencies of practices in terms of occurrences in different cultures. According to the findings, the cultural content on practices is decreased in both textbooks stacking up against products. There are 53 elements in *Sunshine 11* and 35 elements in *Think B1*. Similar to other books in the series, *Sunshine 11* too, introduces idioms and proverbs in each unit. Hence, the number of target culture practices (51%) has the highest frequency, followed by source culture practices (37,7%), and international culture practices (11,3%) comprise the least-represented

category. In *Think B1*, target culture practices (60%) constitute the majority of elements by exceeding international culture practices (40%) and not giving any references to source culture practices.

Table 20: Classification of cultural practices (B1 Level)

Textbooks	Source Culture Practices	Target Culture Practices	International Culture Practices	Total
Sunshine11	20 (37,7%)	27 (51%)	6 (11,3%)	53
Think B1	-	21 (60%)	14 (40%)	35

The second most frequently occurring category in *Sunshine 11* is source culture practices. There are 20 elements in this category including Ramadan life in Turkey, institutions and organizations like Arslanköy Women Theatre Community, and the Village Institutes.

Elements regarding the target culture occur most commonly in both textbooks. There are 27 elements in *Sunshine 11* such as New York Eurosian Film Festival and some idioms and proverbs like 'explore all avenues' and 'rags to riches'. In *Think B1,* the number of elements in this category is 21. Some examples are: The Michelle Obama Award and some Internet slang words (texting abbreviations) such as 'asap', 'lol', and 'cul8r'.

In *Sunshine 11,* there are 6 elements of practice representing the international culture, such as the 2017 World Championships in Mexico and gastronomy-related special names like 'chef de partie'. In *Think B1,* there are 14 elements for this category. Some examples are: a custom harks back to Ancient Greek, lack of medical service in Africa, etc. Table 21 depicts the representation of the cultures of different international regions.

Table 21: Representation of international culture practices (B1 Level)

	SUNSHINE 11	THINK B1
America	1 (16,6%)	5 (35,7%)
Africa	-	2 (14,3%)
Asia	1 (16,6%)	2 (14,3%)

Europe	4 (66,6%)	5 (35,7%)
Total	6	14

As it is depicted in the table, there is an imbalance in the representation of practices between different regions. In *Sunshine 11*, there are not any references to the cultures of Africans; those of the European appear most frequently. *Think B1* is distributed more normally, with the cultures of the American and European (both five times) and those of the African and Asian (both twice) occurring with equal frequency.

4.1.3.3. Cultural Perspectives

Table 22 demonstrates the frequencies of appearance for the aspect of perspectives in different cultures. As it is clearly manifested in the table below, the cultural content on perspectives is limited in both textbooks. Among the four aspects of culture, perspectives are the least-represented elements. There is only 1 reference in *Think B1* and 6 references in *Sunshine 11*. None of the textbooks incorporate perspectives from the target culture. In *Think B1*, there is not any mention of source culture perspectives either.

Table 22: Classification of cultural perspectives (B1 Level)

Textbooks	Source Culture Perspectives	Target Culture Perspectives	International Culture Perspectives	Total
Sunshine11	4 (66,7%)	-	2 (33,3%)	6
Think B1	-	-	1 (100%)	1

There are four references to source culture perspectives in *Sunshine 11* such as the famous sayings of Atatürk and Mevlana. This category has the highest percentage of frequency, ahead of international culture perspectives which are mentioned twice in the textbook. Examples of international culture perspectives include a world view of Hungarian people and a quote from Gandhi. The only element of cultural perspectives in *Think B1* belongs to the international culture, which is about the importance of schooling for the Azteks. Table 23 displays the representation of international culture perspectives in both textbooks.

Table 23: Representation of international culture perspectives (B1 Level)

	SUNSHINE 11	THINK B1
America	-	1 (100%)
Africa	-	-
Asia	1 (50%)	-
Europe	1 (50%)	-
Total	2	1

As the findings reveal, the only reference in *Think B1* addresses the culture of America. In *Sunshine 11*, there is one reference to those of the Asian and one reference to those of Europeans.

4.1.3.4. Cultural Persons

Table 24 shows the frequencies of persons in terms of appearance in different cultures. The category of persons is the second most represented aspect of culture in both textbooks, following products. Overall, there are 89 elements in *Sunshine 11* and 78 elements in *Think B1*. Elements representing the target culture have the highest frequency of appearance in both textbooks.

Think B1 does not incorporate persons from the source culture. In *Sunshine 11*, there are 25 elements referring to the source culture including inspirational people such as Ümmiye Koçak, scientists like Aziz Sancar, Ottoman Sultans, important historical figures, athletes, etc.

Table 24: Classification of cultural persons (B1 Level)

Textbooks	Source Culture Persons	Target Culture Persons	International Culture Persons	Total
Sunshine11	25 (28,1%)	43 (48,3%)	21 (23,6%)	89
Think B1	-	58 (74,4%)	20 (25,6%)	78

Persons addressing the target culture constitute the majority in the series. There are 43 elements in *Sunshine 11* and 58 elements in *Think B1*. Some common

examples in both textbooks are Shakespeare, Queen Victoria, and Charles Dickens. For the B1 level, both series give more reference to politicians, scientists, novelists, and inventors than singers and actors/actresses.

The overall number of elements referring to the international culture is almost equal in *Sunshine 11* and *Think B1* (21 and 20 respectively). Some examples from *Sunshine 11* include Montaigne, Frida Kahlo, and Albert Einstein; some examples from *Think B1* are Messi, Louis Pasteur, and Archimedes. Table 25 illustrates the distribution between the cultures of different regions for this category.

Table 25: Representation of international culture persons (B1 Level)

	SUNSHINE 11	THINK B1
America	3 (14,2%)	4 (20%)
Africa	1 (4,8%)	1 (5%)
Asia	4 (19%)	3 (15%)
Europe	13 (62%)	12 (60%)
Total	21	20

In both textbooks, the cultures of the European are represented the most common, followed by those of the Asian in *Sunshine 11* and the American in *Think B1*. For the category of persons, Africa is the least-represented region in the series.

4.1.4. B2 Level

In this section, findings from *Count Me In 12 Student's Book* (henceforth *CMI 12*) and *Think B2* are compared.

For the first time in the series, the findings reveal a huge discrepancy between textbooks in terms of the number of items in the aspect of products. The number of cultural products in *CMI 12* is significantly lower than *Think B2*. Also, unlike other textbooks in both series, cultural products do not dominate the cultural content in *CMI 12*. Yet, cultural products still have the highest frequency of appearance in both textbooks, perspectives are the least. In *Think B2*, cultural persons are the second most represented aspect similar to other textbooks whereas in *CMI 12* products are followed by practices like *İNG 10*.

In *CMI 12*, products (40%) representing the target culture, practices (46,9%) representing the international culture, perspectives (75%) and persons (41,9%) representing the source culture appear most frequently. In *Think B2*, products (55,8%) and perspectives (100%) representing the international culture, practices (51%) and persons (64,6%) representing the target culture appear most frequently.

Overall, in *CMI 12*, out of 122 cultural elements, 45 belong to the international culture, 41 to the target culture, and 36 to the source culture. In *Think B2*, out of 340 cultural elements, 174 belong to the international culture, 164 to the target culture, and 2 to the source culture.

4.1.4.1. Cultural Products

The frequencies of cultural product elements belonging to different cultures are displayed in Table 26. As the findings display, the number of cultural product items in *CMI 12* is quite low compared to *Think B2* and other textbooks in the series. In *CMI 12*, though close in number, target culture products have the highest frequency. In *Think B2*, international culture products occur most frequently followed by the target and source culture respectively. The findings clearly show that elements are distributed more normally in *CMI 12*.

Table 26: Classification of cultural products (B2 Level)

Textbooks	Source Culture Products	Target Culture Products	International Culture Products	Total
CMI 12	15 (27,3%)	22 (40%)	18 (32,7%)	55
Think B2	2 (0,9%)	97 (43,3%)	125 (55,8%)	224

In *Think B2*, there are only two references to source culture (0,9%), which are Avanos and Turkey. There are 15 source culture references (27,3%) in *CMI 12*, including Turkish laws, folk songs, and places in Turkey.

Products representing the target culture occur the most in *CMI 12* and second most frequently in *Think B2*. There are 22 references (40%) to this category in *CMI 12* such as places like Chicago, City Hall, and Massachusetts. The number of references in *Think B2* is 97 (43,3%) including movies like Star Wars and places like Florida, Canada, and Australia.

Elements representing the international culture account for just over half in *Think B2*. There are 125 references (55,8%), e.g. sushi, Peru, Sweden, and Azerbaijan. *CMI 12* has 18 references (32,7%) such as Kobayashi district and Mexico. Table 27 illustrates which international cultures appear more or less in textbooks.

Table 27: Representation of international culture products (B2 Level)

	CMI 12	THINK B2
America	4 (22,2%)	43 (34,4%)
Africa	2 (11,1%)	23 (18,4%)
Asia	6 (33,3%)	35 (28%)
Europe	6 (33,3%)	24 (19,2%)
Total	18	125

In *CMI 12*, cultures of the European and the Asian occur most often, followed by America, and Africa is the least. Cultures of the American have the highest frequency in *Think B2*, followed by Asia and Europe respectively, and Africa is the least.

4.1.4.2. Cultural Practices

The classification of cultural practices into different cultures for the B2 level is depicted in Table 28. The total sum of elements related to practices is 32 in *CMI 12* and 51 in *Think B2*. International culture practices have the highest frequency of appearance in *CMI 12* whereas target culture and international culture practices are equal in *Think B2*.

Table 28: Classification of cultural practices (B2 Level)

Textbooks	Source Culture Practices	Target Culture Practices	International Culture Practices	Total
CMI 12	5 (15,6%)	12 (37,5%)	15 (46,9%)	32
Think B2	-	25 (51%)	24 (49%)	49

As Table 28 indicates, source culture practices occur the least in *CMI 12* and there are not any mentions of this category in *Think B2*. Some examples of source culture practices include Turkish proverbs and Turkish non-governmental organizations.

While target culture practices occur second most frequently in *CMI 12*, they are equal to international culture practices in *Think B2*. Unlike other books in the series, idioms/proverbs are not presented as much in *CMI 12*, yet examples of practices representing the target culture include idioms/proverbs and general information about the target culture and society. On the contrary, while other books in the series introduce little to no idioms/proverbs; *Think B2* has a separate corner for space idioms in one of the units such as 'once in a blue moon'.

