

78. A Cross-Cultural Analysis of a Turkish EFL Textbook: Hu and McKay's Analytic Framework

Monireh Azimzadeh YİĞİT¹

Emrah DOLGUNSÖZ²

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Abstract

Due to rapid globalization, culture is an essential element of foreign language pedagogy. Cross-cultural communication and foreign language learning have become increasingly important since it provides the common basis for intercultural contact. Textbooks are crucial pedagogical resources in the EFL context since they are the primary sources of building intercultural understanding. The main purpose of this study was to explore how a local Turkish EFL textbook presented interlingual and intercultural diversity in Turkish EFL classrooms. Hu and McKay's (2014) analytic framework was adopted to investigate the linguistic and cultural contents of the textbook. The findings revealed that the textbook needed more group work activities, which does not promote communication enough. In addition, the cultural content was dominated by the native culture (Turkish). In the textbook, mainstream contexts (i.e., family, school, holidays) along with local Turkish cultural elements formed the majority of the settings. In addition, places, names, and events were mainly from Türkiye, while these elements from other cultures, including Anglo-American, were limited. Finally, cross-cultural conversations were included; however, the topics chosen were about Türkiye and popular culture. These findings were discussed regarding cross-cultural communication, EIL and practical ELT pedagogy.

Keywords: EFL, culture, textbook, ELT

Bir Türk EFL Ders Kitabının Kùltürler Arası Bir Analizi: Hu ve McKay'in Analitik Çerçevesi

Öz

Günümüzde kùltür, hızlı küreselleşme nedeniyle yabancı dil pedagojisinin temel bir unsurudur. Kùltürler arası iletişim ve yabancı dil öğrenimi, kùltürlerarası temas için ortak bir temel sağladığı için giderek daha önemli hale geldi. Kùltürlerarası anlayış oluşturmamanın birincil kaynakları oldukları için ders kitapları EFL bağlamında çok önemli pedagojik kaynaklardır. Bu çalışmanın temel amacı, yerel bir (Türkiye) EFL ders kitabının Türk EFL sınıflarında diller arası ve kùltürlerarası çeşitliliği nasıl sunduğunu keşfetmektir. Ders kitabının dilsel ve kùltürel içeriğini arařtırmak için Hu ve McKay'in (2014) analitik çerçevesi benimsenmiştir. Bulgular, ders kitabının yeterince iletişimi teşvik etmeyen grup çalışması aktivitelerinden yoksun olduğunu ortaya koymuştur. Ayrıca kùltürel içerikte yerli kùltürün (Türkçe) hâkim olduğu tespit edilmiştir. Ders kitabında, ana akım bağlamlar (yani aile, okul,

¹ Dr. Öğr. Üyesi, Bayburt Üniversitesi, Eğitim Fakültesi, Yabancı Diller Eğitimi Bölümü, İngiliz Dili Eğitimi ABD (Bayburt, Türkiye), monirehyigit@bayburt.edu.tr, ORCID ID: 0000-0003-1598-1457 [Arařtırma makalesi, Makale kayıt tarihi: 08.08.2023-kabul tarihi: 20.10.2023; DOI: 10.29000/rumelide.1369167]

² Doç. Dr., Bayburt Üniversitesi, Eğitim Fakültesi, Yabancı Diller Eğitimi Bölümü, İngiliz Dili Eğitimi ABD (Bayburt, Türkiye), edolgunsoz@gmail.com, ORCID ID: 0000-0002-1277-2177

tatiller) ile birlikte yerel Türk kültürel unsurları, ortamların çoğunluğunu oluşturmaktadır. Ayrıca yer, isim ve olaylar ağırlıklı olarak Türkiye'ye aitken, Anglo-Amerikan dahil diğer kültürlerle ait bu unsurların sınırlı olduğu görülmüştür. Son olarak az da olsa kültürler arası konuşmalara yer verilmiş olsa da seçilen konuların Türkiye ve popüler kültür üzerine olduğu anlaşılmıştır. Bu bulgular kültürler arası iletişim, EIL ve pratik ELT pedagojisi bağlamında tartışılmıştır.

