T.R.
ONDOKUZ MAYIS UNIVERSITY
INSTITUTE OF GRADUATE STUDIES
DEPARTMENT OF FOREIGN LANGUAGE EDUCATION
ENGLISH LANGUAGE TEACHING PROGRAMME

AN INVESTIGATION OF 7TH AND 8TH GRADE ENGLISH COURSEBOOKS USED IN UZBEK AND TURKISH LOWER SECONDARY SCHOOLS IN TERMS OF CULTURAL CONTENT

Master's Thesis

Mukhlisa MURTAZAEVA

Supervisor

Assoc. Prof. Dr. Emrah EKMEKÇİ

SAMSUN
2024

ACCEPTANCE AND APPROVAL OF THE THESIS

The study entitled **"AN INVESTIGATION OF 7TH AND 8TH GRADE ENGLISH COURSEBOOKS USED IN UZBEK AND TURKISH LOWER SECONDARY SCHOOLS IN TERMS OF CULTURAL CONTENT"** prepared by **Mukhlisa MURTAZAEVA**, and supervised by **Assoc. Prof Dr. Emrah EKMEKÇİ**, was found successful and unanimously accepted by committee members as Master thesis, following the examination on the date 09/08/2024.

	Title Name SURNAME University Department/Art	**Final Decision**
Chairman	Assoc. Prof. Dr. İsmail YAMAN Ondokuz Mayıs University Department of Foreign Language Education	☒ Accept ☐ Reject
Member	Asst. Prof. Dr. Senem ZAİMOĞLU Çağ University Department of English Translation and Interpretation	☒ Accept ☐ Reject
Member	Assoc. Prof. Dr. Emrah EKMEKÇİ Ondokuz Mayıs University Department of Foreign Language Education	☒ Accept ☐ Reject

This thesis has been approved by the committee members that already stated above and determined by the Institute Executive Board.

Prof. Dr. Ahmet TABAK

Head of Institute of Graduate Studies

DECLARATION OF COMPLIANCE WITH SCIENTIFIC ETHIC

I hereby declare and undertake that I complied with scientific ethics and academic rules in all stages of my Master's Thesis , that I have referred to each quotation that I use directly or indirectly in the study and that the works I have used consist of those shown in the sources, that it was written in accordance with the institute writing guide and that the situations stated in the article 3, section 9 of the Regulation for TÜBİTAK Research and Publication Ethics Board were not violated.

Is Ethics Committee Necessary?

Yes ☐ (If it necessary, please add appendices.)

No ☒

12 /06/ 2024
Mukhlisa MURTAZAEVA

DECLARATION OF THE THESIS STUDY ORIGINALITY REPORT

Thesis Title: AN INVESTIGATION OF 7TH AND 8TH GRADE ENGLISH COURSEBOOKS USED IN UZBEK AND TURKISH LOWER SECONDARY SCHOOLS IN TERMS OF CULTURAL CONTENT

As a result of the originality report taken by me from the plagiarism detection program on 12 /06 /2024 for the thesis titled above;

Similarity ratio : % 15
Single resource rate : % 2 has been released.

12 /06/ 2024
Assoc. Prof. Dr. Emrah EKMEKÇİ

ÖZET

ÖZBEK VE TÜRK ORTAOKULLARINDA KULLANILAN 7. VE 8. SINIF İNGİLİZCE DERS KİTAPLARININ KÜLTÜREL İÇERİK BAKIMINDAN İNCELENMESİ

Mukhlisa MURTAZAEVA
Ondokuz Mayıs Üniversitesi
Lisansüstü Eğitim Enstitüsü
Yabancı Diller Eğitimi Bölümü
İngiliz Dili Eğitimi Anabilim Dalı
Yüksek Lisans Tezi, Ağustos / 2024
Danışman: Doç. Dr. Emrah EKMEKÇİ

Günümüz dünyasında yabancı dil öğrenmek, her türden uzman için mesleki eğitimin önemli bir parçası haline gelmiştir. Ancak dil öğrenimi, kültürel öğrenmeden ayrılamaz. Yabancı bir dil öğrenmek, onun kültürünü de öğrenmek anlamına gelir. Dolayısıyla bu tez çalışması Özbekistan ve Türkiye'deki ortaokullarda kullanılan 7. ve 8. sınıf düzeylerindeki İngilizce ders kitaplarının kültürel içeriğini değerlendirmeyi amaçlamaktadır. Araştırma, söz konusu ders kitaplarındaki kültürel ögelerin niteliğini, çeşitliliğini ve öğrencilere sunulan kültürel perspektifleri incelemeyi hedeflemektedir. Kültürel içerikler, metinler, görseller, etkinlikler ve diğer materyaller aracılığıyla incelenmiş ve karşılaştırmalı bir analizle değerlendirilmiştir. Benzerlikler ve farklılıklar belirlenip, kültürel açıdan hangi unsurların vurgulandığı üzerinde odaklanılmıştır. Bu çalışma, eğitim materyallerinin kültürel zenginlik ve anlayışı teşvik etmedeki rolünü daha iyi anlamaya yönelik bir katkı sağlamayı amaçlamaktadır. Bu araştırma kapsamında, Özbekistan ve Türkiye'den sırasıyla iki lise İngilizce ders kitabı seçilmiştir. Özbekistan için devlet okullarında kullanılan *Teens' English 7* ve *Teens' English 8* kitaplarıdır. Türk kitaplar ise Milli Eğitim Bakanlığı (MEB) tarafından yayımlanan *Let's learn English 7* ve *Mastermind 8* kitaplarıdır.

Bu çalışma hem nicel hem de nitel içerik analizi kullanarak karma yöntemler yaklaşımını benimsemektedir. Nitel olarak, iki ders kitabının, kültürel unsurları içerip içermediği açısından derinlemesine bir açıklama yapmak amacıyla betimsel içerik analizi yapılmıştır. Nicel veri olarak Özbek ve Türk ortaokullarında okutulan 7. ve 8. sınıf İngilizce ders kitapları arasında kültürel içerik açısından anlamlı bir farkın var olup olmadığını belirlemek için SPSS istatistiksel analiz kullanılmıştır. Bulgular, tüm kitapların kültürel içerik içerdiğini, Özbekçe ders kitaplarında kültürel öğelerin daha fazla olduğunu göstermektedir. Nicel veri analizi sonuçları, kültürel öğelerin temsilinde 7. sınıf ders kitapları arasında anlamlı bir fark olmadığını, 8. sınıf ders kitapları arasında ise anlamlı bir fark olduğunu göstermektedir.

Anahtar Sözcükler: Kültürel içerik, Kültürel ögeler, Betimsel içerik analizi, İngilizce ders kitabı, Karma yöntem

ABSTRACT

AN INVESTIGATION OF 7TH AND 8TH GRADE ENGLISH COURSEBOOKS USED IN UZBEK AND TURKISH LOWER SECONDARY SCHOOLS IN TERMS OF CULTURAL CONTENT

Mukhlisa MURTAZAEVA
Ondokuz Mayıs University
Institute of Graduate Studies
Department of Foreign Language Education
English Language Teaching Programme
Master Thesis, August / 2024
Supervisor: Assoc. Prof. Dr. Emrah EKMEKÇİ

Learning a foreign language has become a crucial component in the current world. It is impossible to acquire a language without also knowing about its culture. Because studying a foreign language also entails studying that language's culture. Consequently, the purpose of this thesis is to evaluate the cultural content of English textbooks for grades 7 and 8 that are used in lower secondary schools in Turkiye and Uzbekistan. Within the scope of this research, two high school English textbooks were selected from Uzbekistan and Turkiye respectively. For Uzbekistan, they are *Teens' English 7* and *Teens' English 8* used in public schools. The Turkish books are *Let's learn English 7* and *Mastermind 8* published by the Ministry of National Education (MoNE). Through the investigation of texts, images, activities, and other items, cultural content was assessed through comparison analysis. Similarities and differences are identified and the focus is on which elements are culturally emphasized. The study adopts a mixed methods approach using both quantitative and qualitative content analysis. Qualitatively, descriptive content analysis was used to provide an in-depth description of the two textbooks in terms of whether they contain cultural elements. In addition, for quantitative data, the SPSS statistical analysis tool was used to determine whether there was a significant difference in cultural content between the 7th and 8th grade English textbooks in Uzbek and Turkish lower secondary schools. The results indicate that cultural content is present in all textbooks, with a greater concentration of cultural features in Uzbek textbooks. The results of the quantitative data analysis show that there is no significant difference between the 7th grade textbooks in the representation of cultural elements, while there is a significant difference between the 8th grade textbooks.

Keywords: Cultural content, Cultural elements, Descriptive content analysis, ELT textbooks, Mixed method

ACKNOWLEDGEMENT

First and foremost, I give thanks to God for providing me with the opportunity to complete my Master's thesis at one of Turkiye's prestigious universities. I would like to sincerely thank my supervisor, Assoc. Prof. Dr. Emrah EKMEKÇİ, for his guidance and encouragement in all circumstances, especially during the thesis writing process. He taught me a great deal.

I wish to express my sincere gratitude and admiration for all of my lecturers at the Ondokuz Mayıs University's Institute of Graduate Studies, Department of Foreign Language Education: Assoc. Prof. Dr. İsmail Yaman, Prof. Dr. Nalan Kızıltan, Asst. Prof. Dr. Dilek Büyükahıska, Assoc. Prof. Dr. Betül Bal Gezegin, and Asst. Prof. Dr. Deren Başak Akman Yeşilel.

With sincere gratitude, I would like to thank my family for their unwavering support and my director Gulomjon Sobirov for his invaluable advice and assistance.

Mukhlisa MURTAZAEVA

CONTENTS

SYMBOLS AND ABBREVIATIONS

CD	: Compact Disc
EFL	: English as a Foreign Language
ELT	: English Language Teaching
ESL	: English as a Second Language
IC	: International Culture
ICC	: Intercultural Communicative Competence
MoNE	: Ministry of National Education
NC	: Native Culture
NS	: National Standards
RQ	: Research Question
SC	: Source Culture
SPSS	: Statistical Package for the Social Sciences
TC	: Target Culture
TV	: Television
WWF	: World Wide Fund

FIGURES LEGENDS

TABLES LEGENDS

1. INTRODUCTION

1.1. Background to the Study

In today's world, everything is changing rapidly nothing stays the same. Education is no exception. Learning foreign languages has become an essential part of professional training for specialists of all stripes. The effectiveness of their language instruction plays a major role in resolving problems related to their ability to advance professionally and build relationships with in other countries partners (Sakaeva, 2016).

To date, hundreds of textbooks have been published that combine teaching a foreign language with the presentation of country studies material devoted to various aspects of culture in the widest meaning of the word in anthropology, including lifestyle, mentality, worldview, national character, value system, types of social behavior, traditions, habits, and beliefs of native speakers (Ter-Minasova, 2000). Textbook texts familiarize students with the country of the target language, its sights, customs of the people, etc. Every quality foreign language textbook that meets modern requirements and educational standards should contain such topics as an overview of the countries and cities where the language is spoken (Lange, 2017). Several topics in the textbook should be devoted to culture, national traditions, holidays and etc. (Nunez-Pardo, 2018; Rodriguez, 2015; Alvarez-Valencia & Bonilla, 2009). Despite the fact that the set of topics in the textbook should be quite diverse and should touch upon different aspects of everyday life, the formation of intercultural competence should be carried out continuously to achieve a positive result in foreign language teaching. However, “in order to achieve and consolidate positive learning outcomes, the amount of information aimed at the formation of cultural competence should not decrease during language learning and the use of textbooks for different learning levels” (Lange, 2017. p. 111).

As a result, schools must offer a particular degree of proficiency in foreign languages, which may permit students to continue their studies on their own during their postgraduate and higher education years. Sakaeva (2016) stated that a foreign language teacher's approach, or his or her capacity to apply a variety of contemporary techniques within the framework of completing particular educational tasks, is a major factor in the effectiveness of the teaching process. Understanding English, the language of worldwide communication, is necessary to facilitate intercultural dialogue (Sakaeva, 2016). Several authors, including Atkinson (1999), Blatchford (1986), Brown (1986), Cain and Morgan (2000), and Eisterhold and Brown (2004) have already addressed the

subject of teaching culture to students studying foreign languages (as cited in Tran-Hoang, 2010, p.3). In addition, Levinskaya (2018) claims that the rise of English as a global language has brought about significant shifts in the discourse around English language instruction when it comes to how cultural issues are addressed. To achieve the goal of intercultural communication, teaching English should be grounded in tolerance, understanding, and accepting of cultural diversity. The relationship between linguistic and country studies competencies in foreign language instruction is represented by the intercultural approach. This distinguishes it from other teaching strategies and makes it an autonomous approach (Levinskaya, 2018). Consequently, there is a growing interest in studying the cultural and cross-cultural content of English Language Teaching (ELT) materials globally since these materials are crucial because they represent both the cultural perspective and the linguistic dimension of a language. Brown (2007) stated, “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” (pp. 189-190). Weller (2023) states that culture, or 'intercultural competency', is the theory that even proficient language users may miscommunicate if they are unaware of cultural norms. The basic idea of the cultural method is cultural communication, which in the context of teaching foreign languages entails learning about the distinctive characteristics of many nations, including their conventions, traditions, and cultures. In our opinion, the theme of world culture should be more widely covered in foreign language textbooks, as educators must equip students for cross-cultural, cross-professional, and cross-personal interactions with citizens of other nations that have distinct social customs, linguistic traditions, and social structures. As Tang (2006) claimed that though culture has long been seen as an essential component of the curriculum in foreign language instruction, it may seem as though it is receiving more and more emphasis in the curriculum, because textbooks have the power to be one of the deciding elements in the study of culture. Every textbook, manual, reading book, collection of texts whose material reflects various elements of the target language nation's culture has many advantages and benefits. This is, of course, true, since the language reflects the culture of its speakers or, as figuratively stated by Vereshchagin and Kostomarov (1990) "is a true mirror of national culture” (p. 15). Language acts as a means of cognizing cultures, of sharing the values created by other people. At the same time, language is the key to

discovering the uniqueness and originality of one's own identity and historical achievements.

It is impossible to create and grow a secondary linguistic personality that is prepared for cross-cultural communication without understanding the quirks of the culture of the country or countries where the language is being learned (Orekhova, 2017). Understanding that "languages should be studied in inseparable unity with the world and culture of the peoples speaking these languages" is an essential step towards enabling representatives of many nationalities to communicate in a foreign language (Ter-Minasova, 2000, p. 28).

In fact, culture is viewed by some scholars as a fifth linguistic ability. For instance, in one of her articles, Mitrulescu (2023) mentioned that developing proficient second language learners requires addressing both language and culture simultaneously. English-language proficiency requires the teaching of its cultural background, particularly as teachers should be teaching it as a fifth language skill. “Taking culture as a fifth language helps students in recognizing and accepting differences as well as developing tolerance for customs that differ from their own. It also teaches them to recognize the unique qualities of various cultures” (Mitrulescu, 2023, p. 211). In his article named *The Fifth Skill in Language Learning: Culture*, Altun (2019) claimed that “culture should be perceived to be a part of language learning, it is one of the major goals of language learning and it is convenient to say that culture is central to language learning” (p. 163). In this regard, there is a need to apply the cultural approach in English as a Foreign Language (EFL) textbooks.

1.2. Statement of the Problem

It is known that both Turkiye and Uzbekistan are closely related Turkic countries. Throughout history, the two nations have had almost the same cultural beliefs and most of the traditions are similar now. Nonetheless, Turkiye is regarded as a more European country despite the fact that the majority of its territory is located in Asia. Furthermore, Turkiye has assimilated a great deal of European culture and allied itself with Western political and economic principles (Mamchii, 2023). Conversely, Uzbekistan is an Asian nation that reflects Asian culture, but it still has a few pieces of the Soviet Union (Russian surnames, a number of Russian words in Uzbek dictionary, some Russian meals, and etc.). Therefore, we were curious to find out if these

distinctions between two Turkic nations had an impact on foreign language instruction from a cultural standpoint.

Moreover, the cultural content of Foreign Language (FL) textbooks was the subject of extensive research and investigation using various models in Turkiye; nevertheless, the situation in Uzbekistan differs from that in Turkiye. Regretfully, hardly much research has been conducted in these areas. Therefore, this study aimed to provide information about the EFL textbooks used at state schools of two countries regarding how culture and language interact in FL classes. For this research, the seventh and eighth grade textbooks were selected from Uzbek and Turkish context. Grades 7 and 8 are a critical period when students enter adolescence and their cultural awareness takes shape. Students at these grade levels are able to understand and evaluate cultural content in more depth. According to the United States Centers for Disease Control and Prevention (2024) teens at age 13-14 show more interest in and influence by peer group. They are better able to express feelings through talking and develop a stronger sense of right and wrong. Moreover, the content analysis of the books *Teens' English 7 and 8* has not been conducted before. For these reasons, the study focused specifically on 7th and 8th grade textbooks.

In general, the goal of learning a foreign language, from a cultural perspective, is a kind of conditional reincarnation as a member of another community, involving a deep knowledge of it from within. For this reason, English language textbooks used in Uzbek and Turkish state schools have been chosen for this study, and the ideas and viewpoints they convey have been critically examined.

1.3. Research Questions

To address the issues raised above, the following research questions have been presented:

1. To what extent are the native, target and international cultural elements represented in Uzbek and Turkish 7^{th} and 8^{th} grade English textbooks?

2. Is there a significant difference between 7^{th} and 8^{th} grade English textbooks used in Uzbek and Turkish lower secondary schools in terms of the frequency of representation of native, target and international cultural aspects?

1.4. Purpose of the Study

The aim of this thesis is to analyze the cultural content of 7th and 8th grade English textbooks used in lower secondary schools in Uzbekistan and Turkiye.

The objectives of the thesis are:

- to identify the English textbooks commonly used in lower secondary schools in Uzbekistan and Turkiye and to select the appropriate ones for the 7th and 8th grade levels;
- to identify and analyze the cultural elements in the content of the selected textbooks;
- to use the theoretical foundation to respond to the study's questions and divide cultural knowledge into types and elements of culture;
- to compare the cultural knowledge data in terms of native, target and international culture among the textbooks used in English language teaching, using the framework.

The research aims to examine the quality and diversity of cultural elements in these textbooks and the cultural perspectives presented to students. Cultural content has been examined through texts, images, tasks and other materials and evaluated through a comparative analysis. Similarities and differences have been identified, focusing on which elements were emphasized and how they were presented from a cultural perspective. This study aims to contribute to a better understanding of the role of educational materials in promoting cultural richness and understanding.

1.5. Significance of the Study

A review of the related literature reveals that almost no studies, to our best knowledge, exist comparing the cultural similarities and differences between the English textbooks used in Uzbekistan and Turkiye. The government in both countries relied on regional publishers to provide books that fulfilled its requirements. The purpose of this study is to ascertain how the Ministry of Education in each of the two Turkic countries employs culture to instruct students in foreign languages, as well as how frequently cultural components appear in EFL textbooks. The originality of this thesis is evident in the following areas:

- The thesis examined the cultural content of English textbooks used in lower secondary schools in Uzbekistan and Turkiye from a comparative perspective. Accordingly, the thesis aimed to comparatively analyze the cultural values, perspectives and the cultural content that both Turkic countries present to their students.

- In the research, a specific theoretical framework was used to conduct a comparative analysis. By categorizing cultural content into specific categories and establishing comparable criteria, the analysis has been systematic and detailed.
- The thesis also highlighted the potential of the cultural content of English textbooks to increase students' cultural awareness. This in turn can assist in the growth of cultural understanding, which is an important skill in a globalizing world.
- The results of the study provided recommendations for improving the cultural content of English textbooks and assessments for making educational materials more comprehensive, balanced and culturally sensitive.

We hope that these differences and innovations can contribute to an in-depth understanding of the cultural content of English textbooks used in Uzbek and Turkish lower secondary schools.

1.6. Limitations of the Study

The lower secondary textbooks that we employed for our current study are approved by the Ministries of National Education of both countries. Our research is restricted to the student book because we assume that it includes the majority of the cultural load and that the purpose of the activity books is to reiterate and integrate the information that has already been covered in the student book. Every component of the student book is evaluated, including the texts, visuals and audio sections.

2. LITERATURE REVIEW

2.1. Introduction

English became widely used as the "lingua franca" around the world in the latter half of the 20th century (*English: The History*, 2021). Speaking English with foreigners has made it highly common among speakers. Numerous factors contribute to the usage of English in various fields. Some are practical; for example, English is frequently used in commercial negotiations, international organizations, research publications, international diplomacy, social sites, and conversations with foreigners since it is a widely used language and increases the likelihood of successful communication (Rao, 2019). This brings up the topic of "culture" too. It helps to have some understanding of the beliefs and viewpoints of those with whom one will be interacting when studying a language with the intention of using it abroad. According to Storti (2001), culture is "a system of beliefs and values shared by a particular group of people" (Storti, 2001, p. 15).

According to Risager (2006), language instruction throughout the seventeenth century used identical tools, meaning that local culture was not taken into account. However, by the late twentieth century, cultural significance had been emphasized. Communicative methods of teaching languages placed a strong emphasis on the role that culture plays in productive communication.