Though close in number, international culture practices rank the first in *CMI 12* as they make up approximately half of the total elements. Examples include practice in everyday life like manners of different cultures such as body language and eating manner. In *Think B2,* the numbers of international culture practices and target culture practices are equal. There are 25 elements referring to the international culture such as information about some Nomadic people and parenting styles in different cultures. Table 29 demonstrates the representation of elements among different international cultures.

Table 29: Representation of international culture practices (B2 Level)

	CMI 12	THINK B2
America	3 (20%)	6 (25%)
Africa	2 (13,3%)	7 (29,2%)
Asia	7 (46,7%)	5 (20,8%)
Europe	3 (20%)	6 (25%)
Total	15	24

In *CMI 12,* cultures of the Asian are represented the most frequently, and those of Africans are the least. On the contrary, while cultures of Africans are represented the most frequently, those of the Asian are the least in *Think B2.* Within

both textbooks, references to the cultures of the American and European are equal in number (three in *CMI 12* and six in *Think B2*).

4.1.4.3. Cultural Perspectives

Table 30 illustrates the classification of cultural perspectives into different cultures for the B2 level. The aspect of perspectives is the least represented element in both textbooks. There are only 2 references in *Think B2* and both of them are related to the international culture. In *CMI 12*, there are 4 references in total and source culture perspectives occur the most. There are not any references to target culture perspectives in both textbooks.

Table 30: Classification of cultural perspectives (B2 Level)

Textbooks	Source Culture Perspectives	Target Culture Perspectives	International Culture Perspectives	Total
CMI 12	3 (75%)	-	1 (25%)	4
Think B2	-	-	2 (100%)	2

Source culture perspectives have the highest frequency in *CMI 12* while there is no reference to this category in *Think B2*. Examples of source culture perspectives include Mehmet Akif's famous saying and Atatürk's principles.

Only perspectives representing the international culture make an appearance In *Think B2*. Examples are the Shahsavan (an ethnic group of Azerbaijani people, located in Iran and Azerbaijan) and a saying by Candido Rondon (a Brazilian military officer). The only reference in *CMI 12* is about the awareness of different skin colors, which is an example of the African cultures. They are depicted in Table 31.

Table 31: Representation of international culture perspectives (B2 Level)

	CMI 12	THINK B2
America	-	1 (50%)
Africa	1 (100%)	-
Asia	-	1 (50%)

Europe	-	-
Total	1	2

4.1.4.4. Cultural Persons

Table 32 covers the findings for the classification of cultural persons for the B2 level. Cultural persons are the second most represented aspect, following products in *Think B2*. They are the second most represented aspect together with cultural practices in *CMI 12*. As the findings reveal, in *CMI 12* source culture persons and in *Think B2* target culture persons have the highest frequency.

Table 32: Classification of cultural persons (B2 Level)

Textbooks	Source Culture Persons	Target Culture Persons	International Culture Persons	Total
CMI 12	13 (41,9%)	7 (22,6%)	11 (35,5%)	31
Think B2	-	42 (64,6%)	23 (35,4%)	65

Think B2 does not incorporate persons from the source culture. In *CMI 12*, source culture persons have the highest frequency of appearance with 13 elements (41,9%) such as important historic figures and athletes. There are not any singers or actors/actresses in this category.

Elements related to the target culture constitute a large proportion (64,6%) of the total cultural persons. in *Think B2*. Examples include politicians, inventors, important figures, singers, and actors/actresses. In *CMI 12*, there are seven references mentioning the target culture such as Shakespeare and Elon Musk.

International culture persons occur the second most frequently with 11 elements such as Aristotle and Plato in *CMI 12*. This category has the second highest frequency of appearance in *Think B2* either. Some examples are Nelson Mandela, Anne Frank, and Christopher Columbus. Table 33 illustrates the representation of different international cultures for this category.

Table 33: Representation of international culture persons (B2 Level)

	CMI 12	THINK B2

America	1 (9,1%)	3 (13,1%)
Africa	2 (18,2%)	4 (17,4%)
Asia	3 (27,3%)	5 (21,7%)
Europe	5 (45,4%)	11 (47,8%)
Total	11	23

In both textbooks, the cultures of the European are represented the most frequently, followed by Asia and Africa respectively, and those of Americans are the least.

4.2. THE DISTRIBUTION OF CULTURAL ELEMENTS IN RELATION TO THE FOUR-P FRAMEWORK

Within the scope of this study, each textbook is analyzed in terms of the cultural content they present. Culture is complex by its nature, hence requiring more detail. This chapter elaborates on what kinds of cultural content each textbook exhibits by dividing the cultural references into various subcategories in order to demonstrate the range of the cultural content. Textbooks are once again compared to each other in terms of the distribution of cultural aspects.

4.2.1. Cultural Products

The first category, cultural products, covers both tangible and intangible products. In this study, in order to give more detail about the distribution of cultural products, 16 subcategories are analyzed: art, currency, clothing, food, history, inventions, law, literary works (e.g. books, novels, poems, stories, magazines, etc.), merchandise, movies & TV shows (including theatres or plays), music, places (e.g. geographical and travel items such as cities, countries, and buildings), religions, sports, traditional dances, and prints (pictures related to a particular culture in textbooks).

4.2.1.1. A1 Level

The distribution of cultural content on the aspect of products for the A1 level is demonstrated in Table 34. The results reveal that products related to places have the highest rate of occurrence, followed by prints in both textbooks.

In both *Relearn 9* and *Think A1*, the number of references to places is equal (152). Some examples from *Relearn 9* are the USA, Selimiye Mosque, The Louvre, Times Square, Chinatown, etc. The book also gives the full list of World Heritage Sites in Turkey, consisting of 16 cultural and 2 mixed places. Examples from *Think A1* are Manchester, Tokyo, Shenzhen, Niagara Falls, Atacama Desert, Thailand, etc.

The second most frequently presented type of product is prints. In *Relearn 9*, there are 34 prints however; in one picture, there are 15 photos of Turkey's UNESCO sites. Since 15 different photos were given in one picture, it was counted as one. Other examples include movie & TV series posters such as Good Will Hunting, the Lord of the Rings, Diriliş Ertuğrul, Avatar, etc., ebru painting, Queen Elizabeth's stamp, etc. In *Think A1*, there are 59 prints. For instance, flags of some countries such as Russia, Turkey, Japan, the USA, South Africa, etc., pictures of places such as Window of the World in China, and statues like Franz Kafka and Hachiko.

Table 34: Distribution of cultural products (A1 Level)

	RELEARN 9	THINK A1
Art	8	-
Currency	4	10
Clothing	-	3
Food	16	3
History	4	-
Inventions	4	-
Law	-	-
Literary works	1	-
Merchandise	-	1

Movies & TV shows	19	9
Music	1	5
Places	152	152
Religions	2	-
Sports	5	10
Traditional dances	-	5
Prints	34	59
Total	250	257

Relearn 9 is followed by movies & TV shows (19) like Toy Story, Narnia, Dead Poet's Society, Nightmare on Elm Street, etc. The number of references to this category in *Think A1* is nine. Some examples are How to Train Your Dragon, Star Junior Chefs, Batman, etc.

Think A1 is followed by currency (10) and sports (10). As for currency, pounds appear six times, dollars twice, euro and renminbi once. Examples of sports are American football, Brazilian football, and some football clubs such as Barcelona and Real Madrid. Regarding *Relearn 9*, there are four references to currency, which are dollars (twice), euro, and pound; five references to sports such as Turkish Paralympics wheelchair tennis, Tai Chi, and Kung Fu.

In *Relearn 9*, there are 16 elements related to food such as Irish cream coffee, risotto, escargot, coq au vin, crème brûlée, etc. In *Think A1*, the number of food references is 3, which are sushi, spaghetti, and Italian pizza. Even though ham was not counted as a cultural item in this study, it is worth touching upon. Whereas *Think A1* mentions ham a few times, *Relearn 9* never does. It is because in Islam (Turkey's official religion), ham is forbidden. Therefore, there is a cultural aspect behind refraining from mentioning ham.

As for music, there are five references in *Think A1* such as salsa music and a song called 'Ruby', also some instruments like berimbau, didgeridoo, and bonang. The only music reference in *Relearn 9* is a song from Toy Story.

Neither of the textbooks gives any references to law. *Relearn 9* does not give any references to clothing, merchandise, and traditional dances. In *Think A1*, there

are three references to clothing (a lion mask in China, Colombina in Italy, and Halloween masks); there is one reference to merchandise (Minecraft); there are five references to traditional dances (lion dances, flamenco, the whirling dervishes, kecak, and capoeira).

Think A1 does not give any references to art, history, inventions, literary works, and religions. In these categories, *Relearn 9* exhibits eight art references (e.g. Mona Lisa, traditional Turkish art, khans, kulliyes, etc.); four history references (Battle of Kadesh, Roman civil wars, story of Xanthos, and Hurricane Harvey); four inventions references which belong to Sumerians such as the wheel and the sailboat; one literary works reference (a poem by Angelica N. Brissett); two religions references which are related to Muslims and Christians.

4.2.1.2. A2 Level

Table 35 illustrates the distribution of the cultural aspect of products for the A2 level. According to the results, the range of products related to places has the highest frequency of appearance in both textbooks. Hence, the findings reveal an imbalance in the distribution of cultural elements.

In *İNG 10*, there are 119 places such as Fort Aziziye, Nene Hatun National Historical Park, Madrid, Azerbaijan, pyramids in Egypt, Bondi Beach in Sydney, and Zambia. *Think A2* contains 138 places like Sydney Opera House, India, Milan, Mount Vesuvius, Burj Al Arab, and southern Italy.

In both textbooks, prints have the second highest frequency of appearance. The number of prints in *İNG 10* is 26 including a picture of a Turkish woman weaving carpet, places like the pyramids and Taj Mahal, and movie posters. *Think A2* presents 38 prints such as flags, dollar and pound tags, places etc. In one picture, there are 13 different brands of drinks given as examples of bottle tops collection, which are counted under the category of merchandise. Since all of the brands were in the same picture, they were counted as one.

İNG 10 is followed by foods (11) like tacos, ladoos, Peking duck, bulgur, etc. There are five food references in *Think A2* such as curry and tapas. *Think A2* is followed by movies & TV shows (20) such as The Simpsons, Ben 10, and Diary of a

Wimpy Kid whereas in this category *İNG 10* presents ten references such as Superman, X-Men, and Wonder Woman.

As for currency, *İNG 10* (6) mentions dollars three times, euros twice, and Turkish liras only once; *Think A2* (9) mentions dollars and euros only once but there are seven references to pounds.