Anahtar kelimeler: EFL, kültür, ders kitabı, ELT

1. Introduction

The winds of the global age urged political, financial and cultural interaction among diverse countries and social groups, making the English language more important than ever as a lingua franca (Pennycook, 1994). Today, around 400 million have English as their native language, while the worldwide population using English as a second (or additional) language reaches billions who do not share the same cultural, linguistic and ethnic background. Hence, the development of intercultural awareness gained utmost importance in ELT (English language teaching) pedagogy to train intercultural speakers and help them find a common shared platform. This awareness would establish a common interactive platform for people from different cultural and ethnic backgrounds, enabling intercultural understanding and communication. Byram, Gribkova, and Starkey (2002) remarked that mere grammatical competence does not guarantee efficient communication; learners are expected to acquire the ability to use intercultural communicative competence to cope with any context. ELT textbooks are essential tools that can manifest proper use of the target language (Gómez Rodríguez, 2015) and should foster an understanding of local cultures and help learners discover other cultures.

In the past decade, research on how EFL textbooks handled culture and cross-cultural understanding gained pace (i.e., Weninger and Kiss, 2013; Awayed-Bishara, 2015; Su, 2016; Dinh and Sharifian, 2017; McConachy, 2018). Several related research were situated in the Middle East (e.g., Iran, Israel), Asia (e.g., Taiwan, South Korea) and Europe (e.g., Türkiye, Hungary), all examining multicultural content and intercultural understanding. Today, there is a pronounced tendency to learn English for worldwide communication and cultural interaction since English is the lingua Franca. This inclination reshaped the ownership of the English language. A few decades ago, it was accepted that the English language is not the property of its native speakers anymore, but this ownership is also shared by all its speakers and learners (Widdowson, 1994). This ownership change is noticeable and has a strong rationale; the speakers and learners of the English language outnumbered the native speakers of English worldwide. Such a shift formed a new idea proposing that the monolingual English-speaking model is no longer considered the only useful model for all English learners (Hu and Jiang, 2011).

Learning the English language adopted quite a dynamic nature since non-native users and learners have significantly exceeded the population of native speakers (Graddol, 2006). Hence, such a shift required ELT pedagogy to move away from monolingual and monoculture standards and adopt the cultural and linguistic varieties (McKay, 2018). With this new perspective, English as an international language (EIL) becomes increasingly important and acts as an umbrella for cultural and linguistic varieties. Especially in the EFL context, the culture-loaded ELT practice requirement makes textbooks a crucial component of EFL education. Culture-optimized textbooks can transfer cultural and linguistic EFL content to EFL learners through various skill activities. However, to provide the best cross-cultural experience, textbooks should be designed with precise content to help learners develop intercultural understanding.

This study aims to examine if “ORTAÖĞRETİM İNGİLİZCE 10 DERS KİTABI”, the English language textbook used in high schools in Türkiye, meets the intercultural communication standards by adopting a mixed method approach. Answers to the following research questions were sought:

- What are the Pedagogical orientations adopted in the textbook? Does it foster communication?
- What are the main topics featured in the textbook and how much are they related to multicultural diversity and EIL?
- What are the names, places, events and inventions mentioned in the book? How do they relate to intercultural understanding and EIL?

2. Previous Recent Studies in the Turkish Context

The Ministry of National Education (MoNE) in Türkiye has facilitated several EFL textbooks that local Turkish publishers publish in different grade levels. This is a very cost-friendly strategy and may yield very positive results. However, the suitability of these local textbooks is crucial to enable a good EFL pedagogy. To assess this suitability, a number of researchers conducted different recent studies in the Turkish context.