Recent research (Arasaratnam, 2013; Ho, 2009; Guirdham, 2011; Lustig & Koester, 2007; Spitzberg & Changnon, 2009) in the field of language teaching have concentrated on Intercultural Communication Competence (ICC) as a fundamental extension of communicative competence, in response to the increased interest in English's status as the universal language. In this context, Ho (2009) believes that in order for language learners to overcome linguistic and cultural hurdles that they may encounter while dealing with people from different cultures, they need to develop both intercultural communication competency and grammatical abilities.

It is generally acknowledged that integrating language and culture has grown in importance as it relates to teaching and studying foreign languages (Sercu, 2005). Because English is becoming a more widely used worldwide language in our globalized society, it is imperative that language education materials incorporate cultural components to promote intercultural and cross-cultural understanding (Risager, 2014). Language instruction should give students the tools they need to communicate

with individuals from diverse cultural backgrounds. Language instructors need to be conscious of the fact that learning and teaching a foreign language is unquestionably an intercultural activity that will bring their students into contact with other cultures (Byram & Phipps, 2005). In classrooms teaching English as a foreign language, an English textbook is a necessary tool. A particular perspective on the world is typically presented in textbooks and other educational materials. Given this matter, we can say that coursebooks serve as the fundamental tools for learning a foreign language and that it is expected of them to incorporate aspects of cultural awareness (Wen-Cheng et al., 2011).

In this chapter, definition of culture, the relationship between language and culture, explanation of native, target and international culture, cultural content analysis in EFL books, and teaching foreign language in Uzbek and Turkish contexts will be the focal points of discussion. The primary aim of this study is centered around enhancing cultural content in foreign language education. To support the topic, a review of relevant literature will be included within this framework.

2.2. Definition of Culture

In his book, *Sociology*, Smelser (1994) writes that the word "culture" is derived from the Latin word “colere”, which implies to till or cultivate land. During the Middle Ages, this term started to refer to an advanced technique of growing crops, giving rise to the terms agriculture and farming art. However, word started being employed in reference to individuals in the 18th and 19th centuries; therefore, a person was deemed "cultural" if they stood out for having elegant manners and a strong reading comprehension. The word was mostly used at the time to distinguish aristocrats from the "uncultured" common people. The word "cultur" in German denoted a high degree of civilization (Smelser, 1994).

Susan and Steven (2017) claimed that a society's culture is its way of life, which is absorbed by its people and transmitted from one generation to the next (Susan & Steven, 2017). “Culture is learned, not inherited” (Spencer-Oatey, 2012, p. 6). It is a product of social environment rather than genetics. Social scientists disagree on precisely where the boundaries are between cultural traits and individual nature, and between personality and culture. It is important to distinguish culture from personality traits and human nature. Culture is essential to human existence. It arranges the life of the person (Spencer-Oatey, 2012).

Historically, culture has been characterized by many academics as the "way of life of a people" (Mathews, 2000). According to Fay, culture can be defined as a complex system of shared ideas, values, and beliefs that give a group guidance on how to live and help it make sense of its existence (as cited in Holliday et al., 2004, p. 60). According to Judd, “culture is a group of people's shared artifacts, actions, and beliefs” (as cited in Nunan, 2013, p. 218). Although the characteristics of cultures vary greatly, some anthropologists claim that certain lifestyle patterns are universal. Tomasouw described the seven cultural behavioral tendencies as follows:

1. They come from the human intellect;
2. They make it easier for people to communicate with one another and their surroundings;
3. They meet fundamental human needs;
4. They build up over time and adapt to shifting internal and external circumstances;
5. They often develop a stable structure;
6. Every member of society learns and shares them;
7. They are passed down to younger generations (Tomasouw, 2002, as cited in Woro, 2017, p.11).

Smelser (1994) explains that culture serves as the foundation for social existence. And not just because it spreads from person to person during the socialization and cross-cultural interactions process, but also because it forms people's sense of group identity. It is common knowledge that individuals belonging to the same cultural group tend to have higher levels of mutual understanding, trust, and sympathy with one another than with outsiders. Their common emotions are represented in the language, cuisine, style, and other facets of their culture (Smelser, 1994).

According to anthropologist Goodenough culture contains 4 elements:

1. Concepts (concepts). The majority of them are expressed in language. They make it feasible to arrange people's experiences. For instance, although the world is arranged differently in different civilizations, we are able to recognize the shape, color, and taste of objects in our environment. Thus, learning the words of a language allows a person to orient himself in the world around him.

2. Relationships. Cultures use concepts to not only identify different aspects of the world from one another, but also to show how these parts are related to one another in terms of space and time, meaning (e.g., black is opposed to white), and causality. Cultures interpret interrelationships in different ways. Each culture forms certain ideas

about the interrelationships between ideas pertaining to both the supernatural and the ordinary world domains.

3. Values. Values are widely held opinions about the standards that one should set for themselves. They serve as the cornerstone of morality. Values may differ among cultures, and each social order defines what is and is not a value. Values not only need justification themselves, but in turn can themselves serve as justification. They justify norms or standards that are realized in the course of human interaction.

4. Rules. These components, which include norms, control behavior so that it aligns with the ideals of a particular culture (Goodenough, 1981, as cited in Smelser, 1994, p. 30-31).

When people first began to talk to one another for basic needs, language was already present. In addition, language is "a system of signs that are seen as having itself a cultural value" (Kramsch, 2003. p. 3). As a whole, language can be understood as a system of signs that are utilized to communicate meanings, both verbal and nonverbal.

Since culture is a broad concept that encompasses many facets of human life, there is a great deal of disagreement in the literature on how to define it. For instance, Brown described culture as "a way of life; the context within which we exist, think, feel, and relate to others" (as cited in Civelek & Toplu, 2021, p. 219). Spencer emphasized 'culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence each member's behavior and his/her interpretations of the 'meaning' of other people's behavior." (Spencer, 2008, as cited in Spencer, 2012, p. 2).

The National Standards for Foreign Language Learning (1996) state that a society's philosophical stances, behavioral norms, and physical and intangible goods are all considered to be parts of its culture. Below is an illustration of the interaction that exists within culture between perspectives, practices, and goods.

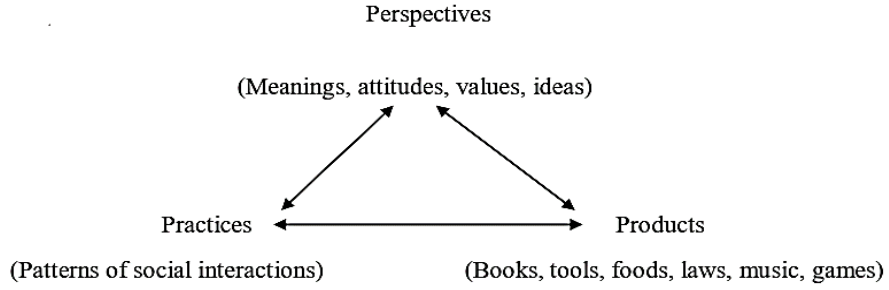


Figure 2.1: The NS for Foreign Language Learning, 1996, p. 43

From the discussion, it is evident that there are different interpretations of what culture is and how flexible, inclusive, and elusive the term itself is.

2.3. Relation between Foreign Language and Culture

Culture is a wide topic that crosses many different academic disciplines. There are a lot of writings on culture in literature, and some of them have a connection with language learning and teaching (Genc & Bada, 2005; Hesar, et al., 2012; McKay, 2003). Without understanding a language's culture, learning it might be challenging. Learning a language is "inseparable from learning its culture" (Kuang, 2007, p. 81). According to Brown (2007), acquiring knowledge of a second language and culture are same.

In his book, Rogoff (2003) stated that humans and culture have been connected from the beginning of time saying that “human development is a cultural process” (p. 3). Although they are similar from birth, their own civilization has divided them into several cultural groups. Different interactions between individuals or groups are shaped by society, and these interactions result in varied patterns of behavior. He writes that every person born into this world eventually joins the cultural communities of the society in which they are raised. It can be said that knowledge of children can be gleaned from their early years as a component of knowledge of their growth (Rogoff, 2003). In her article, *Relationship between Language and Culture,* Baibolova (2021) stated that since language is the means by which people construct and express their perception of the world, language is one of the most significant cultural categories. But language is more than just a tool; a person's life experience is also shaped by the environment in which they are born and raised. One may even argue that a person is continuously influenced by language and lives as though inside of it. Language is more than just a window into human society and culture. For this reason, language is so important - no, crucial - in the development of the individual, the nation, and the people who make up it (Baibolova, 2021).

Language learning is culture learning, so the excuse that teachers should not teach culture or be aware of culture learning in target language classes is an appropriate one. When teachers are not mindful of how much cultural learning can help their pupils in acquiring a second or foreign language, culture can easily be neglected or ignored (Tran-Hoang, 2010). Tekir et al. (2010) argue that English language instructors should

take a multicultural approach in their instruction of culture rather than following the dominant culture, specifically British and American; doing so could help students become more aware of other cultures. Students must practice two things when acquiring a language and culture: language in culture and culture in language. According to Bilash (2011), mastering a language requires at least five competences, which sets it apart from learning any other subject. Apart from mastering reading, writing, speaking, listening, and grammar, students also need to understand how to communicate in a language that is often very different from their own within a new culture. These five skills are part of the language in culture mastery process for pupils. Teaching culture is regarded as a challenging and contentious undertaking in language learning and foreign language programs. But given the recent significant change toward proficiency-based instruction in the field of foreign language teaching, it can no longer be disregarded (Krasner, 1999). Krasner (1999) goes on to argue that while teaching in a foreign language classroom can be difficult and intricate, language instruction should incorporate either linguistic or extra-linguistic cultural components. Furthermore, teaching culture in language classrooms should have as its goal educating pupils about a new culture.

The fundamental idea is the necessity of merging foreign language teaching with the study of social and cultural life of its speakers. Noting the close interrelation and interdependence of language and thinking and analyzing their correlation with culture and reality, the Russian linguist and culturologist Ter-Minasova comes to the conclusion that language, thought, and culture are all intrinsically linked to one another to the point that they essentially make up one whole, each of which depends on the other two to function and exist (Ter-Minasova, 2000). Collectively, they engage with, challenge, rely on, and concurrently shape the real world.

Sarries (2004) claims that it is critical that students understand that teaching culture is an integral element of learning a language. Teaching language usually entails teaching culture as well as language. Students should also understand the significance of cultural identity for people and society. Recognizing cultural differences is fundamental to learning a language since it influences EFL training and learning through the use of instructional materials. The contents themselves come in two formats: soft copies like audio and video aids, and hard copies like textbooks or course books (Rajabi & Ketabi, 2012). According to Krasner (1999), there are several effective techniques and methods for teaching culture to foreign language learners,

through movies, newscasts or maps; taking students to ethnic neighborhoods or restaurants in cities, mini-dramas, and culture.

2.4. Intercultural Communicative Competence and The Role of Coursebooks in Fostering ICC

According to McKay (2003), English's standing as a "lingua franca" over the world has significant effects on the pedagogy of teaching English. Today's English language learners mostly use it for work-related, academic, trade, travel, and entertainment purposes in multilingual environments. In these situations, English is used to communicate bits of information about one's own nation and culture in addition to providing a window into the target cultures of English-speaking communities. Today almost a billion people worldwide are studying English as a foreign language. It indicates that we can communicate in English with people from other cultural backgrounds, and it necessitates that we acquire knowledge of all the target, native and international culture. This brings up the concept of “intercultural” (McKay, 2003).

Although the phrases "intercultural communication" and "intercultural communicative competence" particularly address the communication and language awareness components of intercultural competence, the terms "intercultural competence" and "intercultural communication" are frequently used interchangeably (Krajewski, 2011). The definition of intercultural competence (IC) according to Alred (2003) is openness, the capacity to operate in uncertain situations, and encountering otherness. Another academic, Borghetti (2011), offers his perspective on the IC as a cohesive system of affective, cognitive, and behavioral elements that impact how people perceive and engage with diversity in general and may be cultivated via experience or education.

Michael Byram, one of the first academics in the field of language education to concentrate on intercultural competence and conducted extensive research on intercultural competency, should be mentioned when discussing intercultural competence. He makes a distinction between "intercultural communicative competence," or ICC, and IC by defining the latter as the capacity to successfully and appropriately communicate in a foreign language with individuals from diverse cultural and national backgrounds, and the former as the ability to interact with individuals from diverse cultural and national backgrounds using one's own language (Byram, 1997). According to Byram (1997), ICC is described in terms of five saviors: "attitudes,

knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness/political education" (p. 73). This model seeks to create and measure learners' ICC. The subdomains of intercultural communicative ability are shown in the Table 2.1.

Table 2.1. Conceptualization of Intercultural Communicative Competence (Byram, 1997)

Intercultural Competence	Attitudes	Curiosity and openness, readiness to suspend disbelief about other cultures and beliefs about one's own.
	Knowledge	Knowledge about social groups and their products and practices in one's own and in one's interlocuter's country, and of the general processes of societal and individual interaction.
	Skills of interpreting and relating	Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.
	Skills of discovering and interacting	Ability to acquire new knowledge of culture and cultural practices and the ability to operate knowledge attitudes and skills under the constraints of real-time communication and interaction.
	Critical cultural awareness and political education	An ability to evaluate critically and based on explicit criteria perspectives, practices and production one's own and other cultures and countries.

(source: "World Englishes and Culture" edited by Servet Çelik and Ekrem Solak)

Textbooks could be the keystones that increase intercultural awareness because they are essential components of language instruction pedagogy (Gözgenç, 2016). They are essential for teaching and learning languages because, due to the content they contain, educators and students see them as trustworthy sources of information. The textbooks may be able to teach students about vocabulary, linguistic forms, and functions as well as make skill instruction easier if they come with a bundle of printable and multimedia materials that have visual or auditory components (Genç, 2002). According to several researchers, including Hamiloglu (2013), Shin et al. (2011), Yuen (2011), the intercultural competence that is taught in EFL textbooks is superficial because it focuses only on offering cultural information about the food, customs, and attire of other cultures. For this reason, it is crucial that textbook authors arrange the material in a way that is sensitive to multicultural comprehension.

Briefly, English teachers and applied linguists should be aware of the ideological obstacles in the periphery as the English language continues to spread around the world. In order to prevent cultural and linguistic imperialism, Canagarajah (1999) recommends that educators adopt the approaches while taking institutional, material, and cultural techniques into account. They should also provide periphery teachers with innovative and critical teaching strategies (Canagarajah, 1999).

2.5. Analysis of Cultural Content in EFL Books

Intercultural competence of schoolchildren should be formed from the earliest stages of education. The reason is that the earlier this happens, the more the learners will be open to new knowledge, new impressions. The teacher's task is not just to give grammatical basics of English, but through the language to familiarize with the history, culture, traditions and customs of the country of the language (Tran-Hoang, 2010).

One kind of resource and reference that becomes the most practical and comprehensible instructional tool is the textbook. As Hutchinson (2001) mentioned that in the process of English language teaching, a textbook is almost always used as a resource because it provides texts, exercises, and explanations. A textbook can serve as an effective teaching tool by reflecting national and individual values and sensibilities (Hinkel, 2005). Textbooks and other instructional resources have taken on such a key role in education that they are now beginning to dictate classes, homework assignments, and students' study times. Textbooks have traditionally been seen as having some significance in the instruction of English as follows (Richards, 2001, p. 1):

1. For the most part, textbooks can be the foundation for students' language intake and practice in the classroom, particularly in ESL and EFL contexts.
2. Textbooks may provide the basis for the topics covered in courses, the way in which skills are taught, and the kinds of language exercises that students take part in.
3. Textbooks could be used mainly to support what teachers are teaching.

It is also well known that textbooks can be used without the need for any specialized instruments or equipment. Teachers must, however, exercise greater caution when choosing the textbooks that will be utilized in the classroom have increased their attention to cultural content. The Malaysian English Textbook, for instance, looked at the idea that cultural background influences language ability (Abdullah & Chandran,

2012, as cited in Woro, 2017, p. 4). Singapore is a country that has also adopted the R3ICH values program, which stands for Respect, Resilience, Responsibility, Integrity, Care, and Harmony. Through the introduction of ideas like bravery, loyalty, and humility, the program infuses national values into the curriculum (Singapore Ministry of Education No. 57).

Table 2.2. Types of Cultural Information in EFL Materials

No	Cultural Information	Definition
1	Descriptive text	Informative texts, which provide the readers with information about certain culture.
2	Cultural note	Any notes or texts, which focus particularly on how people from different cultures see and react to certain issues.
3	Dialogues for habitual action	Natural dialogue or conversation among illocutors, which mention cultural elements.
4	Contextualized writing task	It is about gap filling, sentence writing or dialogue completion which mentions one or some elements of culture in it like name of people, food, songs, etc.
5	Idioms and collocation	Some words whose meaning is different from the written form. It usually belongs to target culture.
6	Realia	It refers to real objects either in real or in picture which refer to particular culture such as post card, e-mail, invitation, etc.
7	Sound recording	It refers to some audio like songs, recordings, podcast that represent any particular culture.
8	Visual Illustration	Some visible illustration representing any particular culture.

(Source: Adaskou, Britten & Fahsi, 1990)

According to Mitchell and Myles (2004), the writer makes the case that cultural information in textbooks serves as an extra source of knowledge and the fifth English ability in the process of learning the language. Not only must students master the skills of Speaking, Reading, Listening, and Writing, but they must also increase their understanding of other cultures in terms of tolerance, sensitivity, and adaptability, as there is not a superior or inferior culture in the world. The author concludes by saying that EFL resources are useful in this situation.

In their article, Myles and Simpson (2001) affirmed the cultural contents in EFL textbooks point to certain covert messages and beliefs, sometimes known as hidden curriculum. When students acquire knowledge from textbooks, it is frequently imparted

inadvertently. Specifically, a great deal of beliefs, conventions, and attitudes that students have unknowingly picked up from studying textbooks are impacting their conduct and expectations from others. The phrase "hidden curriculum" generally describes the outcomes or byproducts, like instructional strategies and textbooks that are unintentionally created as a result of learning experiences in educational environments (Myles & Simpson, 2001). Certain norms, values and attitudes suggest that an EFL textbook has a concealed curriculum, similar to what Pearson did with book publishing (Woro, 2017). He uses cultural artifacts from all around the world, incorporating Egyptian and Indian body paint and age celebrations from South America, Mexico and Australia. It is possible to draw the conclusion from this example that national book publishers, who are typically solely discussed in relation to local culture, lack the cultural expertise that multinational book publishers possess (Woro, 2017). Cortazzi and Jin (1999) categorize the cultural components of textbook materials into three categories: source culture (SC), target culture (TC), and international culture (IC). These categories pertain to teaching materials and textbooks connected to culture in English classrooms.

2.6. Native Culture, Target Culture and International Culture

The culture of the learners is referred to as the native (source) culture (NC) (Cortazzi & Jin, 1999). In order to preserve language learners' identities, EFL materials use source cultures that reflect the learners' own cultures. By allowing students to discuss their culture with outsiders, the source culture elements support their need to discourse about their own cultural identities. Teaching children about their own cultural backgrounds is one of the goals of utilizing source culture. This is a crucial method of introducing their culture to other nations (Khan & Nawaz, 2016).

Native speaker culture is often referred to as target culture (Cortazzi & Jin, 1999). The target culture in the setting of learning English is the native speaker's culture. Additionally, resources demonstrating the cultures of nations where English is the primary language are referred to as target culture materials. According to Kacru (1996), the target culture is associated with the nations that make up the inner circle, which include the US, the UK, Canada, and New Zealand. In other words, a culture in every English-speaking nation where English is the primary language is considered the target culture. The purpose of resources on target culture is often to introduce users to the cultural settings of the language they are learning.

The term "international culture" describes the customs and languages of nations where English is not the primary language, such as China, Russia, Turkiye, and several other African, Asian, and European countries (Cortazzi & Jin, 1999). These culture materials are intended to increase users' awareness of different socio-cultural situations and to heighten their intercultural awareness.

2.7. Studies about Cultural Content in Uzbek Coursebooks

Foreign language instruction has received particular focus in Uzbekistan since the very beginning of the twenty-first century. Teaching and studying English is turning into one of the most significant duties when it comes to languages.

In today's Republic of Uzbekistan, English is now far more popular over other foreign languages. Several factors contribute to this, including the economy, a notable rise in international visitor numbers relative to prior years, increased travel alternatives for individuals, and the globalization movement's pace. The new era is a new task for today's teachers imposes responsibilities. English with the advent of modern technology the teaching tradition has changed significantly (Asilova, 2023).

The Decree on the further improvement of the system of learning foreign languages by measures states that teachers of foreign languages are in charge of preparing the next generation for fluency in foreign languages by introducing advanced teaching methods and accounting for the use of modern pedagogical and information-communication technologies (*On Approval of the National Program*, 2022).

After the collapse of the Union of Soviet Socialist Republics, Uzbekistan declared its political independence during the special VI session of the Supreme Council on August 31, 1991. Later the Uzbek nation welcomed the United States and the rest of the Western world. Today young Uzbeks are engaging and embracing these new interactions most efficiently and advantageously possible through the use of English. Numerous Uzbek students sign up for English language programs at numerous universities. Learning English is a necessary step for many students who want to pursue higher education in the United States and Europe, both in the capital and in the countryside. Learning English will give them the chance to study abroad and return to Uzbekistan with Western views, which is one benefit of being eager to learn English from Western nations. This will advance the nation's development and help continue to implement more open policies (Abdurahimova, 2023).