Table 35: Distribution of cultural products (A2 Level)

	İNG 10	THINK A2
Art	-	1
Currency	6	9
Clothing	5	-
Food	11	4
History	3	-
Inventions	7	1
Law	1	-
Literary works	6	-
Merchandise	-	2
Movies & TV shows	10	20
Music	5	1
Places	119	137
Religions	1	-
Sports	-	4
Traditional dances	3	1
Prints	26	38
Total	203	218

İNG 10 has 7 references to inventions including the telephone, radio, and TV system whereas there is one reference in *Think A2*, which is DryBath by Ludwick Marishane to help people who have difficulty finding clean water.

Music items appear five times in *İNG 10* like Mariah Carey's song "Hero" and Turkish folk music and the only music reference in *Think A2* is khaliji music.

The number of traditional dances like flamenco and dragon and lion dances in *İNG 10* is three whereas there is only one reference to traditional dances in *Think A2*, which is flamenco.

İNG 10 does not give any references to the categories of art, merchandise, and sports. In these categories, *Think A2* presents one art reference (Roman mosaic); two merchandise references (drink brands and LEGO); four sports references (e.g. American football and Sumo wrestling).

In *Think A2*, there are no references to clothing, history, law, literary works, and religions. In *İNG 10*, the number of clothing items such as the sari and kimono is five; literary works items appear six times (e.g. Moby Dick, the tales of Dede Korkut and Nasreddin Hodja); the only law reference is about the rules and regulations of California State University; there is only one religion reference about Islam.

4.2.1.3. B1 Level

The distribution of cultural content on the aspect of products for the B1 level is depicted in Table 36. Similar to the other textbooks in the series, cultural products related to places have the highest rate of occurrence, followed by prints.

The number of elements for places is quite high in each textbook, constituting more than half of the total elements. There are 202 places in *Sunshine 11* including countries like Japan, Russia, the UK, the USA, Bosnia-Herzegovina, etc.; cities like Islamabad, Rome, Belgrad, Szigetvar, London, etc.; important historical places and tourist attractions such as the Buckingham Palace, the London Eye, Taj Mahal, Hagia Sophia, Süleymaniye Mosque, and references to UNESCO's World Heritage Sites mostly from Turkey such as Cappadocia, the ruins of Ephesus, Çatalhöyük. In *Think B1*, there are 130 places addressing countries like Brazil, Indonesia, the UK, the USA, Austria, China, etc.; cities like Linz, Helsinki, Rome, Munich, Athens, etc.; rivers like the Amazon, the Ganges, the Indus, etc.

Prints rank second in terms of the frequency of appearance in both textbooks. The sum of elements is 31 in *Sunshine 11* such as pictures of famous places like

Ishak Pasha Palace and Sümela Monastery and film posters like Star Wars. A point need to be brought to attention about prints in *Sunshine 11*. Similar to the situation mentioned in *Relearn 9*, there is a picture of Turkey's tourist attractions which contains 24 places. Since all of the small pictures were in the same picture frame, they were counted as one. In *Think B1*, there are 30 prints including pictures of places like London and Oslo and TV shows such as Two and a Half Man and Jonathan Ross Show.

Items related to currency rank third following places and prints in *Think B1*. There are 17 references to currency: pounds appear 11 times, dollars four times, and euros twice. The number of items for currency is two in *Sunshine 11*, which are dollars and liras (both appear once).

Literary works occur most often, following places and prints in *Sunshine 11*. There are 14 items for literary works, such as A Christmas Carol, Othello, Pickwick Papers, Oliver Twist, etc. The number of items in *Think B1* is four for this category, which are 50 Dangerous Things You Should Let Your Children Do, Charlie and the Chocolate Factory, Birding on Borrowed Time, and the Ultimate Storm Survival Handbook.

In *Think B1*, there are 12 items for movies & TV shows, including Titanic, The X Factor, The Voice, the Spider Man, etc. In *Sunshine 11*, there are not any references to this category.

Table 36: Distribution of cultural products (B1 Level)

	SUNSHINE 11	THINK B1
Art	10	1
Currency	2	17
Clothing	-	-
Food	-	1
History	10	-
Inventions	2	11
Law	1	8

Literary works	14	4
Merchandise	4	1
Movies & TV shows	-	12
Music	-	2
Places	202	130
Religions	7	-
Sports	-	2
Traditional dances	-	-
Prints	31	30
Total	283	219

Think B1 has 11 items for inventions such as paper, writing, printing press, identification of polio, and three main blood groups. *Sunshine 11* mentions two inventions, which are the radioactive element radium and the theory of relativity.

As Table 36 indicates, there are two categories with 10 references: art and history in *Sunshine 11*. Some art references from *Sunshine 11* are Turkish calligraphy, Islamic mosaics, Islamic miniature, and Christian relics. There is only one art reference in *Think B1,* which is the Mona Lisa.

Examples of history items in *Sunshine 11* include The Conquest of Istanbul, the Turkish War of Independence, the French Revolution, and the Croatian War of Independence. *Think B1* does not present any references in this category.

Law items appear 8 times in *Think B1*. The culture corner of the last unit presents eight 'weird laws', some of these are: it is illegal to steal an alligator in Louisiana, USA; to chew gum in Singapore; to change a light bulb by yourself in Victoria, Australia; to put a sofa in the garden in Colorado, USA, etc. There is only one reference to the law in *Sunshine 11*, which is Turkish postal service law.

Items related to religions occur seven times in *Sunshine 11* such as Orthodox Christianity and Islam. There is no reference to this category in *Think B1*.

Sunshine 11 has four merchandise items like Flappy Bird and Windows 7. The only reference to merchandise in *Think B1* is Swizzels.

Music and sports items appear twice in *Think B1* while there are no references to these categories in *Sunshine 11*. Music references are John Otway's songs Really Free and Bunsen Burner; sports references are Tai Chi and the football club Arsenal.

There is only one food reference in *Think B1* (mushrooms à la grecque) and there is no reference in *Sunshine 11*.

There are not any references to clothing and traditional dances in both textbooks.

4.2.1.4. B2 Level

Table 37 illustrates the distribution of the cultural aspect of products for the B2 level. Like the other books in both series, cultural products related to places have the highest frequency of appearance in both *CMI 12* and *Think B2*. In other books of the series, places are followed by prints; however, though it is a small amount of the total products, *CMI 12* is followed by music, and *Think B2* is by movies & TV shows.

In *CMI 12*, places constitute three-quarters of the total elements related to cultural products. There are 41 places including oft-repeated cities like Rome, Paris, Moscow, Tokyo, and Madrid and countries like France, Japan, Brazil, etc. In *Think B2*, there are 151 references to places such as cities of the UK and the USA like London, Manchester, Michigan, and New York. Other examples include: Canada, Australia, Tokyo, Sweden, Singapore, and South Africa. There are also famous geographical places like Mariana Trench, Mount Everest, the Sahara Desert, and Voronya Cave.

The second highest frequency of appearance in Table 37 belongs to the category of movies & TV shows in *Think B2* with 23 elements. Some examples are: Tom and Jerry, Touching the Void, Apollo 13, The Martian, Die Hard series, Man vs. Wild, etc. In *CMI 12*, there is only one reference to this category, which is the mention of the Hollywood movie inspired by Hachiko's story.

Though it makes up a small amount of the total products, the category of music has the second highest frequency in *CMI 12*. There are four elements in total:

a Turkish folk song ‘Ormancı’, the Turkish National Anthem, a traditional Turkish instrument ‘the bağlama’, and the song ‘Beautiful Ohio’. There is no reference to music in *Think B2*.

Literary works follow movies & TV shows with 16 elements in *Think B2* including The Checklist Manifesto, The Lost World, The Remains of the Day, About a Boy, A Kind of Loving, etc. Characters from the stories and books were also counted as products. In *CMI 12,* there are two elements: Oliver Twist and Don’t Quit.

There are 11 elements of prints in *Think B2*. Examples include pictures of Bangkok, the cover of the book ‘Battle Hymn of the Tiger Mother’, and the cover of the movie ‘The Jazz Singer’. There is only 1 element of prints in *CMI 12,* which is a picture of Ohio.

Elements of currency appear six times in *Think B2*: pounds occur four times and dollars twice. In *CMI 12,* there are two mentions of currency, which are dollars in two different sections.

Table 37: Distribution of cultural products (B2 Level)

	CMI 12	THINK B2
Art	-	-
Currency	2	6
Clothing	-	1
Food	-	4
History	1	1
Inventions	-	4
Law	3	1
Literary works	2	16
Merchandise	-	1
Movies & TV shows	1	23
Music	4	-

Places	41	151
Religions	-	2
Sports	-	3
Traditional dances	-	-
Prints	1	11
Total	54	224

While there are four references to inventions and food in *Think B2*, there are not any references to both of these categories in *CMI 12*. Examples of inventions are lion lights, magic lanterns, celluloid, and the camera. Elements related to the category of food include Thai food, British food, sushi, and wasabi.

There are three references to law in *CMI 12* and one reference in *Think B2*. References in *CMI 12* include the United Nations Universal Declaration of Human Rights, Turkish new laws about copyright, and 19 articles of the Universal Declaration of Human Rights. Since all of them were on the same page, they were counted as one. The only reference in *Think B2* is the Clean City Law in Brazil.

There are three references to sports in *Think B2* (the baseball team Boston Red Sox, and the football teams Chelsea and Arsenal) and none in *CMI 12*.

There are two references to religions in *Think B2* (Buddhism and Islam) and none in *CMI 12*.

References to history appear only once in both textbooks. There is a reference to the history of Darüşşafaka in *CMI 12* and the launching of Voyager I and II in 1977 in *Think B2*.

In *Think B2*, there is one reference to clothing (turbans of the Tuareg) and merchandise (Microsoft Word), and no reference to both categories in *CMI 12*.

There are not any references to traditional dances and art in both textbooks.

4.2.2. Cultural Practices

The second category, cultural practices, refers to the behavioral patterns of a particular society. There are four subcategories for cultural practices: customs &

traditions, information about the daily life of a particular society (including idioms/proverbs), rituals & celebrations, and behavioral patterns of a society (including the lifestyle, awards, and organizations).

4.2.2.1. A1 Level

The distribution of cultural content on the aspect of practices for the A1 level is illustrated in Table 38. While there are a total number of 37 references in *Relearn 9*, the number is 28 in *Think A1*. The main reason behind this discrepancy is due to the presentation of idioms and proverbs (under the category of daily life) in *Relearn 9*.

The results clearly depict that the number of references to daily life is quite high in *Relearn 9* (20) in comparison with *Think A1* (1). The only reference in *Think A1* is 'trick or treat'. Some examples from *Relearn 9* are 'travel broadens the mind', 'see through something or someone', two Chinese proverbs: "Teachers open the door. You enter by yourself" (Karamil & Kaldar, 2018: 68) and "The best time to plant a tree was 20 years ago. The second best time is now" (Karamil & Kaldar, 2018: 56).

