



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

**A COMPARATIVE ANALYSIS OF THE COVERED CULTURAL
ELEMENTS IN THE 7TH GRADE ENGLISH LANGUAGE
TEXTBOOKS: THE CASE OF RUSSIA AND TÜRKİYE**

Master's Thesis

Alina AVDZHY

Supervisor

Assoc. Prof. Dr. Ismail YAMAN

SAMSUN
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ACCEPTANCE AND APPROVAL OF THE THESIS

The study entitled “A COMPARATIVE ANALYSIS OF THE COVERED CULTURAL ELEMENTS IN THE 7TH GRADE ENGLISH LANGUAGE TEXTBOOKS: THE CASE OF RUSSIA AND TÜRKİYE” prepared by **Alina AVDZHY** and supervised by **Assoc. Prof. Dr. İsmail YAMAN** was found successful and unanimously accepted by committee members as Master thesis, following the examination on the date 28.02.2023.

	Title Name SURNAME University Department/Art	Final Decision
Chairman	Assoc. Prof. Dr. Emrah EKMEKÇİ Ondokuz Mayıs University Department of Foreign Language Education	☒ Accept ☐ Reject
Member	Assoc. Prof. Dr. Fatma DEMİRAY AKBULUT Ondokuz Mayıs University Department of Translation Studies	☒ Accept ☐ Reject
Member	Assoc. Prof. Dr. İsmail Yaman (Supervisor) 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

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14/12/2022
Alina AVDZHY

DECLARATION OF THE THESIS STUDY ORIGINALITY REPORT

Thesis Title: A COMPARATIVE ANALYSIS OF THE COVERED CULTURAL ELEMENTS IN THE 7TH GRADE ENGLISH LANGUAGE TEXTBOOKS: THE CASE OF RUSSIA AND TÜRKİYE

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ÖZET

7. SINIF İNGİLİZCE DERS KİTAPLARINDAKİ KÜLTÜREL ÖĞELERİN KARŞILAŞTIRMALI ANALİZİ: RUSYA VE TÜRKİYE ÖRNEĞİ

Alina AVDZHY

Ondokuz Mayıs Üniversitesi

Lisansüstü Eğitim Enstitüsü

Yabancı Diller Eğitimi Ana Bilim Dalı

İngiliz Dili Eğitimi Programı

Yüksek Lisans, Ocak/2023

Danışman: Doç. Dr. İsmail YAMAN

İngilizcenin yabancı dil olarak öğrenilmesi ve öğretilmesinde hedeflerden biri kültürlerarası yetkinliği artırmaktır. Ayrıca, İngilizce öğrenenler farklı kültürel geçmişlerden insanlarla karşılaşabilirler ve bu yüzden, öğrenciler iyi bir iletişime ulaşmak için değerler ve gelenekler gibi diğer kültürel özelliklere aşina olmalıdır. Bu bağlamda ders kitapları öğrencilerin kültür bilgilerini daha kolay tanınmasında önemli bir yer almaktadır; bu nedenle ders kitaplarında kültür unsurlarına özel bir önem verilmelidir. Bu çalışma, Rusya ve Türkiye'de kullanılan 7. sınıf ders kitaplarında kültürel boyutların farklı yönlerden temsiliyi incelemeyi, kültürel boyutların baskınlığını ve sıklığını belirlemeyi amaçlamaktadır. "Starlight" ders kitabı Rusya'da kullanılmaktadır ve MESRF (Rusya Federasyonu Eğitim ve Bilim Bakanlığı) tarafından tavsiye edilmektedir. Bu ders kitabı Rus ve İngiliz yazarlar tarafından yazılmıştır. "Let's Learn English" ders kitabı Türkiye'deki ortaokullar ve İmam Hatip ortaokulları için hazırlanmış olup MEB tarafından onaylanmıştır. İki farklı ülkeden ders kitaplarının kültürel yönlerini incelemek için betimsel içerik analizi kullanılmıştır. Veri analizi prosedüründe Huberman ve Saldana (2004) tarafından sunulan interaktif model kullanılmıştır. Çalışma kapsamında, Cortazzi ve Jin'in (1999) kültür kategorizasyonu, Chastain'in (1988), Tomalin'in ve Stempleski'nin (1993) ve CEFR'nin (2001) kültür modelleri gibi çerçevelerden yararlanılmıştır. Bulgular, her iki ders kitabında da en baskın kültürün hedef kültür olduğunu ortaya koymuştur. Diğer bulgulara gelince, "Starlight" ders kitabının çoğunda somut kavramlarla örneklendirme yer almaktadır, özellikle "coğrafya" kategorisi öne çıkmıştır. Ancak "Let's Learn English" ders kitabında tam tersine soyut kavramlar daha sık gösterilmektedir, en çok kullanılan kategori ise "değerler, inançlar ve tutumlar" olarak görülmektedir. Son bulgular ise her iki ders kitabında da kültürel unsurların kullanımı bağlamında okuma becerisinin en belirgin beceri olduğunu göstermiştir. Araştırma sonuçları, ders kitaplarının kültür çeşitliliği açısından oldukça zengin olduğunu ortaya koymuştur. Ayrıca bu çalışmanın bulguları öğretmenlere, ders kitabı yazarlarına ve tasarımcılara ders kitaplarındaki gerekli ve önemli boşlukları doldurmalarında yardımcı olabilir.

Anahtar Sözcükler: İngiliz dili eğitimi, Kültür, Kültürlerarası unsurlar, Ders kitabı değerlendirmesi

ABSTRACT

A COMPARATIVE ANALYSIS OF THE COVERED CULTURAL ELEMENTS IN THE 7TH GRADE ENGLISH LANGUAGE TEXTBOOKS: THE CASE OF RUSSIA AND TÜRKİYE

Alina AVDZHY

Ondokuz Mayıs University

Institute of Graduate Studies

Department of Foreign Language Education

English Language Teaching Program

Master, January/2023

Supervisor: Assoc. Prof. Dr. İsmail YAMAN

One of the goals in learning and teaching English as a foreign language is to increase intercultural competence, therefore, culture must play a key role. In addition, English learners may encounter people from different cultural backgrounds, and accordingly, in order to achieve good communication, students must become familiar with other cultural characteristics such as values and traditions. In this context, coursebooks play an important role in helping students recognize cultural knowledge more easily; Therefore, special attention should be given to cultural elements in coursebooks. This study aims to examine the representation of cultural dimensions from different aspects in the 7th grade coursebooks used in Russia and Türkiye, and to determine the dominance and frequency of cultural dimensions. The "Starlight" coursebook is used in Russia and is recommended by the MESRF (Ministry of Education and Science of the Russian Federation). "Let's Learn English" coursebook has been prepared for secondary schools and İmam Hatip secondary schools in Türkiye and has been offered by the MoNe (Ministry of National Education). A descriptive content analysis was employed to examine cultural aspects of coursebooks from two different countries. In the procedure of data analysis, an interactive model by Huberman and Saldana (2004) was carried out. Within the scope of the study, frameworks such as the culture categorization of Cortazzi and Jin (1999), the culture models of Chastain (1988), Tomalin's and Stempleski (1993), and CEFR (2001) were used. The findings revealed that in both coursebooks the most dominant culture was target culture. As for the other findings, larger half of the coursebook 'Starlight' is dedicated to Big 'C' with the category 'geography'. However, in the coursebook 'Let's Learn English' a great part is occupied by small 'c' with the category 'values, beliefs, and attitudes. The last findings showed that reading skill was the most prominent skill in both coursebooks. The results of the research revealed that coursebooks were quite rich in terms of a variety of cultures. Furthermore, the findings of the study may help teachers, coursebook authors, and designers to fill the necessary and important gaps in the coursebooks.

Keywords: English language teaching, Culture, Intercultural elements, Coursebook evaluation

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SYMBOLS AND ABBREVIATIONS

C1	:Local Culture
C2	:Target Culture
C3	:International Culture
CB	:Coursebook
CEFR	:Common European Framework of Reference for Languages
EFL	:English as a Foreign Language
EIL	:English as an International Language
ELT	:English Language Teaching
EU	:European Union
FLE	:Foreign Language Education
FLL	:Foreign Language Learning
FLT	:Foreign Language Teaching
ICC	:Intercultural Communicative Competence
L1	:First Language
L2	:Second Language
MESRF	:Ministry of Education and Science of the Russian Federation
MoNE	:Ministry of National Education
SLT	:Second Language Teaching
The UK	:The United Kingdom
The USA	:The United States of America
TL	:Target Language

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1. INTRODUCTION

The current introductory part focuses on providing a framework of the thesis, which includes the statement of the problem that has guided the research, the research questions, the importance, and the limitations of the study.

The present study examines cultural elements of the coursebooks for 7th graders in Türkiye and Russia. The primary aim of the current work is to study the representation of cultural aspects in the coursebooks for both countries. The English language is the most popular foreign language (hence for the FL) studied in Russia and Türkiye which are, accordingly, the focus area of the present study.

1.1. Background of the Study

The English language is important in today's global world. English has spread throughout the world because it has become a language for different purposes such as tourism, communication, and education. Due to the importance of English, it influences the coursebooks' publishing industry besides teaching and learning resources. Furthermore, the necessity of embedding culture in language teaching and coursebooks (hence for the CB) has been discussed by educators and scholars, but what types of cultural elements should be shown and taught are still controversial. Teaching a language necessarily means teaching culture implicitly as language does not exist in an isolated way. Language is embedded in the culture of people that reflects their faith and values. Many scholars and researchers highlighted the inseparable bonds between culture and language. Williams (2010) noted that instructing a language will indispensably comprise instructing culture since these two components are bonded to each other. In the same vein, Kramsch (1993) emphasized that "language is a carrier of culture which impacts speakers interpretation and perception of the world" (p.205).

So far, CBs were and are still the main source of knowledge for foreign language learners. CBs are one of the factors promoting learners' achievement in language learning and representing culture. Besides, they also provide students with various texts, activities, and explanations. CBs are the most available and usable materials for learning in the classroom. According to Allwright (1981), CBs are noted as significant instruments that promote language learning as well as cultural learning. In this way, CBs are the initial stage through which students reveal their cultural

content. In fact, despite the variety of materials and CBs concerning teaching FL, instructors and learners have a struggle in choosing appropriate CBs. Therefore, it is particularly important to design CBs to meet learners' needs. In this respect, designing and evaluating the CBs have caught most foreign language program developers' attention and taken an essential part in making programs concerning language learning.

As a lingua franca, English is the most popular means of intercultural communication. For communicating in English efficiently, learners have to know more than just getting linguistic knowledge. Communicating internationally, people do not only make use of simple words but it also happens internationally, which means communicators encounter different cultural situations such as greetings, apologies, complaints, and so on. These difficulties and misunderstandings may cause some problems during a conversation. Therefore, intercultural competence has obtained attention in English language teaching (hence for the ELT) and learning (hence for the ELL). Intercultural competence underlines the inclusion of cultural elements into the curriculum (Corbett, 2003). Additionally, Kramsch (1993) proposes teaching culture alongside four skills.

1.2. Statement of the Problem

Russia and Türkiye pay great attention to the English language, and both of them are countries where the English language is used as a foreign language (hence for the EFL). They also distinguish the significance of English in different spheres, for example, in education, economy, business, traveling, culture, and so on.

Both countries depend on local or international publishers to publish CBs according to their criteria. In Türkiye, lots of research was carried out concerning investigating cultural elements in the CBs while in Russia, the situation is quite different. Little attention was paid to the cultural aspects, and there are a few studies that were conducted in this context.

CBs are the primary sources of input for students and instructional practice, which include types of culture in the classroom (Richards, 2005). Furthermore, CBs consist of several activities or tasks which support introducing cultural elements. The content of CBs must be taken into consideration while evaluating an aspect of culture. Some of the CBs focus only on some parts and types of culture which leads to missing parts of cultural learning. For example, one CB may consist of only local culture

(hence for the C1) and target culture (hence for the C2) while international culture (hence for the C3) is missing. So in this case, it is significant to integrate international elements of culture into the CBs because they prepare learners for intercultural dialogues and expand learners' intercultural communicative competence (hence for the ICC).

1. 3. Research Questions

Within a general issue of the main research questions, whether there is a distinction regarding cultural aspects in the CBs for the 7th grades in Türkiye and Russia. The current study tries to find answers to the subsequent questions to contrast the CBs from two countries:

1. How frequently are the cultural types (local, target, and international) shown in English CBs for 7th grade in Türkiye and Russia?
2. Which of the categories Big 'C' or small 'c' is the most dominant in English CBs for 7th grades in Türkiye and Russia?
3. In which of the four skills (listening, speaking, reading, and writing) elements of culture are the most predominant in English CBs for 7th grades in Türkiye and Russia?

1.4. Purpose of the Study

The primary attention of the current work focuses on analyzing and discussing EFL CBs claimed by the Ministry of Education and Science of the Russian Federation (Hence for the MESRF) and recommended by the Ministry of National Education (hence for the MoNE) in Türkiye for 7th grades. The study particularly clears up investigating the frequency of the cultural elements shown in English CBs for the 7th grades in Türkiye and Russia, examining the cultural iceberg in the CBs of both countries, and also identifying in which skills the cultural aspects are most represented.

1.5. Significance of the Study

A period of globalization and its speed enlarged the necessity for intercultural relations. Furthermore, the demand for learning English is increasing, and in some expanding circles of Kachru's (1985) countries such as Türkiye and Russia, the English language has become EFL which means that the English language is used by non-native speakers and is not the predominant language.

Learners of English should be ready for future life because of the global position of English. While teaching or learning English, one of the most significant materials is CBs, which have different activities, tasks, and exercises to assist learners to improve their English skills. In addition to teaching a language, teachers should not forget to integrate culture since language and culture are inseparable parts, so CBs should comprise cultural elements. Integrating cultural elements into CBs allows students to know and have an idea of different cultural aspects of other countries, and raises awareness of cultural diversity, which leads to the readiness for intercultural competence.

This study focuses on finding how the Ministry of Education in both countries utilizes cultural elements to teach a FL to their learners and examines the periodicity of the cultural elements that are included in CBs. It is crucial to find out, and see how the Ministry of Education in both countries makes use of culture and language teaching together as a whole and, in addition to this, how elements of culture are portrayed in the CBs of the 7th grades.

1.6. Limitations of the Study

The limitation of this study is related to the selected CBs. The CBs are published by different publishing houses, which are well-known in Russia and Türkiye. Furthermore, the examined CBs are used in state schools, not private schools, which means that the results of cultural elements may depend on the types of schools and publishing houses. Due to present limitations, the study does not give enough generalized results for making precise conclusions about English CBs in Russia and Türkiye. The results cannot be generalized to other grades and CBs.

2. LITERATURE REVIEW

2.1. Definition of Culture

First, the concept of ‘culture’ was introduced by the anthropologist Edward Tylor (1871). He used this term in his work named “Primitive Culture” (O’Neil, 2006). According to his perspective, culture is not simple, but a complex notion that includes the knowledge, values, and customs of a member of a certain society. After Taylor’s period, culture has got a considerable effect and has become a major topic to debate, and consequently, it caught the attention of scholars and researchers. Since the term culture is very old, there is no standardized interpretation of culture. The terminology of culture is particularly broad, so it is impossible to unite all its views in one dimension. Many researchers and scholars have given numerous definitions of culture and it has been viewed by researchers from different aspects. According to Faulkner et al. (2005), “the concept of culture has been modified throughout history, examining topics that cross the definitions, and give different models for making approaches to determine the concept of culture” (p.4). Many experts have determined culture as the way of life shared by a group of people. For example, Brown (2007) described culture from the same perspective which reflects people’s existence, thoughts, and feelings. In the same vein, Chastain (1988) made a great effort in the sphere of ELT and stated: “from the perspective of anthropology culture can be determined as the way that people exist, live and this, has unbounded views and cannot be restricted to one definition also” (p.302).

Some linguists adhere to the idea that culture includes some patterns of behavior and habits of people. In addition to this, Bates and Plog (1991) claimed that culture is “the system of shared values, beliefs, habits and customs, which people of a certain society utilize to live in their world and exchange with others that are passed from generation to generation over learning” (p.7). During the same period Taga (1999) asserted the same ideas as his colleagues:

Culture can be viewed as a learned sample of social and natural phenomena, not only as a biological one. This phenomenon has changing patterns. It creates the beliefs of people, bears their ideas, and transfers them. Besides, it shares its own and received information on norms and values. All these mentioned characteristics are sent with the help of ‘language’ which is a significant part of the culture (p.105).

The main idea of the above-mentioned definition is that every community comprises its own culture, and members of this community are familiar with its social rules. They try to instruct them to a new generation that leads to the spreading of culture.

Some of the researchers have seen culture as their own experience. For instance, in the description of culture, Schwartz (1992) supposed that culture consisted of individual experiences and he claimed:

Culture composes of experiences that are learned or formed by a certain group of people, including images and interpretations (meanings) passed from a past generation to a new generation (p.17).

Last but not least, the view of culture is about a system of communication in a community that has a role in people's life. Similarly, according to anthropologist Hall (1976), culture is a way of communication. He had some ideas related to that issue and from his perspective, "culture is communication, and communication is culture" (p.14). Culture controls communion, and communion establishes and strengthens culture. In this sense:

Culture gives humans their identity. It is the total communication framework for words, actions, body language, emblems (gestures), intonation, and facial expressions, for the way one handles time, space, and materials, and for the way one works, makes love, plays, and so on. All these things and more are complete communication systems. Meanings can only be read correctly if one is familiar with these units of behavior in their cultural context (p.15).

Like Hall, Brown (2010) had a similar opinion concerning culture. He stated that culture is means of interaction, besides, the interconnection between language and thought. In the same way, Byram (1998) asserted that though students learn the English language as an international language, they learn it and its cultural values at the same time, which leads to the development of ICC. As a consequence, teachers and material developers must find a way of integrating culture into CBs appropriately to prepare learners for ICC.

Based on the explanation of some concepts of culture above, it can be summarized that there is no single notion of the cultural concept. Moreover, defining culture is not a simple task, it is a complex procedure since the notion of culture can be represented from different perspectives that have changed throughout history. It can be concluded that all descriptions of culture lead to the same aspect. Culture is a notion

that is shared among a certain group of individuals who has knowledge, beliefs, values, and habits which are experienced from generation to generation and change over time.

2.2.The Relationship between Culture and Language

There are many studies concerning the link between language and culture. These studies have been conducted and are based on the impact of one on the other. Comprehending the entity of the bonds between these two concepts is a significant topic in the process of foreign language learning (hence for the FLL). It is known that language and culture are two inseparable parts, consequently, language has a great role in forming culture. As Jiang (2000) said, “language at the same time reflects the culture which is affected and shaped by it” (p.1).