The English language is currently taught in Uzbekistan starting in the primary grades, and many colleges in the capital have large English-language departments or offer English-language instruction. Tsarikova (2005) claims that most of the instructors agree that students will benefit more from English lessons if they are connected to English culture. Without teaching culture, educators generally agree that it is difficult to teach a foreign language. In Uzbekistan, teaching culture is intimately related to teaching language (Tsarikova, 2005).

According to Kipchakova and Narbayeva (2020), it is the primary field of experience for English language learners in Uzbekistan, and it comprises solely of a classroom and a teacher. The approach up to higher education is done while keeping in mind that the majority of people learning English in the nation today are in elementary school and high school. Kindergartens have paid to English clubs set up according to parent sponsorship. Furthermore, children in Uzbekistan typically begin studying English at the age of six, and high school education maintains this practice (Kipchakova & Narbayeva, 2020). In this regard, numerous studies have been conducted to determine cultural content in the context of Uzbekistan.

Tsarikova (2005) conducted research in order to analyze the cultural content of school textbooks. Examining the EFL textbooks used in Uzbekistani schools, she determined that there are many instances of the "big C" in the texts. For example, there are texts about the sights of London that include descriptions of all of its well-known museums, as well as comprehensive geographical information about the British Isles and its many agricultural and industrial regions. As a result, it is not difficult for pupils to provide some encyclopedic knowledge on the USA or Great Britain. She came to the conclusion that, in Uzbekistan, the vast majority of English teachers focus on teaching the "big C," which includes the literature, famous people, and historical background of the target language's speakers. This is significant because it's impossible to learn a foreign language without also attempting to comprehend the values of the target language's speakers (Tsarikova, 2005).

Another study conducted by Jakbarova and Jalolov (2022) addresses the issue of teaching cultural studies of English-speaking nations in Uzbekistani schools. The writers define cultural studies, list the nations that are considered to speak English, and then go into detail on what cultural awareness is. The researchers suggest teachers to incorporate cultural studies of English-speaking nations into their courses, even though they frequently hesitate to do so.

Furthermore, in her PhD study, Ozawa (2024) examined the relationship between youth national identities and school education in Uzbekistan. Specifically, she analyzed the textual and visual discourses present in Uzbekistani school textbooks for grades 10 and 11. She studied how educational and cultural discourses shape national identity via the lens of post-structuralist discourse analysis, revealing both the explicit and implicit structural meanings ingrained in the curriculum. The investigation revealed national imagery of Uzbekistan that is based on ideas of greatness, peace, harmony, morality, and self-discipline. These textbooks emphasized the vital function of "right upbringing and spirituality," highlighting a variety of desirable attributes and morality presented as national values. Examining how "external others" are portrayed, especially in regard to religion, Uzbekistani textbooks frequently portrayed foreign nations as unstable in contrast to Uzbekistan's own perception of peace and stability.

Despite a lack of study on cultural content in EFL textbooks in Uzbekistan, there seems to be a growing interest in this area among academics. Furthermore, our research aims to enhance these kinds of studies for the Uzbek environment.

2.8. Studies about Cultural Content in Turkish Coursebooks

English has been used in many facets of Turkish daily life since the 1980s. The most prevalent is the use of English in academic settings, such as higher education and academia, and in elementary and secondary classrooms where students begin taking English classes in grade 2. Many people, both adults and students, enroll in language schools to get better at the language for a variety of reasons, such as test preparation, travel, or job promotion (Dogancay-Aktuna, 1998). Like in many other nations, English is widely used in the business, media, and tourism industry in Turkey in addition to educational settings (Dogancay-Aktuna, 1998). English is used for street signs, shop names, and advertisements for prestigious jobs. It is also the language used for TV and radio broadcasts, and English-language movies are shown in theaters, sometimes dubbed and sometimes with subtitles (Yiğit, 2021).

In the Turkish context, also European foreign languages took on increased importance as a tool for the Republic of Turkiye's policy of Westernization following its foundation in 1923. However, the social and political movements of the 1930s and 1940s made German and French languages more influential than English. English became a crucial component of Turkish education in the second half of the 1950s (Önalan, 2005). As an international language, English started to steadily overtake

French. The demand for English-speaking specialists was boosted by the expansion of contacts with the United States in the commercial and military spheres, which was a logical result of American advancement in those fields. Because of this, the Turkish school system has also been affected by the sudden rise in interest in learning English in Turkiye's developing country (Önalan, 2005).

However, several academics and researchers (Ayvazoğlu, 2002; Sinanoğlu, 2002; Şen, 2002) think that teaching foreign languages in the Turkish context will be troubling because such an intensive process, which is by its very nature full of foreign cultural elements, will negatively affect Turkish and, as a result, cultural awareness. On the other hand, according to certain researchers, such as Alakuş (1989), Alptekin (1996), Doltaş (1989), and Karasu (1989) learning a foreign language has no negative impact on the mother tongue (as cited in Önalan, 2005, p. 220). These distinct claims bring up an important topic of how culture should be treated when educating English in Turkiye.

There are some researches on the analysis of course books in the Turkish environment. For instance, Korkmaz (2009) examined how English language coursebooks portray multicultural aspects, rather than to assess whether or not these intercultural features help students become more interculturally competent. For this thesis, three intermediate-level English language coursebooks – *New-Headway, New Cutting Edge*, and *Face2face* – were chosen. The examination showed that, although these three coursebooks covered a variety of cultural and ethnic topics, their representation felt scant in comparison to the cultural artifacts found in the target culture.

In addition, Çakır (2010) examined three coursebooks that MoNE had released for sixth, seventh, and eighth grade elementary school students. He looked at the spread of terms unique to a given culture, such as proverbs, idioms, superstitions, festivals, and festivities. It was discovered that the language used primarily in dialogues and utterances does not sufficiently incorporate phrases unique to particular cultures.

Another similar study conducted by Çelik and Erbay (2013) investigated three ELT textbooks that were utilized in Turkish public elementary schools and produced by MoNE. The purpose of the study was to determine how well these coursebooks depicted global cultures, their diversity, the cultural dimension of English as a foreign language, and its contributions to global understanding. The results show that there is an equal distribution of SC, TC, and IC cultural aspects in coursebook series. There are

not any notable variations in the frequencies, despite the fact that there are more references to TC than to the other two groups.

Likewise, Aksoyalp and Toprak (2015) examined seventeen coursebooks at various levels that were utilized in the English preparation programs of Turkish universities. The US (42%) and the UK (48%) accounted for the majority of the cultural components comparing to other English-speaking nations.

Gözgenç (2016) analyzed the presence of intercultural features in language textbooks from the Adana Science and Technology University School of Foreign Languages. The assessment revealed that the *Speakout* textbook series is insufficient in terms of its content-based reading activities to improve students' intercultural communicative ability.

Arslan (2016) studied the use of culture in English textbooks for third and fourth graders in Turkish state schools. The study looked at the cultural relevance and frequency of use of components from target, foreign, and native cultures. The results demonstrated that the third-grade textbook had greater cultural content than the fourth-grade textbook. Additionally, the results revealed an imbalance in the items related to culture, indicating that the number of target and international items exceeded that of native culture.

Furthermore, a study comparing the cultural content of local EFL textbooks used in Iran and Turkiye was carried out by Dolgunsöz and Yiğit (2022). The cultural contents of Iranian and Turkish 9th grade EFL coursebooks were examined using Kachru's concentric model, and content analysis was employed to examine the data. The Iranian coursebook, according to the results, covered a large portion of native culture in addition to a few topics from nations that were part of the expanding circle. However, the Turkish EFL coursebook placed most of its emphasis on inner-circle nations and gave national culture less attention.

Another study by Ekmekçi and Demirci (2019) investigated how target, native, and foreign culture-specific aspects are portrayed in the chosen EFL coursebooks and if an intercultural approach is used to present these features. Thirteen English coursebooks for grades nine, ten, and eleven that are utilized in Turkish secondary and high schools were chosen for their study, and they were evaluated within the framework of an intercultural perspective. They used the descriptive content analysis method to examine the textbooks' cultural content and came up with a list of fourteen categories that include native, target, and foreign cultural aspects that are included in

the course materials. The study's findings showed that the intercultural approach was only rarely used in the chosen EFL coursebooks.

In addition, the four course books used in secondary education in Turkiye, *Optimise B1, Mastermind Stage 8, Upswing Stage 8,* and *Cambridge Global English Stage 8,* were examined by Eşkan and Bacanak (2022). In order to determine whether cultural features accurately represent local and intercultural elements as well as the target culture, analysis was done on cultural themes, aspects, and categories. Consequently, SC elements are the least represented cultural contents in the textbooks *Cambridge Global English, Optimise B1,* and *Upswing*. The only coursebook where SC has a higher representation than the others is *Mastermind*. All things considered, it can be said that both Turkiye and Uzbekistan have seen an increase in interest in cultural and intercultural studies.

3. METHODOLOGY

3.1. Method

This chapter will provide a detailed presentation of the research design, data collection, data analysis and methods used in the study.

3.1.1. Research Design

This study adopts a mixed methods approach using both quantitative and qualitative content analysis to compare and analyze seventh and eighth grade English textbooks in Uzbekistan and Turkiye. The framework that was used in the research was designed for the exploration of language teaching materials based on the native, target and international cultural elements proposed by Cortazzi and Jin (1999). The Hall (1976) Iceberg culture figure was used to qualitatively examine and categorize the cultural aspects. As quantitative data, SPSS statistical analysis tool was used to determine whether there is a significant difference between 7th and 8th grade English textbooks in Uzbek and Turkish lower secondary schools in terms of the frequency of representation of native, target and international cultural aspects. The names, grades, publishers, authors, and publication dates of the textbooks being evaluated will be provided. Research visuals, data analysis components, data collection methods, and data analysis will all be covered in detail in the data collection section.

3.1.2. The Selected Coursebooks in the Study

Within the scope of this research, two high school English textbooks were selected from Uzbekistan and Turkiye respectively. Two coursebooks from Uzbek curricula – *Teens' English 7, 8* published by "O'zbekiston" and ""O'qituvchi" publishing houses and used in public schools, and two from Turkish – *Let's learn English 7* and *Mastermind 8* published by the Ministry of National Education (MoNE) and taught in general and Imam Hatip middle schools, were chosen for the current study's analysis. These textbooks are mainly used to teach English language courses in secondary schools in Uzbekistan and Turkiye that is to say, the seventh and eighth graders are taught the English language curriculum using these textbooks. To our best knowledge, the content study of the *Teens' English 7 and 8* books has not been done before, because of this reason they were selected for the study.

Uzbek textbooks - Teens' English 7 and 8

In every country, textbooks play a crucial role in language instruction. Textbooks are a crucial tool for developing a curriculum in Uzbekistan, where English is taught in schools and higher education establishments. One of the main issues with textbook-based instruction is that the exercises typically contain too little language to allow for the development of abilities. Textbooks provide authentic communication in a foreign language to help students understand how little communication information is actually needed.

The goal of *Teens' English* is to meet the demands of the 21st-century youth in Uzbekistan. Inquiry methods that culminate in project work that demonstrates the unit's intended learning are included in the book. The *Teens' English* which consists of Pupil's Book and Workbook, is brimming with engaging and enjoyable exercises and activities that support students' learning and practice of the language. There is a helpful glossary and list of grammar points at the back of the book. Additional tasks and activities are included in the workbook to support pupils using their English at home or in the classroom. Students can assess the knowledge they have learned from the units with the use of the progress checks. In order to improve their listening abilities, students can also utilize a multimedia resource at home or with their teacher.

The reason for selecting these coursebooks is that Uzbekistan's secondary schools use them as their teaching materials. Moreover, textbooks represent the following tasks:

- listening comprehension/video exercises;
- dialogic speech for speaking practice;
- additional assignment for strong students or classes.

Table 3.1. Data about the Selected Coursebooks of Uzbek Content

Name	**Grade**	**Authors**	**Publisher**	**Publication Date**
Teens' English	7	Svetlana Xan Lutfullo Jo'rayev Ludmila Kamalova	"O'zbekiston"	2019
Teens' English	8	Svetlana Xan Lutfullo Jo'rayev Ludmila Kamalova	"O'qituvchi"	2020

Table 3.1 illustrates two coursebooks from Uzbek curricula to examine the factors concerning cultural content.

Table 3.2. The Topics of the Selected Coursebooks of Uzbek Content

Teens' English 7	**Teens' English 8**
Where we live	Public holidays and traditions
I don't feel well!	Mass media
Sport	Information age
Olympic games	Literature and life
What we wear	Cinema
Shopping	World of music
Leisure	Science and technology
Geography	Paintings and sculptures
Travelling	The Environment
Holidays, holidays!	All the world's a stage

Table 3.2 illustrates that *Teens' English 7 and 8* series comprise ten primary units each. Every unit has seven sections with various learning exercises designed to enhance the four integrated abilities (reading, writing, speaking, and listening). The "overview" section of each coursebook unit begins with a list of the topics addressed. The Project and Home reading sections of each unit help to further reinforce the subject matter.

Turkish textbooks - Let's Learn English 7 and Mastermind 8

Ministers of National Education published *Let's Learn English 7* and *Mastermind 8*, basic English coursebooks featuring reading, listening, speaking, and writing components for adults. The details regarding the textbooks are summed up below:

- the book makes the claim that it provides a broad range of support resources that meet different student demands in different instructional scenarios;

- after the main units, there are additional activities part at the end of the book;

· a CD with recordings of listening exercises and certain learning tasks is included with the coursebook;

- the book includes self-assessments and interactive activities.

Learn English 7 and *Mastermind 8* have 10 major units, as Table 3.4 illustrates. Aiming to enhance four integrated skills (speaking, listening, writing, and reading), each unit is divided into four sections with various learning exercises. An "overview" section outlining the topics addressed is included at the beginning of each coursebook

unit. This is followed by true/false, matching, fill in the blanks tasks. Making a project to summarize the unit in *Let's Learn English 7* is the final part of every unit. However, there is a Revision part with additional tasks in *Mastermind 8.*

Table 3.3. Data about the Selected Coursebooks of Turkish Content

Name	Grade	Authors	Publisher	Publication Date
Let's learn English	7	Aydan Aykanat Erdem Kader Duran Özdil Turgut Balci	"Devlet kitapları"	2019
Mastermind	8	Doç. Dr. Binnur İlter Esra Çavuşer Özdemir İlknur İzgi Ayşegül Türkeri Yeter Zeliha Tuğba Çavuşer Yünlü	"Devlet kitapları"	2019

Table 3.3 illustrates two course books from Turkish curricula to examine the factors concerning cultural content.

Table 3.4. The Topics of the Selected Coursebooks of Turkish Content

Let's learn English 7	Mastermind 8
Appearance and Personality	Friendship
Sports	Teen life
Biographies	In the kitchen
Wild animals	On the phone
Television	The Internet
Celebrations	Adventures
Dreams	Tourism
Public buildings	Chores
Environment	Science
Planets	Natural forces

3.1.3. Data Collection

Data were gathered from four textbooks in the research. Each textbook unit's reading passages, activities, and pictures were examined in order to gather data. To find out which cultures are represented in these textbooks, we employed a checklist approach based on Hall's (1976) Iceberg figure categorization (Figure 3.2.2.1) and Cortazzi and Jin's (1999) framework (Table 3.2.2.1). Every cultural application in the book, from the first unit to the last, was identified, compiled, and examined using SPSS Statistics.

3.2. Data Analysis

Qualitatively, a descriptive content analysis of the textbooks was conducted in order to provide an in-depth account in terms of whether they contain cultural elements. Firstly, a checklist categorization (based on Hall's Iceberg model) was designed to analyze the cultural elements of each unit on the textbooks. Every phrase, picture, and text was thoroughly examined. Unit by unit, every cultural implementation in the book - from the cover to the final unit - was identified, compiled, and converted into numbers (as in Table 4.1). The purpose of the table was to identify the cultural motifs and qualities that appear most frequently in the textbook. Found cultural elements were placed into native, target and international culture (Cortazzi & Jin, 1999). Furthermore, as quantitative data, SPSS statistical analysis tool was used to determine whether there is a significant difference in the frequency of cultural elements (native, target, international culture). The data were analyzed using statistical tests – Independent samples t-test and ANOVA test – to determine whether there is a significant difference in the frequency of cultural elements between seventh and eighth grade English textbooks used in Uzbek and Turkish lower secondary schools.

3.2.1. Method for Analyzing the Collected Data

The literature offers a variety of methodological approaches and frameworks for analyzing and assessing various coursebook components. As well known, mixed methods research is an approach that involves collecting, analyzing and consciously integrating qualitative and quantitative data in a study. As stated by Creswell and Clark (2007), it involves more than just collecting and analyzing both quantitative and qualitative data; it is also a combination of both approaches.

There are also cases in which a study's overall strength outperforms that of both qualitative and quantitative research. It is noted that a combination can provide better understanding of a research problem than research based on a single methodological approach (Creswell, 2015).

Descriptive content analysis was used in this study to provide a detailed description of the above-mentioned course books, including information on whether or not it has cultural aspects. Content analysis is used to understand what data, printed texts, images or audio texts mean to people, what they cannot avoid and what information they want to convey (Krippendorff, 2004). Seliger and Shohamy (1990) state that a descriptive research model can tell us how frequently specific language

occurrences occur as well as how language items are typically employed based on different variables that are used in language education studies.

3.2.2. Models for Analyzing the Coursebooks

For analyzing the collected data, two models were used in the study. First, using the Hall's (1976) iceberg model, the texts, images and activities included in each textbook unit were categorized to show what kinds of cultural characteristics are represented. Later, the framework model developed by Cortazzi and Jin (1999) separated these cultural characteristics into native, target, and international culture.

1. Hall's Iceberg Model (Figure 3.2.2.1)

Culture can be compared to an iceberg, with obvious parts and hidden or difficult to view components. Certain features, like clothing and greetings, are obvious while observing people from a particular culture. The phrase "cultural iceberg" was first used in 1976 by Edward Hall. He views culture as a multifaceted "iceberg" with both visible and invisible components. Hall (1976) proposed that culture is like an iceberg in that most of it is concealed beneath the surface and that only about 10% of it is visible at any time. About 90% of culture is hidden beneath the surface, with the remaining components either externally facing or visible above the surface (Ganesan, 2023).

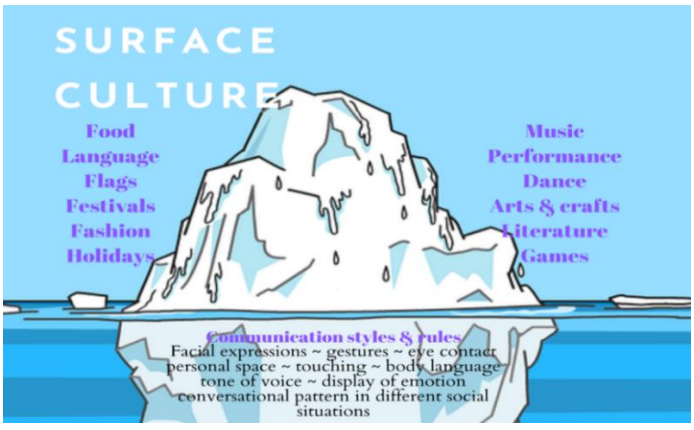


Figure 3.2.2.1. Edward Hall's cultural iceberg (developed by G. Weaver, 1986)

So that our goal in conducting the research was to examine only the observable, external (surface) part of culture. In the research, the model of cultural iceberg developed by Weaver (1986) was used with a little changes as we took the important

ones and separated them into eight categories relying on the surface culture part of Hall's model:

1. Language – you may not understand it but you can hear it and see it;
2. Arts – including literature, music, dance, sculpture, cinema, theatre, paintings, architecture;
3. Customs/Traditions/Holidays – culture is maintained through them;
4. Religion – which is associated with particular cultures;
5. Food – that is more often than not central to a region's identity and what people eat, how they it, and who they it with;
6. Dress – which is very noticeable at first;
7. Cultural institutions – which include its organizations, societies, its laws and practices;
8. Cultural identities – here we show symbolic signs of culture (map, flag, currency, etc.) and personal identities.

2. Framework by Cortazzi and Jin

The next framework is based on Cortazzi and Jin (1999), who categorize cultures into three groups: native, target, and international. In the Uzbek textbooks, the native culture is Uzbek culture; the target culture is American, British, Australian, New Zealand, Canadian, and Scottish culture; and the international culture is the remaining nations, including those in the outer and expanding circle who speak English as a second and foreign language.

In the Turkish textbooks, the native culture is Turkish culture; the target culture is American, British, Australian, New Zealand, Canadian, and Scottish culture; and the international culture is the remaining nations, including those in the outer and expanding circle who speak English as a second and foreign language.

Table 3.2.2.1. A checklist of categorization of the data

Category	**Native culture**	**Target culture**	**International culture**
Arts			
Dress			
Food			
Cultural identities			
Cultural institutions			
Language			
Religion			
Customs/Traditions			

4. FINDINGS

4.1. Introduction

This section of the current study examines how cultural viewpoints are represented in ELT course books used in lower secondary schools in Turkiye and Uzbekistan through the examination of selected texts. To determine the most, least, and least frequent cultural aspects for each unit, we used tables similar to Table 4.1, which shows percentages and numbers of the items. There will be a comparison and discussion of the unit findings from the two books.