Table 38: Distribution of cultural practices (A1 Level)

	RELEARN 9	THINK A1
Customs & Traditions	1	7
Daily Life	20	1
Rituals & Celebrations	3	2
Society	13	18
Total	37	28

Under the cultural practices, the subcategory of society was ranked the highest for *Think A1*. There are 18 references to society such as the underground funicular in Istanbul, The Flying Dutchman in Holland, the Tuk-Tuk in Thailand, etc. The number of references to society is 13 in *Relearn 9* such as Istanbul Marathon, information about personal space for British people, "British people stand far apart from each other when they are talking and they will rarely touch" (Karamil & Kaldar, 2018: 73), characteristics of Turkish people: "Turkish people in general are

very friendly and hospitable" (Karamil & Kaldar, 2018: 73), of German people: "punctual, cold, hard-working, disciplined" and of Italian people: "cheerful, happy, active, musical" (Karamil & Kaldar, 2018: 74). There is also further information about the German, Italian, French and American people.

In *Think A1* there are seven references to customs & traditions such as "in Thailand, people put their hands together and bow. This is called the 'wai'", "When people in Tibet greet each other, they stick out their tongue", "in the East, people bow their heads when they greet each other. This shows respect and in China is called 'kowtow'" (Puchta, Stranks & Lewis-Jones, 2016a: 62). The only reference in *Relearn 9* is the custom of ancient Egyptians' burying their dead directly in the ground or mummifying them.

As for rituals & celebrations, there are three references in *Relearn 9* which are 29 October Republic Day, 15 July Democracy and National Unity Day, and iftar meals in Turkey. For this category, *Think A1* gives two references, which are Halloween on the 31st of October and a pop festival for China's National Day on October 1st.

4.2.2.2. A2 Level

Table 39 shows the distribution of cultural practices for the A2 level. For *İNG 10*, the category of practices is the second most represented cultural aspect. When compared with the cultural aspect of products, it is seen that the content on practices is limited especially in *Think A2*.

İNG 10 has a total of 101 references whereas the number is 30 in *Think A2*. As mentioned before, the main reason for this discrepancy is that *İNG 10* introduces 51 idioms and phrases yet there are not any idioms or proverbs in *Think A2*. Overall, *İNG 10* has 53 daily life items such as 'over the moon', 'too many cooks spoil the soup', 'boiling with rage', etc. The only reference to daily life in *Think A2* is 'the good old days'.

Table 39: Distribution of cultural practices (A2 Level)

	İNG 10	THINK A2

Customs & Traditions	14	-
Daily Life	53	1
Rituals & Celebrations	24	12
Society	10	17
Total	101	30

While there are not any references to customs & traditions in *Think A2*, there are 14 of them in *İNG 10*. Some examples are "It's a common tradition for Japanese people to take off their shoes when they enter a house", "In Turkey, it's the custom for women to wear a white wedding dress", "It's the custom in the USA to tip at restaurants", "It's a common tradition in Brazil that people spend the New Year's Eve on the beach and jump over seven waves after midnight" (Genç-Karataş, 2018: 50-51), etc.

As for rituals & celebrations, *İNG 10* (24) has more references than *Think A2* (17). However, this category has the second highest frequency in both textbooks. Examples of rituals & celebrations in *İNG 10* include Eid Al-Adha, Melbourne Tomato Festival, Chinese New Year, Cinco de Mayo in Mexico, etc. Some examples from *Think A2* are Children's Day in different countries like Turkey, Mexico, Japan, India and festivals such as Snowking Winter Festival.

Lastly, there are 10 references in *İNG 10* and 27 references in *Think A2* to society. For instance, "Söğüt Festival is organized to remember Ertuğrul Gazi" (Genç-Karataş, 2018: 90), "The most common item of clothing in India is the *sari*", and "Kimonos have various designs. The crane design is the most popular one" (Genç-Karataş, 2018: 137). Examples from *Think A2* are as follows: "In Brazil, people eat avocado with ice cream and milk", "People in West Africa use a 'potato-clock' to tell the time" (Puchta, Stranks & Lewis-Jones, 2016b: 31), "Spanish people are very friendly" (Puchta, Stranks & Lewis-Jones, 2016b: 7), 2000 Sydney Olympics - The Green Games, etc.

4.2.2.3. B1 Level

Table 40 displays the distribution of cultural content on practices for the B1 level. The representation of practices lags behind products and persons in both textbooks.

There are 53 items in *Sunshine 11* and 35 in *Think B1*. Similar to other textbooks in both series, *Sunshine 11* introduces more idioms/phrases (under the category of daily life) than *Think B1*.

Table 40: Distribution of cultural practices (B1 Level)

	SUNSHINE 11	THINK B1
Customs & Traditions	1	1
Daily Life	27	8
Rituals & Celebrations	1	1
Society	24	25
Total	53	35

The category of daily life has the highest rate of appearance in *Sunshine 11*. Examples include idioms/proverbs like 'eat, sleep and breathe something', 'thank your lucky stars', 'not all roses', 'let the cat out of the bag', etc. The number of references for this category is eight in *Think B1* such as 'hungry as a wolf', 'help yourself', and texting abbreviations such as 'lol' and 'asap'.

The category of society occurs most often in *Think B1* with 25 items. Some examples are global warming in the Himalaya, deforestation in the Amazon, overfishing in The Galapagos Islands, pollution in The Great Barrier Reef, information about Aztec schools of 'telpochcalli' and 'calmecac', etc. The number of items in this category is almost equal in both textbooks. *Sunshine 11* has 24 references such as collectivistic cultures (e.g. Turkey and eastern societies) and individualistic cultures (e.g. western societies), the first Paralympics in Italy, the characteristics of Turkish people as hospitable and generous, etc. The textbook also encourages students to find out the cultural differences between western and eastern societies as a cultural awareness-raising activity.

In both textbooks, customs & traditions and rituals & celebrations occur only once. The reference for customs & traditions is about the Ramadan life in Turkey in *Sunshine 11* and a special ceremony of welcoming in Ancient Greek in *Think B1*. The reference for rituals & celebrations is Nasreddin Hodja International Festival in *Sunshine 11* and Color Run in US in *Think B1*.

4.2.2.4. B2 Level

The distribution of cultural content on the aspect of practices for the B2 level is shown in Table 41. Cultural practices fall behind products and persons in *Think B2*. They follow products in *CMI 12*. There are 32 elements in *CMI 12* and 51 in *Think B2*. Contrary to other books in the series, *CMI 12* does not present idioms/proverbs at this level. In contrast, the Cambridge series has an idiom corner in one unit only in *Think B2*.

Table 41: Distribution of cultural practices (B2 Level)

	CMI 12	THINK B2
Customs & Traditions	-	-
Daily Life	11	14
Rituals & Celebrations	-	-
Society	21	36
Total	32	51

In both textbooks, there are not any references to the categories of customs & traditions and rituals & celebration.

Items related to society account for a large number of the cultural content on practices. There are 21 elements in *CMI 12* and 36 in *Think B2*. Examples from *CMI 12* include some information about the war in Syria, child labor in Africa, seal hunting at the Arctic, the improvement of the orphanage system in Turkey, Japan's postponing closing the rail line for a young girl to be able to commute to school, London's Hyde Park and Russia's Red Square being associated with demonstrations, etc. There are also examples of China's, Brazil's, and India's eating manners and body languages such as proxemics, and eating tools like chopsticks, forks, or fingers. Moreover, the textbook promotes students to think of how manners relate to different cultures and what behaviors are considered good or bad in their own cultures as a follow-up activity. Examples from *Think B2* include some information about Nomadic people such as the Tuareg (e.g. they call themselves Imohag, 'free people') and the Shahsavan, the tribe of Nambikwara being timid but hostile, parenting styles such as British obsession with bedtimes, parents letting children stay up late in

Argentina, teachers not intervening child's fighting in Japan, strict way of parenting in China, etc. There is also some common information such as the apartheid in South Africa and London's being an expensive city.

Elements related to daily life are close in number. There are 11 elements in *CMI 12* and 14 in *Think B2*. Examples in *CMI 12* include two Turkish proverbs such as 'There is no rose without a torn', and a few idioms/proverbs such as 'like a China shop', 'give a hand', and 'hit the nail on the head'. Some examples in *Think B2* are: idioms related to space such as 'every cloud has a silver lining', 'under the sun', 'no rocket science', 'starry-eyed', and 'out of this world'. There are also a great amount of usages of phrases, yet they were not counted as the cultural content.

4.2.3. Cultural Perspectives

The third category, cultural perspectives, encompasses the underlying norms and values, myths (such as horoscopes and superstitions), inspirations, and world views of a specific society. Therefore, there are four subcategories to be analyzed.

4.2.3.1. A1 Level

Table 42 shows the distribution of cultural perspectives for the A1 level. Clearly, there is only 1 reference in *Think A1* under the category of myths, which is Poseidon, the Greek god of the sea.

Table 42: Distribution of cultural perspectives (A1 Level)

	RELEARN 9	THINK A1
Inspirations	-	-
Myths	-	1
Values	-	-
World views	4	-
Total	4	1

In *Relearn 9* there are four references, which belong to the category of world views and all of them are famous sayings by Annemarie Perez, Brutus, Mahatma

Gandhi, and Mohith Agadi. Also, some of these quotes especially aim to raise cultural awareness. For example, Annemarie Perez's quote, "What is normal for me and for my culture is not universal" (Karamil & Kaldar, 2018: 80) stimulates intercultural awareness and tolerance. Brutus' saying, "If you save a Xanthosian soldier, I'll give you a reward" (Karamil & Kaldar, 2018: 89) was also counted under this category.

4.2.3.2. A2 Level

In Table 43, the distribution of cultural perspectives for the A2 level is shown. Among the four aspects of culture, perspectives are the least-represented elements in both textbooks. In *Think A2*, there is only one reference to cultural perspectives related to world views, which is "…for them going to school means a better future" (Puchta, Stranks & Lewis-Jones, 2016b: 116) referring to hard journeys for schoolchildren in poor villages of Indonesia, China, Sri Lanka, Brazil, and India. Similarly, in *İNG 10* too, there is only 1 reference to world views, which is the famous saying by Nene Hatun: "They can grow up without their children, but not without their motherland" (Genç-Karataş, 2018: 45).