Supporters of the idea that culture and language are two linked components say that FL or a second language (hence for the L2) cannot be learned or acquired apart from each other. It can be exemplified as kids mastering their first language (hence for the L1) along with its elements of culture, therefore FL should be followed by its socio-cultural aspects. Additionally, Brown (1980) claimed that while learning L2, learners acquire second culture as well, since these two components are bonded to each other. Jiang (2000) gave a clear metaphorical explanation concerning the close link between culture and language:

[...] Language and culture make a living organism; language is flesh, and culture is blood. Without culture, language would be dead; without language, culture would have no shape.

[...] Communication is swimming, language is the swimming skill, and culture is water. Without language, communication would remain to a very limited degree (in very shallow water); without culture, there would be no communication at all.

[...] Communication is like transportation: language is the vehicle and culture is the traffic light. Language makes communication easier and faster; culture regulates, sometimes promotes, and sometimes hinders communication (p.328-329).

To conclude, any process of language learning that neglects the culture of a certain society would be insufficient. This is an issue on which various experts have reached an agreement concerning EFL teaching (Kırkgöz & Ağçam, 2011, p. 155). Consequently, the acquiring of cultural knowledge with the help of language teaching materials is a topic that catches the interest of many researchers in the field of ELT. Jourdini (2007) has pointed out that teaching culture is an important skill too, along

with other four skills such as writing, reading, speaking, and listening so that the elements of culture should not be undervalued in language teaching. Furthermore, Byram (1989) also indicated the inseparable link between language and culture. Besides, he also highlighted the importance of teachers in learning about the culture. According to him, language teachers are also instructors of culture and they should find ways of presenting culture to learners in the classroom. In other words, the need for cultural instruction is evident, and instructors should include elements of culture in lesson plans as a pivotal part of foreign language teaching/ second language teaching (hence for the FLT/SLT). Chastain (1976) asserted that in culture-focused language classrooms, teaching cultural elements and acquiring knowledge of culture is one of the fundamental aims of the lesson. Regarding the pedagogical view, focusing on the cultural matter is a necessity for a complete comprehension of the L2 process (Poole,1992).

2.3. Culture in Teaching a Foreign Language

In the examination of cultural elements' inclusion in foreign language education (hence for the FLE) during the 1950s, a lot of studies have been conducted related to culture. The 1990s were characterized by increasing globalization which means that English teachers had to face a necessity to integrate culture into ELT because of spreading various cultural communities (Kramsch & Hua, 2016).

Kramsch (1993) stated about the presence of culture in FLT. According to him:

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, and challenging their ability to make sense of the world around them (p.1).

Sowden (2007) debated that although a few methods have been attempted to use in FLT, most instructors do not still know how to instruct FL to their students. Communicative language teaching could not give clear results. As the term eclecticism came out, new trends have been revealed such as student-centered learning, learner training, and self-directed learning. Instructors have consented that learners' backgrounds, needs, and interests should be taken into consideration (Brown, 1994;

Holliday, 1994; Kumaravadivelu, 2006). Accordingly, it has been approved that culture has a great place in FLL.

According to Hesar, Konca, and Zarfsaz (2012), “culture acts as if the flesh and language as the skeleton of a society” (p. 69), which means that cultural aspects are significant and cannot be neglected in FLL. Moreover, they also have the same opinion as other experts regarding culture and language are indispensable components of FLL. It is not enough only to comprehend the framework or use language effectively, the culture should also be included in the learning process. Based on the notion of Choudhury (2013), even if the students master FL without knowing the cultural elements, they cannot be aware of the social elements of the culture. It is also required to know functional elements in communication, for instance, expressing ideas, agreement or disagreement, making requests, offers, and so on.

In conclusion, culture has a particularly significant place in FLL and we cannot eliminate culture from the language. Speaking a certain language can bring some miscomprehension in other’s cultures and a such manner, even if people speak FL properly, occasionally they may face problems in comprehending actions or speaking. So, without a doubt, it is difficult to claim that people can be a master in FLL without acquiring the aspects of a culture where that language is used.

2.3.1. Which Culture to Teach?

Nowadays, many scholars, researchers, language teachers, and CBs’ designers have a common opinion about cultural content. They say that it would be better if cultural elements integrate into the main syllabus. Bateman and Mattos (2006) claimed that “even though classroom practices may not have always gone in line with theory, few would contest that learning culture should be a necessary aspect of the foreign language curriculum” (p.1).

In order to understand which culture to teach learners, we need to take a deeper look at some important points. As we know, English is an international language which means the whole world speaks this language. It is spoken not only by native speakers but people who learn to use it formally. Kachru (1985) categorized the distribution of English speakers into three main groups (pp. 12-13):

- A) **Inner circle:** It comprises countries where the English language is viewed as L1. For example, the United Kingdom, Australia, and Canada.

- B) **Outer circle:** It is a British colonized place where the English language was developed as L2.
- C) **Expanding circle:** It is made up of countries where the English language stands for international communications. For instance, Russia, Türkiye, China, and so on. Learners learn English due to comprehending the significance of English as an international language.

According to Kachru's category, it is obvious that English belongs to the whole world, not just certain countries. According to Zohrabi and Shah (2009) "The English language has acquired a new cultural role" which means teaching English has a multicultural role in today's world (p. 275).

Discussing a place of culture in ELT and which culture to teach, it is important to mention a variety of cultures. There have been many ideas and relations to cultures throughout various periods. Cortazzi and Jin (1999) classified culture that can be investigated in English CBs. The first type is C1, which stands for students' own culture. The second type refers to C2, which is related to any country, where the target language (hence for the TL) is utilized as L1. And the last category is C3, which means that the target language is learned as L2/FL. In addition, McKay (2002) asserted that C3 includes a diversity of information from various cultures all over the world.

There are various points of view about which culture to include. Some of the teachers prefer to include cultural elements from C2 because they assume that by presenting C2 to the learners, they will be more competent linguistically. Though, there is another group that thinks introducing the learners C2 is a danger. Adherents of this view choose to instruct English using local aspects of culture. Some views maintain utilizing both C1 and C2 with C3. The cause for the above-mentioned groups and types of culture will be discussed in more detail in the upcoming pages.

2.3.2. Target Culture

As was mentioned before, some of the experts stick to the idea that in teaching FL, the focus should be given to C2, not other cultures. Alptekin and Alptekin (1984) stated that "English teaching should be done concerning the socio-cultural norms and values of an English-speaking country, to develop bilingual and bicultural individuals" (p. 14). Many linguists and instructors agree on this issue. They believe that learning and

teaching a new language also comprises teaching and learning a new culture, so there is no need for learners' own culture. Alptekin and Alptekin (1984) affirmed that:

Teaching English while, for example referring to the culture of the student would be useless. They discount the psychologically sound and motivating effects of helping and encouraging students to use the new language to describe their own culture (p.17).

Additionally, Stewart (1982) had the same point of view regarding this issue. He said that it is not important to utilize an own culture of learners because a fundamental part of FL is learning C2.

Politzer (1959) stated that students have to learn C2 since it is the background for the sociocultural context that learners will have to utilize. He also indicated "if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which student attaches the wrong meaning" (p.100-101). Therefore, teachers should familiarize C2 in their lessons because learners should know the ways of addressing people, making requests, expressing gratitude, and so on. Similarly, Garcia (2005) claimed that by exposing learners to C2, they can develop their perceptions of the world, see the most appropriate behaviors of C2, become capable of evaluating their own culture, and of course, can develop international communication in today's globalized world. As Peterson and Coltrane (2003) stated, "to speak properly, language use must be concerned with other culturally suitable behaviors" (p.1).

2.3.3. Local Culture

Some of the researchers think that using learners' C1 is particularly necessary. Moreover, while teaching L2, it is impossible and not helpful to be focused merely on C2. Not many scholars agree with this idea, they suppose that students' C1 should be taught together with C2. Avoiding C1 can bring some serious problems when students learn a new FL. They start to feel themselves in a different and alien environment. Teaching both C1 and C2 simultaneously, make students more encouraged and safe in the class. C1 is capable to transfer students' cultural knowledge while speaking English. To some extent, C1 is a way back to regular notions, when learners come across with unknown language or culture (Iriskulova, 2012). In addition, it is also discussed that by using C1 and C2 together in the classroom, students can break

obstacles such as shyness and help to submerge learners into the learning process (Rowse, et al. 2007).

2.3.4. International Culture

Since English has become a globalized language and the spread of languages increased, the need to be in contact with other people from other countries and cultures has become a vital part of people's life. Consequently, knowing only British and American cultures are not enough to communicate with people because they may face some cultural misunderstandings. This situation leads to an urgent need to incorporate international culture into FLT. It shows that it has become significant for people with various backgrounds to be aware of different cultures to have full communication. Wandel (2002) described the need to instruct learners with the help of developing their cross-cultural competence. He said:

Language teaching cannot be based only on target and native culture by exclaiming that if the field of ELT is to take the reality of English as a “world language” seriously, it must enhance its geographical scope and include non-mainstream cultures. Educating students to make use of English as a lingua franca also means developing their intercultural sensitivity. Students should be allowed to get to know several different cultural outlooks and perspectives (pp. 264-265).

As educators, we should make ready our learners for the multicultural world and help them to develop comprehension of other cultures along with C1. Therefore, instructors should not limit themselves by teaching only C1 and C2. They try to find ways of integrating different aspects of culture from all over the world.

All in all, the English language is not a divisible part of the culture and it belongs to various cultures which means that the English language should be presented along with world cultures. All the above-mentioned facts bring us to the point of the role of culture in ELT. While teaching culture, teachers should think about all possible types of culture to prepare learners for a cross-cultural world and foster their critical thinking skills.

2.4. Components of Culture

As was mentioned before, the concept of ‘culture’ is a broad matter that had changed throughout the years and has different classifications that have been come up by researchers.

With different periods, scholars named components of culture in varied ways, for example, 'visible' and 'invisible culture', Big 'C' and small 'c' or little 'c', 'deep culture' and 'surface culture', 'external' and 'internal culture'. All of the above-mentioned elements of culture carry the same meaning but they are named differently by scholars. The first person, who developed the idea of the components of culture was the anthropologist Hall (1976). He developed the "Iceberg Model of Culture" in the 1970s as an analogy for cultural codes. He assumed that if culture is an iceberg, then there must be some visible elements above the water and invisible elements under the water. The visible aspects of culture comprise food, attire, and the way people live and interact. The invisible parts include opinions, beliefs, values, and attitudes. With time, Brody (2003) defines culture as "the product of civilization" (p.90) and divides culture into two: Big 'C' and little 'c'. In his opinion, Big 'C' is a product, for instance, a product of literature, art, and history. He describes little 'c' as the daily living of people including food, housing, and behavior. Besides, Lee (2009) has also classified culture into two: Big 'C' and small 'c'. Big 'C' is known as "the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society" (p.78). Similarly, Chastain (1976) has also denoted Big 'C' as "the social life, family, customs, and leisure activities of a certain community" (p.16). Lee (2009) interpreted small 'c' as "the invisible and deeper sense of a target culture" containing beliefs and attitudes (p.78). Likely, Peterson (2004) has also categorized culture as his colleagues. He described culture as an iceberg that has two levels: 'visible' and 'invisible'. Regarding him, 'visible culture' is easy to observe and it consists of architecture, geography, literature, and so on. On the other hand, 'invisible culture' is a difficult part to observe and it covers beliefs, values, social norms, and so on. Holliday (1999) underlined that the concept of small 'c' does not carry a meaning that, it is "something little in size than large culture" on the contrary, it is introduced as an option to the concept of 'large' culture that indicates ethnic, national, or international groups, while 'small' one means any connecting social groups. According to him, small 'c' stands for "a dynamic, ongoing group process that acts in changing circumstances to allow group members to make sense of and operate meaningfully within those circumstances" (p. 248).

It is seen that both Big "C" and small 'c' cultural themes complement each other. The main issue is that we, as teachers of FLT, should know the structure of

culture and should not make the mistake focusing on only one component while teaching culture to students. Moreover, we should take into account that small ‘c’ and Big ‘C’ make the cultural peculiarity of a specific community, and all of the aspects are interrelated under the notion of culture.

2.5. Culture and ELT in Türkiye

The Ottoman Empire era is a famous period of Turkish history. At that time, Ottoman Empire extended its territories and became an influential state. Consequently, different languages have also been used, except Turkish, because of the diversity of people living in these regions. However, the Turkish language was more predominant than other languages (Uzuncarşılı, 1982). In the eighteenth century, because of some economic and political situations, the French language was at the center of education. French was a predominant second language. Teaching German and French languages was more of a great request than teaching English. A great number of the educated and elite class of society studied French.

English language and culture did not always play a great role in Türkiye. Moreover, it took some time to become popular and replace the French language. The English language started to obtain benefits after a trade agreement between the Ottoman Empire and the United States of America. English had popularity after establishing the first American School (Robert College) in 1863 (Kırkgöz, 2005). At that time, English started to catch the attention of high society people and open new opportunities. When the Turkish Republic was founded in 1923, the English language became a vital part of the education system in Türkiye. Besides, after the impact of American political and economic control, English became the most popular L2 in Türkiye as well as in other countries. Most population of Türkiye was interested in ELT because they related being aware of English and communicating in that language with the high status in the community. As Doğançay-Aktuna (1998) said: “impact of American economic and military power [...] meant language-in-education planning to aid the acquisition of English” (p.27).

In 2005, after reviewing the primary school’s curriculum in terms of ELT, the MoNE decided to set new curriculum goals. The current goals focused on enhancing learners’ English language communicative skills by combining all necessary language skills. Kırkgöz (2009) highlighted that it could be reached by focusing “on speaking

and listening; addressing students' individualized learning styles and interests; integrating content and language integrated learning into the ELT curriculum to allow for certain cross-curricular topics to be learned in English" (p.79).

In 2013 there was a transition from the 8+4 education system to a new 4+4+4 education system. Thus, compulsory education was extended to twelve years from eight years. In 2018 a new ELT curriculum was developed and there were some adjustments and new regulations regarding language teaching programs, instructions, exams, and coursebooks. In these new regulations, culture was a core issue. Since students learn the language out of culture, they cannot speak the English language and have difficulty expressing themselves and, therefore, culture should go in line with the language itself and more cultural items should be integrated. Considering the importance given by the CEFR to the development of intercultural skills and appreciation of cultural diversity, the updated English Curriculum highlights cultural aspects. Regarding new adjustments "it is expected that learners will become confident and proficient users of English, developing an appreciation for their own unique culture while learning to understand and value a broad spectrum of international languages and cultures in accordance with CEFR's" (MoNE, 2018, p.8). "On the other hand, although previous English language curricula have been designed according to the principles of communicative language teaching, conventional textbooks have often allowed for too much flexibility in classroom application" (MoNE, 2018, p.9).

Today, English is a significant part of 12-year mandatory education in Türkiye, and English is taught in private schools as well as in public schools. Throughout the growth of the English language, ELT materials have changed over time. At present, private schools prefer to use foreign CBs which are published by famous publishing homes. Public schools, on the contrary, utilize locally-published CBs.

2.6. Culture and ELT in Russia

It is impossible not to mention that matters concerning teaching FLs in post-Soviet Russia have been debated by Russian educators (Galskova, 2003; Mirolyubov, 2002; Solovova, 2002).

Throughout history, different European languages have been in great request in Russia. Many Tsars of Russia traveled to Europe and brought back FLs such as German and French. For example, in the 18th century the German language was

popular whereas, in the 19th century, French was great of interest. At that time, in the 19th century, French served as the lingua franca for Russian nobility. During the reign of Peter the Great, adherence to etiquette rules and knowing FLs were popular.

The popularity of the English language did not bypass Russia and its culture. In Russian schools, English was actively spreading as a subject in the second half of the 20th century, replacing German and French languages. These processes happened in the third millennium for the reason that Russia had an active integration into the world's economic, political, and cultural society. Being aware of FLs became essential because Russia understood that it was key in international affairs. Throughout history, a variety of nations and states along with the necessity for international communication made learning FL obligatory for creating cross-cultural ties. Besides, people realized the significance of being literate and it led to an enormous increase in learning FL. Consequently, the English language has occupied and retained a leading role in FLE.

In 1992, Russian Federal State Educational Standards for teaching FL were formed. These standards mirrored the growth of four main skills such as speaking, listening, writing, and reading. Cultural skills were also added to the Learning of Federal State Standards. Teachers had to integrate cultural skills which were focused on their knowledge and interest in C2 (MESRF, 2009).

There were many changes in Russian FLE. Changes are characterized by the reassessment of school goals. The main objectives are focused on developing communicative competence than language knowledge. In 2004, the English language was represented in the core curriculum for elementary grades and it became a mandatory subject (Ivanova & Tivyaeva, 2015). Regarding new adjustments, all students have to learn English as FL. Nowadays, the English language is the primary FL at schools in Russian Federation. English stands for an educational discipline in secondary and tertiary schools, elementary schools, and even kindergartens including English classes in the curricula. The importance of culture is also highlighted in the curricula. It is necessary to strengthen the socio-cultural orientation of teaching foreign languages, focus on strengthening the cultural aspect in the content of education, on the inclusion of learners in the dialogue of cultures, which contributes to the familiarization of students with the culture of the country of the language being studied, the development of a tolerant attitude towards the manifestation of a different culture, helps them better to understand the peculiarities of the culture of their country

and develops sociocultural knowledge.

In 2010, the new adjustments were related to the main focus of the discussion of trends was the analysis of teaching methods and individual approaches. In accordance with the goal of studying foreign languages at school, it is the formation of foreign language competence among learners, i.e., the ability and willingness to carry out foreign language interpersonal and intercultural communication with native speakers. "On approval of the basic curriculum and exemplary curricula for educational institutions of the Russian Federation implementing general education programs" (MESRF,2010).

In 2022 the Ministry of Education of the Russian Federation decided to reduce the volume of academic hours and organize education in the 5-day academic week. Furthermore, it also decided to cancel the compulsory study of a second foreign language in the country's schools. In accordance with the standard, the introduction of a second compulsory language is determined by the school, taking into account the opinion of the parents (MESRF, 2022)

It cannot bypass CBs that are utilized in Russian schools. New modifications have led to the emergence of new FL CBs. Generally, CBs are approved by the MESRF. Consequently, instructors and schools have a choice in using a particular CB. Furthermore, teaching FL can also be supported with the CBs developed by international publishers such as Macmillan, Longman, Express Publishing, and so on. Currently, there is a trend to adopt internationally manufactured language teaching CBs for the Russian market (Malkina,2008). English is increasingly losing its status as the national language of the countries that speak it. In English CBs, we can observe that the UK and the USA are mentioned less and less whereas countries such as India, China, and others are mentioned more (Abakumova & Karpova, 2016).