4.2. Results of the Content Analysis of the Textbooks Based on Hall's Cultural Iceberg Model (1976) and Cortazzi and Jin's Cultural Elements Model (1999) of "Teens' English 7" and "Let's Learn English 7" Textbooks

Each unit's findings will be shown in a single table, as shown in Table 4.1. The extent to which the cultural components are covered will be examined in each unit through a discussion based on the numbers and percentages. The system of coding is used to particular textual cultural source categories, like: Native Culture (NC), Target Culture (TC), and International Culture (IC)

4.2.1. Results of Content Analysis of the Textbooks for the First Unit

"Where we live" is the title of the first unit in the Uzbek textbook. It provides details about daily living in towns and cities over the world.

"Appearance and Personality," the first section in the Turkish textbook, covers all aspects of appearance as well as character traits. The first unit's classifications are listed in Table 4.1.

4.1. Findings of the cultural elements through the first unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	4	3	7 (25)	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	4	2	2	8 (28.6)	5	9	3	17 (94.4)
Cultural institutions	2	1	4	7 (25)	0	0	0	0

Language	1	1	0	2 (7.1)	0	0	0	0
Religion	0	0	1	1 (3.6)	1	0	0	1 (5.6)
Customs/ Traditions	2	0	1	3 (10.7)	0	0	0	0
Total	9 (32.1)	8 (28.6)	11 (39.3)	28 (100)	6 (33.3)	9 (50)	3 (16.7)	18 (100)

Based on an analysis of the first unit, Table 4.1 lists 28 cultural components for the Uzbek course materials and 18 for the Turkish course books.

It shows that the Uzbek coursebook *Teens' English 7* has examples from the following domains: arts (25%), cultural identities (28.6%), cultural institutions (25), language (7.1%), religion (3.6), and customs and traditions (10.7%) of native (32.1%), target (28.6%), and international culture (39.3%). According to the results, every category is fairly balanced.

Figure 4.1. Unit 1. Examples from the coursebook Teens' English 7 representing International culture

Turkish course book *Let's Learn English 7* contains only examples of cultural identities (94.4%, especially English names) and religion (5.6%) from native (33.3%), international (16.7%), and target culture that occupies the half of the unit (50%). Here we can see the highest frequency of target culture with 50% comparing to native and international culture.

Figure 4.2. Unit 1. Examples from the coursebook Let's Learn English 7 representing English students from Target culture

4.2.2. Results of Content Analysis of the Textbooks for the Second Unit

"I don't feel well" is the heading of the Uzbek textbook's second unit. It has expressions that discuss both illness and being healthy.

In the Turkish book, the second unit is titled as "Sports." It covers a variety of sports and features, some well-known Turkish athletes in those sports. Table 4.2. displays the second unit's categorizations and coding.

4.2. Findings of the cultural elements through the second unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	0	0	0	0	0	1	1 (8.3)
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	0	5	0	5 (100)	5	5	0	10 (83.3)
Cultural institutions	0	0	0	0	0	0	0	0
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	1	1 (8.3)
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	0	5 (100)	0	5 (100)	5 (41.7)	5 (41.7)	2 (16.7)	12 (100)

5 cultural components are listed in Table 4.2 of the Uzbek textbook. Only cultural identities (100 % English names) associated with the target culture were expressed in the second unit. There are no examples from either native or international culture.

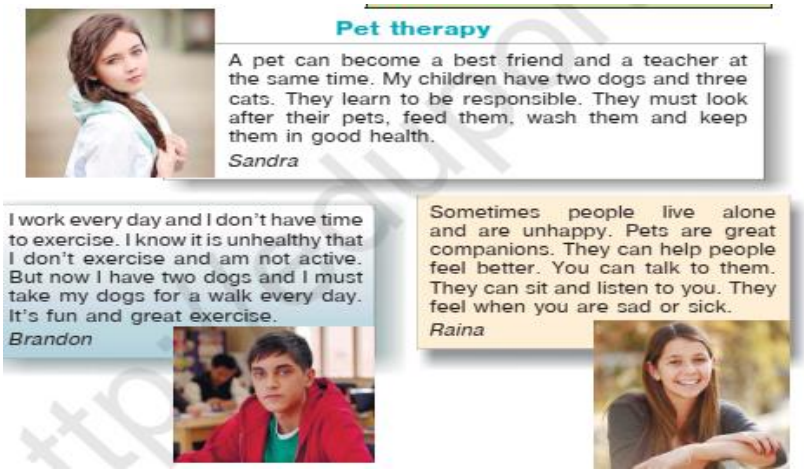


Figure 4.3. Unit 2. Examples from the coursebook Teens' English 7 representing Target culture

The Turkish textbook's 12 cultural components are likewise included in the table. The same frequency reveals a focus on cultural identities (notable Turkish sportsmen), accounting for 41.7% of both native and target culture. Examples of art and religion (16.7%) were found in international culture.

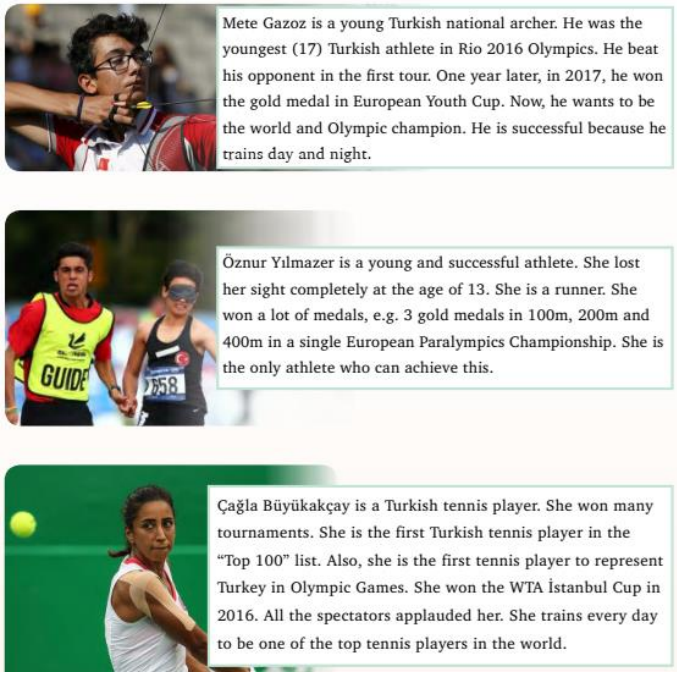


Figure 4.4. Unit 2. Examples from the coursebook Let's Learn English 7 representing Turkish athletes from Native culture

4.2.3. Results of Content Analysis of the Textbooks for the Third Unit

"Sport" is the subject of the third unit in the Uzbek textbook. Six lessons comprise this unit, which focuses on reading literature on famous world athletes.

In the Turkish textbook, the third unit is called "Biographies." It includes the biographies of a few well-known global figures. Table 4.3 displays the categorizations and coding for the third unit.

4.3. Findings of the cultural elements through the third unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	1	1	2 (11)	2	1	3	6 (26)
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	9	3	1	13 (72)	3	4	4	11 (48)
Cultural institutions	1	0	0	1 (6)	4	1	1	6 (26)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	1	1	0	2 (11)	0	0	0	0
Total	11 (61)	5 (28)	2 (11)	18 (100)	9 (39)	6 (26)	8 (35)	23 (100)


1a Read and write the new words. Listen and repeat.

People in Uzbekistan like different types of sport both doing them and watching. Moreover, sport is very popular in our country and there are a lot of Olympic champions who come from Uzbekistan. They are: judoka Rishod Sobirov, canoeist Vadim Menkov, wrestler Artur Taymazov, tennis players Denis Istomin and Nigina Abduraimova, swimmer Sergei Pankov, gymnasts Ulyana Trofimova and Oksana Chusovitina, athlete Svetlana Radziwill, football player Odil Ahmedov, boxer Elshod Rasulov, taekwondo wrestler Dmitry Shokin, and of course, FIFA referee Ravshan Ermatov, and many others.

Traditionally, all sports in the country are professional or amateur. Professional sportsmen take part in different important competitions and championships. Our sportsmen have done lots of world records in sports, especially in wrestling, boxing, gymnastics, football and judo.

In our country some new kinds of sport were born. They are kupkari and kurash. Now kurash is popular in many countries of the world.

Thanks to the growing popularity of sport, there are more and more fitness centres, where not only professional sportsmen but also the amateurs can do yoga, aerobics and bodybuilding exercises. It is useful for every person, as it helps to keep fit and be in good shape.

Figure 4.5. Unit 3. Examples from the coursebook Teens' English 7 representing Uzbek champions

18 cultural components from the Uzbek textbook are listed in table 4.3. The category of cultural identities (national athletes) makes up the majority of the unit with 72%, followed by the categories of arts and customs with 11% for each, and cultural institutions with 6% occurrence.

The table also shows 23 elements that are covered in the Turkish textbook. The prevalence of cultural identities is highest (48%), followed by that of the arts and cultural institutions (26%) for each. No variances are visible for the other categories.

The Uzbek textbook exhibits the greatest frequency of portrayal of native culture (61%) followed by target culture (28%), and international culture (11%). Similarly, in the Turkish textbook, native culture scored the highest frequency at 39%, followed by international culture at 35% and target culture at 26%.

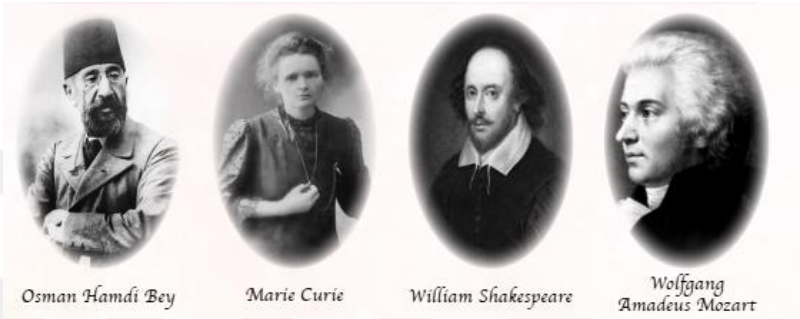


Figure 4.6. Unit 3. Examples from the coursebook Let's Learn English 7 representing some biographies

4.2.4. Results of Content Analysis of the Textbooks for the Fourth Unit

The fourth unit of the Uzbek textbook is titled "Olympic Games". Details regarding the Olympic Games' history, motto, and symbols are provided. It also contains details on athletes from Uzbekistan who have medaled in world championships.

This unit is titled "Wild Animals" in the Turkish textbook. Several animals from various parts of the world are discussed in this unit. It also makes reference to a few extinct species, including mammoths, dinosaurs, and gigantic pandas. Table 4.4 provides the fourth unit's coding and categorization.

Table 4.4 contains 29 cultural components from the Uzbek textbook. This unit contains a lot more cultural elements in the Uzbek coursebook when compared to the Turkish one. The other two cultures are dominated by international culture, accounting for 48.5%. First place with 69% goes to the category of cultural identities' frequency. Cultural institutions are in second place with 21 percent. Less common category of languages and traditions are found at 7% and 3%, respectively. There are no other occurrences. The selected image, which depicts ancient Greek traditions, provides information on the Olympic Games.

4.4. Findings of the cultural elements through the fourth unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	0	0	0	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	10	4	6	20 (69)	0	1	2	3 (60)
Cultural institutions	0	1	5	6 (21)	0	1	1	2 (40)
Language	0	0	1	1 (3)	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	2	2 (7)	0	0	0	0
Total	10 (34.5)	5 (17)	14 (48.5)	29 (100)	0	2 (40)	3 (60)	5 (100)

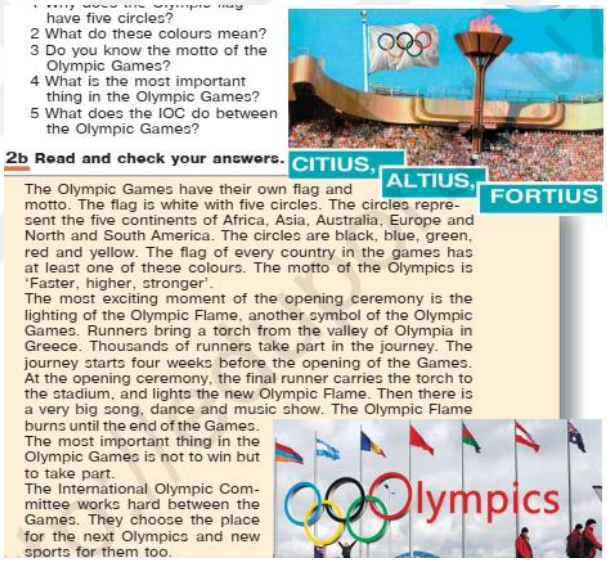


Figure 4.7. Unit 4. Examples from the coursebook Teens' English 7 representing Olympic Games

The fewest cultural components are included in the Turkish textbook's fourth unit. Given the subject, it makes sense that Table 4.4 only displays 5 cultural components. This unit only consists of the cultural institution category (which mentions some international organizations) with 40% and a few specific cultural identities with 60%.

The native culture is not represented by any of these culturally specific features, while the international culture has the highest frequency (60%) of these elements. The

target culture comes in last with 40%. The World Wide Fund for Nature organization in Sweden is depicted as an example in Figure 4.8.

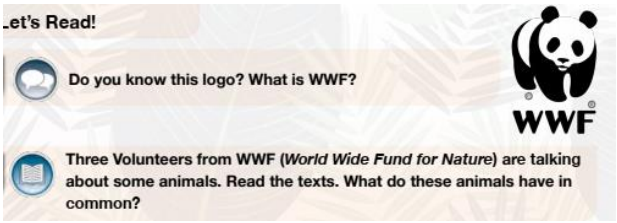


Figure 4.8. Unit 4. Examples from the coursebook Let's Learn English 7 representing WWF organization

4.2.5. Results of Content Analysis of the Textbooks for the Fifth Unit

"What we wear" is the title of the fifth unit in the Uzbek textbook. The unit includes clothing styles and fashion. We can see many national costumes from various nations across the world in this unit.

"Television" is the topic of the fifth unit in the Turkish book. Information on TV series and other TV programs is included in this unit. The fifth unit's coding and classifications are shown in Table 4.5.

4.5. Findings of the cultural elements through the fifth unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	1	0	1 (12.5)	2	0	0	2 (12.5)
Dress	2	1	2	5 (62.5)	0	0	0	0
Food	2	0	0	2 (25)	0	0	0	0
Cultural identities	0	0	0	0	0	9	2	11 (69)
Cultural institutions	0	0	0	0	0	1	0	1 (6.3)
Language	0	0	0	0	0	1	0	1 (6.3)
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	0	0	0	1	0	1 (6.3)
Total	4 (50)	2 (25)	2 (25)	8 (100)	2 (12.5)	12 (75)	2 (12.5)	16 (100)

Eight cultural components are listed in Table 4.5 of the Uzbek textbook's fifth unit. The category with the most frequency is clothes, with 62.5% of occurrences, followed by food (25%) and the arts (12.5%).

Figure 4.9. Unit 5. Examples from the coursebook Teens' English 7 representing national dresses

For the Turkish textbook, the table shows more 16 elements than the Uzbek textbook; cultural identities is dominant in this unit with 69%, followed by arts with 12.5%; the last one is cultural institution, language, customs and traditions categories are the same (6.3% for each) occurrences; the table is followed by a picture of various national dresses of cultures.

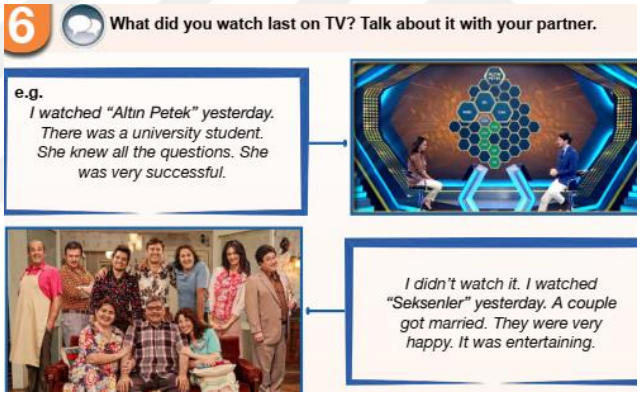


Figure 4.10. Unit 5. Examples from the coursebook Let's Learn English 7 representing Turkish TV programs

Eight cultural elements are found in the Uzbek textbook, indicating that target culture comprises the half of the unit (50%) among other two categories with 25% for each.

In the Turkish textbook, the target culture ranks first with 75%, while the native and international cultures share the same percentage with 12.5%. There is a sample of an image of two Turkish television programs representing native culture.

4.2.6. Results of Content Analysis of the Textbooks for the Sixth Unit

"Shopping" is the subject of the sixth unit in the Uzbek textbook. This category covers advertisements, products, and well-known national and international brands.

"Celebrations" is the title of the sixth unit in the Turkish book. The item contains a variety of facts regarding different people and events. It also features a variety of meals that these celebrities have prepared. Table 4.6 provides the sixth unit's categorizations.

4.6. Findings of the cultural elements through the sixth unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	1	0	1 (3.5)	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	5	0	5 (17)	1	0	0	1 (6.3)
Cultural identities	5	10	4	19 (65.5)	1	8	1	10 (70)
Cultural institutions	2	0	0	2 (7)	0	0	0	0
Language	1	1	0	2 (7)	0	0	0	0
Religion	0	0	0	0	1	0	0	1 (6.3)
Customs/ Traditions	0	0	0	0	0	1	0	1 (6.3)
Total	8 (27)	17 (59)	4 (14)	29 (100)	3 (23)	9 (69)	1 (8)	13 (100)

Figure 4.11. Unit 6. Examples from the coursebook Teens' English 7 representing world brands

Table 4.6 outlines the Uzbek textbook's 29 cultural components. Leading the list with 65.5% is the frequency of cultural identities, followed by food frequency with 17%, cultural institutions and language with 7%, and the arts with 3.5%. No other category instances exist. A photo of some well-known world brands can be found above.

In the Turkish textbook, 13 cultural components are also displayed in the table. This unit's cultural identities category leads with 70%, followed by food, religion, customs, and traditions, all of which have the same amount at 6.3%. Language, cultural institutions, dress, and the arts are nonexistent. Children enjoying a birthday celebration are depicted in Figure 4.12.

Figure 4.12. Unit 6. Examples from the coursebook Let's Learn English 7 representing celebrities

It is evident from table 4.6 that this Turkish textbook unit lacks several culturally distinctive aspects. In the unit, there are just thirteen elements. Prioritized by native culture (23%) and international culture (8%), target culture has the highest frequency of features peculiar to its culture (69%).

The Uzbek textbook's 29 cultural aspects are displayed in the same table. The Uzbek textbook, like the Turkish textbook, places greater emphasis on the target group (59%), followed by native culture (27%), and international culture (14%), which is least common.

4.2.7. Results of Content Analysis of the Textbooks for the Seventh Unit

"Leisure" is the primary subject of the seventh unit in the Uzbek textbook. This unit's primary emphasis is on free-time indoor and outdoor activities.

"Dreams" is the title of the seventh unit in the Turkish textbook. It touches on a few aspects of peoples' aspirations for the future. In the future, what do they hope to become? Why do they wish to be that way? Table 4.7 displays the categorizations for the seventh unit.

Table 4.7 presents a depiction of 27 cultural components included in the Uzbek textbook. The category with the highest frequency is cultural identity, at 85%, followed by the arts at 11%. The cultural institutions category in the table has 4% of occurrences.

4.7. Findings of the cultural elements through the seventh unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	1	1	1	3 (11)	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	4	9	10	23 (85)	2	3	1	6 (86)
Cultural institutions	1	0	0	1 (4)	0	0	1	1 (14)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	6 (22)	10 (37)	11 (41)	27 (100)	2 (28.5)	3 (43)	2 (28.5)	7 (100)

According to the Uzbek textbook, the prevalence of international cultures is largest (41%), followed by target cultures (37%), and native cultures (22%). Figure 4.13, below, depicts teens from various nations engaged in various activities.

Figure 4.13. Unit 7. Examples from the coursebook Teens' English 7 representing activities

The Turkish textbook's seven cultural components are displayed in the same table. This unit contains just two categories. As usual, the category of cultural identities has the highest frequency (86%), followed by the category of cultural institutions (14%). In the Turkish textbook, both native and foreign cultures are represented in the table at 28.5%, with the target culture having the largest frequency (43%) throughout the unit. Figure 4.14 represents children discussing their dreams for the future.

Figure 4.14. Unit 7. Examples from the coursebook Let's Learn English 7 representing dreams

4.2.8. Results of Content Analysis of the Textbooks for the Eighth Unit

"Geography" is the title of the eighth unit in the Uzbek textbook. The unit consists of five lessons where the primary focus is on facts related to Africa. "The Flying Lion" is an African folktale that was assigned for the home reading part.

The eighth unit of the Turkish textbook is named "Public Buildings." It includes a variety of public buildings, governmental structures, shopping centers, parks, and plazas. Photographs of Istanbul, China, and the United Kingdom's tourist attractions are also included. The eighth unit's classifications and coding are provided in Table 4.8.

Table 4.8 lists the 30 cultural components found in the Uzbek textbook. The Uzbek textbook's cultural institutions dominate the chart, with 67 percent. Cultural identities come in second with 13%, and the arts and language stand in third with 7% each. Food and traditions are present to a minor extent, each accounting for 3%. The table demonstrates that the target and native cultures share the same percentage of 30%, with the foreign culture leading the way with the highest frequency at 40%.