Table 43: Distribution of cultural perspectives (A2 Level)

	İNG 10	THINK A2
Inspirations	-	-
Myths	6	-
Values	5	-
World views	1	1
Total	12	1

Neither *Think A2* nor *İNG 10* give any references to inspirations. In *Think A2*, there are also not any references to myths and values. There are six appearances of cultural items related to myths in *İNG 10* such as "[in Brazil] they believe lentil is the symbol of wealth", "The Irish believe [the horseshoe] will bring good luck", "Norwegians believe the [silver] crown will protect the bride from evil spirits",

(Genç-Karataş, 2018: 50), "The crane design symbolizes good fortune and good luck" (Genç-Karataş, 2018: 137), etc.

Examples of values are as follows: "It's a religious duty for Muslims to go to Mecca" (Genç-Karataş, 2018: 98), "The *kilt* represents the Scottish culture" (Genç-Karataş, 2018: 137), etc.

In *İNG 10*, there are some discussion statements such as "Traditions form an important part of our culture" (Genç-Karataş, 2018: 59). There is also an anonymous quote promoting intercultural tolerance: "If we expect people to respect our traditions, we should also respect the traditions in different cultures" (Genç-Karataş, 2018: 59).

4.2.3.3. B1 Level

Table 44 shows the distribution of cultural content on perspectives for the B1 level. As the findings indicate, there are six references to perspectives in *Sunshine 11* and only one in *Think B1*. Compared to other cultural aspects, the cultural content on perspectives is limited.

The only reference in *Think B1* is under the category of values, which is the importance of schooling for Aztecs: "…Aztecs really believed in the importance of schooling" (Puchta, Stranks & Lewis-Jones, 2016c: 111). In *Sunshine 11* too, there is only 1 item in this category, which is about the importance of mosques for Muslims in Turkey on holy days like Ramadan.

Table 44: Distribution of cultural perspectives (B1 Level)

	SUNSHINE 11	THINK B1
Inspirations	-	-
Myths	-	-
Values	1	1
World views	5	-
Total	6	1

There are six references to world views in *Sunshine 11*, which four of them are famous sayings by Atatürk, Yunus Emre, Mevlana, and Gandhi. For example, the saying of Atatürk "I like sportsmen who are smart, agile, and also well-behaved" (Akgedik-Can & Atcan-Altan, 2018: 102) was counted as a worldview. Another reference is: "…some Hungarians consider [the remains of mosques from Ottoman Empire] as ruins of a dark period because they think the country's thriving Renaissance age was extinguished" (Akgedik-Can & Atcan-Altan, 2018: 123).

4.2.3.4. B2 Level

Table 45 illustrates the distribution of cultural perspectives for the B2 level. Perspectives are the least-represented elements in both textbooks. There are four references in *CMI 12* and 2 in *Think B2*. As Table 45 indicates, both the references in *Think B2* are under the category of world views. There are not any references to the category of myths in both textbooks.

Table 45: Distribution of cultural perspectives (B2 Level)

	CMI 12	THINK B2
Inspirations	1	-
Myths	-	-
Values	1	-
World views	2	2
Total	4	2

In *Think B2*, "Many of the Shahsavan believe that their way of life is dying out" (Puchta, Stranks & Lewis-Jones, 2016d: 26) and Candido Rondon's motto, "Die if necessary, but never kill" (Puchta, Stranks & Lewis-Jones, 2016d: 114) were counted as world views. In *CMI 12*, Mehmet Akif's famous quote, "May Allah protect this nation from having to write another national anthem" (Çimen, Taşkıran-Tiğin, Çokçalışkan, Özyıldırım, & Özdemir, 2019: 15) and "Darüşşafaka adopts the idea that the development of any country depends on the development of its people" (Çimen, Taşkıran-Tiğin, Çokçalışkan, Özyıldırım, & Özdemir, 2019: 62) were counted as world views.

The only reference to values in *CMI 12* is taken from the following sentence: "The foundation aims to raise individuals who are adherent to Atatürk principles" (Çimen, Taşkıran-Tiğin, Çokçalışkan, Özyıldırım, & Özdemir, 2019: 62). Atatürk principles were counted as values.

The only reference to inspiration is a slogan about human rights with, which is "Skin color is a color in life" (Çimen, Taşkıran-Tiğin, Çokçalışkan, Özyıldırım, & Özdemir, 2019: 36).

4.2.4. Cultural Persons

The last category, cultural persons, refers to individuals from a particular community. There are three subcategories: famous individuals (e.g. singers, artists, poets, writers, heroes, athletes, etc.), fictitious, and unknown people.

4.2.4.1. A1 Level

The distribution of cultural content on the aspect of persons is shown in Table 46. The category of persons is the second most represented cultural aspect, following products for both textbooks.

Table 46: Distribution of cultural persons (A1 Level)

	RELEARN 9	THINK A1
Famous	69	64
Fictitious	1	8
Unknown	2	-
Total	72	72

As seen in Table 46, famous people constitute the majority of the category of persons. There are 69 references to famous individuals in *Relearn 9* such as actors/actresses like Leonardo DiCaprio, Robin Williams, Cate Blanchette, and Matt Damon; singers like Jennifer Lopez, Emre Aydın, Edis, and Nicki Minaj; scientists like Aziz Sancar, Stephen Hawking, authors like J. K. Rowling and C. S. Lewis; athletes like Cenk Tosun, Lionel Messi, Yasemin Dalkılıç, etc. In *Think A1*, there are

64 references to famous individuals such as actors/actresses like Johnny Depp, Angelina Jolie, and Brad Pitt; singers like Bruno Mars, Shakira, One Direction, and Maroon 5; authors like Franz Kafka; athletes like Neymar, Usain Bolt and British royal family such as Queen Elizabeth, Kate Middleton, and Prince William, etc.

There are eight references to fictitious people in *Think A1* such as Haruka from Japan and Oleg from Russia. There is only reference to fictitious people in *Relearn 9,* which is Haruki from Japan. Names without specifying a particular culture were not counted as cultural content.

There are two references to unknown people in *Relearn 9,* which are an Indian man and a picture of two Asian girls. In *Think A1*, there are no references to unknown people.

4.2.4.2. A2 Level

Table 47 displays the distribution of cultural persons for the A2 level. For *Think A2*, the category of persons is the second most represented cultural aspect. In both textbooks, there are no references to unknown people, and the majority of the content on persons consists of famous people.

Table 47: Distribution of cultural persons (A2 Level)

	İNG 10	THINK A2
Famous	30	43
Fictitious	6	21
Unknown	-	-
Total	36	64

The occurrence of famous people in *Think A2* (37) such as Ryan Gosling, Rihanna, Barack Obama, Gotye, etc. exceeds *İNG 10* (43), which includes famous people like Halide Edib Adıvar, Aziz Sancar, Brad Pitt, Mariah Carey, etc.

Similarly, the number of fictitious people in *Think A2* exceeds *İNG 10*. There are 21 references to this category in *Think A2* (e.g. Sarah Winchester, a rich

American, Burcu from Istanbul, Turkey, Nikolay from St. Petersburg, Russia) and six references in *İNG 10* (e.g. Aldin from Bosnia, Bayındır Khan, Yegenek).

4.2.4.3. B1 Level

The distribution of cultural persons for the B1 level is illustrated in Table 48. Cultural persons are the second most represented aspect in both textbooks. There are 89 elements in *Sunshine 11* and 78 in *Think B1.* As findings indicate, the category of famous people comprises the majority of cultural content on persons.

Table 48: Distribution of cultural persons (B1 Level)

	SUNSHINE 11	THINK B1
Famous	78	55
Fictitious	10	11
Unknown	1	12
Total	89	78

The occurrence of famous people in *Sunshine 11* (78) such as Montaigne, Theodore Roosevelt, Alija Izetbegovic, Mustafa Kemal Atatürk, Frida Kahlo, Sinan the Great Architect, Sultan Mehmed II, George Clooney, Rihanna, etc. exceeds *Think B1* (55), which includes Charles Dickens, Shakespeare, Scooter Braun, Lily Allen, Oasis, Charles Darwin, Karl Landsteiner, Adele, etc. As the examples signify, famous people are mostly scientists, athletes, important historical figures, singers, and actors/actresses.

Fictitious people occur ten times in *Sunshine 11* such as Allain from Paris and Malik from Pakistan. The sum of items in this category is 11 in *Think B1* such as Alejandro Silvas from Quito and Gajkaran Sanu from New Delhi. These fictitious people are presented mostly in reading sections.

While there is only one reference to unknown people in *Sunshine 11,* which is the Babushka Woman, there are 12 elements in this category in *Think B1* such as Jack McNaoughton's and Jan S.'s miracle operation.

4.2.4.4. B2 Level

Table 49 displays the distribution of cultural persons for the B2 level. The cultural aspect of persons is the second most represented element in *Think B2* and it falls behind products and practices in *CMI 12*. There are 31 elements in *CMI 12* and 61 in *Think B2*. A significant proportion of the total persons is made up of the category of famous people in both textbooks.

Table 49: Distribution of cultural persons (B2 Level)

	CMI 12	THINK B2
Famous	25	58
Fictitious	5	1
Unknown	1	3
Total	31	62

There are 25 mentions of famous people in *CMI 12* such as Elvis, Shakespeare, Charles Dickens, Elon Musk, Namık Kemal, Yahya Kemal Beyatlı, Naim Süleymanoğlu, etc. The number of elements for this category in *Think B2* is 58. Some examples are Simon Yates, Bear Grylles, Winston Churchill, Barack Obama, Charlie Chaplin, Anne Frank, Carl Sagan, Kazuo Ishiguro, Auguste and Louis Lumiere, etc.

There are five fictitious people in *CMI 12* such as a resident in New Delhi named Myra Sahana. There is only one fictitious person in *Think B2* who is Rubens from Guatemala.

There is one reference to unknown people in *CMI 12*, which is a healing story of a Turkish woman named Fatma. There are 3 references in *Think B2*, an American teenager Rain Price, and his parents Rochelle and Dale.

4.3. TURKISH STUDENTS' ATTITUDES, OPINIONS, AND PREFERENCES ABOUT THE CULTURAL CONTENT OF EFL TEXTBOOKS

In this part of the study, the results of the questionnaire (see Appendix) concerning Turkish high school students' attitudes, opinions, and preferences about the cultural content of EFL textbooks are evaluated.

The questionnaire was given to a group of 100 high school students ranging from 9th to 12th graders. It consisted of 10 questions. It was designed to explore students' attitudes, opinions, and preferences about which type of cultural information should be included in EFL textbooks and which of them they are most interested in.