2.7. Cross-Cultural Communication

Because of globalization and the becoming of English as a lingua franca, people from various linguistic and cultural backgrounds became closer to everyone due to economic, educational, and technological goals. The concept of English as a lingua franca is a core of intercultural and cross-linguistic communication (Campbell et al., 1983). Nowadays, people interact with people from other countries and evolve a perception of cultural similarities and differences (Pugh and Hickson 2003; Simon

1980). Faulkner et al. (2005) stated that culture is the fundamental part of comprehending and communicating well. They affirmed that: “culture is one of the most important factors we need to know about when we interact with others as well as in our discussions of social problems and their solutions” (p.8).

Cross-cultural communication is determined by many researchers. Jandt (2003) determined that cross-cultural communication appears when one culture includes a message for an explanation by a representative of another culture. Therefore, cross-cultural communication is communication between interlocutors whose symbols of culture are different to change communication. Schmidt et al. (2007) interpreted international communication as a process where people from different cultural backgrounds achieve specific goals by comprehending their cultural awareness. He also advocated that international culture is speaking with a group of people from various cultural backgrounds. Mentioning the main skills that students should master in order to learn FL, Byram (1997) underlined the importance of being aware of critical cultural awareness in cross-cultural communication.

2.8. Language Teaching and Cross-Cultural Communication

Since people from various cultural backgrounds have been facing each other, there has been cross-cultural communication. While teaching FL there might be some cultural difficulties and misunderstandings which can be noticed in real communication. It may happen because of many reasons, such as misunderstanding of the interlocuter or misuse of the language which leads to intercultural incompetence. It is quite obvious that being aware of cross-cultural communication can help people to solve communication issues before they emerge.

Byram (1997) asserted that communication is an interchange of data taking into consideration others' views because if people are cross-culturally ready, they can understand the link between cultures. Consequently, they can effectively communicate with each other. Besides, Emmit and Komesaroff (2003) pointed out the necessity to integrate cross-cultural communication into the curriculum while debating the significance of involving C2 in education. They claimed that “teaching culture of a target language is undoubtedly significant for the fostering of competence in intercultural communication” (p.44). Additionally, they focused on the issue that it is particularly significant to learn daily topics related to culture in order to be more

competent in cultural conversations and more efficient in language acquisition. According to them: “learners need to become efficient in utilizing language for different purposes, such as following directions, requesting information, entertainment, and self-expression” (Emmitt & Komesaroff, 2003, p.45).

Thus, cross-cultural communication, cultural competence, and variety between cultures are significant in language teaching and learning; learners of FL should not only know language skills but also master culture within the language itself. Additionally, teachers should present different cultural characteristics of native and non-native-speaking countries. Through this, learners can change their perceptions of different cultural stereotypes and enhance cross-cultural communication awareness. Furthermore, they also can promote sensibility to various cultural features, comprehend cultural variety, and develop cross-cultural literacy in an intercultural context.

2.9. Intercultural Communicative Competence

Diversity of descriptions of the terms intercultural communication has been made so far as cross-cultural communication, intercultural interaction, intercultural sensitivity, transcultural communication, cultural intelligence, and global competence (Fantini, 2007, 2009). Although there is a lack of agreement on the current notion, it is accepted among scholars and experts that intercultural communication means the basis to reside and work with people from other various countries with different cultural backgrounds (Hammer, 2015).

The definition of ICC has been described by many researchers. Fantini (2009) determines ICC as the complicated competencies that are necessary for the efficient interaction among culturally and linguistically various people (p.459). Regarding Rathje (2007), ICC is a culture generic competence that is essential for interaction among people from various communities facing foreignness to make culture by obtaining acquaintance and unity among people (p.264). Hammer (2015) describes ICC as “the ability to change one’s cultural view and modify acts correctly to cultural solidarity and distinctions” (p.483). Kramsch (1993) and Byram (1997, 2008, 2012) defined the same concept and according to them, ICC is not simply the knowledge of a certain culture but the knowledge and competence allowing students to interact with various people from different cultural backgrounds.

Byram et al. (2002) offered some aspects that are necessary to obtain ICC. One of the aspects is cross-cultural attitudes. According to them, students must be aware of other cultures' values, behaviors, and beliefs. Moreover, students should know and look at their values and behaviors from different perspectives. The second item is knowledge. Learners may not know all the necessary knowledge that they need in their future engagement, however, learners should know at least basic cultural notions. Moreover, they must be aware of the social and individual engagement process. The third aspect is competence. Learners of FL must know to compare different cultures and can look from various cultural perspectives. In other words, to be an intercultural speaker, learners should be able to know how to compare, interpret and refer to cultural behavior from their culture. Students should learn to detect new knowledge, integrate it with prior knowledge, and get ready to utilize it with skill and attitudes in real-life communication. And last but not least aspect is critical cultural awareness, which means being able to "access outlooks, practices, and products of individuals own and other cultures and countries" (Byram et al., 2002, p. 11). Critical cultural awareness aims to make the learners conscious of cultural heritage.

Instructors need to teach learners how to gain ICC in order not to have misunderstandings in interactions. Being culturally competent means making learners willing to interact with various cultures, consider the world from a different side and evaluate others' beliefs, values, and perceptions.

Byram (2000) asserted that to reach the highest level of ICC, CBs should include various culture-related contexts. The cultural contents must be introduced in every exercise. And it is obvious that ICC plays an active part in language learning and it can not be segregated from cross-cultural content (Alptekin,1993).

2.10. Cultural Awareness

As was mentioned before, students may face people from various cultural backgrounds therefore, it is particularly significant to raise cultural awareness of students for meaningful communication. Tomalin and Stempleski (1993) described cultural awareness. Regarding them, this concept is "sensitivity to the impact of culturally-induced behavior on language use and communication" (p. 5). Moreover, cultural awareness comprises some essential elements:

1. awareness of one's culturally-induced behavior

2. awareness of the culturally-induced behavior of others
3. ability to explain one's cultural standpoint (Tomalin & Stempleski, 1993, p.5).

In the same vein, Tomlinson (2001) described developing cultural awareness as “gradually developing an inner sense of the equality of cultures and increased understanding of your own and other people's cultures, and positive interest in how cultures both connect and differ, and such awareness can broaden the mind, increase tolerance, and facilitate global communication” (Saniei, 2012, p. 12).

The concept of ‘cultural awareness’ gives us the main understanding that it deals with recognizing differences between one group of culture and another group of people's culture, which affects their ways of thinking and behaviors in a society. For instance, Jones (1995) viewed cultural awareness as “equality to investigating of otherness, and this awareness comprises thinking, having knowledge, talking about otherness as well as providing attitudes and values” (p.1). He said that cultural awareness firstly starts with one's exploring of own lifestyle and language, and later on it goes on with exploring the values, and attitudes of others. Assessing such data as CBs, newspapers and other materials help learners to raise the comprehension of common points and the distinction between C1 and C2 in terms of beliefs, attitudes, and values.

Cultural awareness has to be viewed as a crucial aspect of teaching FL. Besides, we should not forget one of the important aspects of raising cultural awareness in which teachers' role has a great impact. Knutson (2006) suggested that instructors should investigate and know the needs of students' cultural knowledge to raise learners' cultural awareness and show them the right direction (Beaudrie, et al., 2009, pp.167-169). Additionally, Ho (2009) considered that some aspects such as teachers' knowledge concerning culture, spending time introducing cultural topics in every lesson, or even the system of education may affect the enhancement of cultural awareness in classes of ELT.

Consequently, the absence of cultural awareness and inadequate cultural knowledge can reduce students' competence in acquiring a FL, so enhancing students' cultural awareness is one of the vital aspects of ICC. By developing cultural awareness and showing tolerance to people from different backgrounds, and cultures, students may solve cultural issues and communicate in various cultural contexts. For instance, Guirdham (2011) found out that if people can comprehend the culture of other groups

of people, they can destroy barriers between them and solve some cultural conflicts. Additionally, she also supposed that “intercultural communication skills may well hold the key to solving many of the current global conflicts” (p.179). Therefore, English language teachers should know some techniques to integrate language and culture into FLT. Teachers may also solve cultural problems easily and make lessons more enjoyable. They should engage learners in meaningful intercultural dialogues in the classes. Moreover, the growth of intercultural awareness and ICC are the most important aspects of teaching intercultural communication. By teaching these aspects in the classroom environment, learners can comprehend, and respect each other in terms of cultural differences and allow everyone to make an active contribution to societies that benefit from the variety.

2.11. Definition of Coursebooks

CBs are one of the most important and beneficial materials in the classroom. They have a particularly significant role in teaching and learning processes. Moreover, CBs consist of useful sources for the students and provide the contents of culture which is necessary for enhancing intercultural competence.

Many practitioners have interpreted CBs in various ways. For instance, Grave (2000) described CBs as “a book used as a standard source of information for a formal study of a subject and an instrument for teaching and learning” (p.175). Awasthi (2006) has viewed CBs as “a teaching and learning tool for teachers as well as learners to use in the process of teaching and learning” (p.1). According to Sheldon (1988), CBs are “the visible heart of any ELT program” (p.237). In accordance with Sheldon, scholars such as Hutchinson and Torres (1987) indicated that CBs are “an almost universal element of teaching and a guide for a teacher, a memory aid for the pupils, a permanent record or measure of what has been learned” (p.315).

All CBs have one common thing: they are useful sources for instructors and students as well (Richards, 2001, p. 254).

2.12. The Role of Coursebooks in ELT Classrooms

CBs have a crucial role in FLL classrooms in all educational establishments such as private schools, state schools, colleges, and universities. Generally, in the language environment, CBs are the core source of learning and teaching processes (Basal, 2016). Furthermore, Richards (2001) stated that CBs are a significant

component in most language programs. He also pointed out that CBs act as the foundation for the language input students gain, and the language practice that occurs in lessons.

Language teaching has also included both the teaching of language itself and culture that transfer ICC for learners and teachers as well to make meaningful learning. In the context of English language learning and teaching, CBs have a great role and position that offers different functions and roles. Cunningsworth (1995) proposes some roles of CBs in ELT. According to him, CBs are:

1. A resource for presentation material (spoken and written);
2. A source of activities for learner practice and communicative interaction;
3. A reference source for students on grammar, vocabulary, pronunciation, and so on;
4. A source of stimulation and ideas for classroom language activities;
5. A syllabus (where they reflect learning objectives that have already been determined);
6. A resource for self-directed learning or self-access work;
7. Support for less experienced teachers who have yet to gain confidence (p.7).

McGrath (2002) has viewed CBs as “the hidden curriculum for certain values and ideology within the materials design” (p.15). Respectively, Cunningsworth (1995) pointed out the significance of CBs by claiming:

Course books will directly or indirectly communicate sets of social and cultural values which are inherent in their make-up. This ‘hidden curriculum’ may well be an expression of attitudes and values that are not consciously held but which nevertheless influence the content and image of the teaching material, and indeed the whole curriculum (p.90).

It was believed that CBs have some roles that can ensure meaningful input for transmitting a new content of culture and its variety (Kobia, 2009, p.57), which means that CBs may be a good way of transferring cultural frames and social norms. Besides, CBs are also a source that promotes the ways of intercultural teaching and learning because they can change students’ attitudes and beliefs with the help of foreign cultures both C2 and C3 as well. To destroy cultural barriers, CBs should include more positive attitudes and images. Furthermore, the contents should be meaningful to maintain intercultural communication, doing so learners can utilize and apply the learned information in their real life.

Nowadays, there are numerous CBs and as their contents influence students, it

is particularly significant to be familiar with the quality of teaching and learning instructions. The contents of EFL should be chosen carefully by the teacher in order to make the process of learning and teaching meaningful and qualitative.

Teachers should be familiar with the content of CBs and correspond their teaching techniques with that content by not just listing CB information and hereby increasing the awareness of students (Poljak, 1983). To provide continuous knowledge, CBs should be designed in a way that gives learners a chance to revise learned knowledge and apply them in the real life.

2.13. Studies on Textbooks Analysis in Turkish and Russian EFL Context

Numerous studies have been conducted to analyze the contents of English language CBs, especially discussing cultural content analysis. They have always been at the center part of FL's formal education programs. Sheldon (1988) claimed that “textbooks are considered the visible heart of any ELT program” (p.237).

Nowadays, CBs are filled with different resources and guidance and some extra supporting materials such as colorful pictures, games, crosswords, songs, and so on. (Chapelle, 2013). Furthermore, CBs provide learners a chance to revise and practice all information that they have learned in class (Liu & Laohawiriyanon, 2013). Besides, CBs are a key learning tool because they include learning resources and content that promote a motivation to learn something new (Hung Lau et al., 2018). One more important point is that they are tools that help for independent learning and reinforce gained knowledge (Kovac et al., 2005).

The creation, editing, and publishing processes of CBs should comprise a team. In the opinion of Mikk (2000), the team should consist of a subject specialist, an instructor, a psychologist of education, an illustrator, and a texting specialist to considerations to take into account all the important points of the designing of CBs. They need to think about every detail such as content, aspects of forming, some motivational elements, accessibility, examples, pictures, and so on, so the CBs team must foster a thirst for knowledge (Okeeffe, 2013).

Chapelle (2016) said that “improvements in the treatment of culture in FL textbooks and other aspects of language courses are difficult to invent and even more difficult to implement without a clear idea of existing practices” (p.8). And she asserted that these present practices need to be examined through CB analysis.

2.13.1. Studies on Textbooks Analysis in Turkish EFL Context

The English language has been viewed as an important part of education in Türkiye for many years. Three periods can be categorized in terms of the development of FLE in Türkiye. The first one is related to the acknowledgment of the presentation of English in the education of Türkiye. The second period was concerning the execution of the ELT curriculum in 1997. And the last period was about changes in 2005. Many changes were implemented in ELT and tried to systematize ELT and adjust it to the European Union norms. Besides, the educational reforms made by the MoNE in 2012 led to changes in the ELT curriculum. These changes were related to many issues, such as realizing the significance of English in the world, including new approaches to teaching English, and designing new materials and course packs (Karakaş, 2019). According to the MoNE (2012), the main purpose of these changes is to focus more on language education (Kırkgöz, 2007). After these periods, CBs analysis become to grow more and more. And these changes have drawn many researchers' attention in terms of CBs analysis and curriculum evaluation. There are many works, which have been carried out for examining locally published CBs and some of them are given below.

Çakır (2006) explored cultural elements in the CBs 'Spring' for 6th grade, 7th grade, and 'English Net' for the 8th grade that are utilized in the middle schools of Türkiye. The findings revealed that these CBs are not fulfilled with enough specific cultural aspects. He showed that these current CBs do not assist learners to reveal authentic EFL contexts.

Kırkgöz and Ağçam (2011) analyzed elements of culture in CBs that are locally published, specifically, they explored a total of 18 CBs between 1997 and 2005. They found out that the CBs contained a balanced representation of C1, C2, and C3 cultures.

Iriskulova (2012) has conducted a study of the investigation of CBs 'Spot on' which is locally Published for 8th grades. She examined the CB in terms of cultural elements of reading texts and cleared up perceptions of learners and teachers concerning the type of cultures in the CB. She came up with the result, that cultural elements of the CB 'Spot on' for 8th grades were inadequate, and reading texts included a very low percentage of cultural elements. Furthermore, the satisfaction of teachers

also showed very low results and learners did not represent a high satisfaction with the CB.

Çelik and Erbay (2013) have also investigated the series of CBs ‘Spot On’ utilized in primary schools in Türkiye. They examined in terms of ICC, specifically using the framework of Yuen (2011). The findings showed that there was a balance between C1, C2, and C3, however, there was a propensity towards European cultures. The occasion of this was related to the strategy of the Turkish government toward the Common European Framework of Reference (hence for the CEFR).

Böcü and Razı (2016) have also conducted research related to an investigation of CBs. They have examined the series of CBs ‘Life’ at the A1 and A2 levels. Their research aimed to find the elements concerning ICC. Results showed that CBs were rich enough in terms of integrating a variety of cultures. Big ‘C’ and small ‘c’ were balanced, however, there was more representation of geography and it was due to the publishing of National Geographic.

Uğurlu and Taş (2020) explored reading texts of three CBs (local CB, localized CB, and global CB) concerning four components of culture and they used checklists that scholars have made. Besides, they also wanted to learn the preferences of teachers alongside the frequency of the cultural elements. The results indicated that teachers prefer to use global CBs and they assert the importance and necessity of integrating world cultures. Furthermore, it was found that C2 was dominant in the context of names. Another category, the geographical one showed that local CB is full of international culture whereas C2 was the most prevalent in two other CBs. In terms of famed people, all of them were Turkish in the local CB while C2 was great dominance in the localized CB and C3 was dominant in the global CB.

2.13.2. Studies on Textbooks Analysis in Russian EFL Context

FLs began to occupy an important and in some cases a leading place in the education system. It is obvious that as a result of the introduction of FLs into the programs of various educational institutions in the country, there was an urgent need for FL CBs and educational dictionaries. With the advent of the English language, at first, everything was based on the Grammar-Translation method and Audio-lingual method and scholars explored CBs in these ways. Over time, methods have changed and other innovations have appeared both in the language itself and in textbooks.

Therefore, the MESRF suggested some new trends be used in English FLT. These changes caught scholars' attention more and CB analysis started to increase more and more. There is little research conducted so far concerning CBs analysis and below are given some of them.

The scholar Lange (2015) examined a series of CBs 'New Opportunities' (Intermediate and Upper-Intermediate levels), which were also recommended by the MESRF. She analyzed the content of the material aimed at the development of intercultural competence. The CB contained sections with tasks that give students an idea of the culture, for example, the geography and characteristics of England, America, or English-speaking countries. An analysis of CBs 'New Opportunities' at the Intermediate and Upper Intermediate levels showed that both CBs contain enough information for the successful formation of intercultural competence. Furthermore, the information is evenly distributed, which allows learners not only to familiarize themselves but also to successfully assimilate it.

Tkachenko (2016) evaluated English CBs for primary schools in terms of cultural content. The author of the research used two different types of CBs (joint work of Russian and English publishing houses). The findings of the conducted research demonstrated the lack of implementation of culture and language and the lack of concentration on students' native culture. Furthermore, the teachers need to add some cultural materials since the representation of multicultural values does not go beyond the background of notions about culture and ways of life. She also highlights that jointly created CBs lack in terms of guidelines for a joint study of language and culture.