4.8. Findings of the cultural elements through the eighth unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	1	0	1	2 (7)	3	2	1	6 (33.3)
Dress	0	0	0	0	0	0	0	0
Food	0	0	1	1 (3)	0	0	0	0
Cultural identities	1	1	2	4 (13)	0	4	2	6 (33.3)

Cultural institutions	7	8	5	20 (67)	3	2	1	6 (33.3)
Language	0	0	2	2 (7)	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	1	1 (3)	0	0	0	0
Total	9 (30)	9 (30)	12 (40)	30 (100)	6 (33.3)	8 (44.3)	4 (22.3)	18 (100)

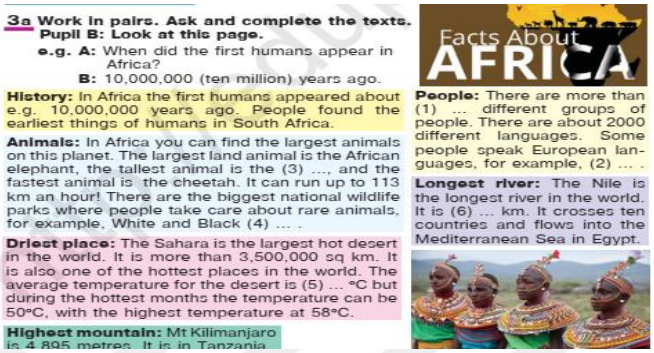


Figure 4.15. Unit 8. Examples from the coursebook Teens' English 7 representing facts about Africa

18 cultural components are displayed in the Turkish textbook in the same table. The frequency of the arts, cultural identities, and cultural institutions categories is 33.3%; no other occurrences are noted.

Figure 4.16. Unit 8. Examples from the coursebook Let's Learn English 7 representing the UK and Turkiye

The frequency of target cultural features is highest (44.3%), followed by native culture (33.3%) and international culture (22.3%), as indicated by the same table. An image of tourism destinations in Turkiye and the UK was provided below.

4.2.9. Results of Content Analysis of the Textbooks for the Ninth Unit

In the Uzbek textbook, "Travelling" is the title of the ninth unit. This unit consists of six lessons that attempt to cover many well-known tourist destinations across various nations. The unit also contains information regarding Uzbek holidays.

The ninth unit in the Turkish textbook is titled "Environment," and it covers pollution, environmental issues, and some suggestions for helping the environment, like recycling materials, conserving energy, and planting trees. Tables 4.9 give the unit's categorizations and coding.

4.9. Findings of the cultural elements through the ninth unit of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	2	4	6	12 (31.5)	0	0	0	0
Dress	1	0	0	1 (3)	0	0	0	0
Food	1	0	1	2 (5)	0	0	0	0
Cultural identities	3	1	4	8 (21)	0	3	0	3 (100)
Cultural institutions	7	2	3	12 (31.5)	0	0	0	0
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	3	0	0	3 (8)	0	0	0	0
Total	17 (45)	7 (18)	14 (37)	38 (100)	0	3 (100)	0	3 (100)

The Uzbek textbook has 38 cultural aspects, as shown in Table 4.9. The categories of arts and cultural institutions as a whole have the largest frequency (31.5%), closely followed by cultural identities at 22%, customs and traditions at 8%, food at 6%, and dress at 3%. Language and religion come in last, with 0 occurrences.

In the table, the native culture frequency is the highest at 45%, followed by the foreign culture at 37% and the target culture at 18%.

In the Turkish textbook, just cultural identities (100%) from the target culture are displayed in Table 4.9. Native and international cultures are nonexistent.

What holidays do people in Tashkent expect to have in the spring?

The website Podrobno.uz informs that in the spring people in Tashkent will have a lot of traditional entertainment events and some new holidays. First of all, it is a *"Duppi Day"*. On this day lots of people will wear duppi. They will sing songs and dance. It will be an amazing and colourful event.

Next is *"Bread Festival"*. Most of the bakeries of Tashkent and other places will sell their bread, pasta and sweets. People will buy bread, listen to music and have tea in the streets.

One more spring event is a *"Tree Parade"*. Many celebrities and other people will plant trees and flowers in the streets and parks. People will meet with their friends and work together. Tashkent will be more beautiful.

People will celebrate *Tashkent City Day* with cultural events and street festivals. It will be a great holiday for people who live in Tashkent and the tourists.

People will also have a *"Street Art"* field for "street art" artists and dancers. It will be the most

Figure 4.17. Unit 9. Examples from the coursebook Teens' English 7 representing Uzbek holidays

Figure 4.18. Unit 9. Examples from the coursebook Let's Learn English 7 representing two English collectives

4.2.10. Results of Content Analysis of the Textbooks for the Tenth Unit

The tenth unit of the Uzbek book is titled "Holidays". Special holidays from around the world are covered in this unit. Additionally, it has information about Arizona and Hawaii vacation spots.

"Planets" is the title of the final unit in the Turkish textbook. This unit covers the names of the planets in the solar system as well as details on their sizes and distances. It also contains details on a few space organizations. Tables 4.10 present the coding and categorizations for the tenth unit.

4.10. Findings of the cultural elements through the tenth unit of Uzbek and Turkish Textbooks

Category	Uzbek			Total	Turkish			Total
	NC n (%)	TC n (%)	IC n (%)	n (%)	NC n (%)	TC n (%)	IC n (%)	n (%)
Arts	0	1	0	1 (4)	0	0	0	0
Dress	0	1	0	1 (4)	0	0	0	0
Food	0	2	0	2 (8)	0	0	0	0
Cultural identities	0	11	3	14 (54)	0	3	1	4 (75)
Cultural institutions	0	4	0	4 (15)	0	1	1	2 (25)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	1	3	4 (15)	0	0	0	0
Total	0	20 (77)	6 (23)	26 (100)	0	4 (67)	2 (33)	6 (100)

There are 26 cultural elements found in the Uzbek textbook, as shown in table 4.10. According to the table, the category of cultural identities has the largest prevalence (54%), followed by cultural institutions and customs/traditions (15%), and food (8%). The arts and dress come in last, with 4% of the frequency.

The frequency of the target culture (77%) in the Uzbek course book is higher in the table than that of the international culture, which does not include any instances of the local culture.

Figure 4.19. Unit 10. Examples from the coursebook Teens' English 7 representing world traditional holidays

The table shows that in the Turkish textbook the tenth unit contains only cultural identities with the high frequency with 75% and cultural institutions with 25%. There are no occurrences in the other categories.

Similar to the Uzbek textbook, the target culture is highlighted most frequently in the Turkish textbook (67%), followed by international culture (33%), while native culture is not mentioned at all.

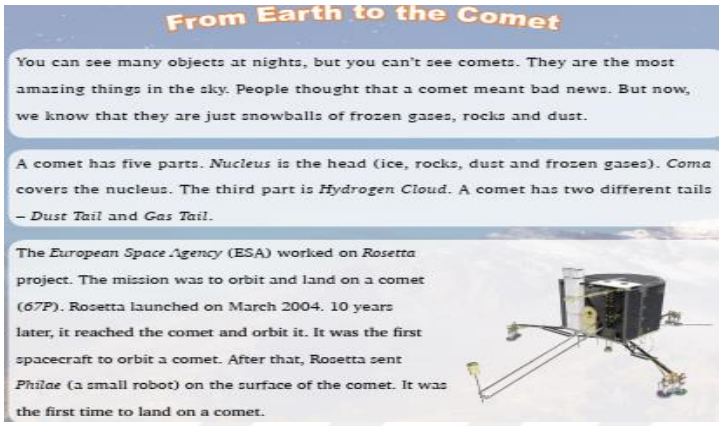


Figure 4.20. Unit 10. Examples from the coursebook Let's Learn English 7 representing information about European Space Agency

4.2.11. Results of Content Analysis of the Textbooks for the All Units

This section will provide a count and discussion of all the cultural components included in each textbook. The Tables 4.11 display the categorizations for all units.

4.11. Findings of the cultural elements through the all units of Uzbek and Turkish Textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	4	13	12	29 (12.5)	7	3	5	15 (12.4)
Dress	3	2	2	7 (3)	0	0	0	0
Food	3	7	2	12 (5.1)	1	0	0	1 (0.8)
Cultural identities	36	46	32	114 (48.5)	16	49	16	81 (67)
Cultural institutions	20	16	17	53 (22.5)	7	6	5	18 (15)
Language	1	1	3	5 (2)	0	1	0	1 (0.8)
Religion	0	0	1	1 (0.4)	2	0	1	3 (2.5)
Customs/ Traditions	6	2	7	15 (6)	0	2	0	2 (1.7)
Total	73 (31)	87 (37)	76 (32)	236 (100)	33 (27)	61 (50)	27 (23)	121 (100)

The findings below answer the first research question: To what extent are the native, target and international cultural elements represented in Uzbek and Turkish 7th grade English textbooks?

For all units in both textbooks, Table 4.11 displays the cultural materials based on Hall's Cultural Iceberg (1976) and Cortazzi and Jin's Cultural Elements (1999) Models. According to the first research question, the results demonstrated that the Uzbek 7th grade textbook has a total of 236 cultural occurrences. The category of cultural identities has the highest frequency of any other category, with 48.5%; the category of cultural institutions comes in second, with 22.5%. With 12.5%, the arts category is ranked third. Customs and traditions frequency ranks fourth with 12.5%, followed by the food category in fifth place with 5.1%, dress in sixth place with 3%, language in seventh place with 2%, and religion category in last place with 0.4%.

The Uzbek 7th grade textbook demonstrates a strong emphasis on cultural identities, including names and certain symbols, in addition to cultural institutions and art. The textbook barely mentions categories for dress and religion.

Table 4.11 presents a total of 121 instances of cultural characteristics related to the Turkish 7th grade textbook. First with 67%, cultural identities are followed by the prevalence of cultural institutions with 15%. With 12.4%, arts frequency comes in third. Following religion with 2.5% frequency, customs/traditions with 1.7% frequency, and food and language with 0.8% frequency, comes last. The dress category has no occurrences throughout the unit. The Turkish 7th grade textbook also appears to focus primarily on cultural identities, cultural institutions, and the category of arts. On the other hand, the textbook barely mentions the categories for food, language, religion, customs, and traditions.

The quantity of cultural components varies significantly throughout the textbooks. There is an obvious difference in the two textbooks' depictions of many cultural elements (Figure 4.21).

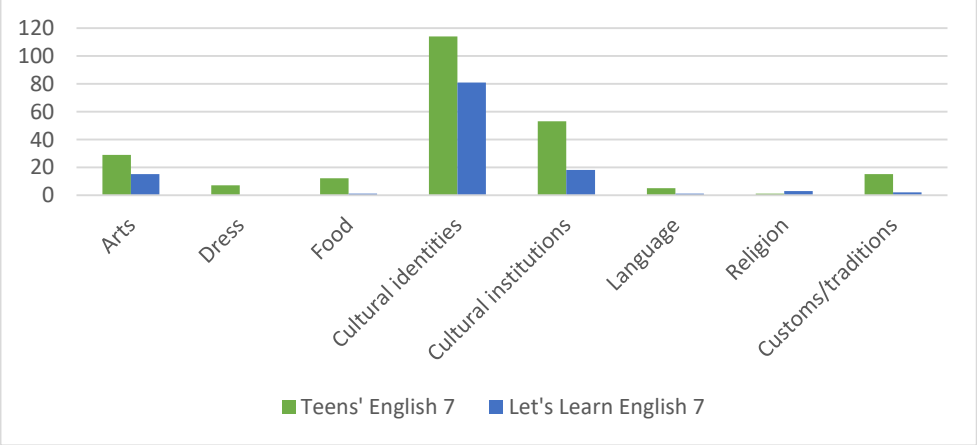


Figure 4.21. Representation of cultural elements through the all units in Teens' English 7 and Let's Learn English 7 according to Hall's cultural iceberg (1976)

Based on an analysis of the all ten units, it Figure 4.22 shows that the coursebook *Teens' English 7* has examples from the following domains: arts, dress, food, cultural identities, cultural institutions, language, and customs of native (31%), target (37%), and international culture (32%). The Uzbek textbook appears to have a thoughtful arrangement and distribution of cultural aspects throughout the three categories. The end findings demonstrate a significant emphasis on native, target, and international cultures.

The Turkish 7th grade textbook *Let's Learn English 7* contains examples of cultural elements from native (27%), international (22%), and target culture that occupies the half of the book (51%). It is obvious that the target culture is given greater attention by the textbook author than native and international cultures.

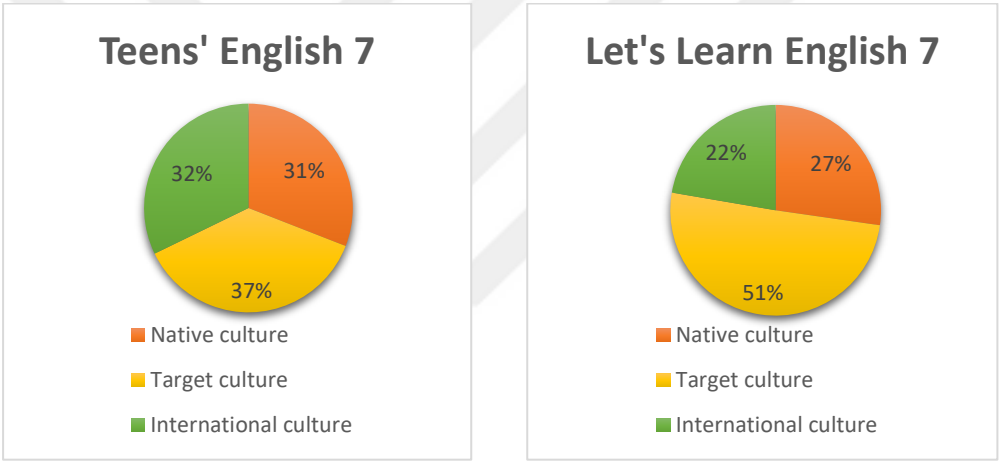


Figure 4.22. Data analysis by the all units of the 7th grade textbooks according to Cortazzi and Jin's Cultural Elements Model (1999).

4.3. Results of the Content Analysis of the Textbooks Based on Hall's Cultural Iceberg Model (1976) and Cortazzi and Jin's Cultural Elements Model (1999) of "Teens' English 8" and "Mastermind 8" Textbooks.

The Uzbek and Turkish eighth-grade textbooks will be examined in this section of the data analysis. The results of each unit will be presented in a single table, just like in the analysis of 7th grade coursebooks. A conversation based on the figures and percentages will be used to assess how much the cultural components are covered in each unit. Specific cultural source types, such as Native Culture (NC), Target Culture (TC), and International Culture (IC), are coded using this method.

4.3.1. Results of Content Analysis of the Textbooks for the First Unit

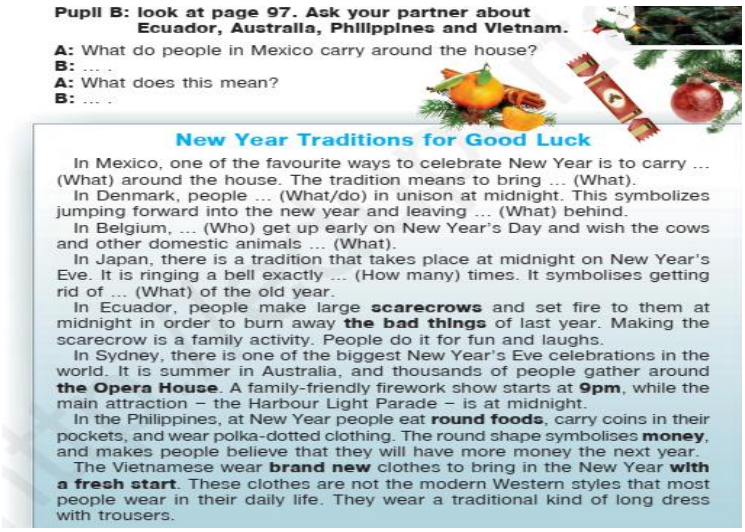
The Uzbek book's first unit is titled "Public holidays and traditions." In addition to covering many international festivals, it also touches on some ancient Uzbek customs. Meanwhile, the Turkish textbook's first section is titled "Friendship." There are new terms associated with friendship in the first unit. It also comprises several movie genres. Table 4.12 lists the first unit's classifications and coding.

54 cultural components are displayed in Table 4.12 for the Uzbek textbook. With regard to the subject, the category of customs and traditions has the largest frequency (55%), followed by the categories of cultural identities (20%), and the arts (17%). Finally, dress and food appears 4% of the time. No occurrences exist in the other categories. With 63.5%, the frequency of the international culture is highest, followed by that of the native culture (25%) and the target culture (11.5%). The findings indicate that this unit pays more attention to international culture (61%) than the other two.

4.12. Findings of the cultural elements through the first unit of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	3	1	5	9 (17)	0	0	1	1 (8)
Dress	2	0	0	2 (4)	0	0	0	0
Food	2	0	0	2 (4)	0	0	0	0
Cultural identities	3	1	7	11 (20)	5	0	3	8 (61)
Cultural institutions	0	0	0	0	1	3	0	4 (31)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	5	4	21	30 (55)	0	0	0	0
Total	15 (28)	6 (11)	33 (61)	54 (100)	6 (46)	3 (23)	4 (31)	13 (100)

Additionally, 13 cultural components from the Turkish textbook are shown in the table. With 61%, the category of cultural identities has the most frequency, followed by those of cultural institutions (31%), and the arts (8%). No occurrence was found in other categories.



Pupil B: look at page 97. Ask your partner about Ecuador, Australia, Philippines and Vietnam.

A: What do people in Mexico carry around the house?
B: ... .
A: What does this mean?
B: ... .

New Year Traditions for Good Luck

In Mexico, one of the favourite ways to celebrate New Year is to carry ... (What) around the house. The tradition means to bring ... (What).

In Denmark, people ... (What/do) in unison at midnight. This symbolizes jumping forward into the new year and leaving ... (What) behind.

In Belgium, ... (Who) get up early on New Year's Day and wish the cows and other domestic animals ... (What).

In Japan, there is a tradition that takes place at midnight on New Year's Eve. It is ringing a bell exactly ... (How many) times. It symbolises getting rid of ... (What) of the old year.

In Ecuador, people make large **scarecrows** and set fire to them at midnight in order to burn away **the bad things** of last year. Making the scarecrow is a family activity. People do it for fun and laughs.

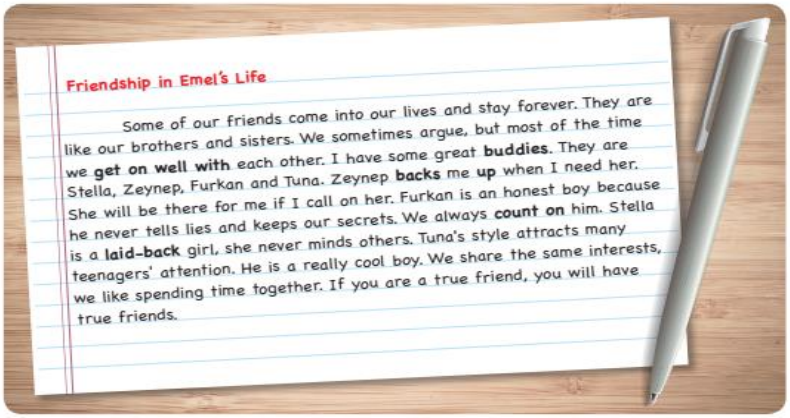
In Sydney, there is one of the biggest New Year's Eve celebrations in the world. It is summer in Australia, and thousands of people gather around **the Opera House**. A family-friendly firework show starts at **9pm**, while the main attraction – the Harbour Light Parade – is at midnight.

In the Philippines, at New Year people eat **round foods**, carry coins in their pockets, and wear polka-dotted clothing. The round shape symbolises **money**, and makes people believe that they will have more money the next year.

The Vietnamese wear **brand new** clothes to bring in the New Year **with a fresh start**. These clothes are not the modern Western styles that most people wear in their daily life. They wear a traditional kind of long dress with trousers.

Figure 4.23. Unit 1. Examples from the coursebook Teens' English 8 representing New Year traditions around the world

In the Turkish textbook, target culture comes in last with 23%, followed by native culture with 46% and international culture with 31%. A visual with examples for different cultural identities shows a brief overview of friendship.



Friendship in Emel's Life

Some of our friends come into our lives and stay forever. They are like our brothers and sisters. We sometimes argue, but most of the time we **get on well with** each other. I have some great **buddies**. They are Stella, Zeynep, Furkan and Tuna. Zeynep **backs** me **up** when I need her. She will be there for me if I call on her. Furkan is an honest boy because he never tells lies and keeps our secrets. We always **count on** him. Stella is a **laid-back** girl, she never minds others. Tuna's style attracts many teenagers' attention. He is a really cool boy. We share the same interests, we like spending time together. If you are a true friend, you will have true friends.

Figure 4.24. Unit 1. Examples from the coursebook Mastermind 8 representing cultural identities

4.3.2. Results of Content Analysis of the Textbooks for the Second Unit

"Mass media" is the title of the second unit of the Uzbek novel. It covers a variety of national and international mass media sources.

The Turkish textbook's second unit is titled "Teen life." It contains a variety of leisure activities that teenagers engage in. Also, certain genres of books and music are assigned for learning. Table 4.13 presents the coding and categorizations for the second unit.