4.3.1. Students' Responses to the Questionnaire (Questions 1-6)

Table 50: Students' Responses to the Questions 1-6

Questions	Agree	Undecided	Disagree
1. The cultural content of English textbooks should be limited to the target culture (e.g. the USA and the UK) only. Why?	12 (12%)	9 (9%)	79 (79%)
2. The cultural content of English textbooks should also include Turkish culture. Why?	88 (88%)	6 (6%)	6 (6%)
3. The cultural content of English textbooks should also include cultures of non-English speaking countries. Why?	60 (60%)	14 (14%)	26 (26%)
4. I find the target culture more interesting than other cultures. Why?	30 (30%)	37 (37%)	33 (33%)
5. I find the Turkish culture more interesting than other cultures. Why?	58 (58%)	29 (29%)	13 (13%)
6. I find the cultures of non-English speaking countries more interesting than other cultures. Why?	46 (46%)	30 (30%)	24 (24%)

To determine whether students concur with the typical ELT approach of limiting cultural information to the target culture, the first question's objective was to gauge student agreement. As indicated in Table 50, a significant proportion of participants (79%) disagreed with this view. The common reason behind disagreeing was not to limit themselves to the target culture only and know more about other countries & other countries' Englishes. Also, some of the participants added that they would like to see the Turkish culture. There was one student from Uzbekistan who stated: "There should be mentioning of Uzbekistan, too." Those who agreed replied with the same answer: they only wanted to learn about countries where English is spoken.

The second question was asked to understand what students think about integrating their own culture. More than four-fifths of participants agreed with the inclusion of Turkish culture. There were four common reasons: (1) "it helps me understand the subjects better", (2) "it increases my interest in English", (3) "I feel proud", and (4) "I want to learn my culture in English". Those who disagreed gave two common answers: "languages are culture-specific; hence there is no need to include other cultures" and (2) "I already know Turkish culture".

The third question was asked to elicit students' opinions about the integration of international cultures. More than half of the participants agreed with the statement of including cultures of non-English speaking countries. Those who agreed commonly said: "I agree because English is an international language." One student stated: "If these countries have English lessons in their schools, then their cultures should also be learned." Those who disagreed thought: "Learning about too many cultures at the same time might be challenging."

Finding out whether students are more interested in studying the target culture was the purpose of the fourth question. Whereas participants had clearer ideas about which type of cultural information to be included in EFL textbooks, they had difficulty in answering when it comes to their interests. As Table 50 indicates, most of the participants (37%) are undecided. Upon asking to state their reasons, 25 participants (83%) of those who agreed (30) replied with only "because it is fun to learn new things", and others did not state a reason. Those who were undecided commonly said, "because some parts are interesting but some parts are boring" and

others did not state a reason. Those who disagreed either said: “because I’m more interested in [a specific culture]” or “because I don’t have a favorite culture”.

The fifth question was asked to see if students enjoy the sections about their local culture more or not. When asked about their interest in their local culture, students made an easier decision. 58% of them found the Turkish culture more interesting. Common answers were: (1) “it is easier to understand the subject when it is about the Turkish culture” and (2) “sometimes I learn new things about my culture”. Also, a few students stated: “It makes me feel happy to be able to tell my culture in English.” Those who were undecided said: “It is interesting only when there is a new information.” Those who disagreed said: “I already know about it, so it is very ordinary.”

The sixth question was asked to find out whether or not students are interested in the international culture. Approximately half of the participants (46%) found the international culture more interesting. They stated: “Because it is surprising to see the differences and similarities between their cultures and the Turkish culture.” Those who disagreed said that they were more interested in either the target or the source culture.

4.3.2. The Results of the Question 7

This question was designed to evaluate students’ awareness of cultural elements in EFL textbooks. The results are listed in Table 51.

Table 51: Results of question 7

Q7: Why do you think there are cultural elements in English textbooks?	
To improve general knowledge	58 (58%)
Because language and culture are inseparable	15 (15%)
To get students’ attention	10 (10%)
Because it is an international language	10 (10%)
To study/work abroad & travel	7 (7%)

In Table 51, common answers were categorized into five groups and the frequencies were given. Most of the participants said that cultural elements are necessary to improve general knowledge and learn more about the language itself.

4.3.3. The Results of the Question 8

This question was asked to explore which type of cultural information students expect to see in their textbooks. Common answers are categorized and shown in Table 52.

Table 52: Results of question 8

Q8: In your opinion, which countries' cultural elements should be included in English textbooks?	
Various/All	29 (29%)
International only	17 (17%)
Source & International	14 (14%)
Source only	11 (11%)
Source & Target	11 (11%)
Target only	10 (10%)
Target & International	8 (8%)

As the results indicate, four categories (Various/All, Source & International, Source & Target, Target & International) imply more than one type of cultural information. When calculating these categories together, 61% of the participants wanted to see more than one type of culture. 29% of the participants chose different cultures, 17% of them chose the international culture only, and 14% of them chose both the source and international cultures. When calculating each mention of each type of cultural information, there are overall 39 mentions of the international culture, 36 of the source culture, and 29 of the target culture.

As this study further divides the international culture into four categories, the frequency of each category was also calculated. Out of a total number of 39 mentions of the international culture (when calculated together), 18 of them belong to Asia, 14 to Europe, 5 to Africa, and 2 to America. They are most curious about Asia and

Europe for the following reasons: (1) they find cultures of Asia very different from their own, and (2) the fact that the development level of European countries is high makes them learn more about their cultures.

4.3.4. The Results of the Question 9

The purpose of this question was to test students' preferences about cultural information types. Common answers are categorized and demonstrated in Table 53.

Table 53: Results of question 9

Q9: Which country/countries' culture do you find the most interesting? State your reasons.	
International only	38 (38%)
Source only	29 (29%)
Various/All	10 (10%)
Target & International	9 (9%)
Target only	7 (7%)
Source & Target	5 (5%)
Source & International	2 (2%)

As the results indicate, four categories (Various/All, Source & International, Source & Target, Target & International) imply more than one type of cultural information. When calculating these categories together, only 26% of the participants chose more than one type of cultural information. When calculating each mention of each type of cultural information, there are overall 50 mentions of the international culture, 36 of the source culture, and 20 of the target culture. Those who chose the international culture stated, "I love seeing different lifestyles" and "Because I don't know much about them". Those who chose the source culture stated, "I love learning new things about my culture", "Because it is my country", and "It makes it easier to understand the subjects". Those who chose the target culture did not state a reason.

Out of 50 mentions of the international culture, 31 of them belong to Asia, 15 to Europe, 3 to Africa, and 1 to America. Though the numbers change, the order is the same as the results of question 8.

4.3.5. The Results of the Question 10

This question was asked to measure students' attitudes toward learning about different cultures. The results are shown in Table 54.

Table 54: Results of question 10

Q10: Why would you like to learn about different cultures and how does it make you feel?	
I feel more knowledgeable	37 (37%)
Learning new things & curiosity	22 (22%)
Entertaining / Interesting	22 (22%)
Cultural differences	19 (19%)

As Table 54 indicates, 37% of the participants stated that they feel more knowledgeable when they learn about different cultures, which makes them feel good and proud. 22% of the participants noted that they are curious about different cultures and that learning new things makes them happy. 22% of the participants find different cultures entertaining and interesting. 19% of the participants pointed out the significance of cultural differences and said: "Learning about different lifestyles and traditions expands your points of view" and "When you learn about different cultures, you get a chance to compare them with your own."

4.4. DISCUSSION

Considering the first research question of this study that addressed to what extent the representation of culture in textbooks reflect the principles of EIL/ELF, based on the results, the presence of EIL/ELF pedagogy is visible in both textbooks in terms of the cultural representation. Contrary to the traditional ELT pedagogy, the obtained data showed that the representation of culture in none of the textbooks is restricted to the target culture. Instead, varieties to expand the cultural content and an emphasis on cultural diversity to develop intercultural awareness were observed. The overall distribution of cultural elements in relation to their origins is illustrated in Table 55.

Table 55: Overall distribution of elements in relation to their origins

Textbooks	Source	Target	International	Total
Relearn 9	108 (29,7%)	152 (41,9%)	103 (28,4%)	363
İNG 10	87 (24,6%)	142 (40,1%)	125 (35,3%)	354
Sunshine 11	179 (41,5%)	150 (34,8%)	102 (23,7%)	431
CMI 12	36 (29,5%)	41 (33,6%)	45 (36,9%)	122
Think A1	6 (1,7%)	154 (43%)	198 (55,3%)	358
Think A2	8 (2,6%)	135 (43,4%)	168 (54%)	311
Think B1	1 (0,3%)	214 (64,3%)	118 (35,4%)	333
Think B2	2 (0,6%)	164 (48,2%)	174 (51,2%)	340
Total (MoNE)	410 (32,3%)	485 (38,2%)	375 (29,5%)	1270
Total (Cambridge)	17 (1,3%)	667 (49,7%)	658 (49%)	1342

As Table 55 indicates, although the target culture appears most frequently in both series, the distribution is normal, and the target culture does not predominate the cultural content. In the Cambridge series, except for *Think B1*, all textbooks present the international culture with the highest frequency whereas in the MoNE series, *Relearn 9* and *İNG 10* have more target culture elements, *Sunshine 11* has represented the source culture the most, and *CMI 12* the international culture. It was found that both series take diverse cultures into account. Representing various cultures is a key in developing intercultural competence: "Learners should begin by realising and understanding their own culture, respecting others' cultures and being culturally sensitive" (Lai 2014: 6). Also, the high frequencies of appearance of the source culture in the MoNE series reflect the EIL/ELF pedagogy of integrating students' local cultures.

Moreover, issues related to global society that cut across national boundaries are presented. In line with EIL/ELF pedagogy, Turkish EFL textbooks make use of source culture content as the knowledge of students' local culture and the ability to share it with people from different countries is necessary. They also include plenty of

pictures of women with scarves, reflecting the religion of the society. Pictures of people in each series comprise a variety, referring to different ethnic groups or societies such as Asian-looking people or people with dark skin. The facts that the Cambridge series has "Culture" corners representing different cultures and the MoNE books include cultural-awareness raising activities also manifest EIL/ELF pedagogy.

The second research question asked to what extent different international cultures are depicted. It was found that they are depicted with a high frequency. According to Table 55, they are portrayed by 29,5% in the MoNE series and by 49% in the Cambridge series. In total, eight books were analyzed with regards to the origin (source, target, and international culture) of four cultural aspects (products, practices, perspectives, and persons), which are illustrated from Table 2 to Table 33. Therefore, for each cultural aspect of a textbook, there is one origin with the highest frequency of appearance (32 in total). The data is depicted in Table 56.