Zhivodrova (2017) also investigated CBs and the main purpose of the article is to focus on English children's folklore. Examining CBs for Russian primary and secondary schools, she analyzed folklore in them, such as proverbs, fairy tales, nursery rhymes, and so on. As a result, she asserted that all CBs recommended by the MESRF to some extent reflect the pedagogical potential of children's English folklore and substantiate the principles of multicultural education. Moreover, as a part of sociocultural awareness, learners can get acquainted with elements of children's folklore, heroes of fairy tales ('Tom Thumb', 'The Cock, the Mouse and the Little Red Hen'), and literary works, some popular songs ('Mulberry Bush', 'Old MacDonald', and so on.), proverbs and sayings ('So many countries, so many customs',

“An Englishman’s house is his castle”, “A tree is known by its fruit”, “Tastes differ”), and counting rhymes.

Mikov (2019), in his turn, examined the ‘Across Cultures’ CB used in Russia, and the aim was to explore the experience of English as an FL CB creation in the framework of the socio-cultural approach. The culture of the country of the studied language is represented in large and small forms such as history, politics, and everyday life, and is also shown in a combination of traditional and current cultural aspects. Furthermore, a socio-cultural commentary was absent and he suggests some ways of highlighting ethnocultural features of the studied language by native speakers.

2.14. What is CEFR?

The abbreviation of CEFR stands for the Common European Framework of Reference for Language which “provides a common basis for elaborating language syllabuses, curriculum guidelines, examinations, textbooks across Europe” (CEFR. 2001, p. 1). Furthermore, the current framework shows the ways for language learners: how to use a language for communication, and what skills and knowledge learners need to improve to act efficiently. The framework also describes the levels of proficiency that gives a chance learners to check their progress at every stage of learning. Besides, it also includes “the cultural context in which language is set” (CEFR. 2001, p. 1). The CEFR is set to meet the needs of learners and it focuses on action-oriented and easy-to-comprehend approaches such as learner autonomy, task-based activities, and real-life situations.

2.14.1. The Significance of Culture Teaching according to CEFR

The notion that language education requires integrating cultures has appeared itself in plans, curricula, and materials. The number of studies is growing rapidly, consequently, the necessity to set some academic standards is coming. Nevertheless, these standards demand some tools to measure them. The CEFR has developed criteria to carry on a high level of education. The reasons for the importance of teaching culture are given below:

1. The CEFR serves a cross-cultural approach to foreign language instruction searching ways to improve the learners’ experiences “of otherness in language and culture” (CoE, 2001, p.1).

2. “The language learner becomes plurilingual and develops interculturality. The linguistic and cultural competencies in respect of each language are modified by knowledge of the other and contribute to intercultural awareness, skills, and know-how. They enable the individual to develop an enriched, more complex personality, an enhanced capacity for further language learning, and greater openness to new cultural experiences” (Council of Europe, 2001, p.43).
3. “That the rich heritage of diverse languages and cultures in Europe is a valuable common resource to be protected and developed, and that a major educational effort is needed to convert that diversity from a barrier to communication into a source of mutual enrichment and understanding” (CEFR, 2001, p.2).
4. The CEFR is developed “to provide a transparent, coherent and comprehensive basis for the elaboration of language syllabuses and curriculum guidelines, the design of teaching and learning materials, and the assessment of foreign language proficiency” (North & Panthier, 2016. p. 16).
5. The CEFR occasionally evolves and reviews the content of the curricula in accordance with learners’ needs and interests.
6. “Seeing learners as plurilingual, pluricultural beings means allowing them to use all their linguistic resources when necessary, encouraging them to see similarities and regularities as well as differences between languages and cultures” (Council of Europe, 2018, p.27).

3. METHODOLOGY

3.1. Method

3.1.1. Research Design

To reveal the cultural elements in the CBs, descriptive content analysis is utilized in this qualitative study. According to Neundorf (2002), content analysis is a technique of research that helps to investigate content qualitatively and objectively. In the same vein, Krippendorff (2013) defined it as “a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use” (p.24). In the current study, content analysis is preferred because it is the most widely used method in the investigation of CBs and helps researchers to determine tendencies (Cohen et al., 2007). Besides, as its name says, it is an analysis that comprises descriptive statistics, specifically frequencies and percentages which interprets the results easily and clearly; scholars' derivations are limited to the content being studied.

3.1.2. Materials

In this study, to propose a valid representation of the culture, two CBs are chosen for the 7th grade. The materials are used from two different countries: Türkiye and Russia. At the time of the study, both CBs are offered by MoNe. The first CB is ‘Let’s Learn English’ (2019, Ankara) which is a locally published CB and is currently being used in public middle schools and İmam Hatip schools in Türkiye. The current CB consists of 159 pages. It includes 10 units with different tasks, additional activities for practice gained knowledge, and a list of vocabulary at the end of the CB.



Figure 3. 1. 'Let's Learn English' coursebook cover

The second CB is 'Starlight' (Express Publishing: Просвещение, 2019, Moscow) which is an English CB that is used in Russian public schools for the 7th grade. The current CB is written by Russian and English writers. The present CB comprises 193 pages. It is divided into 6 modules, each consisting of various topics representing numerous oral, written, and reading exercises, and extra tasks for revision, students also may see the list of vocabulary of each unit, grammar references, rules for punctuation, and irregular verbs. Besides, this CB is recommended by the MESRF and it is included in the Federal list of CBs recommended for use in general education applications. This information is available on the website of the MESRF (<http://fpu.edu.ru>).

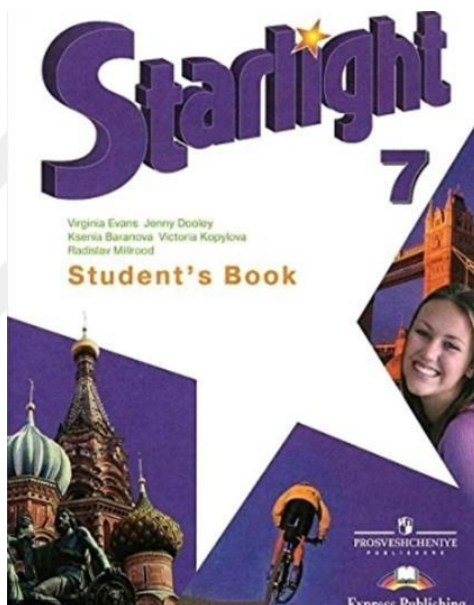


Figure 3. 2. 'Starlight' coursebook cover

CBs' contents will be illustrated below in the following tables to clearly understand the topics presented in each CB. Despite the fact that CBs consist of various units in terms of numbers and the numbers of pages are quite different, the results are not affected because of it. 'Starlight' CB has more additional references and exercises to practice.

Table 3. 1. Content of the coursebook 'Let's Learn English'

Unit Number	Unit's Name
1 st Unit	Appearance and Personality
2 nd Unit	Sports
3 rd Unit	Biographies
4 th Unit	Wild Animals
5 th Unit	Television
6 th Unit	Celebrations
7 th Unit	Dreams
8 th Unit	Public Buildings
9 th Unit	Environment
10 th Unit	Planets

Table 3. 2. Content of the coursebook 'Starlight'

Unit Number	Unit's Name
Starter	Starter
1 st Unit	Work and Play
2 nd Unit	Culture and Stories
3 rd Unit	Mother Nature
4 th Unit	Healthy Mind, Healthy Body
5 th Unit	Life experiences
6 th Unit	Crime and Community

The CBs for 7th grade were chosen because of some reasons:

1. Both countries (Russia and Türkiye) are EFL countries;
2. Both countries mostly depend on local writers;
3. Both CBs are recommended by the Ministry of Education;
4. The level of secondary school is important in terms of culture, more precisely to master ICC.

3.1.3. Data Collection

In the present study, three research questions have been stated. The first research question concerns the frequency of cultural types which means seeing the number and percentage of C1, C2, and C3. The second question is related to the dominance of topics of the cultural iceberg (Big 'C' and small 'c') which need to include the number and percentage of the findings. And last research question covers the skills where cultural elements are most represented. In these cases, content analysis

is used to answer the questions. The content analysis is wide and has many techniques to be used. As one of the goals of the present study is to set the frequency of cultural elements, item frequency analysis is the most suitable technique for collecting data. Data is collected from the CBs that have been mentioned earlier. All exercises, reading passages, and pictures are reviewed and studied attentively. All culture-related items found in the CBs are detected, collected, and transformed into numerical data. MS Excel is utilized to represent the cultural loads.

3.1.4. Data Analysis

In the procedure of data analysis, the interactive model analysis by Huberman and Saldana (2004) is employed. The Figure 3.1. comprises four main steps such as data collection, data reduction, data display, and last step is concluding data. First of all, the researcher is gone through all the exercises in the CBs. Then, CBs are skimmed for the general representation of themes and content to collect the data. And culture-related loads of the CBs are extracted and utilized as a data foundation for the content analysis. The last step is codifying the cultural load, calculating the frequency and percentage of the cultural load, and interpreting the received findings. Besides, in the analysis of qualitative data, Miles and Huberman's (1994) reliability formula is utilized ($\text{Reliability Percentage} = \frac{\text{Agreement}}{\text{Total Agreement} + \text{Disagreement}}$), and it is expected to receive at least 70% reliability. To calculate the reliability percentage two teachers were taken part. Inter-coder agreement assists scholars and researchers to assure readers about the reliability of the study and the systematics of the coding process (Kuckartz and Radiker 2019). Miles and Huberman's (1994) inter-coder reliability is presented in Table 3.3, Table 3.4, and Table 3.5:

Table 3. 3. Inter-coder reliability percentage of the 1st research question

Coursebook	Total Number	Number of Agreement	Number of Disagreement	Inter-Coder Reliability
'Starlight'	296	139	4	97%
'Let's Learn English'		149	4	

Table 3. 4. Inter-coder reliability percentage of the 2nd research question

Coursebook	Total Number	Number of Agreement	Number of Disagreement	Inter-Coder Reliability
'Starlight'	296	141	2	98%
'Let's Learn English'		150	3	

Table 3. 5. Inter-coder reliability percentage of the 3rd research question

Coursebook	Total Number	Number of Agreement	Number of Disagreement	Inter-Coder Reliability
‘Starlight’	143	143	0	100%

Coursebook	Total Number	Number of Agreement	Number of Disagreement	Inter-Coder Reliability
‘Let’s Learn English’	153	153	0	100%

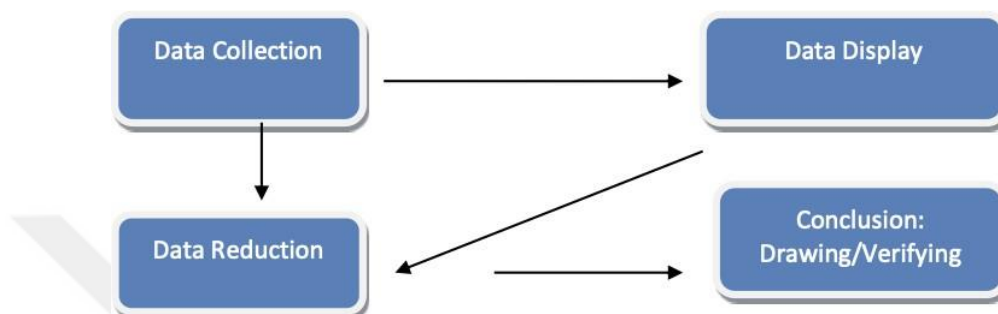


Figure 3. 3. An interactive model of data analysis (Huberman & Saldana, 2004, pp.7-9)

3.1.5. Models for Coursebook Analysis

Numerous checklists and criteria have been conducted for analyzing CBs. This study follows the model of Cortazzi and Jin's (1999) categorization of cultures to find out the frequency of types of culture in both CBs.

The materials which contain cultural load in the CBs are carefully studied. The initial step is setting the types of cultural elements of the exercises and texts. They are classified using the types of culture suggested by Cortazzi and Jin (1999) who separated culture into categories as C1, C2, and C3. After investigation, cultural contents are extracted, classified, and explained in percentage to compare which cultures (C1, C2, C3) are the most dominant in each CB.

As one of the aims is to find out the most predominant topics in Big ‘C’ and small ‘c’, Chastain's (1988), Tomalin’s and Stempleski's (1993) and CEFR's (2001) frameworks have been used. First of all, Chastain (1988) exemplified a list of classifications for cultural topics such as “education, economic system, politics, geography, and history” (p.304). These items became a part of the checklist for investigation of the topics in terms of Big ‘C’. Small ‘c’ referred to the list of topics such as “home, family, eating, social interaction, and so on” (p.304). Later, Tomalin

and Stempleski (1993) introduced aspects of Big 'C' such as "history, geography, institutions, literature, music and art" (p.6) which were also added to the checklist. And the last one is CEFR's (2001) list of sociocultural knowledge which introduces small 'c' topics such as "everyday living, living conditions, interpersonal relations, values, beliefs, attitudes, body language, social conventions, and ritual behavior" (p.102).

To calculate cultural topics of Big 'C' and small 'c' of the current CBs, the author of this study made up the checklists both for Big 'C' and small 'c'.

The checklist of Chastain (1988), Tomalin, and Stempleski (1993) related to Big 'C' cultural topics are presented below:

1. **Art** (paintings, sculpture, architecture, graffiti);
2. **Economy** (economic system);
3. **Education** (universities, schools, curriculum);
4. **Geography** (geographical facts, countries, cities, sightseeing);
5. **History** (historical events, names);
6. **Institutions** (government, state institutions);
7. **Literature** (poems, plays, proverbs, novels, names);
8. **Music** (names, types of music, festivals);
9. **Politics** (political figures, events);

On the contrary, the checklist of small 'c' cultural topics is based on Chastain (1988) and CEFR (2001):

1. **Everyday living**
 - Food and drink, meal times, table manners;
 - Public holidays;
 - Working hours and practices;
 - Leisure activities (hobbies, sports, media, and so on);
2. **Living conditions**
 - Living standards;
 - Housing conditions;
 - Welfare arrangements;
3. **Interpersonal relations**
 - Relations between generations;
 - Relations between gender;
 - Relations between the public, police, officials, and so on;

Relations in work situations;

4. **Values, beliefs, and attitudes**

Social class;

Occupational groups;

Traditions and social change;

Religion;

National identity (names, language);

5. **Body language**

6. **Social conventions** concerning hospitality, such as:

Punctuality;

Presents;

Dress;

Drink, meal;

Length of stay;

Behavioral and conversational conventions and taboos;

7. **Ritual behavior**

Birth, marriage, death;

Celebrations, festivals, dances, and so on;

The main aim of the current study is to see the frequency and percentage of types of culture, the most predominant topics of the cultural iceberg, and present the skills where cultural elements are used more. All received findings for each CB are exemplified separately. And in the end, all the data of CBs is summarized and contrasted with each other.

3.1.6. Coding

Coding is a way of organizing and classifying qualitative data to distinguish various themes and the relations between them, which assists researchers to begin the data analysis systematically. The data collection process consists of three parts. The first coding includes culture-related loads in the CB, such as:

1. Target culture-related loads will be designated as C1
2. Local culture-related loads will be designated as C2
3. International culture-related loads will be designated as C3.

The second coding is established for Big 'C' and small 'c' categories, such as

‘education, economic system, politics, geography, history (Chastain,1988), ‘institutions, literature, music, and art’ (Tomalin & Stempleski,1993), ‘everyday living, living conditions, interpersonal relations, beliefs, attitudes, values, body language, social conventions, and ritual behavior’ (CEFR, 2001).

The last coding scheme will follow the dominance and frequency of cultural loads in the skills. Skills will be referred to as:

1. Listening skill: L
2. Reading skill: R
3. Speaking skill: S
4. Writing skill: W

4. FINDINGS AND DISCUSSION

4.1. Introduction

All received results of the current study are given in this chapter. Data representation is segregated into several parts to find answers to the research questions that were made up.

The first model is Cortazzi and Jin's (1999) categorization of cultures answers the first research question:

How frequently are the cultural types (local, target, and international) shown in English CBs for the 7th grade in Türkiye and Russia?

Charts 4.1 and 4.5. are used to show the percentage and numbers of cultural loads according to the model of Cortazzi and Jin. This model is implemented to see the frequency of cultural loads. The CBs 'Let's Learn English' and 'Starlight' findings are analyzed and discussed.

Chastain's (1988), Tomalin and Stempleski's (1993), and CEFR's (2001) models have been employed to answer the second research question:

Which category, Big 'C' or small 'c' is the most dominant in English CBs for the 7th grade in Türkiye and Russia?

To represent the results of the current research question, Charts 4.9., 4.17., 4.23. and 4.31. are shown, which introduce the percentage of frequency and numbers of Big 'C' and small 'c'. Besides' Charts 4.38. and 4.39. are presented to see the distribution of Big 'C' and small 'c' in terms of cultural types in both analyzed CBs. The CBs 'Let's Learn English' and 'Starlight' findings are compared and discussed.

The last research question:

In which four skills (listening, speaking, reading, writing) elements of culture are the most predominant in English CBs for the 7th grade in Türkiye and Russia?

Chart 4. 40. and Chart 4.45. show cultural loads' dominance and frequency in four main skills: listening, speaking, reading, and writing. Moreover, Charts 4.50. and 4.51. Show the distribution of cultural types in four main skills in both CBs. The results of the two CBs are analyzed and discussed with other previous research questions.

4.2. Results of cultural aspects based on Cortazzi's and Jin's (1999) model in the coursebooks 'Let's Learn English' and 'Starlight'

Analyzing the covers of the CBs 'Let's Learn English' and 'Starlight' it can be indicated that Russian CB includes some elements of culture, to be precise sightseeing such as the Tower Bridge and St. Basil's Cathedral. These two pictures represent countries such as the UK and Russia. In other words, the current CB represents C1 and C2. Besides, the words on the cover of the CB are in English and the cover itself is particularly colorful which may take the attention of the learners. In the CB 'Let's learn English' the situation is a bit different. On the cover of Turkish CB, the picture of girls and boys are depicted from different backgrounds which makes us understand that there are interpersonal relations.