Khan and Taş (2020) evaluated and compared a local textbook (Teenwise) and Talent 1 (global) used in Turkish schools. They adopted Taxonomy for Identification of Coursebook Speaking Activities (TICSA) for evaluation. Their results revealed that the global textbook allowed more speaking practice than the local textbook. Also the local textbook was found to be more structural than the international textbook. Both books were found to be lacking sufficient social interaction; however, the international textbook was slightly more functional regarding oral interaction. In a recent study, Çakır (2021) evaluated a common textbook used in state schools in Türkiye (Upswing English) using The Sociolinguistic Textbook Evaluation Rubric. The study aimed to evaluate the EFL textbook from a sociolinguistic perspective. The findings showed that the textbook does not provide direct native-non-native and non-native-non-native interaction. On the other hand, the textbook was found to promote intercultural elements, linguistic ecology, and bilingual models. Azimzadeh Yiğit and Dolgunsöz (2022) examined and compared local EFL textbooks' cultural features in Türkiye and Iran. They discovered the Iranian textbook was native culture oriented except for a few topics from the expanding circle countries. On the contrary, the Turkish EFL course book focuses too much on inner-circle countries (USA and UK) while neglecting native culture. Turkish EFL textbooks used in Turkish elementary schools were examined by Solhi et al. (2020). Their study adopted Tomlinson and Masuhara's (2013) course book evaluation universal criteria. Their findings revealed that the Turkish textbook lacked a communicative perspective and had inadequate communication-based activities. In another related study, Şahin (2022) scrutinized EFL textbooks used in Turkish schools (i.e., Upswing, and Count Me In) by analyzing the opinions of EFL instructors. The data was collected through Nimehchisalem and Mukundan's (2015) Textbook Evaluation Checklist. The data was supported by semi-structured interviews conducted with nine instructors. The results showed that the instructors were satisfied with the content of the textbooks. The textbooks' cons were also emphasized; the instructors complained about oral skill activities that did not satisfy them since they found them unpractical. Reading passages from three different textbooks (local, localized, and global) was analyzed by Uğurlu and Taş (2020) in terms of cultural content. They supported their data with two open-ended questions from 14 EFL instructors. The results revealed that Turkish EFL instructors are interested in using international cultures and believe EIL must be included

in EFL textbooks. They also remarked that local and localized textbooks lacked the characteristics implied by their names. The last study to mention was by Toprakçı and Özyaydın (2021), who examined the cultural aspects of ninth-grade EFL textbooks from instructors' perspectives as well as the World-Readiness Standards for Learning Languages (WRSLL). They analyzed three different EFL textbooks from a global, a local, and a glocal perspective. They found out that the cultural content of the local EFL textbook was not satisfying. Their results emphasized that global EFL textbooks with less locally specific content would be suitable for a better learning experience.

3. Method

3.1. Design

This study used qualitative and quantitative approaches to study linguistic and cultural contents represented in the Turkish EFL textbook. This mixed method study adopted a sequential explanatory design in which quantitative data (percentages and frequencies) were explained and expanded by qualitative data (excerpts from the textbook). Quantitative data were analyzed through descriptive statistics such as percentages and frequencies. Qualitative data were analyzed through content analysis. Weber (1990, p. 117) describes content analysis as "a research method that uses a set of procedures to make valid inferences from the text." Similarly, Krippendorff (2004) defines content analysis as a "research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use." The method of procedure used in this study was based on the 11 steps of content analysis outlined by Cohen et al. (2007).

3.2. The Specific Model of Analyzing Textbook

This study adopted the analytical framework proposed by Hu and McKay (2014) to examine cultural and linguistic diversity in the recent Turkish EFL textbook "ORTAÖĞRETİM İNGİLİZCE 10 DERS KİTABI", from a quantitative and qualitative perspective. The EIL principles formed the core of this framework, consisting of vital factors that can be used to reveal cultural and linguistic features in a textbook. Teaching methodologies such as communicative language teaching (CLT) and task-based language teaching (TBLT) have spread in pedagogical practices. Most countries, such as Turkey, tried adapting these teaching methods in ELT classes. These methodologies are distinguished by the extensive use of pair/group work, which emphasizes oracy skills over literacy and engages students in understanding, expressing, and debating opinions rather than factual information. Hu and McKay's (2014) framework allows us to discover the absence or presence of these methodologies in the course book. The way individuals use English has changed considerably in the modern world. English-medium communication frequently crosses cultural, linguistic, national, and/or societal boundaries due to the changing demographics of English language users and learners and the variety of contexts in which English is used. Consequently, whether the themes of the textbook reflect the sociolinguistic authenticity of English use is a crucial issue in how multilingualism and multiculturalism are represented in textbooks. Hu and McKay's (2014) framework distinguishes between Anglo-American contexts and other Western contexts. It allows us to assess whether the textbook considers the changing demographics of English users and users.