4.13. Findings of the cultural elements through the 2nd unit of Uzbek and Turkish 8th grade textbooks

Category	Uzbek			Total	Turkish			Total
	NC n (%)	TC n (%)	IC n (%)	n (%)	NC n (%)	TC n (%)	IC n (%)	n (%)
Arts	19	12	1	32 (69)	3	9	3	15 (42)
Dress	0	0	0	0	0	0	3	3 (8)
Food	0	0	0	0	0	0	0	0
Cultural identities	5	5	0	10 (22)	13	2	0	15 (42)
Cultural institutions	3	1	0	4 (9)	3	0	0	3 (8)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	27 (59)	18 (39)	1 (2)	46 (100)	19 (53)	11 (30)	6 (17)	36 (100)

The Uzbek textbook has 46 cultural aspects, as shown in Table 4.13. Cultural identities come in second with 22%, while the arts category has the highest frequency at 69%. Cultural institutions are the least common, occurring in 9% of cases. The chart indicates that native culture is most prevalent, accounting for 59% of cases; target culture follows closely after with 39%; and international culture comes in last, accounting for just 2% of cases. An image showing national newspaper presses that reflect native culture is given below.

Figure 4.25. Unit 2. Examples from the coursebook Teens' English 8 representing Uzbek newspaper

These outcomes are to be expected given that the unit focuses on the arts. The 36 cultural components that are included in the Turkish textbook are also displayed in the table. With 42%, there is an equal prevalence of art and cultural identities. The percentages for dress and cultural institutions are 8% as well. There aren't any more categories. Turkish textbook also demonstrates that at 53%, native culture is the most

prevalent, followed by target culture (30%), and foreign culture (17%). The outcomes display typical representations of the subjects discussed.

Figure 4.26. Unit 2. Examples from the coursebook Mastermind 8 representing types of books

4.3.3. Results of Content Analysis of the Textbooks for the Third Unit

The Uzbek textbook's third unit is called "Information Age." It includes information on technology and social media. It contains data throughout the evolution of digital media. In contrast, "In the kitchen" is the title of the third unit in the Turkish textbook. It covers a variety of international cuisines. There are verbs used in the kitchen as well. Additionally, it includes a few Turkish national dish recipes. Table 4.14 presents the third unit's categorizations.

4.14. Findings of the cultural elements through the third unit of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	1	0	1 (11)	0	1	0	1 (4.5)
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	4	2	5	11 (50)
Cultural identities	0	6	2	8 (89)	3	2	4	9 (41)
Cultural institutions	0	0	0	0	0	0	0	0
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	1	0	0	1 (4.5)
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	0	7 (78)	2 (22)	9 (100)	8 (36)	5 (23)	9 (41)	22 (100)

There are just nine cultural aspects in the Uzbek textbook that are presented in table 4.14. The unit's leading category is cultural identity with 89%, followed by the arts with 11%. The rest categories have no occurrences. With 78% of the total frequency, target culture is the most common among the others, followed by international culture (22%). This unit does not include any representation of native culture. An illustration of how information has changed over time is shown below.

Figure 4.27. Unit 3. Example from the coursebook Teens' English 8 representing target culture

The table shows 22 elements that are mentioned in the Turkish textbook. In relation to the unit's topic, the food category has the highest frequency (50%) followed by cultural identities (41%). There is a slight frequency difference of 4.5% between the arts and religion categories. According to the table in the Turkish textbook, the international culture has the largest frequency (41%) followed by the native culture (36%), then the target culture (23%). A sample of cuisine from around the world is presented below.

Figure 4.28. Unit 3. Examples from the coursebook Mastermind 8 representing world cuisine

4.3.4. Results of Content Analysis of the Textbooks for the Fourth Unit

"Literature and life" is the Uzbek textbook's title for this unit. This section discusses literature and provides examples of well-known authors and their masterpieces. The fourth unit in the Turkish textbook is titled "On the phone." The revolution in telephony and worldwide communication is presented. Table 4.15 provides the fourth unit's categorization and coding.

4.15. Findings of the cultural elements through the 4th unit of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	2	20	0	22 (65)	0	1	0	1 (6)
Dress	1	0	0	1 (3)	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	0	6	0	6 (17)	7	4	2	13 (81)
Cultural institutions	1	0	0	1 (3)	2	0	0	2 (13)
Language	0	0	4	4 (12)	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	4 (12)	26 (76)	4 (12)	34 (100)	9 (56)	5 (31)	2 (13)	16 (100)

Table 4.15 displays 34 cultural aspects, which makes sense given the subject. The category frequency of arts is the highest at 65%, followed by that of cultural identities at 17% and language at 12%. The frequency of dress and cultural institutions is 3%.

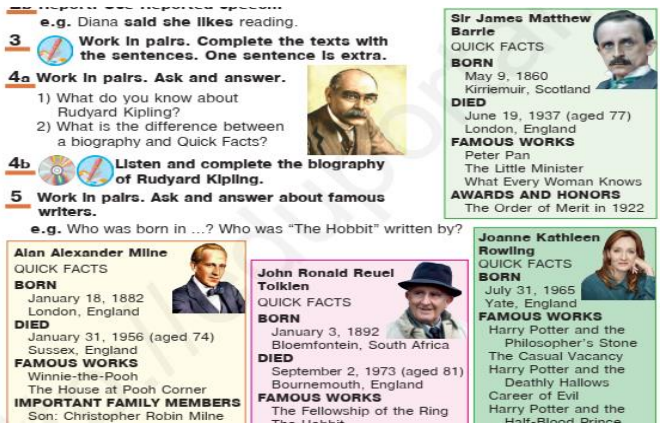


Figure 4.29. Unit 4. Example from the coursebook Teens' English 8 representing literature from target culture

According to the table, the target culture is represented by 76% of the elements; native and international cultures have 12% of the same frequency. In Figure 4.30, samples from world literature are shown.

Table 4.15 in the Turkish textbook lists 16 cultural components. At 81%, the category of cultural identities has the highest prevalence. Cultural institutions are in second place with 13%. Arts comes in third with 6%. No other category occurrences. In contrast to the Uzbek book, 56% of the cultural aspects in the Turkish book are attributed to the native culture, 31% to the target culture, and 13% to the international culture. The selected image displays a call center operator on the phone. In terms of native culture, this image symbolizes religion.

Figure 4.30. Unit 4. Examples from the coursebook Mastermind 8 representing native culture

4.3.5. Results of Content Analysis of the Textbooks for the Fifth Unit

The Uzbek book's sixth unit is called "Cinema." The history of film and the logos of film studios are covered in this unit.

In the Turkish textbook, the fifth unit is titled as "The Internet". The use of the internet in our modern age is covered in this unit's lessons. The fifth unit's classifications and coding are shown in Table 4.16.

Table 4.16 lists the 29 cultural components found in the Uzbek textbook's fifth unit. The highest frequency is 69% for the arts, followed by 31% for cultural identities, and none for other categories.

The target culture has the highest frequency, 93%, while none of these cultural aspects represents the international culture. The native culture comes in last with 7%. A sample of logos from movie studios was shown below. This image is a representation of the target culture.

4.16. Findings of the cultural elements through the fifth unit of Uzbek and Turkish 8th grade textbooks

Category	Uzbek			Total	Turkish			Total
	NC n (%)	TC n (%)	IC n (%)	n (%)	NC n (%)	TC n (%)	IC n (%)	n (%)
Arts	2	18	0	20 (69)	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	0	9	0	9 (31)	5	8	0	13 (93)
Cultural institutions	0	0	0	0	0	0	0	0
Language	0	0	0	0	0	0	1	1 (7)
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	2 (7)	27 (93)	0	29 (100)	5 (36)	8 (57)	1 (7)	14 (100)

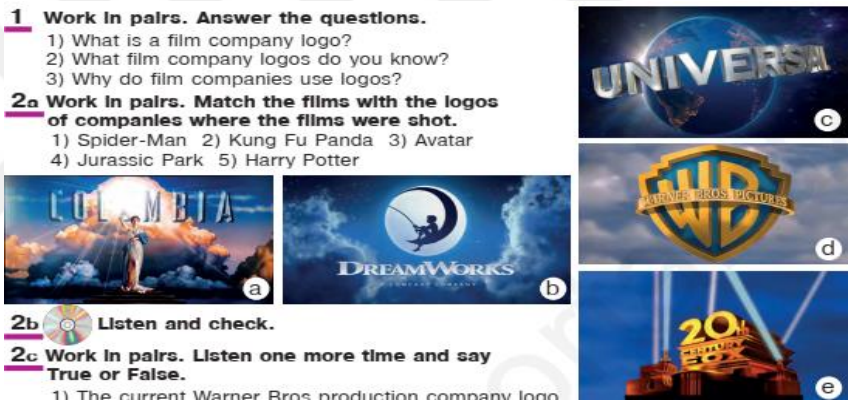
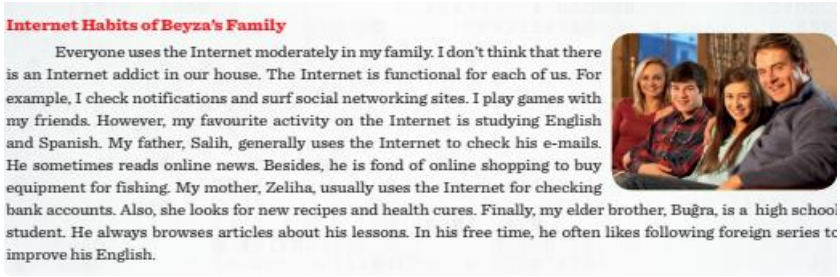


Figure 4.31. Unit 5. Example from the coursebook Teens' English 8 representing film logos from target culture

The table in the Turkish textbook displays 14 elements. In this unit, cultural identities account for 93% of the total, while language makes up 7%. The remaining categories that have no entries. These cultural aspects from the Turkish textbook demonstrate that, among the other categories, target culture frequency is the highest at 57%, followed by native culture frequency at 36%. International culture frequency comes in last at 7%. An image of a reading text about a typical Turkish family and their activities on the web appears in Figure 4.32.



Internet Habits of Beyza's Family

Everyone uses the Internet moderately in my family. I don't think that there is an Internet addict in our house. The Internet is functional for each of us. For example, I check notifications and surf social networking sites. I play games with my friends. However, my favourite activity on the Internet is studying English and Spanish. My father, Salih, generally uses the Internet to check his e-mails. He sometimes reads online news. Besides, he is fond of online shopping to buy equipment for fishing. My mother, Zeliha, usually uses the Internet for checking bank accounts. Also, she looks for new recipes and health cures. Finally, my elder brother, Buğra, is a high schoo student. He always browses articles about his lessons. In his free time, he often likes following foreign series to improve his English.

Figure 4.32. Unit 5. Examples from the coursebook Mastermind 8 representing native culture

4.3.6. Results of Content Analysis of the Textbooks for the Sixth Unit

"World of music" is the title of the sixth unit in the Uzbek course book. The unit contains a variety of facts regarding world and Uzbek music genres. A few opera and ballet houses are also featured. "Adventures" is the title of the sixth unit of the Turkish textbook. This topic includes information on well-known adventurers around the world. Table 4.17 provides the sixth unit's categorizations.

4.17. Findings of the cultural elements through the sixth unit of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	20	11	9	40 (62.5)	1	0	0	1 (5.5)
Dress	1	0	0	1 (1.5)	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	4	1	4	9 (14)	7	2	3	12 (66.5)
Cultural institutions	5	1	1	7 (11)	5	0	0	5 (28)
Language	0	0	6	6 (9.5)	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	1	0	1 (1.5)	0	0	0	0
Total	30 (47)	14 (22)	20 (31)	64 (100)	13 (72)	2 (11)	3 (17)	18 (100)

The Uzbek textbook has 64 cultural aspects, as shown in Table 4.17. The frequency of the arts category predominates in this unit at 62.5%, followed by cultural identities at 14%, cultural institutions at 11%, language at 9.5%, and dress and customs/traditions at 1.5%. It can be argued that the arts category is dominating in relation to the topic and that this unit has one of the most cultural elements.

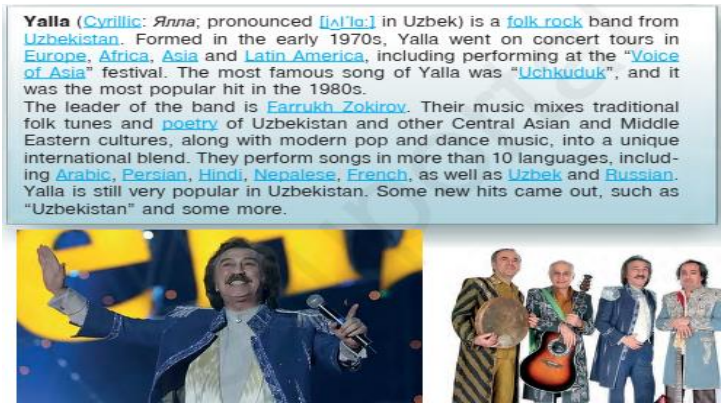


Figure 4.33. Unit 6. Example from the coursebook Teens' English 8 representing native culture

The Uzbek textbook gives the native culture category the most attention (47%), followed by international culture (31%), and target culture (22%), which is the least frequent. Comparing this unit to others, the results demonstrate a better balance between the cultural components.

Figure 4.33, which depicts a well-known folk rock band in Uzbekistan and symbolizes native culture, was shown above.

Figure 4.34. Unit 6. Examples from the coursebook Mastermind 8 representing native culture

18 cultural components from the Turkish textbook are also displayed in the table. The frequency of cultural identities ranks highest at 66.5%, followed by the frequency of cultural institutions at 28%, the arts at 5.5%, and the remaining categories at 0%. Table 4.17 shows that this unit's Turkish textbook contains few cultural aspects. The frequency of native culture is 72%, that of foreign culture is 13%, and that of target culture is 11%. The "Turkish stars" shown in Figure 4.34 the aerobatic team represented the native culture.

4.3.7. Results of Content Analysis of the Textbooks for the Seventh Unit

"Science and technology" is the title of the seventh unit in the Uzbek textbook. It talks about well-known inventions and worldwide inventors. In contrast, "Tourism" is the primary subject of the seventh unit in the Turkish textbook. This unit's primary focus is on various tourism destinations in Turkiye and other countries. It also provides historical context for a few significant historic sites. Table 4.18 presents the seventh unit's categorizations and coding.

4.18. Findings of the cultural elements through the seventh unit of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	0	0	0	21	2	5	28 (49)
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	1	0	0	1 (1.7)
Cultural identities	1	32	6	39 (81)	3	1	0	4 (7)
Cultural institutions	2	1	6	9 (19)	11	2	8	21 (37)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	2	0	0	2 (3.5)
Customs/ Traditions	0	0	0	0	1	0	0	1 (1.7)
Total	3 (6)	33 (69)	12 (25)	48 (100)	39 (68)	5 (9)	13 (23)	57 (100)

A representation of 48 cultural elements from the Uzbek textbook can be found in Table 4.18. In this unit, only cultural identities (81%) and cultural institutions (19%) are present. There is no occurrence in the remaining categories. The Uzbek textbook represents target culture with 69% and international culture with 25% in the table, while native culture is only mentioned 6%. The image provided serves as an example of popular inventions for the target culture.

The Turkish textbook lists fifty-seven cultural components in the same table. With 49%, the arts category exhibits the highest frequency, followed by cultural identities at 7% and cultural institutions at 37%. There aren't many entries in the table for the categories of cuisine (1.7), customs/traditions (1.7), and religion (3.5).

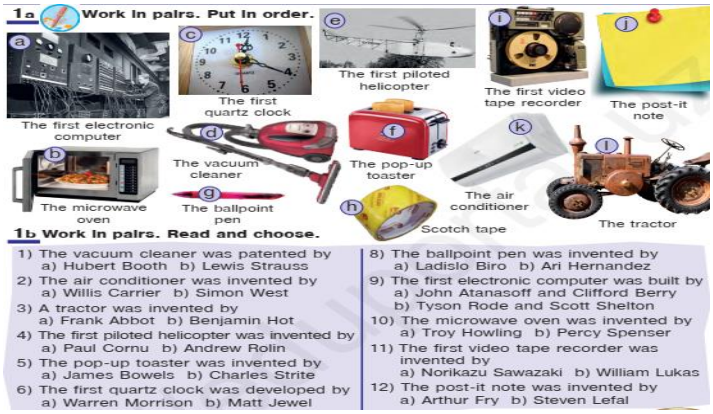


Figure 4.35. Unit 7. Example from the coursebook Teens' English 8 representing target culture

According to the Turkish textbook, the frequency of native culture is the highest at 68%, followed by that of foreign culture at 23% and target culture at 9%. Famous city squares from all across the world are depicted in the image.

Figure 4.36. Unit 7. Examples from the coursebook Mastermind 8 representing famous city squares

4.3.8. Results of Content Analysis of the Textbooks for the Eighth Unit

The eighth unit of the Uzbek textbook is named "Painting and sculptures." It includes several fine arts, applied arts, and paintings. "Chores" is the eighth unit of the Turkish textbook. It includes certain events and celebrities as well as regular cleaning and duties. Table 4.19 provides the eighth unit's categorizations and coding.

4.19. Findings of the cultural elements through the eighth unit of Uzbek and Turkish 8th grade textbooks

Category	Uzbek			Total	Turkish			Total
	NC n (%)	TC n (%)	IC n (%)	n (%)	NC n (%)	TC n (%)	IC n (%)	n (%)
Arts	7	11	16	34 (69)	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0

Cultural identities	3	5	6	14 (29)	23	9	1	33 (92)
Cultural institutions	0	0	0	0	0	0	0	0
Language	0	0	0	0	0	0	0	0
Religion	1	0	0	1 (2)	2	0	0	2 (5)
Customs/ Traditions	0	0	0	0	0	0	1	1 (3)
Total	11 (22)	16 (33)	22 (45)	49 (100)	25 (69)	9 (25)	2 (6)	36 (100)

In the eighth unit of the Uzbek textbook, Table 4.19 lists 49 cultural components. Because the entire unit is devoted to the arts, the category with the highest frequency is the arts (69%), followed by cultural identities (29%), and religion (2%). According to table 4.19 for the Uzbek textbook, international culture is at the top and has the highest frequency (45%) followed by target culture (33%), and the native culture (22%). A photo of examples from the worldwide paintings is given below.

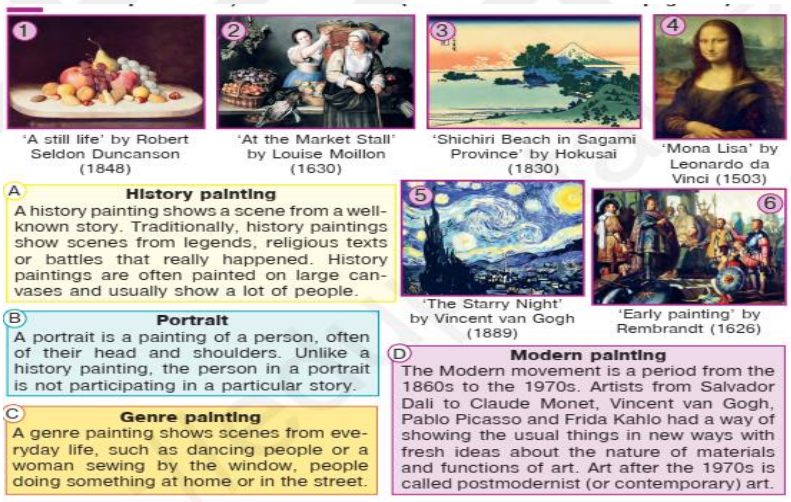


Figure 4.37. Unit 8. Example from the coursebook Teens' English 8 representing arts

The same table demonstrates the dominance of cultural identities (92%) in the Turkish textbook, followed by the categories of religion (5%), customs and traditions (3%). Nothing more in the remaining categories. According to the same table, the frequency of features particular to native culture is the highest at 69%, followed by target culture at 25% and international culture at 6%. A picture of a typical Turkish family cleaning represents the national culture (Figure 4.38).

Figure 4.38. Unit 8. Examples from the coursebook Mastermind 8 representing native culture

4.3.9. Results of Content Analysis of the Textbooks for the Ninth Unit

"The Environment" is the topic of the ninth unit in the Uzbek textbook. This subject covers pollution, environmental issues, and various methods for protecting the environment.

"Science" is the topic of the ninth unit in the Turkish textbook. It features prominent global experts and their inventions in many scientific fields. Tables 4.20 present the categorizations for the ninth unit.

A limited number of cultural characteristics (7) are displayed in Table 4.20. The prevalence of arts and cultural institutions is equal at 43%, with cultural identities coming in second at 14%. There are no occurrences in the remaining categories.

4.20. Findings of the cultural elements through the ninth unit of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	0	2	1	3 (43)	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	0	1	0	1 (14)	15	17	5	37 (92.5)
Cultural institutions	0	1	2	3 (43)	3	0	0	3 (7.5)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	0	4 (57)	3 (43)	7 (100)	18 (45)	17 (42.5)	5 (12.5)	40 (100)

There are no instances of the native culture in the table, with the target culture frequency showing the highest frequency at 57%. International culture comes in second at 43%. Here are images from several natural disasters that have occurred worldwide.