4.2.1. The results of types of culture in the coursebook 'Starlight'

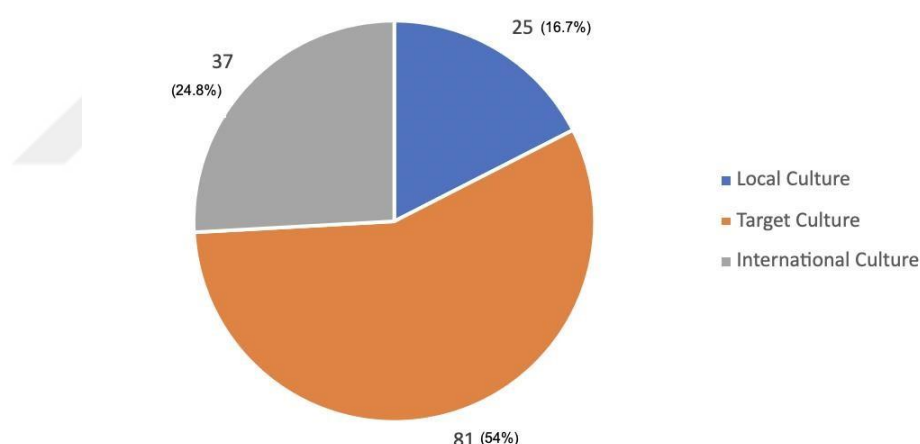


Figure 4. 1. Types of culture in the coursebook 'Starlight'

The results indicate that the types of cultural loads appear 143 times in the CB 'Starlight' from the beginning to the end. The above-mentioned chart clearly shows that there is a sharp difference in the occurrence of the dominance of C2, the percentage of the finding stands for 54%. Cultural topics of C2 are mentioned in the CB 81 times. C2 is represented mostly by names of people such as Andrew, Clara, Simon, Suzy, and so on; names of the cities and countries, for example, the UK, the USA, New York, England, and York. Besides, C2 is represented with the help of some pictures such as the flag of the USA, the UK, and characters. The second position takes

place C3 in the CB 'Starlight'. The percentage of this culture is 24,8% and cultural topics are used 37 times. The aspects of C3 are given by the representation of countries like Thailand, China, and India, traditions, and features of these countries are also illustrated. The least represented type of culture is C1, the frequency of it is occupied 16.7% and cultural aspects are used 25 times. The implementation of C1 is distributed mostly by the places to visit in Russia such as the Taiga, St. Petersburg, lake Baikal and some traditions of this country, for instance, Ivan Kupala Day, banya.

Examples of representation of C2 are given below:

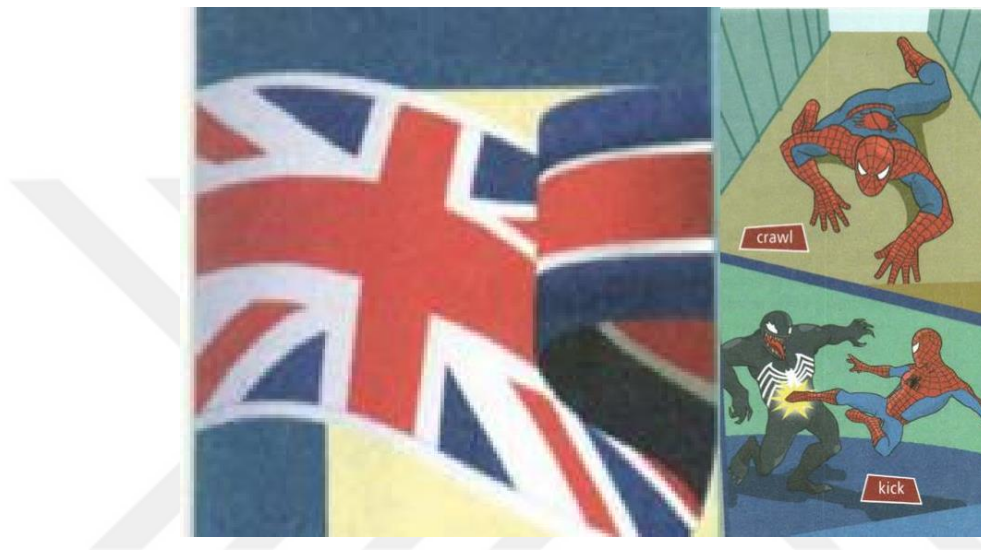


Figure 4. 2. Examples for the category C2 in the coursebook 'Starlight' (p.68, p.84)

The pictures above represent C2 culture, both of the pictures include the flags of TL countries such as the UK and the USA. Another picture shows Spiderman, who is a superhero appearing in American comic books published by Marvel Comics.

Some examples of representation of C3 are as follows:



Figure 4. 3. Examples for the category C3 in the coursebook 'Starlight' (p.32, p.88)

In the above-mentioned examples, both of the pictures show features of China and India which stands for C3. In the first picture, an Indian wedding tradition is given whereas, in the second picture, a performance of Chinese opera is described.

Examples of the distribution of C1 are given below:

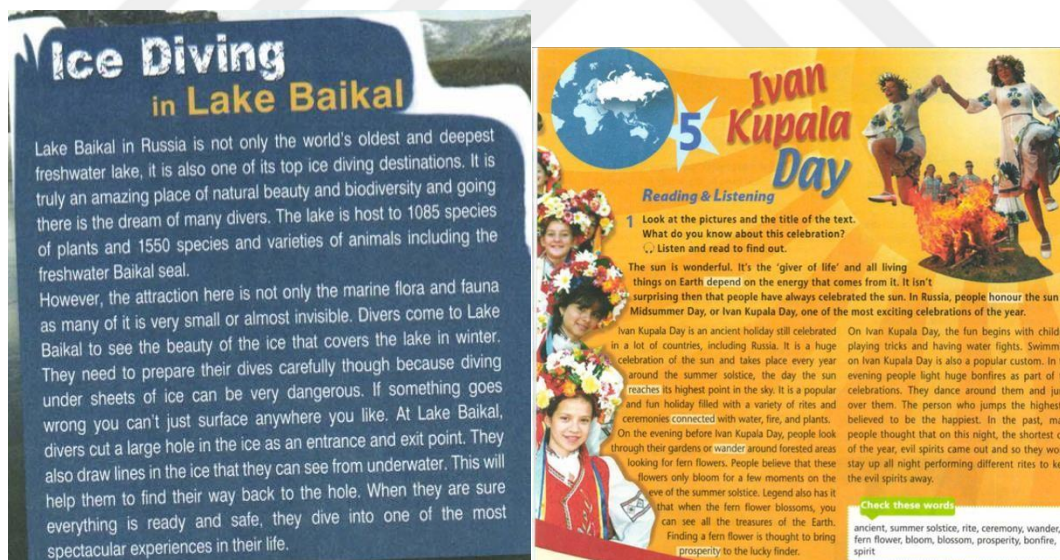


Figure 4. 4. Examples for the category C1 in the coursebook 'Starlight' (p.24, p.96)

The Figure 4.4. introduces C1 culture, namely Russian culture, which shows Russia's nature, such as lake Baikal and an ancient celebration of the sun called Ivan Kupala Day.

According to the findings, it is seen that in EFL CB 'Starlight' for the 7th grade, C2 makes up the majority. C2 is over-presented in the CB, which leads to the imbalance of spreading of the rest cultural types. The reason is that, except Russian writers, English writers have also taken part in writing and organizing the current CB, that is why the C2 is outnumbered by other cultures. The CB 'Starlight' reveals various cultural aspects of different countries, not just specific countries, it allows learners to know other countries, traditions, and customs of that countries. The emphasis on the C1 goes in line with the conclusion of Tkachenko's (2016) study in which she analyzed locally published English publishers' CBs in Russia. Besides, it should be noted that the CB pays not much attention to C1 as other types of cultures. It may lead to the alienation of the learners from their culture. Learners are not placed in a situation of enough observing and comparing the way of life, cultural and historical phenomena, and events in their country and the countries of the language being studied, which is a significant drawback. Despite the presence of topics devoted to their country, learners are not able to correctly represent the country and culture of Russia, to talk about people who glorified their native city, region, or country. We believe that this is because C2 is dominant in each topic presented. Consequently, learners' motivation may be affected negatively if there is no balance between types of culture and harmony with their own culture and worldview.

4.2.2. The results of types of culture in the coursebook 'Let's Learn English'

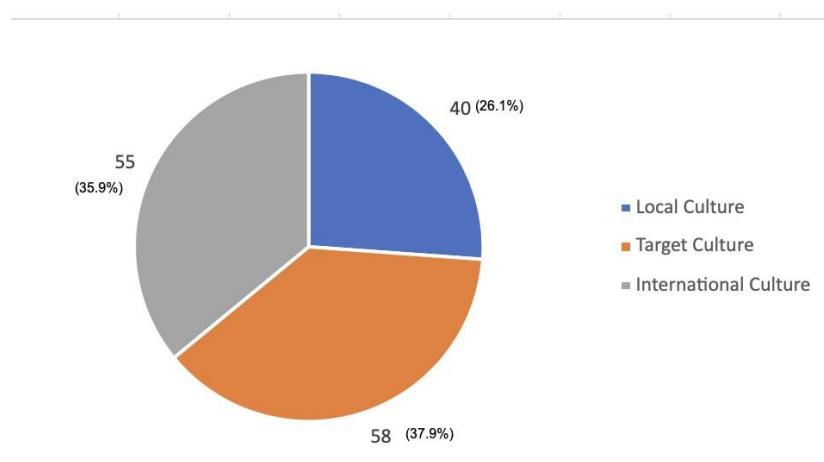


Figure 4. 5. Types of culture in the coursebook 'Let's Learn English'

The findings show that types of cultural loads occur in a greater number than in the Russian CB 'Starlight'. Culture-related items are seen in the CB 'Let's Learn

English' 153 times. In Turkish CB 'Let's Learn English', the most dominant type of culture is C2, the percentage is 37.9% and it is mentioned in the CB 58 times. This type of culture is distributed with the help of names such as Lilly, David, Helen, and so on; names of the cities and countries, for example, the USA, England, and London; some sightseeing and traditions are also introduced. Furthermore, different illustrations are used to exemplify C2 to the learners. It is noticeable that C3 constitutes the second majority with references to countries and cities such as Poland, France, China, and Beijing; some illustrations are represented in representing aspects of C3. The current type of culture is seen in the CB 55 times and stands for 35.9%. The least involved type of culture is C1 with a percentage of 26.1% and it is used 40 times. Again C1 is shown to the students in various ways such as Turkish names, for instance, Elif, Mehmet, Merve, and so on. Besides, the current type of culture is presented with the help of some sportsmen, musicians, some Turkish cities such as Ankara, Istanbul, and some TV programs.



Figure 4. 6. Examples for the category C2 in the coursebook 'Let's Learn English' (p.76, p.103)

The Figure 4.6. exemplifies some samples of C2. The first picture represents the holiday Halloween, where kids are wearing some costumes whereas the second picture represents sightseeing in England.

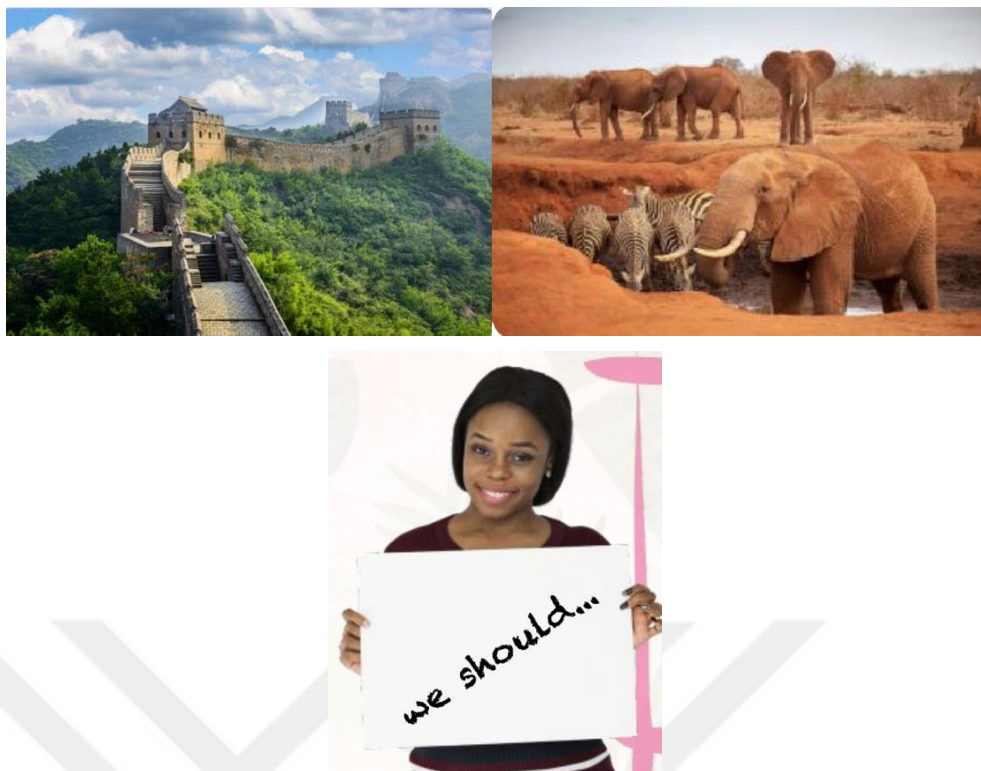


Figure 4. 7. Examples for the category C3 in the coursebook ‘Let’s Learn English’ (p.53, p.102, p.140)

The first illustration displays the sightseeing of China, the Great Wall, whereas the second picture shows Safari, and animals in Africa. And the last picture represents a dark-skinned girl from different nationality.



Figure 4. 8. Examples for the category C1 in the coursebook ‘Let’s Learn English’ (p.30, p.67, p.102)

In the above-mentioned examples, pictures represent C1. The first illustration shows the view of the Bosphorus, whereas the second picture illustrates a Turkish national archer Mete Gazoz. The last picture is a popular quiz show ‘Altın Petek’.

In contrast to the previous studies carried out by Özil (1999), Cortazzi and Jin (1999), and Çakır (2010) show the dominance of the C1 culture in examined CBs whereas the CB ‘Let’s Learn English’ primarily outnumbered in the representation of C2 culture. The result of this study is similar to the study of Andarab (2019), who analyzed five global CBs to find out the frequency of implementation of cultural loads, and findings revealed that these CBs are mainly focused on the elements of C2 culture. In the CB ‘Let’s Learn English’, C3 goes along with C2. It shows that the current CB gives an opportunity not to concentrate just on C2, but also to learn about other cultures. Items related to interculturality are not limited, they are introduced in illustrations, exercises, reading passages, and dialogues.

Cultural elements should be expanded in a balanced way to broaden learners’ horizons and increase their cultural awareness. Besides, according to Alptekin (2002), C3 together with C1 should make up the setting of language use which comprise interactional situations between natives and non-native speakers. Representation of international cultures assists learners in promoting ICC and cultural awareness.

4.3. The results of the categories Big “C” or small “c” in the coursebooks ‘Starlight’ and ‘Let’s Learn English’

4.3.1. The results of Big “C” distribution in the coursebook ‘Starlight’

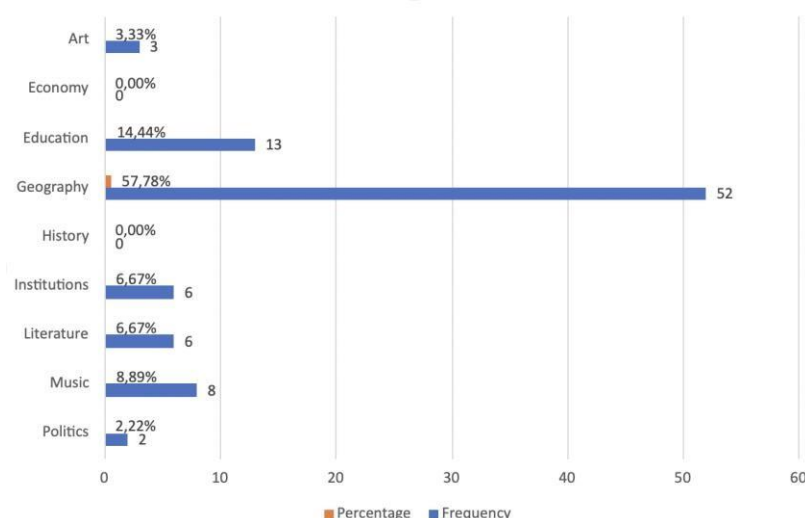


Figure 4. 9. The representation of Big ‘C’ in the coursebook ‘Starlight’

Examining all exercises, reading passages, and illustrations, the results showed that among all the categories of Big 'C', the category 'geography' represents the highest frequency which appeared 52 times (57.78%) in the CB. The category 'education' is detected 13 times (14.44%) whereas the category 'music' occurred 8 times (8.89%). The fourth position is shared by categories such as 'literature' and 'institutions' in which cultural elements are used 6 times (6.67%). The cultural elements of the category 'art' are presented 3 times (3.33%) and the category 'politics' is seen 2 times (2.22%). As is seen from the chart, the least represented categories are 'history' and 'economy' with zero occurrences.

Examples of the categories Big 'C' are shown below:



Figure 4. 10. Examples for the category 'geography' in the coursebook 'Starlight' (p.66, p.78)

In the current CB, learners have a chance to get some information concerning the category 'geography'. The first picture above represents information about Russia, the Taiga, and the animals that live there. The second picture represents Australia and its most dangerous animals.

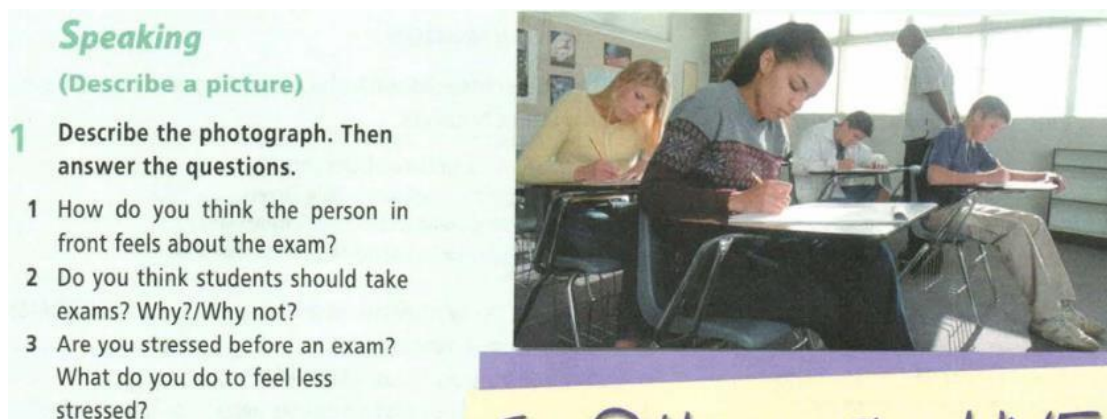


Figure 4. 11. An example for the category 'education' in the coursebook 'Starlight' (p.76)

The illustration above is in Figure 4.11. describes the category ‘education’. The picture represents the American school atmosphere, students are having an exam. On the wall, the picture of the American flag is represented.



Figure 4. 12. An example for the category ‘music’ in the coursebook ‘Starlight’ (p.30)

The category ‘music’ exemplified above, information about the famous American pop singer Lady Gaga is introduced to the learners.