In this evaluation, units 3,4, and 7 of the textbook were chosen to study, believing that these three units can represent the other units in the textbook and provide a good generalization. All textbook parts were

analyzed using Hu and McKay's analytic scheme, including listening, speaking, writing, reading, and exercise. Please see Appendix 1 for the detailed framework.

3.3. The Textbook

The local EFL textbook “ORTAÖĞRETİM İNGİLİZCE 10 DERS KİTABI”, used for high schools in Türkiye, was selected for the EIL analysis. The textbook was approved and distributed by the MoNE in 2018. It comprised ten units and 160 pages. Each unit contains parts such as viewing, pronunciation, listening, speaking, idioms, reading, writing, discussion time, Song, and e-portfolio entry.

4. Findings

Tasks in the textbook were analyzed regarding pedagogical orientations, featured topics, names and places, communication patterns, cross-cultural communication, different cultures and daily English use. The results were presented in the Tables below, including frequencies and percentages for 3 themes.

Table 1. Pedagogical orientations adopted in the textbook

Type of task	Total No. of tasks	theme 3 (f/%)	theme 4 (f/%)	theme 7 (f/%)
Pair/group work	39	10/25	13/34	16/41
Individual work	84	27/32	37/44	20/24
Target Language Skills (Oracy skills)	36	15/42	9/25	12/33
Literacy skill	61	14/23	23/38	24/39
Input/output for tasks (Opinion/debate)	13	3/24	5/38	5/38
Fact/evidence	-	-	-	-

The majority of the tasks in this section were individual studies which were intense in theme 4 (34%), followed by literacy skills with 61 tasks. Pair work in which learners are required to collaborate was included in 39 tasks. 36 oracy skill tasks were also worth mentioning. Only 13 opinion or discussion tasks were included, which fell behind other type of tasks. No fact of evidence task was included. Some examples were as follows:

Work in pairs. Write a conversation about the first Nasreddin Hodja story. Then choose a character, the Hodja or the neighbor, and memorize your lines. Finally, act out your conversation for your classmates. (p.42)

Choose a foreign country and do research into its common traditions. Make notes and find some visuals. Prepare a short speech for the next lesson. (P.52)

Remember your classmates' speeches about the traditions of different countries. Compare some of them and write a short paragraph. Hand it in next week. (p.52)

Write a paragraph about the things you used to do when you were at primary school. (P.55)

Recent analyses of ELT in Asia reveal a growing tendency to use communicative language teaching (CLT) and task-based language teaching (TBLT). These methodologies emphasize oral skills over written ones, prioritize pair and group work, and encourage students to express and discuss their ideas. As a result, one aspect of our analytical framework concentrates on how much the textbook uses these methodologies. As summarized in Table 1, 84 tasks require individual work, and only 13 tasks require expressing opinions and discussion, representing a weaker presence of CLT and TBLT practices.

Table 2. Topics featured in the textbook

Topic and context	Total No. of tasks	theme 3 (f/%)	theme 4 (f/%)	theme 7 (f/%)
Anglo -American contexts	3	-	-	3/100
Other Western context (non-Anglophone)	1	-	-	-
Turkish contexts (general/mainstream)	12	3/25	2/17	7/58
Turkish contexts (ethnic minorities)	1	-	-	1/100
Turkish contexts (local cultures)	8	6/75	1/12,5	1/12,5
Other/unspecified contexts	-	-	-	-

Most of the featured topics were taken from general Turkish context and included in theme 7 mostly (58%). It includes stories about Dede Korkut, Nasreddin Hodja, Köroğlu, and Ertuğrul Gazi in listening and reading parts.

Dede Korkut was a storyteller. He told epic tales about heroism among the noblemen and women of the Oghuz Turks. The tales are set in Central Asia. It is not certain when Dede Korkut told his tales, but some studies show that the tales are set in the period from the 8th century to the 13th century....(p.43)

Two religious festivals are celebrated in Türkiye every year. One of them is called Ramadan. Feast and the other one is Sacrifice Feast. Actually, Muslims all over the world celebrate these two festivals. However, people in some countries call them differently....(p.97)

It was followed by 8 topics from the local Turkish context, like The Son of Kazılık Koca, A Heroic Turkish Woman. Topics related to Turkish ethnic minorities were ignored.