Figure 4.39. Unit 9. Example from the coursebook Teens' English 8 representing natural disasters

40 cultural aspects are displayed in the Turkish course book in the same table. The prevalence of cultural identities is highest (92.5%), followed by that of cultural institutions (7.5%). There are no further occurrences. The table indicates that the frequency of native culture is the highest at 45%, followed by target culture at 42.5% and international culture at 12.5%. Figure 40 provided an example of Turkish inventors and information about their projects.

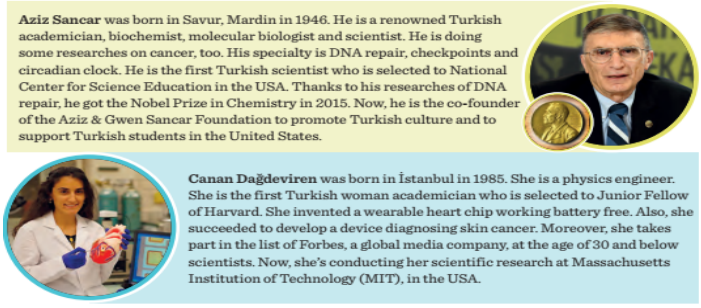


Figure 4.40. Unit 9. Examples from the coursebook Mastermind 8 representing Turkish scientists

4.3.10. Results of Content Analysis of the Textbooks for the Tenth Unit

"All the world's a stage" is the title of the final unit in the Uzbek textbook. This unit covers the history of theaters and includes extracts from well-known plays. Information from legendary plays by English playwright William Shakespeare is also included. In the Turkish textbook, "Natural forces" is the final unit. It talks about the

various natural phenomena that occur all throughout the planet, such as droughts, earthquakes, and global warming. Table 4.21 gives the tenth unit's categorization.

4.21. Findings of the cultural elements through the tenth unit of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	1	8	4	13 (76)	0	0	0	0
Dress	0	0	0	0	0	0	0	0
Food	0	0	0	0	0	0	0	0
Cultural identities	1	0	1	2 (12)	0	0	0	0
Cultural institutions	2	0	0	2 (12)	2	1	4	7 (100)
Language	0	0	0	0	0	0	0	0
Religion	0	0	0	0	0	0	0	0
Customs/ Traditions	0	0	0	0	0	0	0	0
Total	4 (23.5)	8 (47)	5 (29.5)	17 (100)	2 (29)	1 (14)	4 (57)	7 (100)

Table 4.21 displays 17 identified cultural elements. According to the table, the arts category has the highest frequency at 76%. Cultural identities and cultural institutions are next in line at 12% each. Cultural elements from other categories are unnoticed.

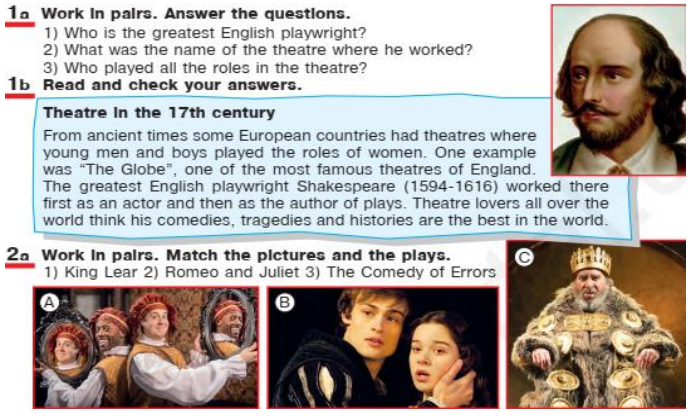


Figure 4.41. Unit 10. Example from the coursebook Teens' English 8 representing English literature

The table indicates that the target culture comprises 47% of the unit's elements, compared to 29.5 percent for the foreign culture and 23.5% for the native culture. The image that follows the table displays some of William Shakespeare's best plays.

However, the section in the Turkish textbook only addresses the topic of cultural institutions. According to the table, the elements of international culture are presented more frequently (57%) than those of other cultures in the Turkish textbook, followed by those of the native culture (29%) and the target culture (14%). The image displays a natural disaster happening in the forests of the Amazon.

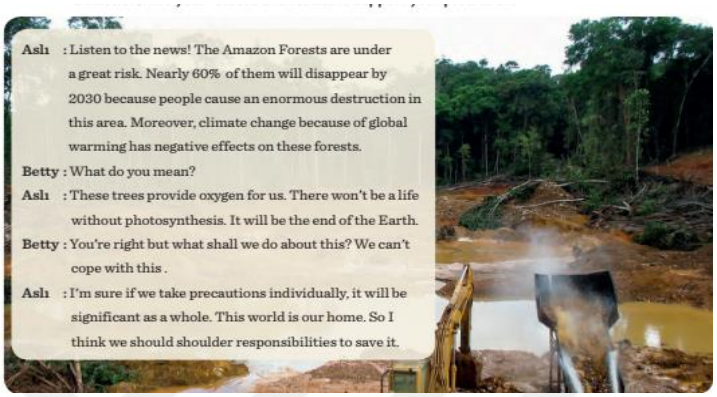


Figure 4.42. Unit 10. Examples from the coursebook Mastermind 8 representing Amazon forests

4.3.11. Results of Content Analysis of the Textbooks for the All Units

This section will count and examine how many cultural characteristics each textbook has in total. Table 4.22 presents all of the units' categorizations and codes.

4.22. Findings of the cultural elements through the all units of Uzbek and Turkish 8th grade textbooks

Category	**Uzbek**			**Total**	**Turkish**			**Total**
	NC n (%)	**TC n (%)**	**IC n (%)**	**n (%)**	**NC n (%)**	**TC n (%)**	**IC n (%)**	**n (%)**
Arts	54	84	36	174 (49)	25	13	9	47 (18.2)
Dress	4	0	0	4 (1)	0	0	3	3 (1)
Food	2	0	0	2 (0.5)	5	2	5	12 (5)
Cultural identities	17	66	26	109 (30.5)	81	45	18	144 (55.6)
Cultural institutions	13	4	9	26 (7)	27	6	12	45 (17)
Language	0	0	10	10 (3)	0	0	1	1 (0.4)
Religion	1	0	0	1 (0.3)	5	0	0	5 (2)
Customs/ Traditions	5	5	21	31 (8.7)	1	0	1	2 (0.8)
Total	96 (27)	159 (44)	102 (29)	357 (100)	144 (55.5)	66 (25.5)	49 (19)	259 (100)

The findings below answers to the first research question: To what extent are the native, target and international cultural elements represented in Uzbek and Turkish 8th grade English textbooks?

For all units of both textbooks, the cultural contents are shown in Table 4.22. According to the results, the table displays a total of 357 occurrences related to the Uzbek 8th grade textbook. The arts category exhibits the highest frequency (49%) of all the categories, followed by the cultural identities category (30.5%). With 8.7%, the Customs/Traditions category ranks third. The frequency of cultural institutions ranks fourth at 7%, the language category is in fifth place at 3%, dress is in sixth place at 1%, seventh is food at 0.5%, and religion is in last place at 0.3%. The findings reveal that, in addition to cultural identities and cultural institutions, the eighth-grade Uzbek textbook places a strong emphasis on the arts category. The material rarely mentions the categories for food and religion.

The table pertaining to the Uzbek 8th grade textbook indicates that target culture is prevalent, with the highest frequency at 44%, followed by foreign culture at 29%, and native culture at 27%. The findings indicate that the *Teens' English 8* textbook gives greater consideration to the target language's culture.

Table 4.22 provides a total of 259 instances of cultural characteristics in relation to the Turkish 8th grade textbook. First in frequency, at 55.6%, is cultural identities, followed by the arts, at 18.2%. Cultural institutions frequency, at 17%, comes in third. Following food frequency with 5%, religion frequency with 2%, dress frequency with 1%, customs/traditions with 0.8, and language frequency with 0.4% is the category that comes in last. Customs and traditions and language categories are barely mentioned in the Turkish textbook, which appears to focus mostly on the cultural identities category.

The frequency of native culture is the highest at 55.5%, followed by target culture at 25.5%, and international culture at 19%, which is the least frequent group. The final results demonstrate that the Turkish eighth-grade textbook places a greater emphasis on native culture. The amount of cultural elements differs greatly throughout the textbooks (*Figure 4.43*).

The coursebook *Teens' English 8* contains examples from the following domains: arts, dress, cultural identities, cultural institutions, language, religion, and customs of native (26%), target (45%), and international culture (29%), according to an examination of all ten units, as shown in Figure 4.44. The conclusion of the Uzbek

textbook shows that target culture is given considerably higher priority than native and international cultures.

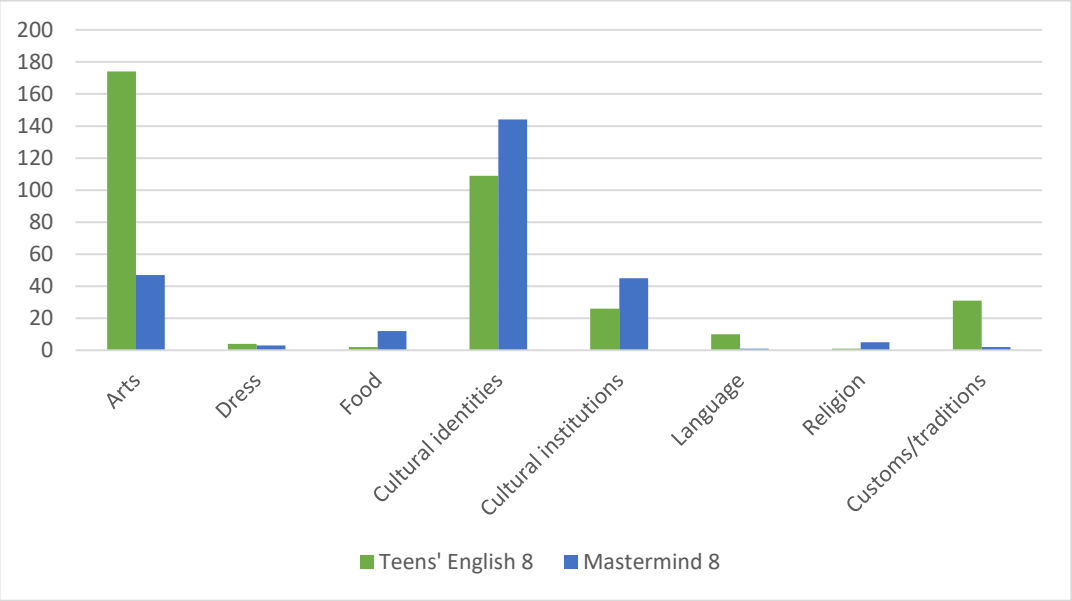


Figure 4.43. Representation of cultural elements through the all units in Teens' English 8 and Mastermind 8 according to Hall's cultural iceberg (1976).

Examples of cultural aspects from international (19%), target (25%), and native culture (which makes up the majority of the book, 56%) may be found in the Turkish 8th grade textbook *Mastermind 8*. It is clear that the textbook author places more emphasis on the native culture than on target and international cultures.

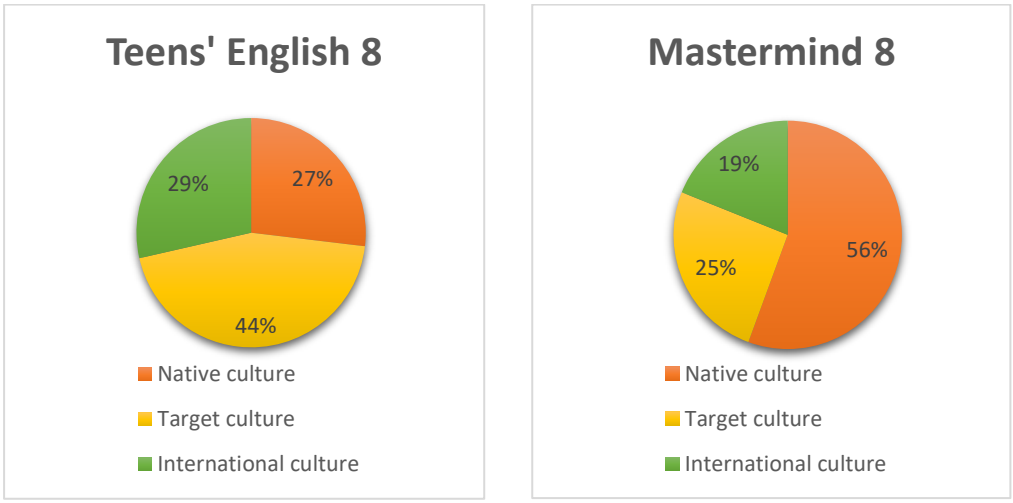


Figure 4.44. Data analysis by the all units of the 8th grade textbooks according to Cortazzi and Jin's Cultural Elements Model (1999).

4.4. Quantitative Data Analysis

4.4.1. Analyzing data of Uzbek and Turkish 7th grade textbooks.

The findings of the second research question of the study are represented below:

RQ2. Is there a significant difference between 7th and 8th grade English textbooks used in Uzbek and Turkish lower secondary schools in terms of the frequency of representation of native, target and international cultural aspects?

As indicated previously, for quantitative research we used SPSS a statistical program in order to check if there is any significant difference on representation of cultural components in Uzbek and Turkish 7th grade textbooks. First, normality is evaluated using the Skewness and Kurtosis test. The results of the test showed that the data was determined to have a normal distribution (*Skewness = 0.129, Kurtosis = 0.257*) with values for Skewness and Kurtosis between -2 and +2. It means that independent samples test can be used for comparing data.

Table 4.23. Results of the t-test regarding Uzbek and Turkish 7th grade textbooks on representation of cultural elements.

Textbook	N	Mean	Std. Deviation	t	Sig. (2-tailed)
Uzbek 7th grade	236	4.21	1.77	.707	.480
Turkish 7th grade	121	4.08	1.51		

Uzbek 7th grade textbooks had some more cultural components than Turkish textbooks, based on the findings of the independent samples t-test (M = 4.21, M = 4.08). Moreover, the findings of the t-test indicate that there is not a statistically significant difference (p = 0.480) in the representation of cultural elements across the textbooks for the seventh grade.

Table 4.24. Results of the representation of native, target and international cultures

Types of culture		Std. Error	Sig.
native	target	.200	.646
	international	.251	.964
target	native	.200	.646
	international	.230	.541
international	native	.251	.964
	target	.230	.541

In addition, the frequency of native culture, target culture, and international culture in the two seventh grade textbooks does not significantly differ from one another, according to the test ANOVA results (Table 4.24).

4.4.2. Analyzing Data of Uzbek and Turkish 8th Grade Textbooks.

For comparing data, the normality test is used for 8th grade textbooks too. With values for Skewness and Kurtosis between -2 and +2, the test findings indicated that the data had a normal distribution (*Kurtosis = 0.098, Skewness = 0.197*). In other words, data can be compared using independent samples testing.

Table 4.25. Results of the t-test regarding Uzbek and Turkish 8th grade textbooks on representation of cultural elements.

Textbook	N	Mean	Std. Deviation	t	Sig. (2-tailed)
Uzbek 8th grade	357	2.99	2.24	.896	.000
Turkish 8th grade	259	3.65	1.45		

According to the second research question, the findings of the independent samples t-test demonstrate that there is a statistically significant difference (p = 0.000) in the representation of cultural elements in the eighth grade textbooks.

The test ANOVA findings (*Table 4.26*) show that there is also significant difference in the frequency of native culture, target culture, and international culture between the two eighth grade textbooks.

Table 4.26. Results of the representation of native, target and international cultures

Types of culture		Std. Error	Sig.
native	target	.163	.015
	international	.225	.020
target	native	.163	.015
	international	.223	.000
international	native	.225	.020
	target	.223	.000

5. DISCUSSION

The discussion will center on the research questions and how the results relate to other studies.

RQ1. To what extent are the native, target and international cultural elements represented in Uzbek and Turkish 7th and 8th grade English textbooks?

After examining the cultural elements covered in all books, we discovered that textbooks frequently concentrate on the subjects and vocabulary that convey cultural identities, such as names of individuals, flag representations, and well-known world identities. The Uzbek and Turkish textbooks for eighth grade, in particular, give greater emphasis to the arts and features of writers, artists, and musicians from both native and international cultures. This finding is in line with the previous research conducted by Tsarikova (2005) that the vast majority part of the textbooks focus on presenting the most visible parts of culture.

According to the data analysis results, there are 236 cultural elements in the Uzbek 7th grade textbook from the following domains: language, art, dress, food, cultural identities, cultural institutions, and native, target, and foreign customs. The Uzbek textbook shows that in addition to cultural institutions and art, there is a major emphasis on cultural identities, including names and specific symbols. The dress and religious categories are hardly included in the textbook. The way that cultural elements are divided up among the three categories in the Uzbek textbook seems to have been well considered. The results show that native, target, and international cultures are significantly prioritized. This finding was similar to the result conducted by Çelik and Erbay (2013) that the ELT coursebook series utilized in Turkish public schools exhibits a balanced distribution of native, target, and international cultural elements.

The findings include 121 components of cultural features associated with the Turkish 7th grade textbook. Additionally, it seems that the Turkish textbook mostly covers cultural identities, cultural institutions, and the arts. However, the categories for food, language, religion, customs, and traditions are hardly included in the textbook. Examples of cultural components from target (51%), international (22%), and native (27%) cultures are included. The target culture's principal appearance resembled that of the English textbooks studied by Aksoyalp and Toprak (2015); Arslan (2016) that the

textbook author pays more attention to the target culture than to native and other cultures.

The results display 357 instances in all that are connected to the eighth-grade Uzbek textbook. The results show that the arts category is given a lot of weight in the Uzbek textbook in addition to cultural identities and institutions. The dress and religious classifications are hardly mentioned in the content. According to the results for the Uzbek textbook, target culture is most common, followed by native and international cultures. The 8th grade Uzbek textbook's conclusion also demonstrates similar result as Aksoyalp and Toprak (2015); Arslan (2016) that target culture (44%) is prioritized significantly above native (27%) and international cultures (29%).

The findings offer a total of 259 examples of cultural traits in connection with the eighth-grade Turkish textbook. The Turkish textbook mostly emphasizes the cultural identities category, with very little discussion of customs, traditions, or language categories. Native culture is the most prevalent, followed by target culture and, least frequently, international culture. The final findings show that there is more emphasis on national culture in the Turkish eighth-grade textbook. The amount of cultural content in the textbooks varies substantially. It also concurred with the research finding conducted by Eşkan and Bacanak (2022) that the only coursebook where source culture has a higher representation than the others is Mastermind.

In addition, it was discovered that the percentage of information that develops cultural content changes depending on the level of language learning as the 8^{th} grade textbooks showed more cultural elements comparing to the 7^{th} grades. The discovery of cultural existence in all textbooks (refer to Figure 4.21 and 4.43) makes this evident. It concurred with Arslan's (2016) research findings found in Turkish English textbooks. Additionally, the results revealed an imbalance in the presentation of the culture components, with source and target cultures predominating over international culture (Figure 4.22 and 4.44). Similarly, based on the previously mentioned results, it can be said that all textbooks included all three types of cultures, although in varying proportions. This result was consistent with that of Korkmaz’s (2009) study, which found that EFL textbooks used in Turkish context also represent source and international cultures in addition to target culture.

RQ2. Is there a significant difference between 7th and 8th grade English textbooks used in Uzbek and Turkish lower secondary schools in terms of the frequency of representation of native, target and international cultural aspects?

The quantitative data analysis results indicate that there is no noticeable differences between the frequency of cultural aspects represented in Uzbek and Turkish 7th grade textbooks.

A well-balanced depiction of cultures can be found in the seventh-grade Uzbek textbook, but the Turkish textbook prioritizes presenting the target culture over international culture. Every unit presents the target culture, which is given primary attention, with native culture coming in second. On the other hand, statistical analysis does not consider it to be a significant difference. However, according to the quantitative data analysis results, the two eighth grade textbooks' frequencies of cultural elements in native, target, and international culture differ significantly. Compared to the Turkish eighth-grade textbook, the Uzbek eighth-grade textbook appears to have more cultural components. The target culture is presented most prominently in the Uzbek eighth-grade textbook, followed by international culture. A balanced interest in presenting both native and international culture is typically seen in Uzbek textbooks. Nevertheless, the Turkish 8th grade textbook appears more interested in promoting the native culture than international culture, in contrast to the Uzbek textbook. Nearly every unit presents the native culture as the primary focus, with the international culture following closely behind. In contrast to the research conducted by Dolgunsöz and Yiğit (2022), the 9th grade Turkish EFL coursebook focused more on target culture and less on national culture. These results do not much differ from those of other research. The findings of Korkmaz (2009); Gözgenç (2016); Ekmekçi and Demirci's (2019) research are consistent with our findings and provide evidence to the idea that textbooks ought to emphasize intercultural topics more comprehensively. Since the textbooks, we looked at also have certain gaps when it comes to intercultural components when compared to other cultural categories.