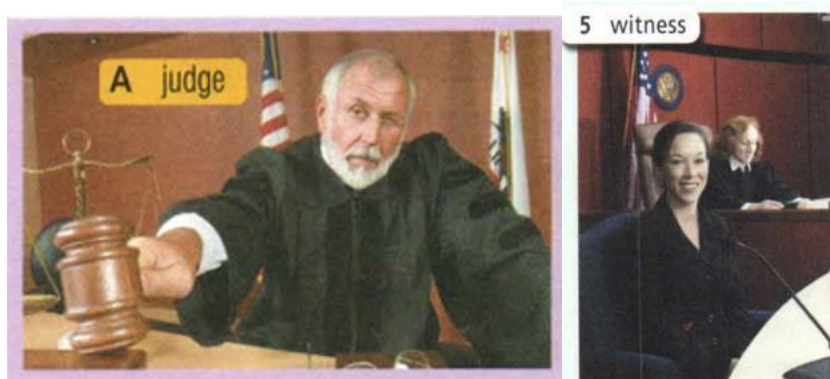


Figure 4. 13. Examples for the category ‘institutions’ in the coursebook ‘Starlight’ (p.100, p.137)

An example is in Figure 4.13. represents the category ‘institution’, particularly the court. As it is seen from the illustration the judge and witness give a clue to this deduction.

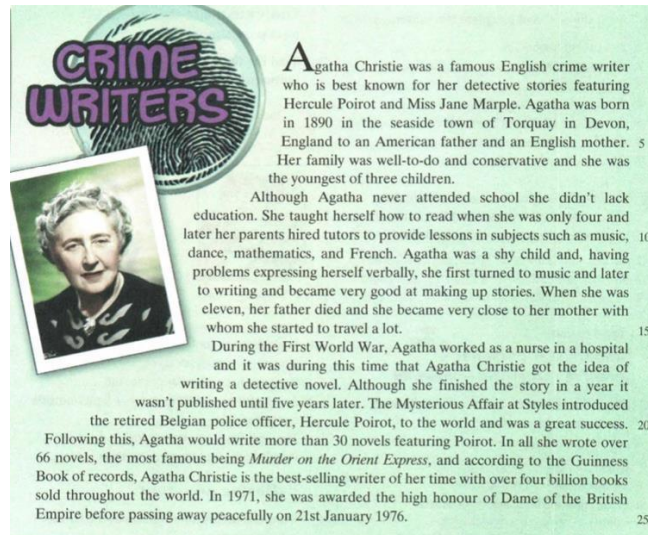


Figure 4. 14. An example for the category 'literature' in the coursebook 'Starlight' (p.102)

From the category 'literature', a biography of Agatha Christie is represented which gives students more opportunities to learn about her life and works.



Figure 4. 15. An example for the category 'art' in the coursebook 'Starlight' (p.114)

In the CB 'Starlight' learners are also introduced to the category 'art'. The illustration in Figure 4.15. shows graffiti art.



Figure 4. 16. An example for the category 'politics' in the coursebook 'Starlight' (p.86)

Figure 4.16 represents the category ‘politics’ in the reading passage where some famous political figures are introduced such as Mahatma Gandhi and Mikhail Gorbachev.

4.3.2. The results of small “c” distribution in the coursebook ‘Starlight’

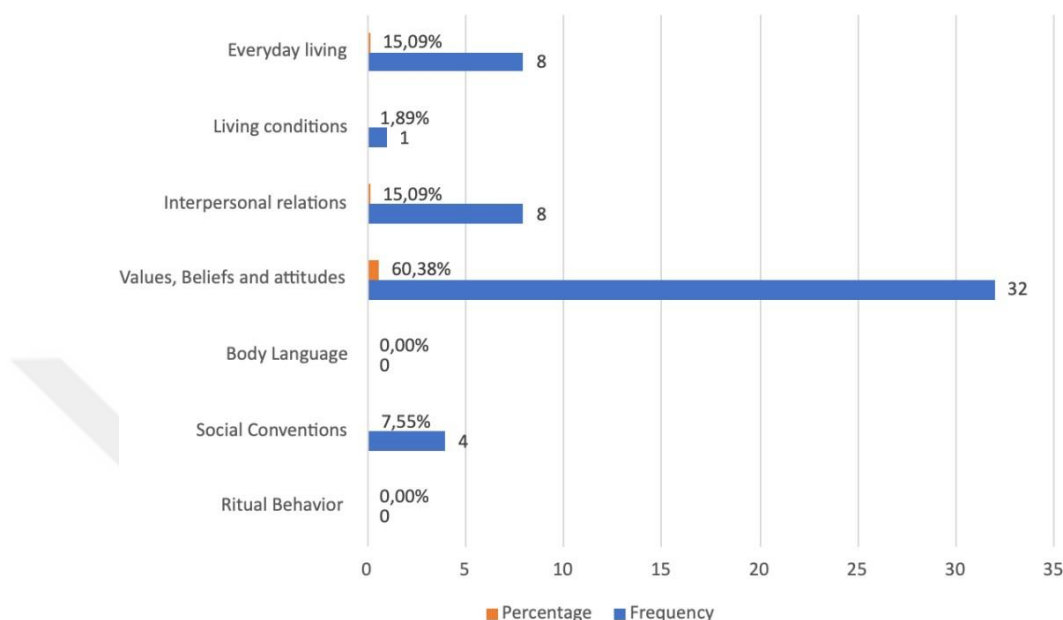


Figure 4. 17. The representation of small “c” in the coursebook ‘Starlight’

According to chart 4.14., it is seen that the category ‘values, beliefs and attitudes’ is the most predominant category where cultural elements are used 32 times (60.38%). The second position is shared by categories such as ‘everyday living’ and ‘interpersonal relations’. The culture-related aspects of the categories ‘everyday living’ and ‘interpersonal relations’ are detected 8 times each, which stands for 15.09%. The cultural aspects of the category ‘social conventions’ occurred 4 times (7.55%). The least appearing category is ‘living conditions’ which is used in the CB 1 time (1.89%). Cultural elements of ‘ritual behavior’ and ‘body language’ categories are not mentioned from the beginning till the end of the CB.

Examples of the representation of small ‘c’ are given below:

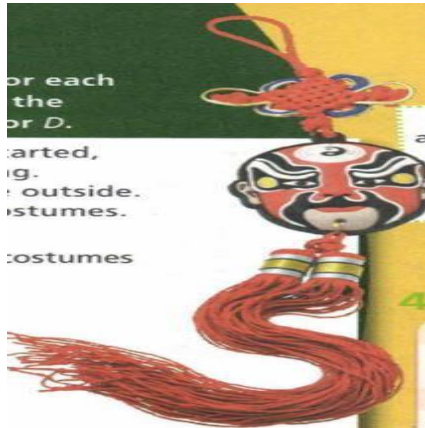


Figure 4. 18. An example for the category ‘values, beliefs and attitudes’ in the coursebook ‘Starlight’ (p.33)

Figure 4.18. illustrates a Chinese amulet that represents the values, beliefs, and attitudes of Chinese people. According to them, amulets and talismans have the aim of using, mostly they are intended to bring luck and protect from bad spirits.

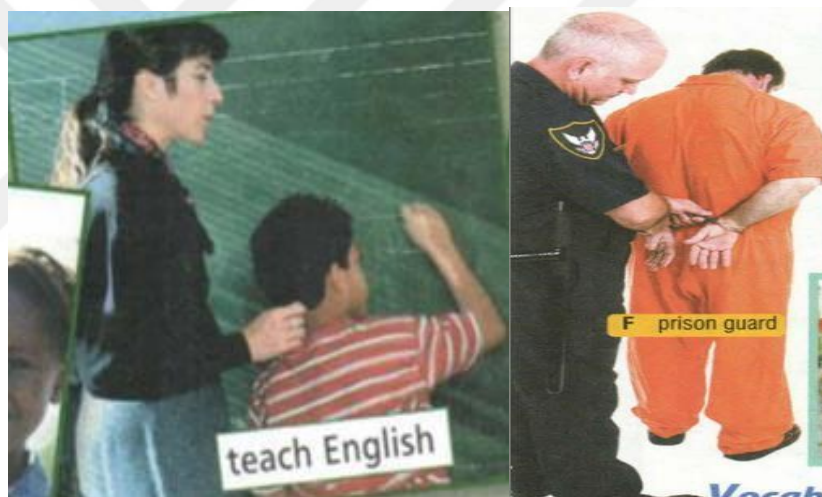


Figure 4. 19. Examples for the category ‘interpersonal relations’ in the coursebook ‘Starlight’ (p.16, p.100)

The first illustration above represents relations between teacher and student in the classroom whereas the second picture demonstrates relations between police officers and prisoners.



Figure 4. 20 Examples for the category 'everyday living' in the coursebook 'Starlight' (p.12, p.82)

The first illustration demonstrates the cuisine of Asian people which is included in the category 'everyday life'. The second picture represents part-time jobs where students work to earn some spending money in the USA.

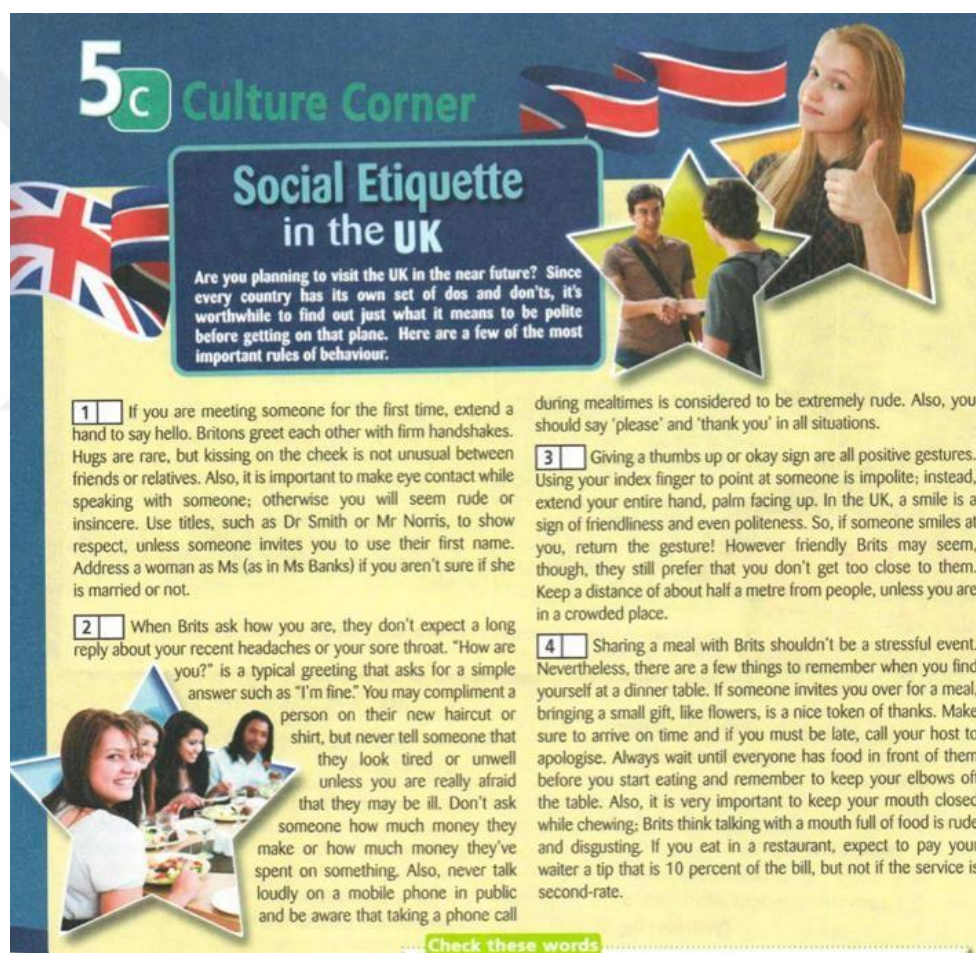


Figure 4. 21. An example for the category 'social conventions' in the coursebook 'Starlight' (p.84)

In the above-mentioned illustration, the social etiquette in the UK is demonstrated, which gives students to be more familiarity with British rules and contrasts with their own rules that they have in their country.



Figure 4. 22. An example for the category ‘living conditions’ in the coursebook ‘Starlight’ (p.87)

In Figure 4.22. the Indian living condition of the lowest class is represented which mirrors people’s living conditions in different situations and preferences.

The results point out that the number of Big ‘C’ and small ‘c’ topics in the CB ‘Starlight’ is not particularly balanced. Numerically the Big ‘C’ is a bit higher rather than the small ‘c’ culture. Some categories such as ‘politics’, ‘economy’, and ‘history’ are presented in small amounts or neglected at all. The reason for this result is supposed to be the limitation of linguistic knowledge of learners because these topics cover a bit of complex vocabulary as well as complex patterns of language. Furthermore, most probably speaking about issues like politics and economy in the lessons might be seen as inappropriate. The category of history could appear in an extended amount since Russia is rich in historical events and people who showed courage. The findings do not correspond to the findings of Matic (2015) who has also investigated the coursebook in terms of Big ‘C’ and small ‘c’. His results indicated that small ‘c’ was more predominant than Big ‘C’. In his study, the categories ‘education’ and ‘literature’ were prominent whereas the category ‘history’ was in the last position as in the current study. Furthermore, the present study’s results go in line with Yuens’s (2011) study in which he concluded that Big ‘C’ themes were demonstrated more than small ‘c’. Besides, the current findings correspond to the findings of Tkanchenko’s (2016) study where she also asserted that the representation of universal human values, unfortunately, does not go beyond the ideas about culture and life. According to her, it is difficult to have moral values like justice, tolerance, kindness, conscientiousness, and a positive attitude towards the world around us, people, and oneself.

4.3.3. The results of Big 'C' distribution in the coursebook 'Let's Learn English'

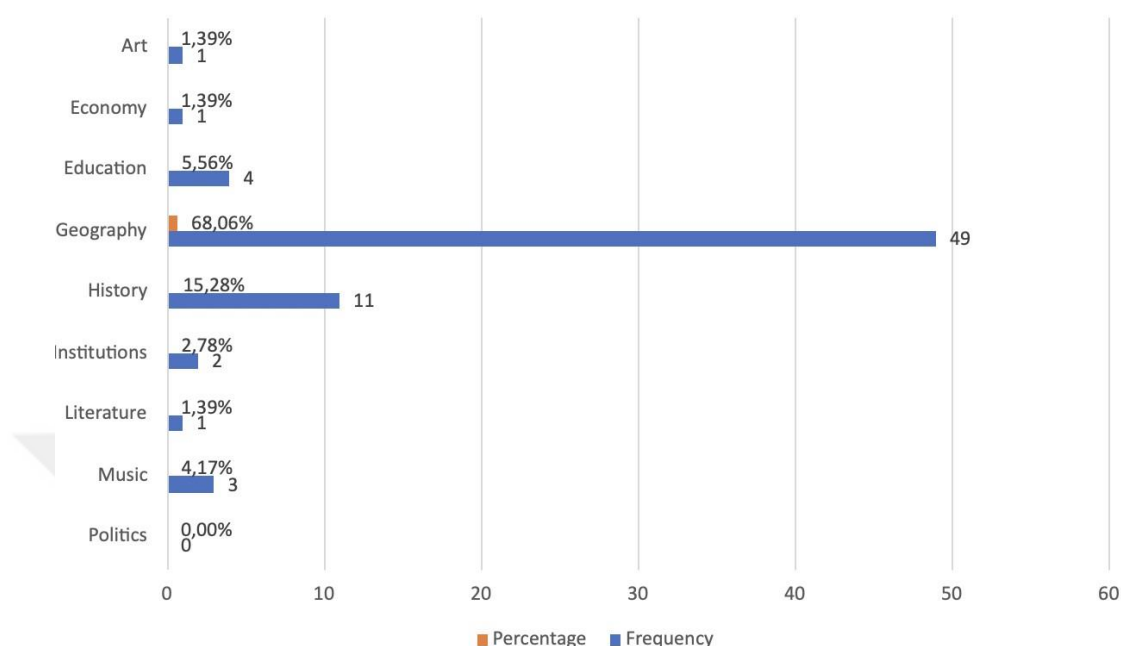


Figure 4. 23. The representation of Big 'C' in the CB 'Let's Learn English'

The findings of the CB 'Let's Learn English' in terms of Big 'C' distribution is the same as CB 'Starlight'. The category 'geography' occupies the biggest proportion of representation Big 'C'. This category is mentioned 49 times (68.06%), dedicating different places in the world. The second position takes place in the category 'history' which is seen in the CB 11 times (15.28%). The current category is exemplified with the help of historical events and figures. The category 'education' is represented 4 times (5.56%) whereas cultural elements of the category 'music' are utilized 3 times (4.17%). The category 'music' is depicted with the help of musicians, and musical instruments. Representation of the category 'institutions' is detected 2 times (2.78%). The categories like 'art', 'economy', and 'literature' are made up of just a small frequency of Big 'C', they are used only 1 time each (1.39%). Regarding the results, the category with zero occurrences is 'politics'.

Examples of Big ‘C’ distribution are as follows:



Figure 4. 24. Examples for the category ‘geography’ in the coursebook ‘Let’s Learn English’ (p.47, p.102)

Figure 4.24. depicts Africa particularly Safari and the animals that live there. The second illustration represents Bosphorus which is located in Türkiye.

Let's Write!

Look at the pictures and short information about the successful chief admiral, Barbarossa Hayreddin. Use the notes and write a paragraph about him.

born / in Mytilene - Lesbos (1475)
be / commander-warrior

raise / three children : Mehmet, Hasan and Vali Pasha

become / the first chief admiral of Ottoman State (1533)

win / Preveza Sea War (1538)

die / in Istanbul (1544)

Below the images is a large, blank, lined area for writing a paragraph.

Figure 4. 25. An example for the category ‘history’ in the coursebook ‘Let’s Learn English’ (p.44)

The illustration above demonstrates the history of Türkiye, particularly chief admiral Barbarossa Hayreddin and his life.