Similarly, the book reserved just a few topics from the Western context, such as Independence Day in the USA, Halloween in Canada, and Cinco de Mayo in Mexico.

Independence Day is the most important festival in the USA. It's annually celebrated on July 4 and is often known as "the Fourth of July." It's a day of family celebrations with picnics and barbecues. Various activities are also organized. For example, many people join watermelon eating competitions or swimming races..... (p.99)

I'm Mexican. My favorite festival is Cinco de Mayo. It means May 5. At this festival, red, white and green clothes are worn. They're the colors of our flag. All the streets are decorated with balloons and flowers. We listen to music and perform our folk dance...(p.99)

As shown in Table 2 most of the contents and tasks of the textbook are about the Turkish context, which cannot promote cross-cultural communication.

Table 3. Names, places, events and inventions introduced in the textbook

Category	Total No. of tasks	theme 3 (f/%)	theme 4 (f/%)	theme 7 (f/%)
Western names, places, events	10	1/20	2/20	7/70
Turkish names, places, events	46	18/39	4/9	24/52
Names, places, and events from other contexts	10	1/10	1/10	8/80
Western inventions	-	-	-	-

Turkish inventions	-	-	-	-
Inventions of other societies	-	-	-	-

The majority of names, places and events in the tasks were taken from the Turkish context, which was accumulated in theme 7 (52%). Some examples are Ruřen Ali, Yusuf, Nene Hatun, Ertuğrul Gazi, Düzmüral Castle, baklava, kavurma, Nasreddin Hodja, Köroğlu, Erzurum.

Ruřen Ali went to the mountains and people started to call him Köroğlu. (40)

Bayındır Khan was the leader of the Oghuz Turks. (44)

During this Eid, people eat special food like baklava and Turkish delight. (97)

Only 20 tasks comprised Western and other contexts such as Olivia, Sam, Isabella, Miami, Taylor Brown, which was mostly included in theme 7.

Independence Day is the most important festival in the USA. It's annually celebrated on July 4 and is often known as "the Fourth of July. (99)

Three days ago a few men broke into a famous pop star's house in Miami. (47)

None of the tasks included mentions of inventions. Like other categories, the Turkish presence becomes more dominant regarding people, places, and events mentioned in the textbook. More topics can be included about native speakers and other countries' people, places, and events.

Table 4. Content of cross-cultural communication

Category	Total No. of tasks	theme 3 (f/%)	theme 4 (f/%)	theme 7 (f/%)
Topics about own country	15	6/40	2/13	7/47
Topics about personal interests/experiences	-	-	-	-
Topics about popular culture	7	-	-	7/100

Most cross-cultural topics (15) were discussed in tasks, including about own country (Turkiye).

Bayındır Khan was the leader of the Oghuz Turks. One day, he invited lots of beys to a banquet at his big white tent. There were silk carpets on the floor. (p.44)

"... No one welcomed him, so the Hodja was very unhappy. Then he went back home in no time. He was boiling with rage. He put on his fur coat and returned soon..."(p.41)

No topics related to personal interest or experience were included in this section. 7 tasks, including popular culture given a place such as Spring Festival in China, Festival of Lights in India...

Chinese New Year is the most popular festival in my country. It's also called the Spring Festival. All the streets and buildings are decorated with red during the celebrations...(p.99)

Table 6. Learning about different cultures

Category	Total No. of tasks	theme 3 (f/%)	theme 4 (f/%)	theme 7 (f/%)
Anglo-American Western cultures	3	-	-	3/100
Turkish culture	29	13/45	6/21	10/34
Other cultures	10	-	5/50	5/50

Most tasks related to culture learning focused on Turkish cultures, such as Victory Day, Republic Day, Youth and Sports Day, and the Democracy Day. Other cultural events, such as Cinco de Mayo festival in Mexico and the Festival of Lights in India, followed it.

My favorite festival is Diwali. It's also called the Festival of Lights. It's the biggest celebration in India. All the houses are cleaned, and then lots of candles and oil lamps are lit in each room.... (p.99)

Western cultures were ignored and limited to 3 tasks.

I'm from Canada. We celebrate Halloween there on October 31. Children wear costumes and then knock on their neighbors' doors. (p.99)

As learners learn a new language, they should learn about the beliefs, customs, and traditions of those who speak that language. There is not enough cultural content related to inner-circle countries.