In general, we are aware of that both Turkiye and Uzbekistan are Turkic-Islamic nations, and both speak English as a foreign language. However, Turkiye has a rich history dating back to its formation, and its citizens appear to be more nationalistic. When I first traveled to Turkiye, I witnessed that the national flag of the country was flown everywhere, despite the fact that lots of people also hung it from their residences. For me, it was surprising in a way because in Uzbekistan, the Uzbek flag is hardly ever seen hanging from a living apartment. Furthermore, Turkish people prefer to converse in their native language, even when the person is a foreigner. They attempt to be helpful in every circumstance and prefer it when you speak to them in their native

language. I really appreciate this cultural habit because, as Uzbeks, we speak Russian to Russians even while we are in our own country. Additionally, in order to be hired by state entities, you must be a fluent speaker of both Russian and Uzbek and this is really afflictive. It clearly illustrates the significant impact of the Soviet Union.

These factors could explain why Turkish textbooks (*Mastermind 8*) emphasize native culture more than Uzbek textbooks, which emphasize target culture dominance (*Teens' English 8*) and a balanced distribution of cultures (*Teens' English 7*).

6. CONCLUSION

6.1. Brief Summary to the Study

The goal of our study was to evaluate four textbooks used in Uzbek and Turkish lower secondary schools: *Teens' English 7* and *Let's Learn English 7; Teens' English 8* and *Mastermind 8*.

We found that these textbooks covered similar units, including technology, adventures, celebrations, and the environment. The Turkish textbook for eighth grade covers some of the topics covered in the Uzbek textbook for seventh grade, and vice versa. The findings demonstrate that all books include cultural content, with Uzbek textbooks having a greater proportion of cultural elements than Turkish textbooks based on Hall's (1976) cultural model. Moreover, in line with Cortazzi and Jin's (1999) model, the Uzbek 7th grade textbook exhibits a well-balanced representation of native, target, and international cultures, whereas the Turkish textbook predominantly features the target culture. However, compared to the Turkish eighth-grade textbook, which emphasizes native culture, the Uzbek eighth-grade textbook exhibits a greater dispersion of target culture.

Despite the fact that the Ministry of National Education publishes both countries' textbooks, there is a noticeable difference in the cultural content between them. Learning English from the 8th grade Turkish textbooks is typically encouraged by the local culture. It does an excellent job of educating pupils about their own cultures. Conversely, the main goal of the textbooks *Let's Learn English 7* and *Teens' English 8* is to make the pupils aware of the cultural background of native speakers. Unfortunately, the textbooks don't include much about international culture. In actuality, a large number of non-native English speakers use the language nowadays. Consequently, the pupils' knowledge of the diverse cultures across the world is limited.

6.2. Implications

It is evident from both cases that these textbooks give little weight to international culture. Since English serves as a lingua franca and is owned by those speaking it as a second or foreign language in addition to native speakers, EFL textbooks ought to include more representation of international culture too.

This research may hold significance for EFL teachers, students, and textbook writers. Because they must deal with other cultures and cultural features, learners can observe the less focused areas and attempt to broaden their cultural understanding. They can improve their language skills, communicate more effectively with others, and prevent misunderstandings. With English serving as a lingua franca, course books ought to discuss other nations rather than just one particular target language culture. By doing so, the students can increase their awareness of international understanding and get the opportunity to compare other world cultures.

In order to identify the less-concentrated sections in the textbooks and attempt to close these gaps in their upcoming editions, writers of textbooks can also examine the study's results in detail. The results of this study can assist textbook authors in improving the quality, diversity, and dependability of their new textbooks.

6.3. Limitation and Suggestions

The seventh grade *Teens' English* and *Let's learn English* and eighth grade *Teens' English* and *Mastermind* EFL textbooks used in Turkish and Uzbek lower secondary schools serve as the study's limitations. Additional studies might be conducted to examine EFL textbook series used in different elementary and higher secondary school grades. Furthermore, it examined only the obvious aspects of culture without looking into its hidden aspects. It is also possible to evaluate the contemporary textbooks by focusing on deeper aspects of culture according to Hall’s (1976) iceberg model. Furthermore, suggested outcomes of this project may lead a thorough content analysis of intercultural competence in textbooks. Teachers and students can participate in future studies to learn about their perspectives on the textbooks.

REFERENCES

Abdurahimova, M. (2023). *O'zbekistonda Ingliz Tilini Xorijiy Til Sifatida O'qitishning Dolzarb Muammolari* [Unpublished manuscript]. Department of Foreign Language and Literature, University of Chirchik State Pedagogy.

Adaskou, K., Britten, D., & Fahsi, B. (1990). Design Decisions on the Cultural Content of a Secondary English Course for Morocco. *In ELT Journal Volume 44*(1), 3–10. doi:10.1093/elt/44.1.3

Aksoyalp, Y., & Toprak, T. (2015). Incorporating Pragmatics in English Language Teaching: To What Extent Do EFL Course Books Address Speech Acts? *International Journal of Applied Linguistics and English Literature, 4*, 125-133. doi:10.7575/aiac.ijalel.v.4n.2p.125

Alred, G. (2003*).* "Becoming a 'better stranger': A therapeutic perspective on intercultural experience and/as education". Alred, G., Byram, M., & Fleming, M. (eds.). in: *Intercultural experience and education* (p. 14-30). Clevedon, England: Multilingual Matters.

Altun, M. (2019). The Fifth Skill in Language Learning: Culture. *International Journal of Social Sciences & Educational Studies, 5*(4), 162-167. doi: 10.23918/ijsses.v5i4p162

Alvarez-Valencia, J. A., & Bonilla, X. (2009). Addressing culture in the EFL classroom: A dialogic proposal. *Profile Journal: Issues in Teachers' Professional Development*, *11*(2), 151-170. https://revistas.unal.edu.co/index

Arasaratnam, L.A. (2013). Research in intercultural communication competence. *Journal of International Communication 13*(2), 66-73. doi:10.1080/13216597.2007.9674715

Arslan, S. (2016). An analysis of two Turkish EFL books in terms of cultural aspect. *Procedia- Social and Behavioral Sciences, 232*, 217-225. doi:10.1016/j.sbspro.2016.10.049

Asilova, G. (2023). Principles of Selection of Authentic Materials in Teaching Uzbek as a Foreign Language. *Foreign Languages in Uzbekistan, 6*(53), 172-185. doi:10.36078/1703970114

Baibolova, R. (2021). "Relationship between language and culture", *Conference devoted to 30th Independence of the Republic of Kazakhstan*, Kazakhstan, 2001, p. 102-106.

Bilash, O. (2011, January). *Content Based Instruction.* Best of Bilash: Improving Second Language Education. https://bestofbilash.ualberta.ca/content.html

Borghetti, C. (2011). "How to teach it? Proposal for a Methodological Model of Intercultural Competence". A. Witte and T. Harden (eds.). in: *Intercultural Competence: Concepts, Challenges, Evaluations* (p. 141–159). Bern, Switzerland: Peter Lang.

Brown, H. D. (2007). *Principles of Language Learning and Teaching*. New York, NY: Pearson Education.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence.* Clevedon, UK: Multilingual Matters. Cambridge: Cambridge University.

Canagarajah, A. (1999). *Resisting Linguistic Imperialism in English Language Teaching*. Oxford: Oxford University Press. https://archive.org/details/resistinglinguis0000cana/page/n5/mode/2up

Civelek, M., & Toplu, I. (2021). How Likely is it to Teach Culture in EFL Courses? - The Case of Private and State School Teachers in Turkey. *European Journal of English Language Teaching*, *6*(3), 217-234. doi:10.46827/ejel.v6i3.3663

Cortazzi, M., & Jin, L. (1999). "Cultural mirrors: Materials and methods in the EFL classroom". E. Hinkel (ed.). in: *Culture in second language teaching and learning* (p. 196-219). New York, NY: Cambridge University Press.

Çakır, İ. (2010). The frequency of culture-specific elements in the ELT coursebooks at elementary schools in Turkey. *Novitas-ROYAL (Research on youth and language), 4*(2), 182-189.

Çelik, S., & Erbay, Ş. (2013). Cultural Perspectives of Turkish ELT Coursebooks: Do Standardized Teaching Texts Incorporate Intercultural Features? *Journal of Education and Science, 38*(167), 336-351.

Dogancay-Aktuna, S. (1998). The Spread of English in Turkey and its Current Sociolinguistic Profile. *Journal of Multilingual and Multicultural Development, 19*(1), 24-39. doi:10.1080/01434639808666340

Dolgunsöz, E., & Yiğit, M. A. (2022). A Cross-National Investigation of Cultural Representations in Iranian and Turkish ELT Coursebooks. *Journal of English Language Pedagogy, Literature, and Culture, 7*(2), 206-219. https://doi.org/10.35974/acuity.v7i2.2780

Ekmekçi, E., & Demirci, R. (2020). Tracing Intercultural Approach in EFL Coursebooks. *i-manager's Journal on English Language Teaching, 10*(1), 17-29. https://doi.org/10.26634/jelt.10.1.16567

English: The History of the Worlds' Lingua Franca. (2021, July 20). Simon & Simon. Retrieved February 15, 2024, from https://www.simonandsimon.co.uk/blog/english-the-history-of-the-worlds-lingua-franca

Eşkan, N., & Bacanak, K. (2022). Cultural Presentation in Turkish Secondary EFL Coursebooks. *Journal of Research in German Language and Culture, 4*(8), 58-69. https://doi.org/10.55143/alkad.1165399

Genç, A. (2002). Foreign Languge Course Book Selection in Primary and Secondary Schools. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi, 22*, 74-81.

Genc, B., & Bada, E. (2005). Culture in Language Learning and Teaching. *The Reading Matrix 5*(1), 73-84.

Gözgenç, G. (2016). *Acquiring intercultural communicative competence from coursebooks: an analysis of reading activities in the coursebook "Speakout".* [Master's thesis, Çağ University]. IJES ACADEMIC. https://dergipark.org.tr/en/pub/ijesacademic/issue/46914/588148

Guirdham, M. (2011). *Communicating Across Cultures at Work.* Palgrave Macmillan. doı:10.1057/978-1-137-52637-3

Hall, E. (1976). *Beyond Culture*. Anchor Press.

Hamiloglu, K. (2013). Pre-Service Teachers' Views on the Presentation of Culture in EFL Coursebooks. *Educational Policy Analysis and Strategic Research. 8*(1), 38-55.

Hesar, M., Yavuz, K., & Elham, Z. (2012). Why and How to Apply Culture in an EFL Classroom? International Conference on Language, Medias and Culture IPEDR *33*, 68-72.

Hinkel, E. (2005). *Culture in Second Language Teaching and Learning.* Shanghai: Shanghai Foreign Language Education Press.

Ho, S. (2009*).* Addressing culture in EFL classrooms: The challenge of shifting from a traditional to an intercultural stance. *Electronic Journal of Foreign Language Teaching, 6*(1), 63-76.

Holliday, A., Hyde, M., & Kullman, J. (2004). *Intercultural Communication: An Advanced Resource Book*. New York: Routledge.

Hutchinson, J. (2001). Culture, Communication, and an Information Age Madonna. *IEEE Professional Communication Society Newsletter, 45*, 1-7.

Jakbarova, N., & Jalolov, Sh. (2022). Integrating culture and Language teaching in schools in Uzbekistan. *Web of Science: International Scientific Journal, 3*(6), 803-806. https://doi.org/10.17605/OSF.IO/WMRZ7

Kacru, B. B. (1996). World Englishes: Agony and Ecstasy. *Journal of Aesthetic Education, 30*(2), 135-155. https://doi.org/10.2307/3333196

Khan, I., & Nawaz, A. (2016). A Comparative Analysis of Leadership Theories: A Review. *Gomal University Journal of Research, 4*, 1-13.

Kipchakova, S. B., & Narbayeva, D. Z. (2020). Problems of teaching foreign languages in Uzbekistan and their solutions. *Jurnal Vestnik nauki i obrazovanie, 24*(102), 76-79. https://doi.org/10.24411/2312-8089-2020-12405

Korkmaz, İ. (2009). *A descriptive Study on the Concepts of Culture and Multiculturalism in English Language Coursebooks.* [Unpublished Master's Thesis]. Trakya University Institute of Social Sciences.

Krajewski, S. (2011). *The Next Buddha May Be a Community: Practicing Intercultural Competence at Macquarie University,* Sydney, Australia. Newcastle Upon Tyne, UK: Cambridge Scholars Publishing.

Kramsch, C. (2003). *Context and culture in language teaching*. Oxford: Oxford University Press.

Krasner, I. (1999). The role of culture in language teaching. *Dialog on Language Instruction, 13*(1-2), 79-88.

Kuang, J. F. (2007). Developing students' cultural awareness through foreign language teaching. *Sino-US English Teaching, 4*(12), 74-81.

Lange, A. Y. (2017). Analysis of New Opportunities Longman English Textbooks for 9 and 11 Grades from the Point of Formation of Intercultural Competence. *Jurnal Vestnik nauki i tvorchestva, 2*(14), 108-115.

Levinskaya, E. A. (2018). *Development of intercultural competencies in English lessons in grades 5- 9.* [Unpublished doctoral dissertation]. Ural State Pedagogical University.

Lustig, M., & Koester, J. (2007). *Intercultural Competence: Interpersonal Communication Across Cultures*. 5th Ed, Shanghai: Shanghai Foreign Language Education Press.

Mamchi, O. (2023, November 15). *Is Turkey in Europe or Asia? Dual Continental Identity*. Best Diplomats. https://bestdiplomats.org/is-turkey-in-europe-or-asia/

Mathews, G. (2000). *Global Culture/Individual Identity: Searching for Home in the cultural Supermarket*. London: Routledge.

McKay, S. L. (2003). Toward and Appropriate EIL Pedagogy: Re-examining Existing ELT Assumptions. *International Journal of Applied Linguistics, 13*(1), 1-22. https://doi.org/10.1111/1473-4192.00035

Mitchell, R., & Myles, F. (2004). *Second Language Learning Theories (2ed.).* London: Arnold.

Mitrulescu, C. M. (2023). Using Culture as the Fifth Language Skill to Enhance Military Students' EFL Competence. *Land Forces Academy Review 28*(3), 210-215. doı:10.2478/raft-2023-0025

Myles, B. S., & Simpson, R. L. (2001). Understanding the Hidden Curriculum: An Essential Social Skill for Children and Youth with Asperger Syndrome. *Intervention in School and Clinic, 36*(5), 279-286. https://doi.org/10.1177/105345120103600504

National Standards in Foreign Language Education Project (2006). *Standards for foreign language learning in the 21st century*. Lawrence, KS: Allen Press.

Nunan, D. (2013). *Learner-Centered Language Teaching Education.* New York: Routledge.

Nuñez-Pardo, A. (2018). The English Textbook. Tensions from an Intercultural Perspective. *GIST – Education and Learning Research Journal*, (17), 230–259. https://doi.org/10.26817/16925777.402

On Approval of the National Program for the Development of Public Education in 2022-2026. (2022, May 13). Ministry's news. Retrieved February 10, 2024, from https://uzedu.itsm.uz/en/news/451

Orekhova, Y. (2017, November 20). *Анализ УМК «English-5» на наличие социокультурного компонента необходимого для реализации основной цели обучения иностранному языку в средней школе.* Prosveshenie. Inostrannie yaziki. https://iyazyki.prosv.ru/2017/11/analysis-english-5/#more-27396

Ozawa, V. (2024). *PhD research on education and national identity in Uzbekistan.* [Unpublished doctoral dissertation]. Nazarbaev University.

Önalan, O. (2005). EFL Teachers' Perceptions of the Place of Culture in ELT: A Survey Study at Four Universities in Ankara/Turkey. *Journal of Language and Linguistic Studies, 1*(2), 215-234.

Rao, P. S. (2019). The role of English as a global language. *Research Journal of English, 4*(1), 65-79.

Rajabi, S., & Ketabi, S. (2012). Aspect of Cultural Elements in Prominent English Textbook for EFL Setting. *Theory and Practice in Language Studies, 2*(4), 705-712. doi:10.4304/tpls.2.4.705-712

Richards, J. C. (2001). *The Role of Textbooks in a Language Program*. Cambridge, UK: Cambridge University Press.

Risager, K. (2006). *Language and Culture: Global Flows and Local Complexity*. Clevedon: Multilingual Matters.

Risager, K. (2014). *Analysing culture in learning materials*. Sprogforum, 59.

Rodriguez, L. F. (2015). The cultural content in EFL textbooks and what teachers need to do about it. *PROFILE Issues in Teachers' Professional Development*, *17*(2), 167-187. https://doi.org/10.15446/profile.v17n2.44272

Rogoff, B. (2003). *The Cultural Nature of Human Development.* New York: Oxford University Press.

Sakaeva, L. R., & Baranova, A. R. (2016). *Methods of teaching foreign languages.* Kazan Federal University, Russia.

Sarries, E. (2004). *Investigating Cultural Studies in Foreign Language Teaching: a book for a teacher*. Clevedon: Multilingual Matters.

Sercu, L. (2005). "Foreign language teachers and intercultural competence an international investigation." In M. Byram & A. Phipps (eds.), Teaching foreign languages in an intercultural world. Clevedon, Buffalo, Toronto: Multilingual Matter LTD, 1-2.

Servet, Ç., & Ekrem, S. (2020). *World Englishes and Culture.* Ankara.

Shin, J., Eslami, Z., & Chen, W. C. (2011). "Presentation of local and international culture in current international English-language teaching textbooks". *Language, Culture and Curriculum, 24*(3), 253–268. https://doi.org/10.1080/07908318.2011.614694

Smelser, N. J. (1994). *Sociology.* Cambridge. https://studfile.net/preview/3068358/

Spencer, O. H. (2012) *What is culture? A compilation of quotations*. GlobalPAD Core Concepts.

Spitzberg, B. H., & Changnon, G. (2009). *Conceptualising Intercultural Competence*. In D. Deardorff (ED.), The Sage Handbook of Intercultural Competence, Los Angeles, CA: Sage.

Storti, C. (2001). *The Art of Crossing Cultures.* Yarmouth: Intercultural Press.

Susan, A. G., & Steven, O. R. (2017). How language shapes the cultural inheritance of categories. *Proceedings of the National Academy of Sciences, 114*(30):7900–7907. doi:10.1073/pnas.1621073114

Tang, Y. (2006). Beyond behavior: Goals of cultural learning in the second language classroom. *The Modern Language Journal, 90* (1), 86-99. http://www.jstor.org/stable/3588816

Tekir, S., Güner, F., & Topkaya, Z. E. (2010, May). "Understanding EFL Instructors' Perceptions of Culture and Culture Teaching". *VI. International ELT Research Conference Proceedings*, Selçuk/ İzmir, Turkiye.

Ter-Minasova, S. G. (2000). *Language and intercultural communication*. Moscow: Slovo.

The U.S. Centers for Disease Control and Prevention. (2024, May 16). *Positive Parenting Tips: Young Teens.* https://www.cdc.gov/child-development/positive-parenting-tips/young-teens-12-14-years.html

Tran-Hoang, T. (2010). Teaching Culture in the EFL/ESL Classroom. Paper presented at the Los Angeles Regional California Teachers of English to Speakers of Other Languages, Ed., Los Angeles, USA.

Tsarikova, N. (2005). Issues in teaching 'culture' in Uzbekistan. *IAT EFL Voices Journal, 187*(3-4).

Vereshchagin, E. M., & Kostomarov, V.G. (1990). *Language and Culture: Linguo-country studies in teaching Russian as a foreign language.* Moscow: Russkiyyazyk.

Weller, D. (2023, February 18). *What is the Fifth Language Learning Skill?* BTT. https://www.barefootteflteacher.com/p/what-is-the-fifth-language-learning

Wen-Cheng, W., Chien-Hung, L., & Chung-Chieh, L. (2011). Thinking of the textbook in the ESL/EFL classroom. *English Language Teaching, 4*(2), 91-96. doi:10.5539/elt.v4n2p91

Woro, E. S. (2017). *A cultural content analysis of EFL textbooks – challenge seriєs: 2, 3, and 4 published by Pearson.* [Master's thesis, University of Jakarta]. https://pkm.uika-bogor.ac.id/index.php/best/article/view/515

Yiğit, A. (2021). A Critical approach to the use of English in Turkey in light of linguistic imperialism. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi,* (24), 1067-1080. doi:10.29000/rumelide.990739.

Yuen, K. M. (2011). The representation of foreign cultures in English textbooks. *ELT Journal 65*(4), 458 - 466. https://doi.org/10.1093/elt/ccq089

CURRICULUM VITAE

Mukhlisa Murtazaeva, after graduating the lyceum under Uzbek State World Languages University in 2013, started her Bachelor's Degree at English Language Department of Uzbek State World Languages University, in Tashkent/Uzbekistan, in 2013 and finished in 2017. Between 2017 and 2021, she worked at both state and private schools in Tashkent and taught English as a foreign language in primary and secondary classes. During her work period, she participated in a 90-hour English Language and ELT Methodology Development Programme at the British Management University in Tashkent during March – June, 2021. In 2022, she started her Master's Program at English Language Teaching Department in Ondokuz Mayıs University, Samsun, Turkiye. She speaks Uzbek (native), Russian (as a second language), English (as a foreign language), and Turkish (as a foreign language) fluently.

Her main interest areas are Teaching Foreign Language to young learners, Intercultural Communicative Competence, and World Literature.

Contact information

ORCID ID : 0009-0004-6943-3901

Publications

1. Mukhlisa Murtazaeva, (2023). Book Review: English L2 Vocabulary Learning and Teaching: Concepts, Principles, and Pedagogy 1th ed. (2022), Lawrence J. Zwier & Frank Boers Routledge. *The Reading Matrix: An International Online Journal, 23*(1), April 2023.