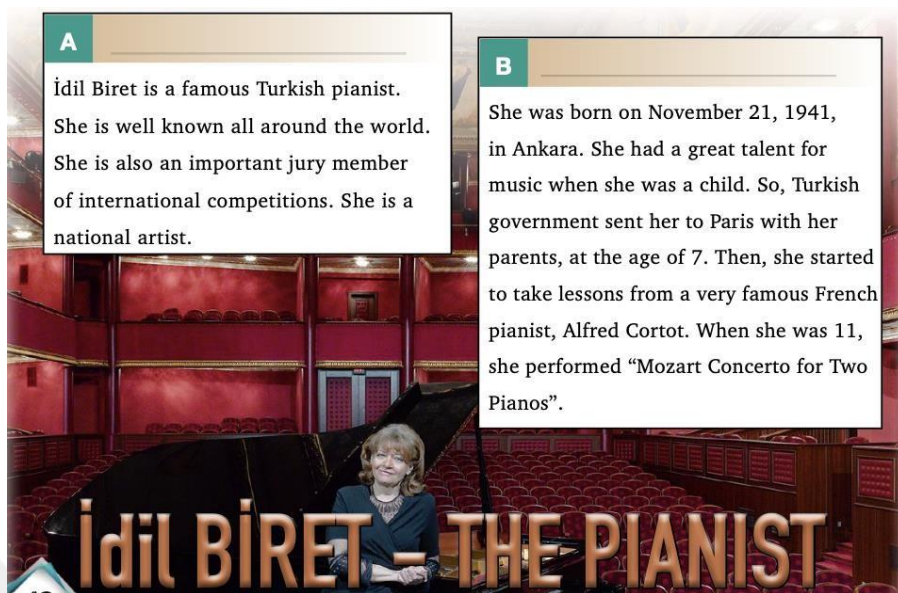


Figure 4. 26. An example for the category 'music' in the coursebook 'Let's Learn English' (p.42)

To represent the category 'music' famous musicians are used, for example, İdil Biret and Alfred Cortot.



Figure 4. 27. An example for the category 'art' in the coursebook 'Let's Learn English' (p.95)

For the representation, the category ‘art’ Ephesus is depicted in the CB.



Figure 4. 28. An example for the category ‘economy’ in the coursebook ‘Let’s Learn English’ (p.85)

The Turkish lira is utilized to represent the category ‘economy’.

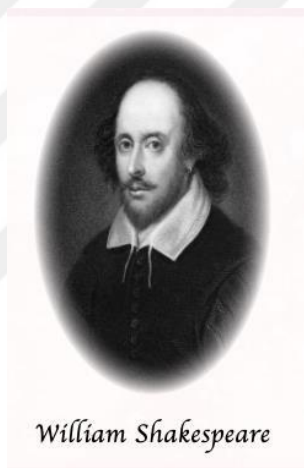


Figure 4. 29. An example for the category ‘literature’ in the coursebook ‘Let’s Learn English’ (p.40)

To familiarize students with literature, William Shakespeare is used as an example.

She graduated from Paris Conservatory in 1957. She has a lot of awards and prizes. For example, in 1961, she won “Gold Medal of Dinu Lipatti”. In 1971, she became Turkish national artist. In 1988, she got the title of Honorary PhD in Bosphorus, Eskişehir Anatolian and Uludağ University. In

Figure 4. 30. An example for the category ‘education’ in the coursebook ‘Let’s Learn English’ (p.43)

In the reading passage, the category ‘education’ can be seen. The reading passage includes names of Turkish universities such as Eskişehir and Uludağ universities. Besides, honorary degrees and Paris Conservatory are mentioned as well.

4.3.4. The results of small ‘c’ distribution in the coursebook ‘Let’s Learn English’

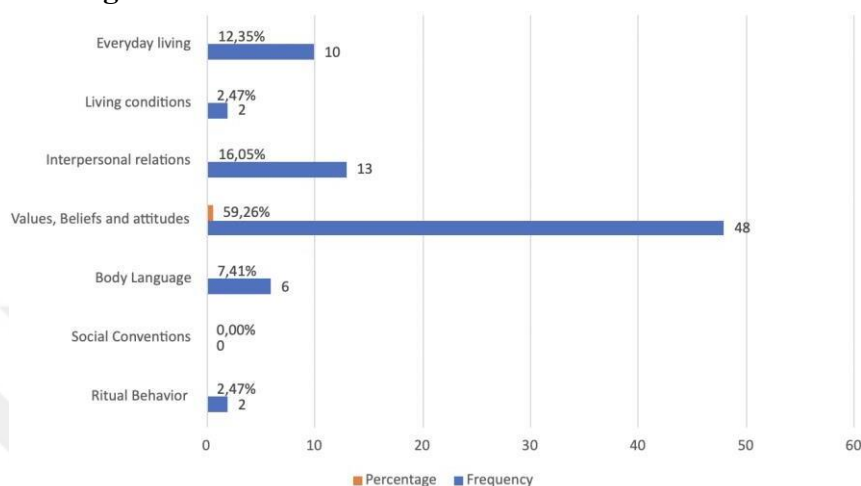


Figure 4. 31. The representation of small ‘c’ in the coursebook ‘Let’s Learn English’

The findings of the examining cultural aspects of small ‘c’ indicate that the most dominant category is ‘values, beliefs, and attitudes’ which is mentioned 48 times (59.26%). The second place is occupied by the category of ‘interpersonal relations’, the current category is demonstrated 13 times (16.05%). The cultural elements of the category ‘everyday living’ is detected 10 times (12.35%). The ‘Body language’ category is presented 6 times (7.41%). The least frequent categories are ‘living conditions’ and ‘ritual behavior’ which stand for 2.47% and are used 2 times.

Some illustrations of small ‘c’ representation are given below:



Figure 4. 32. An example for the category ‘values, beliefs and attitudes’ in the coursebook ‘Let’s Learn English’ (p.16)

The illustration demonstrates the values, beliefs, and attitudes of religious people. The girl is wearing a headscarf which explains her values and beliefs.



Figure 4. 33. An example for the category ‘interpersonal relations’ in the coursebook ‘Let’s Learn English’ (p.110)

The current illustration represents interpersonal relations between colleagues from different nationalities.



Figure 4. 34. An example for the category ‘everyday living’ in the coursebook ‘Let’s Learn English’ (p.81)

Traditional Turkish dessert ‘baklava’ is given as an example for the category ‘everyday living.



Figure 4. 35. An example for the category ‘body language’ in the coursebook ‘Let’s Learn English’ (p.31, p.142)

The illustrations above depict the body language category. A Turkish wrestler Yasemin Adar is represented. It is shown that she is biting the medal which shows her happiness because of winning the competition. In Turkish culture biting a medal, it is a kind of tradition that shows whether the medal is real or fake. In the second picture, a couple who is hugging each other is represented and it shows trust and creates an emotional and identity-forming bond with another person.

>> Let's Write!

1



Do some research on the Net. Use the topics below. Write an astronaut's day working on the *International Space Station (ISS)*.



Figure 4. 36. An example for the category 'living conditions in the coursebook 'Let's Learn English' (p.128)

Figure 4.36. represents Nasa and the living conditions of astronauts working on the International Space Station (ISS).



Figure 4. 37. An example for the category 'ritual behavior' in the coursebook 'Let's Learn English' (p.72)

The picture represents Ramadan Feast which is the most important religious holiday in Muslim countries. The girl is kissing the hands of elderly people by showing respect which is one of the Turkish traditions.

The situation in the CB 'Let's Learning English' shows the difference in magnification of small 'c' than Big 'C'. Results indicate that the first three positions are occupied by categories such as 'values, beliefs, attitudes', everyday living', and

‘interpersonal relations’. The findings go in line with the findings of Matic (2015), who examined EFL materials in terms of Big ‘C’ and small ‘c’. These findings reinforce the notion of Tomalin and Stempski (1993), that C2 is best learned with the help of cultural behavior which involves values, beliefs, and perceptions. Moreover, the findings also maintain the aims debated by Kramsch (1993), he claims that culture learning is something beyond just a transformation of some information between cultures. In addition, students are being exposed to cultural content with more small ‘c’ elements and can gain greater intercultural competence. The representation of the topics concerning Big ‘C’ could be more abundant by introducing more countries through illustrations and reading passages. In addition to the Big ‘C’ and small ‘c’ layers of culture, Çakır (2010) claimed that CB should also comprise some cultural components such as idioms, proverbs, and superstitions to raise learners' cultural knowledge.

4.4. The results of Big ‘C’ and small ‘c’ distribution in terms of cultural types in the coursebooks ‘Starlight’ and ‘Let’s Learn English’

4.4.1. The results of Big ‘C’ and small ‘c’ distribution in terms of cultural types in the coursebook ‘Starlight’

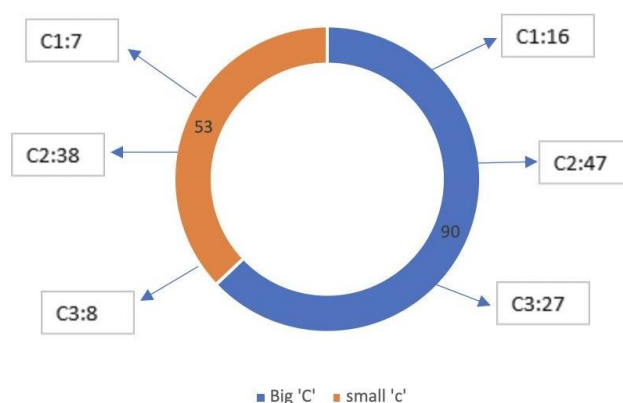


Figure 4. 38. Big ‘C’ and small ‘c’ distribution in terms of cultural types in the coursebook ‘Starlight’

As it can be understood from the chart, Big ‘C’ is the most prominent category in which cultural elements appeared 90 times whereas small ‘s’ occurred 53 times. The biggest proportion of Big ‘C’ belongs to C2, it is used 47 times. C3 appeared 27 times and C1 is presented 16 times. The total amount of small ‘c’ is 53. Out of the total number of occurrences, C2 takes the largest proportion, it is used 38 times. Results of C1 and C3 are nearly the same, C1 is presented 7 times while C3 is shown 8 times.

4.4.2. The results of Big 'C' and small 'c' distribution in terms of cultural types in the coursebook 'Let's Learn English'

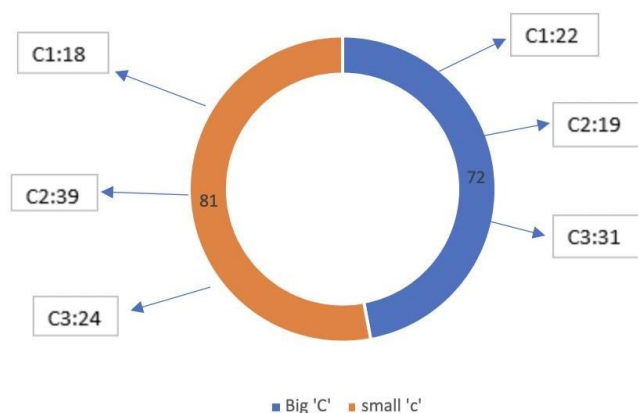


Figure 4. 39. Big 'C' and small 'c' distribution in terms of cultural types in the coursebook 'Let's Learn English'

Chart 4.39. indicates that in the CB 'Let's Learn English', the most utilized category is small 'c' in which cultural elements are detected 81 times. The total amount of Big 'C' is 72. Out of 81 cultural elements of small 'c', the most occurred type of culture is C2 which is presented 39 times. C3 is involved 24 times and C1 is shown in the CB 18 times. Results in Big 'C' is a bit different. The most predominant type of culture is C3 in which cultural aspects are used 31 times. C1 is introduced 22 times and C2 is represented 19 times in the CB.

4.5. The results of the frequency of cultural loads in four main skills (listening, speaking, reading, and writing) in the coursebooks 'Starlight' and 'Let's Learn English'

4.5.1. The results of the frequency of cultural loads in the coursebook 'Starlight'

The activities have been analyzed and divided into skills which include cultural components. Chart 4.40. shows the culture-themed skills and their accumulation in numbers and percentages.

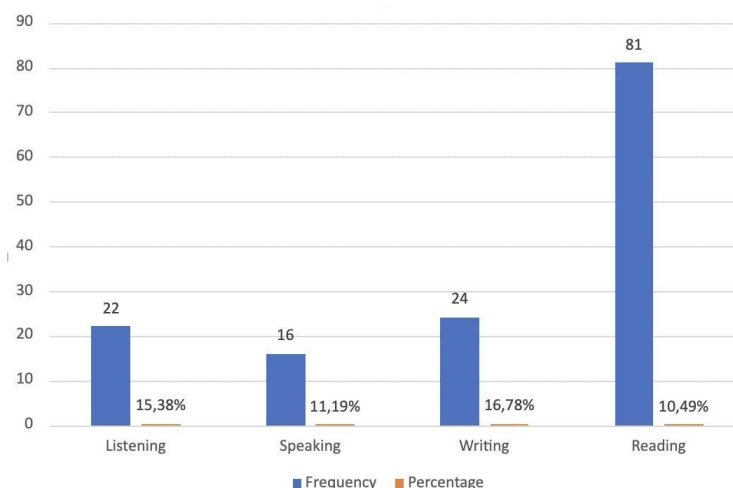


Figure 4. 40. Frequency of cultural loads in four main skills in the coursebook ‘Starlight’

According to Chart 4.40., it is noticeable that R is the most frequent skill for learning cultural loads. R skill is made up 10.49%, and aspects of culture are used 81 times. The second position takes place W skill with 16.78%. Elements of culture in W exercises are utilized 24 times in the current CB. With a slight lag in percentage, third place is occupied by L skill. Cultural loads are used in the current skill 22 times and stand for 15.38%. The least frequent representation of cultural loads is seen in S skill which is used 16 times and makes up 11.19%.

Examples of all cultural loads in four main skills are given below:

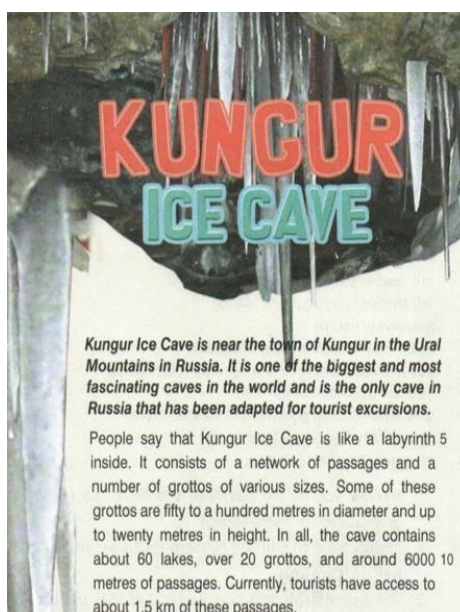


Figure 4. 41. An example of cultural representation in reading skills in the coursebook ‘Starlight’ (p.40)

The illustration above represents R skill, and the passage is about the Kungur ice cave in Russia, which allows learners to deep into Russian culture.

It was noticed that all units were designed to develop R skills with the help of various exercises, for instance, warm-up activities, vocabulary learning, and reading comprehension exercises. Besides, the pictures of the R part may catch learners' attention since the illustrations are colorful which gives them to comprehend the main passage better. However, it is seen that R texts are particularly long which can cause boredom for learners. The current results go in line with the study of Hamiloğlu and Mendi (2010). In their study, the R skill has also higher numbers in culture related category.

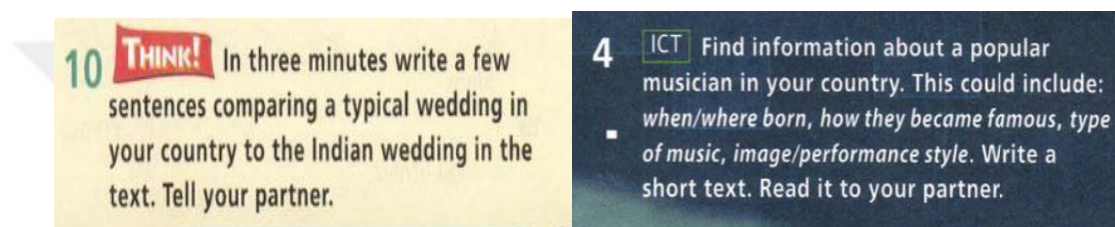


Figure 4. 42. Examples of cultural representation in writing skills in the coursebook 'Starlight' (p.89, p.30)

Figure 4.42. shows activities related to the W skill. In the first picture, students need to write a few sentences comparing a wedding in their country and an Indian wedding. In the second illustration, students need to write a short text about a popular musician in their own country.

Mostly W skill is demonstrated by comparing and contrasting activities where students can see common features and learn something new from other cultures. Furthermore, comparing and contrasting the similarities and differences between the cultures is a key to developing learners' critical cultural awareness. The aim is to expose learners to materials that include contrasting perspectives and raise students' awareness by having them analyze the received information rather than factual. Apart from this, some tasks are presented in the form of research where learners need to get further information about a specific person or place and present it in the class.



Figure 4. 43. Examples of cultural representation in listening skills in the coursebook 'Starlight' (p.36, p.43)

Like other skills, listening exercises have also comprised some aspects of culture, for example, in the first picture, students need to listen and repeat the dialog. In the dialog, a fantasy novel called 'The Golden Compass' by English writer, Philip Pullman is given. The second picture shows the listening task where students need to listen to the forecast in different countries of the world.

The results did not match the study conducted by Al-khresheh (2020). In his study, L skill was the poorest skill. According to him, this skill composes greater difficulty to represent the culture, and learners need to transfer some specific patterns from L1 to L2 to promote the learning process.

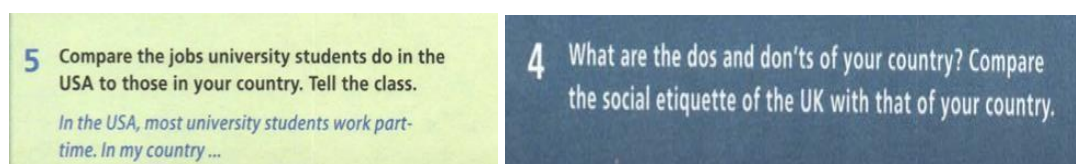


Figure 4. 44. Examples of cultural representation in speaking skills in the coursebook 'Starlight' (p.12 p.84)

Culture-related aspects of S skill are demonstrated again with the help of comparison and contrast exercises. In the first example, students need to compare the jobs university students do in the USA and their own country. In the second picture, students need to compare the social etiquette of the UK and their own rules.

Considering the results, it can be inferred that speaking activities are mainly based on compare and contrast tasks, which help learners to develop their cultural awareness. Furthermore, these types of activities help learners to understand the complexity of the notion and improve abilities such as categorizing, evaluating, sorting out, and comprehending new information.