Table 7. English in Students' life-worlds

Category	Total No. of tasks	theme 3 (f/%)	theme 4 (f/%)	theme 7 (f/%)
Use of English for sociocultural purposes	39	14/36	11/28	14/36
Use of English at Work	-	-	-	-
Use of English in local educational contexts	1	-	1/100	-

Most of this book's tasks (39) comprised English for sociocultural purposes, such as discussing heroes and heroines, traditions, ceremonies, and festivals.

In Türkiye, it's the custom for women to wear a white wedding dress. It's the custom in the USA to tip at restaurants. Generally, the average tip is 15% to 20% of the total cost. (p.50)

Only 1 task included using English in a local educational context, and no tasks were mentioned about professional English. Thus it gives learners few chances to investigate the role of English in their life and use it for interactional purposes.

5. Discussion

This study was carried out to examine EIL, multilingualism and multiculturalism in a Turkish EFL textbook used for 10th-grade students by adopting Hu and McKay's (2014) analytic framework. The analysis of the Turkish EFL textbook revealed that most of the activities were based on individual work. Although the Turkish educational system underwent recent changes toward adopting new English language teaching methods in the textbook, our findings showed they were unsuccessful in supporting EIL and intercultural understanding. Local EFL textbooks and problems in cultural representations are not new and special to Türkiye. In South Korea, the government strongly influences EFL textbook design; only government-approved and local textbooks are allowed for EFL use. Hence, it is natural to

expect a mixture of native and Western cultures in these books (Garton, 2014). The crucial point is that success in promoting cross-cultural communication lies in this mixture's homogeneity and balance. For example, in contrast to our results, Song (2013) explored the cultural content and reflections in 4 Korean EFL textbooks by adopting content analysis. The results of the study revealed exaggerated representations of American culture and figures.

The textbooks also included intercultural communications; however, the conversation patterns were too superficial and between white Americans and male speakers. Song concluded that such a handling of intercultural elements leads to social inequalities in terms of race, nationality, and gender by excessively favoring white American male figures. Similar results were obtained in a more recent study by Joo, Chik, and Djonov (2020). They analyzed three groups of characters in Korean EFL textbooks. These categories included people from the Outer and the Expanding Circle countries (other than Korea, such as India, China and Thailand), another group without any specific nationality but described as similar to Caucasian-looking Westerners and the third group Korean people. Their results showed that Outer Circle or Expanding Circle people were rarely represented as an authority, such as a teacher while Caucasian-looking characters dominated the textbooks by having important roles as teachers or educators. These findings pointed out undesired intercultural gains in EFL classrooms since such textbooks cause inflated Western representations. In another related recent study, Xiang and Yenika-Agbaw (2021) explored the cultural contents in an EFL textbook series used in Mongol EFL learners in Inner Mongolia, China. Their results contrasted ours; they found out that the textbooks demonstrated a dominance of Chinese culture but ignored Mongolian ethnic groups. Chinese culture was included in 32%, while other expanding circle countries were below 6%. These cultural elements were identified as physical appearance, ethnicity, power relations, gender, and social class. An interesting finding of this study was that inner circle cultures (US, UK and Canada) were included by 37% but were limited to a few countries. This finding was different when compared to our results. In their study, outer circle cultures were ignored.

In a recent related study, Azimzadeh (2022) yielded similar results to the current study. In this study, she adopted Kachru's Model to examine cultural contents in an Iranian EFL textbook in Iran context. The results were similar to ours; the book was dominated by native culture (Iran) by 58% and inner circle countries such as the US or UK were ignored. Iranian literature, history, important Iranian people and nature of Iran dominated most of the textbook, while mentions related to other cultures were limited. Again, in the Iranian context, Tafazoli and Egan (2022) also yielded native culture-oriented results, which were partly similar to our findings. They used qualitative visual and semantic content analysis to examine a few Iranian K12 EFL textbooks. The textbooks were dominated by Iranian culture visually. In one of the books, the aesthetic features emphasized Iran with visuals such as the flag of Iran, local clothes, Iranian poets, Iranian festivals, Iranian food (e.g., kebab and Sangak bread), a map of Iran, Iran men's national football team, random images from Iran media (Islamic Republic of Iran Broadcasting). In a semantic sense, they observed several native cultural elements, especially Islamic ideology, the Quran, hijab, Ayatollah Khomeini and Khamenei's photos, mosque, and Imam Reza Holy Shrine in Mashhad. Although their results are similar to ours, it should be mentioned that the Turkish textbook we evaluated did not have that much critical and excessive amount of native culture representations.