Table 56: Overall distribution of cultural information in all textbooks

9: *Relearn 9*, 10: *İNG 10*, 11: *Sunshine 11*, 12: *CMI 12*

A1: Think A1, A2: Think A2, B1: Think B1, B2: Think B2

Aspects	9	10	11	12	A1	A2	B1	B2
Products	Target 35,6%	INT. 43,8%	Source 45,9%	Target 40%	INT. 61,1%	INT. 53,2%	Target 61,6%	INT. 55,8%
Practices	Target 56%	Target 62,2%	Target 51%	INT. 46,9%	INT. 53,6%	INT. 76%	Target 60%	Target 51%
Perspectives	INT. 75%	INT. 66,6%	Source 66,7%	Source 75%	INT. 100%	INT. 100%	INT. 100%	INT. 100%
Persons	Target 61,4%	Source 47,2%	Target 48,3%	Source 41,9%	Target 65,3%	Target 51,6%	Target 74,4%	Target 64,6%

The findings show the extent of cultural diversity in terms of the most frequent origins for aspects. Out of 32 results, 14 belong to the target, 13 to the international, and 5 to the source culture.

Though different international cultures are depicted with a high frequency, there is an emphasis on Europe, followed by Asia in the MoNE series. In their study

too, Çelik & Erbay (2013), found that Turkish origin English textbooks put "a clear emphasis on Europe" (p. 336). In the Cambridge series, Asia and Europe are also represented the most. Table 57 shows the distribution of international cultures in all textbooks.

Table 57: Overall distribution of international cultures in all textbooks

Textbooks	America	Africa	Asia	Europe	Total
Relearn 9	2 (2%)	11 (10,7%)	40 (38,8%)	50 (48,5%)	103
İNG 10	19 (15,2%)	12 (9,6%)	40 (2%)	54 (43,2%)	125
Sunshine 11	6 (5,9%)	1 (1%)	31 (30,4%)	64 (62,7%)	102
CMI 12	8 (17,8%)	7 (15,5%)	16 (35,5%)	14 (31,1%)	45
Think A1	55 (27,8%)	11 (5,5%)	75 (37,9%)	57 (28,8%)	198
Think A2	28 (16,7%)	23 (13,7%)	68 (40,5%)	49 (29,2%)	168
Think B1	25 (21,2%)	9 (7,6%)	27 (22,9%)	57 (48,3%)	118
Think B2	53 (30,4%)	34 (19,5%)	46 (26,4%)	41 (23,6%)	174
Total (MoNE)	35 (9,3%)	31 (8,3%)	127 (33,9%)	182 (48,5%)	375
Total (Cambridge)	161 (24,5%)	77 (11,7%)	216 (32,8%)	204 (31%)	658

Looking at the total number of international culture elements in both series, the Cambridge, as a globally published series, has almost doubled the MoNE series. Though both series take different cultures into account, Europe and Asia appear more frequently than others. In both series, Africa appears the least. This result is also in line with other studies, for instance, Yuen (2011) found that there was an imbalance in textbooks which leaves "Africa with the least amount of coverage" (p. 464).

The third research question that asked how these textbooks categorize the cultural content in relation to Yuen's (2011) four-P framework is significant for understanding the scope and quality of culture in textbooks. Table 58 shows the overall number and distribution of cultural aspects.

Table 58: Overall distribution of cultural aspects in all textbooks

Textbooks	Products	Practices	Perspectives	Persons	Total
Relearn 9	250 (68,9%)	37 (10,2%)	4 (1,1%)	72 (19,8%)	363
İNG 10	203 (57,3%)	103 (29,1%)	12 (3,4%)	36 (10,2%)	354
Sunshine 11	283 (65,6%)	53 (12,3%)	6 (1,4%)	89 (20,6%)	431
CMI 12	55 (45,1%)	32 (26,2%)	4 (3,3%)	31 (25,4%)	122
Think A1	257 (71,8%)	28 (7,8%)	1 (0,3%)	72 (20,1%)	358
Think A2	216 (69,4%)	30 (9,6%)	1 (0,3%)	64 (20,6%)	311
Think B1	219 (65,8%)	35 (10,5%)	1 (0,3%)	78 (23,4%)	333
Think B2	224 (65,9%)	49 (14,4%)	2 (0,6%)	65 (19,1%)	340

Each textbook in the Cambridge series displays the same order: products appear the most, followed by persons and practices respectively, and perspectives are the least. Similarly, Yuen's (2011: 462) study yielded that "products are the most frequently depicted cultural aspect and perspectives the least". The same result in different terms was found by Raigón-Rodríguez (2018: 297): "56.7% fewer occurrences in small 'c' [practices] than in big 'C' [products] consolidates the idea that products, artefacts and external behaviours are used more frequently when trying to portray a specific culture."

In each textbook, elements related to the aspect of products constitute a large proportion of the total elements presented. In products, places have the highest number of appearance in all textbooks as illustrated in Table 59. Therefore, it can be said that the cultural content is dominated by places, which shows an imbalance in the distribution of cultural elements. In both series, places are followed by prints with the exception of *CMI 12* (followed by music) and *Think B2* (followed by movies & TV shows).

Table 59: The number of places in cultural products

9: *Relearn 9,* 10: *İNG 10,* 11: *Sunshine 11,* 12: *CMI 12*

A1: *Think A1,* A2: *Think A2,* B1: *Think B1,* B2: *Think B2*

	9	10	11	12	A1	A2	B1	B2

Products (Total)	250	203	283	54	257	218	219	224
Places	152 (60,8%)	119 (58,6%)	202 (71,4%)	41 (75,9%)	152 (59,1%)	137 (62,8%)	130 (59,4%)	151 (67,4%)

Except for the B2 level, the MoNE series presented more elements related to practices than the Cambridge series because of the usage of idioms/proverbs. It was found that whereas the MoNE series present idioms at all levels, the Cambridge series has one corner about idioms only in *Think B2*. Since idioms are vivid components of culture reflecting the daily life, they have an important role in the language teaching. As Çakır (2010) argues, "expressions of idioms, proverbs, superstitions, similes, which are the natural components of a language, need to be involved in course syllabus appropriately" (p. 187) and "course materials should incorporate as many idioms as possible while presenting the new topics" (p. 186).

One of the most important findings is that the cultural content related to perspectives in both series is limited and all instances of perspectives in the Cambridge series and more than half of the instances in the MoNE series belong to the international culture. The MoNE series covered more elements related to perspectives than the Cambridge series at all levels. As Table 56 and Table 58 depict, in the Cambridge series, elements of perspectives appear only once or twice and all of them belong to the international culture; in the MoNE series, the total number of appearance is higher and out of 26 elements, 14 (53,9%) belong to the international, 9 (34,6%) to the source, 3 (11,5%) to the target clture. In the MoNE series, *Relearn 9* and *Sunshine 11* have the exact same results as the Cambridge series. *İNG 10* and *CMI 12* portray an exception because (1) practices (instead of persons) have the second highest frequency of appearance following products and (2) though they are still represented the most often, products in these two textbooks have a lower percentage than other textbooks (see Table 58). Even though *İNG 10* has the highest number of perspectives out of all textbooks, they are still the least represented elements.

Dwelling on the fourth research question that asked the main differences between the presentation of cultural content in globally and locally published EFL textbooks, as Table 55 illustrates, the main difference between the MoNE and the Cambridge series in terms of the cultural content is the use of source culture. As a

globally published EFL textbook, the Cambridge series do not cater the need of learners for more local culture contents of their own. Locally published MoNE textbooks tailor the content to suit the local needs of students such as refraining from the mentioning of ham since it is forbidden in Islam. Also, the MoNE series includes a variety of content taken from the source culture. As mentioned above, the origin and the number of the products, practices, perspectives, and persons were recorded for all textbooks. Considering that there are four textbooks in each series, there are 16 results in total (see Table 56). Out of 16 results in the MoNE series, 7 belong to the target, 5 to the source, 4 to the international culture. Also, the sum of elements in all textbooks in the MoNE series is distributed as follows (see Table 55): 485 cultural elements to the target culture, 410 to the source culture, and 375 to the international culture. Though out of 16 results in the Cambridge series, 9 belong to the international, 7 to the target, and none to the source culture (see Table 56), out of the total number of elements in all textbooks in the Cambridge series, the target culture has the highest number of appearance: 667 cultural elements belong to the target culture, 658 to the international culture, and 17 to the source culture (see Table 55). Hence, the use of source culture content in the Cambridge series is either very low or not present at all. The first hypothesis of this study that claimed global EFL textbooks used in Turkey and Turkish EFL textbooks differ significantly in terms of the presentation and distribution of the cultural content was proven correct in terms of the presentation of culturally localized materials. Overall, the total number of elements for each type of culture is distributed more normally in the MoNE series, putting more emphasis on the source culture than the international culture. The reason for the limited instances of the source culture in the international textbooks is the fact that these textbooks are not prepared for the specific target population, i.e. Turkey, which answers the question of how a locally published and a globally published series vary.

The last research question asked about the attitudes, opinions, and preferences of Turkish public secondary school students about the cultural content in their learning process. The discussion of the questionnaire results is as follows:

1. The first question asked whether English textbooks should limit their cultural content to the target culture only, and 79% of the participants disagreed mainly because they wanted to learn about other countries' cultures too.

2. The second question asked if the textbooks should include Turkish culture, and 88% of the participants agreed because of various reasons such as to be able to talk about their culture in English, compare their culture with other cultures, understand the subjects better and easier, and draw more attention.
3. The third question asked about the inclusion of international cultures, and 60% of the participants showed an interest in learning about cultures of non-English speaking countries because of English being an international language.
4. The fourth question asked whether they find the target culture more interesting than other cultures, and 37% of the participants were undecided because they found some parts of it interesting while some parts are boring, 33% of them disagreed and 30% agreed.
5. The fifth question was asked to see if students enjoy the sections where their local culture is mentioned, and 58% of the participants agreed mainly because elements of local culture make the learning process easier.
6. The sixth question asked the students' attitudes towards the international culture, and 46% of them found the international culture interesting because learning about different cultures gives them the opportunity to compare the differences and similarities to Turkish culture.
7. The seventh question asked why there are cultural elements in English textbooks, five common answers arose (listed respectively): to improve general knowledge, the inseparable relationship between language and culture, to get students' attention, the fact that English is an international language, and to study/work abroad or travel.
8. The eight question asked which culture or cultures should be included in English textbooks, and 61% of the participants wanted to see more than one type of culture. Overall, the international culture was chosen 39 times, the source culture 36 times, and the target culture 29 times. Out of 39 mentions of international culture, 18 of them belong to Asia and 14 to Europe.
9. The ninth question asked which country or countries' culture students find the most interesting, and only 26% of the participants chose more than one culture. 38% of them chose the international culture, followed by the source culture with 29%. Out of 50 mentions of the international culture, 31 of them belong to Asia and 15 to Europe.

10. The tenth question asked why students would like to learn about different cultures and four common answers arose (listed respectively): they feel more knowledgeable, they love learning new things, they find them interesting, and they are curious about cultural differences.