4.5.2. The results of the frequency of cultural loads in the coursebook 'Let's Learn English'

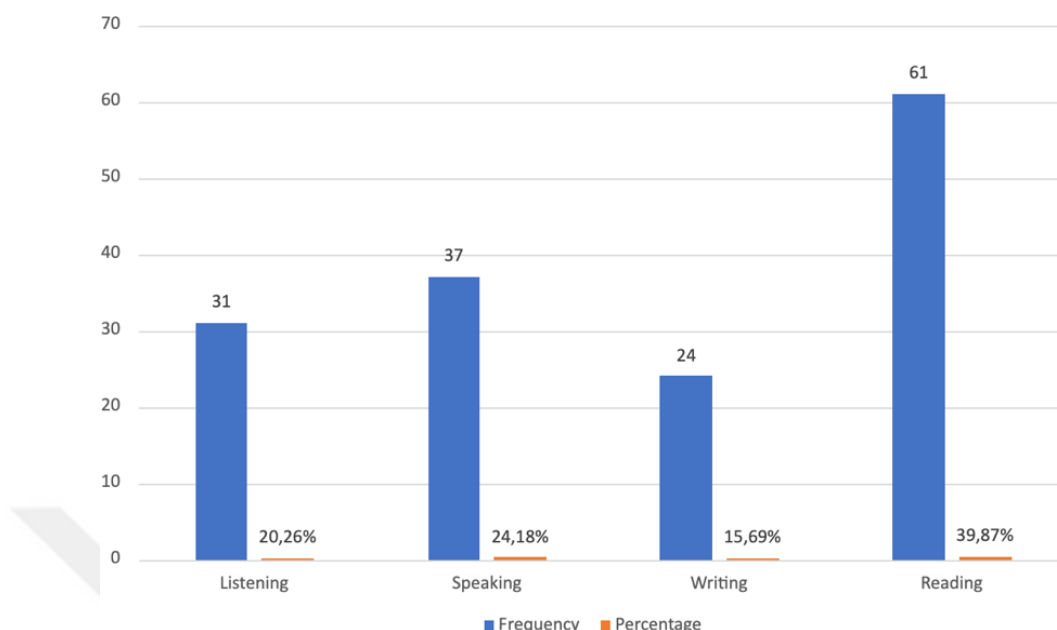


Figure 4. 45. Frequency of cultural loads in four main skills in the coursebook 'Let's Learn English'

The above-mentioned Chart 4.45 indicates that the most dominant skill where cultural aspects are used is the R skill which has distinctively the highest percentage. The cultural loads in R skill are detected 61 times and it stands for 39.87%. S skill is in the second rank with 24.18% and cultural aspects in this skill are seen 37 times. S skill is followed by L skill with a small difference. Elements of culture are represented 31 times which made up 20.26%. The last position is taken by W skill. The percentage of cultural aspects is 15.69%, and loads of culture are seen in the CB 24 times.

Examples of cultural loads in the representation of four main skills are shown below:

>> Let's Read!

1  Read the texts quickly and match the cities with them.

London, England **Beijing, China** **İstanbul, Turkey**



I would like to visit _____.

I am interested in history and it is a great place to see the historic sites such as Topkapı Museum, Hagia Sophia Grand Mosque and Blue Mosque. Besides, one of the oldest shopping malls, Grand Bazaar, is in this city. Then I want to take a Bosphorus tour to see wonderful views of the city. I may try the seafood restaurants to taste their delicious fish.



I would like to visit _____.

It is the capital of the country. There are a lot of magnificent sights to visit there. I would like to see the Great Wall because it is one of the longest buildings in the world. I really love shopping and there are lots of outdoor markets in Wangfujing and Qianmen Street. Also, I can visit the Chinese restaurants to taste the Chinese food. I think it will be an amazing experience.

Figure 4. 46. An example of cultural representation in reading skills in the coursebook 'Let's Learn English' (p.102)

The picture above shows the reading passage is about countries such as England, China, and Türkiye. Passages are particularly simple and short, they mirror the cultural sides of countries and many illustrations lead learners to comprehend the text better. Reading texts exercises are presented in different forms such as finding appropriate heading, T/ F activities, answering the questions, and so on. The results match with the findings of Böcü (2015) who conducted a study related to the evaluation of CB in terms of cultural components. In her study, R skill was also more predominant than other skills.

1  **What do we celebrate in our country? What do people from other countries celebrate different from us?**

Figure 4. 47. An example of cultural representation in speaking skills in CB 'Let's Learn English' (p.80)

Figure 4.47. demonstrates speaking activity where learners need to tell and compare celebrations of their own country and other countries.

Speaking activities encourage learners to share their ideas with classmates, and analyze, compare and contrast their lifestyles with other cultures. Hamiloğlu and Mendi (2010) indicate the significance of culture comparison in EFL classes.



Figure 4. 48. An example of cultural representation in listening skills in CB 'Let's Learn English' (p.16)

In the example, it is seen that the listening exercise includes different cultural elements such as the names Lily, Ahmet, and a covered girl who also has some cultural values. In the current exercise, students need to listen to Lilly and her mother talking about Lilly's new classmates and write their names. In this exercise, L and W skills are integrated which gives students to master both skills.

This finding is opposite to the findings of Raigon-Rodrigues (2018) who analyzed CBs that are used in Spain. His findings showed that the L skill is the most utilized skill for the representation of cultural aspects. Additionally, the results in Böcü's (2015) study also showed that cultural elements were mostly integrated with the help of receptive skills.



Figure 4. 49. An example of cultural representation in writing skills in CB ‘Let’s Learn English’ (p.81)

Figure 4.39 exemplifies the cultural aspect of W skill. In this exercise students need to write about special days that they celebrate in their country, it might be religious, national, or personal. Cultural aspects in W skills are given more frequently than the other three skills. The current skill was integrated with R and L skills. Learners can consider acquaintance with other cultures and contrast their cultural features with other cultures, which is very important.

4.5.3. The results of the frequency of cultural types in four main skills in the coursebooks ‘Starlight’ and ‘Let’s Learn English’

4.5.3.1. The results of the frequency of cultural types in the coursebook ‘Starlight’

As for the relation between types of culture and the skills used in each dimension, the charts below indicate the total number of occurrences concerning types of culture in four main skills.

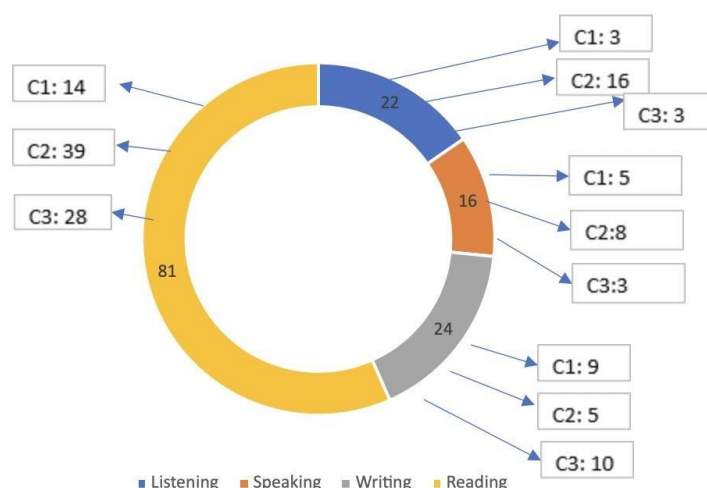


Figure 4. 50. Distribution of cultural types in four main skills in the coursebook 'Starlight'

It is clearly seen on the chart that R skill is the most utilized skill for learning of culture. Out of the 81 cultural elements, C1 is used 14 times, C2 has occurred 39, and C3 is utilized 28 times. As was mentioned before the second takes place W skill in which C1 has appeared 9 times, C2 is shown 5 times, and C3 is seen 10 times. The W skill is followed by the L skill. The biggest part of L skill stands for C2 which is used 16 times. C1 and C3 are used 3 times each. The last position is occupied by S skill in which C1 and C3 compose a small proportion, but C2 is seen to a large extent.

4.5.3.2. The results of the frequency of cultural types in the coursebook 'Let's Learn English'

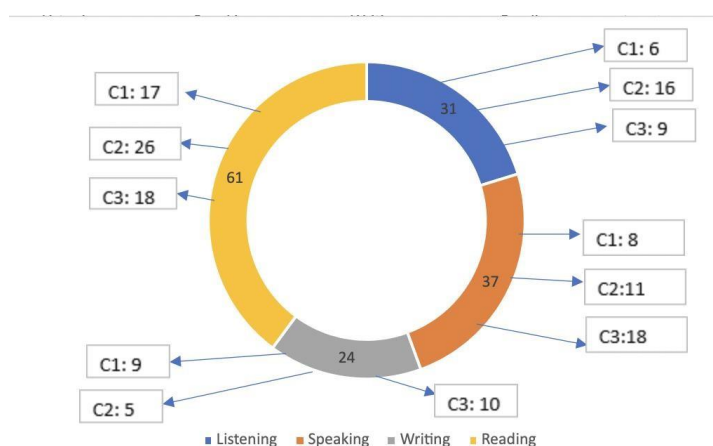


Figure 4. 51. Distribution of cultural types in four main skills in CB 'Let's Learn English'

Chart 4.51. shows that the most utilized skill in the CB 'Let's Learn English' is also the R skill. Out of 61 culture-related elements, the most occurred type of culture is C2, which is used 26 times. The numbers of occurrence of C1 and C3 are close to each other, C1 is used 17 times and C3 is detected 18 times. As was mentioned before

in section 4.4.2, the second place is taken by S skill. The largest proportion is occupied by C3 which is detected in the CB 18 times whereas C2 is used 11 times and C1 stands for the smallest part. S skill is followed by the L skill in which C2 is used 16 times while C3 has occurred 9 times and C1 is just seen 6 times. The least involved skill is the W skill in the CB. Out of 24 cultural aspects, the most dominant type of culture is C3, this culture is detected 10 times. C3 is followed by C1 which is used 9 times and the least utilized culture is C2.



5. CONCLUSION AND SUGGESTIONS

5.1. Summary of the Study

The current study is seeking for analyzing cultural aspects of English CBs: ‘Starlight’ which is used in Russia and ‘Let’s Learn English’ which is utilized in Türkiye. Both CBs ‘Let’s Learn English’ and ‘Starlight’ are offered by the principles of MoNE. Topics, the way of design and presentation of the two CBs are particularly different. Furthermore, page differences did not affect the results of this study. Content analysis is used as a method to display cultural elements in the CBs in both countries. Research questions are stated according to the aim of the study and an interactive model of Huberman and Saldana (2004) is employed for data analysis. Furthermore, in order to find answers to the research questions, Cortazzi’s and Jin’s (1999), Chastain’s (1988), Tomalin’s and Stempleski’s (1993), and CEFR’s (2001) frameworks are used in this study.

The study aimed to find answers to the following research questions:

1. How frequently are the cultural types (local, target, and international) shown in English CBs for the 7th grade in Türkiye and Russia?
2. Which of the categories Big ‘C’ or small ‘c’ is the most dominant in English CBs for the 7th grade in Türkiye and Russia?
3. In which of the four skills (listening, speaking, reading, and writing) elements of culture are the most predominant in English CBs for the 7th grade in Türkiye and Russia?

Exercises of both CBs highlight topics from a specific culture or country. The analyzed CBs aimed to differentiate learning cultures without feeling intrusion. The results of the CBs reflect the objectives according to CEFR. At the end of the year, students will be proficient users of the English language and can compare their own culture with the culture of other nations. Furthermore, learners will be able to respect and be tolerant of other international languages and cultures. Results of both CBs showed that the CBs are full of different activities, and projects, focusing on all skills, which means that instructors do not need to go beyond CBs and exercises.

Considering the English language as L3 and the fact that learners may encounter various people with different cultural backgrounds, the cultural contents of

English language CBs should meet students' needs. The culture-related contents of both CBs promote learners to be successful in cross-cultural communication since they face frequently the cultural contents of other nations. Moreover, mostly culture-related loads are presented with the help of visual illustrations which covered photographs of landmarks from different countries, arts, and literature, famous singers, and musicians. The existence of visual illustrations is helpful for the students to comprehend what the materials are about. Besides, the visual illustration in the current CBs are colorful, so learners are capable to distinguish the differences from one topic to another topics.

The first research question is related to the types of culture (local, target, international). The results indicated that both CBs offer various cultures in the exercises. The total amount of culture-related aspects in the CB 'Starlight' is 143 whereas the CB 'Let's Learn English' includes 153 cultural elements. Regarding findings, the authors of the CBs are focused mostly on target culture content than the rest of the cultures. It is obvious that 'Starlight' CB will be outnumbered in terms of target culture since the CB is written not only by Russian writers but with a great emphasis is done on English writers. The representation of local culture is used with the help of different countries, sightseeing, names, and traditions. Exercises that include target culture have also been recognized in the CBs in which compare, and contrast tasks are used, and it may lead to improving learners' awareness of their cultures. International culture is not neglected, the authors of both CBs include some cultural loads of different countries. On this basis, it may be concluded that 'Starlight' and 'Let's Learn English' CBs are partially well-balanced concerning cultural types and may help learners in promoting ICC.

The second research question is related to Big 'C' and small 'c' culture categories. The findings showed that the number of Big 'C' and small 'c' categories are not well-balanced in the CB 'Starlight'. The total amount of Big 'C' is 90 with predominant topics such as 'geography' but there were a few missing categories such as 'economy' and 'history'. The reason for this result is thought to be the limitation of linguistic knowledge of learners since these categories comprise high levels of vocabulary as well as complex patterns of language. The amount of small 'c' is 53 with prominent topics such as 'values, beliefs and attitudes', and categories with zero occurrences are 'body language' and 'ritual behavior'. The most used type of culture in Big 'C' and small 'c' is target culture. On the other hand, the findings in the CB

'Let's Learn English' pointed out that the number of Big 'C' and small 'c' is balanced. Culture-related topics of Big 'C' are demonstrated 72 times whereas small 'c' contained a bit more. The topics of small 'c' are introduced 81 times. Among nine categories of Big 'C', the category 'geography' is the most dominant category with various authentic illustrations and information in the CB 'Let's Learn English'. Concerning small 'c', the category 'values, beliefs and attitudes' showed high results than the rest of the categories, however, the category 'social conventions' stands for zero occurrences. It is assumed that some categories posed great difficulty to discuss, for example, such as politics, economy, and learners need some further complex grammar for that. The most demonstrated type of culture in Big 'C' is international culture while small 'c' includes more elements of the target culture. It can be summarized that both CBs contain authentic visuals, and good real-life content and both CBs are successful in involving EFL learners in the process of learning.

The last analyzed aspect is related to the dominance of the four skills. The cultural elements of the CBs 'Starlight' as well as 'Let's Learn English' are covered through various reading passages, listening, writing, and speaking exercises. Taking into account the CB 'Starlight', the leading position in introducing culture-related components is seen in R. The cultural elements in the current skill are demonstrated 81 times. The texts included various aspects of culture, for instance, the nature of Russia, some Russian traditions, American famous singers, traditions, and features of other countries such as China, India, and so on. The least involved skill is S in which cultural elements are represented 16 times. In the CB 'Let's Learn English' a large proportion is occupied by R skill as well. The total amount of cultural aspects in this skill is 61. The small part of a whole is W in which cultural load is seen 24 times. Furthermore, target culture is demonstrated more in all four skills than in the rest of the cultural types.

This work sheds light on the conclusion that 'Starlight' and 'Let's Learn English' CBs address to EIL context of ELT CBs with cross-cultural aspects which can promote ICC and prepare learners for cross-cultural communication and show respect to other cultures. Moreover, current CBs catch learners' attention to the cross-cultural features of the English language and may motivate learners. Besides, authors and CB designers should review the content in general and fill in the missing gaps.

5.2. Implications and Suggestions

The world has become cohesive, and the English language is used for cross-cultural communication, communication among people is easier among people from different countries and cultures. Consequently, cohesion between countries strengthens other values concerning comprehension and awareness. Besides, not only language but culture also make people closer to each other, that is why CBs and teachers should help to introduce other cultures as much as possible and prepare students for the multicultural world. As mentioned before, culture is an important part of teaching and learning any language. Many scholars highly recommend teaching language and cultural content together since culture is considered a core of FLT. Furthermore, scholars agree that learners, as well as instructors, should be familiar with the traditions and cultural aspects of other countries, and they should be included in the curriculum of ELT. It has become a vital part and a need of life because students are in need to speak with people from various countries and cultures. Since English is considered the language spoken all over the world, the contents of CBs should comprise different cultural topics and present various countries, not just focusing on one specific culture and country. Besides, authors of the CBs should include more activities related to comparing cultures because these kinds of exercises broaden learners' perspectives and assist them to avoid misunderstandings that can encounter in their life. Related to this issue, Byram et al. (2002) claimed that exercises involving similarities and differences between cultures enlarge cultural awareness.

According to the findings of the current work, some implications can be done in terms of pedagogy for teachers and CB designers. Culture must be taken into consideration more cautiously to understand the way it is presented in English CBs. Elements of culture should be given more attention while evaluating materials because they may impact learners' lifestyles and develop false images of their cultures. Besides, before using the CBs and adopting them in the lessons, teachers should analyze them from the cultural perspective and linguistic components as well. It is also suggested that instructors may use additional materials for representing culture, for example, using videos, authentic materials, or some illustrations if the CB is insufficient in terms of aspects of culture.

The current work might be important and useful because the researcher has attempted to examine the cultural aspects of ELT CBs in two countries. Therefore, the findings may have significant implications for the field of ELT and may catch the attention of researchers, CB designers, and teachers.

- CB designers and authors can find the least employed topics and cultural categories, for example, categories such as ‘politics’ and ‘economics’, and ‘history’ are not mentioned. Consequently, CBs designers and authors can fulfill these missing parts and make new versions more attractive and diverse.

- It will also be useful for English language teachers to look at the results as they can see the shortcomings of the cultural aspects, the least used categories, or even neglected ones. Furthermore, it will push them to find and integrate additional materials to attract learners’ attention and make the lesson more enriched.

- For carrying out further studies, CBs can be analyzed from different perspectives and models. For instance, teachers' and learners' views and opinions can be explored regarding the content, cultural aspects of CBs, and teaching of culture in English language lessons. Furthermore, in addition to types of culture (C1, C2, and C3), cultural elements can be analyzed in terms of the free culture category.

- Analyzed CBs are used by the 7th grade in middle schools; hence the results cannot be generalized to all CBs that are utilized in Türkiye and Russia. There are a few reasons: the findings of culture-related aspects may change depending on the authors (it could be locally based or internationally based CBs). The target learners of CBs can change. For further studies, researchers may use other series or different publishing houses for different grades, and results may change.

To sum up, for further investigation, the researcher suggests analyzing a wide range of CBs that are used in private and state sectors, focusing on various grades, starting from primary schools to universities in order to generalize concerning ‘ELF’ and culture components.

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CURRICULUM VITAE

Alina AVDZHY, after finishing high school, she entered Ondokuz Mayıs University and graduated in 2019. In the same year, she applied for a Master's Degree at the same university.

Contact Information:

ORCID ID: 0000-0001-6890-6149

Publications:

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