Depending on the contrasting and similar studies, it can be concluded that all the studies above showed similar results due to the cultural imbalances observed. While our results indicated a lack of target culture elements, some other studies lacked native culture. The main point is that both results

contradicted the concept of intercultural understanding. A balance between native culture representations and target culture elements is the key to promoting EIL and cross-cultural understanding. In this respect, our results showed that native culture domination in the Turkish EFL textbooks caused an imbalance that deteriorated intercultural understanding and cross-cultural communication.

Conclusions and Pedagogical Implications

Having adopted Hu and McKay's analytic framework, in this study, we aimed to analyze the cross-cultural content of a Turkish EFL book published by a local publisher in Türkiye and used in public schools. Our results showed that the book did not contain sufficient communicative activities but rather focused too much on individual work. Native culture (Turkish) dominated the cultural content, including several elements such as names, places and history. The topics generally revolved around traditional issues, which may not be enough to promote real-life communication. Cultural themes related to inner circle cultures and local ethnic minorities were limited. These findings indicated some drawbacks and imbalances regarding cross-cultural communication, a requirement for modern EFL learners. Since EFL textbooks are vital instruments of language classrooms in Türkiye, we concluded that local EFL textbooks require more scrutiny. In addition, the textbook was found to have allocated little space for communicative drills and group work which are essential for EFL language classrooms. Since Turkish learners do not have the chance to practice English outside the classroom, the textbooks used at school are required to boost interaction as much as possible for efficient language learning progress. Cultural themes were also found to be too heterogeneous, focusing too much on native culture. Outer and expanding circle countries such as Russia, China, or other Turkic countries would have been mentioned more to promote a cultural balance that can easily foster intercultural understanding. In this respect, some recommendations were as follows:

- While designing a local textbook, the main purpose should be to provide a balance between different cultures rather than focusing on a particular culture(s)
- Interactive communication activities (e.g., pairwork, group work, discussions) should be increased while reducing the number of individual workouts.
- More cultural themes from Inner Circle countries (the US and the UK), such as lifestyle, kitchen, and history, can be included.
- Cultural elements from outer and expanding circle countries should not be ignored.
- Native culture elements should not be inflated; it may be a good idea to include culture-related topics from local ethnic minorities.
- Including higher-quality visuals may be a good idea.
- In the textbook design process, the opinions of EFL instructors may be taken into consideration

Limitations of the Study

Only one textbook was evaluated in this study. In a larger-scale study, a series of local EFL textbooks can be assessed comparatively.

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Appendices

Appendix 1. The Analytical framework by Hu and McKay (2014)

Dimensions	manifestations
Pedagogical Orientation	(1) Are Anglo-American pedagogical practices adopted in the textbook? (a) Pair/group work (b) Individual work (c) Oracy skills (d) Literacy skills (e) Opinion/debate (f) Fact/evidence
Topics	(2) Does the textbook cover topics from a wide range of cultures and promote cross-cultural awareness? (a) Anglo-American contexts (b) Other Western contexts (i.e., non-Anglophone ones) (c) Turkish contexts (general/mainstream) (d) Turkish contexts (ethnic minorities) (e) Turkish contexts (local cultures)
People/places/events	(3) Is there a dominant Western presence? (a) Western names, places, events (b) Turkish names, places, events (c) Names, places, events from other contexts (d) Western inventions (e) Turkish inventions (f) Inventions of other societies
Patterns of communication	(4) What patterns of communication are found in the textbook? (a) L1–L1 communication (b) L1–L2 communication (c) L2–L2 communication (d) L2–Turkish communication (e) L1– Turkish communication (f) Turkish – Turkish communication
Content of Cross-cultural communication	5) Does the textbook cover topics that learners frequently encounter in cross-cultural communication? (a) Topics about learners' own countries (b) Topics about personal interests/experiences (c) Topics about popular culture