To wit, Turkish public secondary school students wanted to broaden their horizons outside the target culture. They showed an interest in learning about different cultures. They also thought that since English is an international language, it was essential to expand the cultural content. One another point is, as mentioned above, the cultures of Asia and Europe have the highest frequency of appearance (within international cultures). The participants of the questionnaire were also interested in these cultures the most for the following reasons: (1) they find cultures of Asia very different from their own, and (2) the fact that the development level of European countries is high makes them learn more about their cultures. The findings were consistent with EIL/ELF pedagogy since students were eager to include their own cultures into the learning environment. The second hypothesis of this study that claimed there is a consensus among the students that the integration of local cultural element makes the learning process more attractive and relatable for the intended audience was thus proven correct. The study also found something that the second hypothesis did not address, which is the interest in international cultures among students.

4.4.1. Limitations of the Study

This study focused on eight textbooks, four of them were locally published and four were globally published. Locally published Turkish EFL textbooks analyzed in this study are used by all public high schools in Turkey, and global EFL textbooks are the only series that all high school students have free access through MoNE's online education platform. Therefore, the number of the books was limited. For further studies, the number can be increased by collecting data about other common textbooks used in schools.

As mentioned above, the number of participants in the questionnaire was limited. Also, the questionnaire only measured students' opinions about the inclusion of different cultures (i.e. the origin of cultural elements), therefore it can be

developed for further studies to elicit answers from students about the type of cultural elements (i.e. Yuen's (2011) cultural aspects). For instance, it can be measured whether students enjoy learning about tangible cultural elements such as places, foods, music, famous people or intangible ones such as different customs and traditions, myths, world views.

CHAPTER V
CONCLUSION AND IMPLICATIONS

Much has been written about the inseparable relationship between language and culture. Interacting with another language brings interaction with the culture of that language in its wake. The international status of English allows interactions to take place within multilingual and multicultural contexts, thus including uses of English in Kachru's circles and beyond for both intranational and international communication. Therefore, as McKay marks, "EIL is not intricately associated with a particular culture" (2018: 11). Within this framework, traditional practices expecting that EFL textbooks should only include elements of the target culture are outdated and call for revision.

With the growing interest in the concept of EIL/ELF, expanding the cultural content and integrating students' local culture into EFL textbooks has become widely accepted phenomena. As for the question of what culture or cultures should be included in textbooks, Saville-Troike (2003: 21) points out that "the specific content of what an individual needs to know and the skills he or she needs to have depend on the social context in which he or she is or will be using the language and the purposes he or she will have for doing so", therefore, since English is used as a medium for international communications, textbooks should not focus only on the cultures of English-speaking countries. The representation of culture is complex, hence assessing the extent and quality of this inclusion yields significant information.

This study aimed to discover whether the textbooks are up-to-date with the current practices in terms of the representation of culture. It also attempted to demonstrate to what extent globally published and locally published textbooks vary regarding the inclusion of culture. None of the textbooks in this study confine the cultural content to the target culture. The Cambridge series emphasized both the target and international culture while MoNE series emphasized the target, source, and international culture respectively. The cultural content of both series is not dominated by a specific culture and there are references to the cultures of non-native speakers in all of them. However, the findings revealed an imbalance in the inclusion of international cultures. Some cultures (e.g. Asia and Europe) were consistently repeated whereas some were overlooked (e.g. Africa was represented the least). Concerning the integration of students' local culture, Turkish EFL textbooks

displayed a significant amount of elements representing the source culture, covering a wide range of topics related to Turkish society such as important historical figures, heroes and heroines, national athletes, scientists, cultural heritage, customs, etc. Against this background, globally published textbooks do not meet students' local needs and expectations. Even though these textbooks have ample elements representing the international culture, only a few of them belong to the Turkish culture. Using a global EFL textbook can help students expand their knowledge about the target and international culture but it needs to be supported by a local EFL textbook to incorporate students' own culture.

Considering the extent and quality of culture, each cultural element was grouped into subcategories to assess what type of culture is represented the most frequently. The cultural aspect of products, which is the most visible aspect, dominates the cultural content of all textbooks, followed by persons, and the aspect of perspectives is the least. While MoNE series present a considerable amount of idioms/proverbs in each unit of all levels (excluding *CMI 12*), the Cambridge series has only one corner about idioms in one unit of *Think B2*. Moreover, though they are small in number, elements regarding cultural perspectives such as myths, superstitions, manners, etc. are visible in MoNE series but the examples of such cultural elements do not make an appearance in the Cambridge series, though the latter series present a few instances of practices such as different laws, public transportations, and greetings style. In terms of extent and quality, MoNE series exhibited a broader variety of cultural components, but neither series offered enough material on perspectives. Practices and perspectives, which are the intangible cultural aspects such as daily life, world views, and customs and traditions are vital in language learning to develop intercultural competence. Since language learning includes different aspects of the culture, all of these aspects should be taught instead of focusing on only a few. Hence, an adequate and balanced presentation of all four cultural aspects in textbooks is needed to go beyond a "tourist's perspective" (e.g. focusing on topics such as places and foods) by Paige's (2003) words and create an intercultural space rather than remaining at a knowledge-oriented level.

This study also contributed to the field of ELT and publishing houses in Turkey by interviewing secondary education students about their opinions concerning the presentation of culture in EFL textbooks. Students agreed on the

integration of their local culture and the cultures of non-native speakers. They showed an interest in being able to tell their culture in English and learning about both target and international culture as English is used globally. They also put an emphasis on the inclusion of their local culture as it helps them comprehend the subjects. Understanding the needs and expectations of students is of vital importance when designing a textbook.

For future research, there are several implications of this study. First and foremost, it holds great significance for textbooks writers and material developers as it sets an example of cultural content analysis in EFL textbooks together with students' opinions and preferences. It also contributes to teachers using the Cambridge series in their classroom. Considering they lack source cultural elements, teachers can localize the content or incorporate MoNE series as this study shows in depth the elements that belong to the source culture in each MoNE textbook. Moreover, teachers using only MoNE series can also benefit from "Culture" corners (or any specific part and piece of information) presented in the Cambridge series in order to enrich the cultural content. Overall, because this study highlights the shortcomings of the aforementioned textbooks, English teachers can use it to decide on the cultural content when developing a curriculum, which enables teachers to supplement them with other types of activities or amalgamate them with additional materials. For instance, this study revealed that one of the biggest limitations of all textbooks is the lack of elements related to perspectives. Therefore, teachers can fill this gap by incorporating more elements of perspectives. Moreover, the detailed presentation of cultural content in this study (see chapter 4.2.) offers teachers and researchers the nature and range of cultural items by showing how comprehensively the textbooks represent the cultural aspects. The analysis of subcategories of each cultural aspect sets a clear example for what is meant by these aspects and for better understanding their scopes.

The questionnaire carried on students provided important first-hand information for both textbook writers and teachers. It is necessary to analyze students' local needs and local and social educational factors in order to prepare an efficient curriculum. As Saville-Troike (2003: 15) points out, what culture or cultures should be included in textbooks "depend on the social context in which that language is being learnt and in which it will be used" (as cited in Raigón-Rodríguez

(2018: 285). This questionnaire can be developed for future studies by including questions about the type of cultural elements (i.e. aspects of culture) – this questionnaire focused rather on the type of cultural information (target, source, and international) – in order to measure the order of appearance (products, persons, practices, and perspectives) presented in most of the books and make necessary amendments accordingly. Also, by augmenting the number of participants, the questionnaire can be spread across the nation. The questionnaire also had positive effects on participants by making them question the cultural content they are exposed to in their textbooks, and drawing their attention to the role of culture in languages.

This study paved the way for other possible research studies. Here is a list of some follow-up research ideas:

1. The textbooks can be analyzed in terms of non-native speakers' inclusion in dialogues such as the role of and the circle of non-native speakers.
2. A pilot study can be conducted with two teachers for same textbooks. Whereas in the control group a teacher explains the concepts of EIL/ELF and raises awareness about intercultural understanding, the other teacher only teaches the books as per usual. The results in the control group might yield beneficial pedagogical implications.
3. An analysis of teachers' books can be carried out. For instance, the teachers' books in the MoNE series have a guideline for each activity, which in some parts encouraging teachers to lay stress upon cultural awareness. The implications of EIL/ELF in these guidelines can be assessed.
4. As this study revealed, the amount of cultural content varied by levels. As mentioned before, in *CMI 12*, cultural content is limited, instead there are various technical subjects ranging from law to geography and technology, packed with specific terminologies. Also, the Cambridge series does not present idioms/proverbs until the B2 level. Therefore, questions like "How the presentation of culture does differ depending on levels?" and "Is there a starting point to teaching idioms/proverbs?" arose.

In conclusion, a language cannot be taught without the cultures in which it is used. Cultural studies offer great benefits in testing how far current trends permeate into the practice and locating what areas need improvements. This study showed that in Turkey, the status of English as an international language is acknowledged and the

philosophy of teaching English is shaped accordingly, such as the inclusion of Turkish culture. An improvement in taking various cultures into considerations for both series was observed, there was still an imbalanced representation of different cultures. Though an effort to go beyond a ‘tourist’s perspective’ was visible, there is still a need to increase the range of cultural elements.

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APPENDIX

APPENDIX A

The Questionnaire

1. The cultural content on English textbooks should be limited to the target culture (e.g. the USA and the UK) only. Why?

a) I agree b) I'm not sure c) I disagree

.....

.....

2. The cultural content on English textbooks should also include the Turkish culture. Why?

a) I agree b) I'm not sure c) I disagree

.....

.....

3. The cultural content on English textbooks should also include cultures of non-English speaking countries. Why?

a) I agree b) I'm not sure c) I disagree

.....

.....

4. I find the target culture more interesting. Why?

a) I agree b) I'm not sure c) I disagree

.....

.....

5. I find the Turkish culture more interesting. Why?

a) I agree b) I'm not sure c) I disagree

.....

.....

6. I find cultures of non-English speaking countries more interesting. Why?

a) I agree b) I'm not sure c) I disagree

.....

.....

7. Why do you think there are cultural elements in English textbooks?

.....

.....

.....

8. In your opinion, which countries' cultural elements should be included in English textbooks?

.....

.....

.....

9. Which country(s) culture do you find the most interesting? State your reasons.

.....

.....

.....

10. How does it make you feel to learn about different cultures?

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CURRICULUM VITAE

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COMPUTER SKILLS	MICROSOFT OFFICE ADOBE ACROBAT CAT TOOLS (TRADOS, SMARTCAT, NUBUTO) OCR TOOLS TERM EXCTRACTION TOOLS