

## Investigating the Cultural Elements in the English Textbooks Used in the International Schools in Turkey

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### Abstract

The sociocultural theory, which portrays learning as a social activity, and the idea that culture and language are inextricably linked have contributed to the recent increase in prominence and focus on integrating culture in ELT, notably in EFL textbooks. In the twenty-first century of globalization, English has become more significant as a worldwide language and lingua franca. As a result, new directions in ELT have emerged, like enhancing intercultural competency. Since 2012, Iraq has adopted the "English for Iraq" (EFI) series of textbooks which seem to lack orientation towards intercultural competence. This paper aims to determine how the intercultural materials of EFI textbooks are presented and whether they develop Iraqi learners' intercultural competence. A descriptive content analysis is used to assess the texts and images in the three textbooks used in intermediate schools, based on an adaptation of Byram's (1997) paradigm. This study will also investigate whether there is sufficient information about Turkey and Turkish culture regarding the location of these international schools. Suppose it is understood that there is no information available. In that case, suggestions will be made to review the English Iraqi textbook series used in private international schools in Turkey in this matter. Results demonstrate that intercultural elements in textbooks exhibit sharp disparities in the frequency of their occurrences, presenting an unbalanced intercultural presentation with a knowledge-oriented majority of primarily fact-stating items. The study also reveals that While these texts do not enhance the intercultural competency of Iraqi EFL students, the research has pedagogical ramifications concerning reviewing the inclusion of culture in Iraqi EFL textbooks to keep up with current trends and ELT objectives to foster students' tolerance, empathy, and respect for difference.

**Keywords:** Culture, Culture and Language, Intercultural Communicative Competence (ICC), Textbook Evaluation

### Introduction

The universal spread of English as a lingua franca has developed the notion of culture and intercultural Communicative Competence, which is significant in foreign language education. It has been clarified that the main objective of modern language education is to provide students with the necessary skills to communicate with people from different cultures; therefore, teaching materials and language-teaching textbooks should not be limited to those which exemplify native English-speaking cultures only (Alptekin, 2002; Cortazzi & Jin, 1999), but also must contain other cultures with the

consideration of the target language as well the geographical location. (Sercu et al. 2005: 2) Argue that people need to possess many intercultural competencies and characteristics, such as "the willingness to engage with the foreign culture, self-awareness, the ability to look upon oneself from the outside, the ability to see the world through other people's eyes, and the ability to cope with uncertainty..". For this reason, intercultural communication has become a trendy term nowadays. As for this term, it has many similar definitions as (Bennett, 1998) defined it as a kind of communication

between people with different languages, beliefs, customs, and values. Rogers and Steinfatt (1999) defined this term as “the exchange of information between individuals who are unlike culturally”( Rogers, steinfatt, 1999, 1). Kramsch (1998: 63) mentions that no one can learn or use any language without being aware of the culture of its speakers. Because of this inseparability of culture and language, teaching or learning a language is, by necessity, the same as learning or teaching a culture (Brown, 2007,189-190).

Culture is the meaning of beliefs, behavior patterns, and all other products of a specific group of people passed on from generation to generation . Culture is an essential element in language learning. The learners of a certain language always need to understand the culture of the language. Any group of people cannot be separated from their culture. Therefore, culture always influences people in their communication, including language. Understanding the culture of language is necessary in order to avoid language shock and culture shock .

Several researchers have addressed the interdependence of language and culture in foreign language education. For example, Bayram confirms that “language should ‘unlock the door’ to the culture” ( Byram. 1991,p.17)), pointing out that once people have learned a foreign language, they turn their attention to various endeavors of the associated culture, such as aesthetics, philosophy, history, and science. ( Butjes .1991,p.8) similarly underlines the educational motive for integrating culture in language classrooms as leading to “the

individual’s enrichment through the acquisition of a wider world-view and through an access to the non-native cultural capital.”

In Iraq, English is regarded as a foreign language. In the past, it was covered when a kid turned 10 using the textbook "Iraqi Opportunities." English for Iraq" is the name of the current textbook used to teach English in Iraq, and international authors wrote it. From the first grade of elementary school, English language instruction begins when the pupil becomes six years old. The "English for Iraq" textbook uses various reading and listening elements to offer opportunities for English practice. Articles, reports, brochures, info graphics, instruction manuals, and advertising are all examples of reading texts.

The primary goal of these textbooks is to teach English through activities. In Iraq, there are three main stages to education: the first through sixth grades of primary education, the seventh through ninth grades of intermediate education, and the secondary stage. In Iraq, the fourth, fifth, and sixth grades—which correspond to the tenth through the twelfth grades—are referred to as preparatory. And the students' book, activity book, and teachers' handbook are the textbooks used. These are the same texts taught in public and private schools. Additionally, there are foreign schools abroad, such as in Turkey. Currently, both Iraq and Iraqi foreign schools in Turkey follow this Iraqi educational approach According to Yazgin et al. (2015), Turkey is one of the most significant nations that has taken in many refugees. According to

UNHCR Turkey (2015) and AFAD (2013), most of these refugees were under 18 and in school. Arab and Iraqi international private schools, which until recently only had Arab students and Turkish governmental and private schools, have all offered chances for refugee kids to study.

Learning about different cultures will help Arab pupils in Samsun's foreign schools adjust to the society they live in. Research on intercultural foreign language education demonstrates the importance of teaching both the target language culture and other cultures. Since they are exposed to more Arab culture in their homes and

communities than Turkish culture, students at these schools have less opportunity to learn about it. Intercultural language instruction is becoming more and more important in the teaching of English today. The significance of teaching other countries' cultures in addition to the target language is emphasized in language instruction. The integration of cultures in language instruction becomes even more crucial given the circumstances of Arab students studying in private international schools. As crucial as the target language's culture is the inclusion of information about Turkish culture in the English textbooks used in these institutions.

### Literature Review

Researchers that studied culture in the context of teaching English came up with distinctly diverse meanings. American anthropologists Kroeber and Kluckhohn critically examined 164 different definitions of culture in their compilation of 164 in 1952. Patrick Moran draws his definition of culture from these various ones. He describes it as the changing way of life of a group of people that consists of a shared set of practices connected to a shared set of goods based on a shared set of worldviews and situated within particular social contexts.

John W. Santrock defines *culture* as the behavior, beliefs, patterns, and other products of a specific group of people passed on from one generation to another. According to Kevin Avruch, culture can be defined as socially inherited, learned, and shared methods of living possessed by persons by their membership in social groups. In addition to these definitions, T.

Grandon Gill defined and explained culture as a system of shared attitudes, beliefs, knowledge, procedures, and artifacts within a group. These definitions show that culture can cover different and many aspects of life. This makes culture important, as well as learning and understanding it. Comprehending culture considers an insight that helps in living our life.

The previous studies on intercultural communication in terms of language go back to Sapir-Whorf Hypothesis. In this hypothesis, Sapir and Whorf stated that the differences in cultures in which different languages have been used could affect users' linguistic views (Sapir & Whorf, 1921) despite the previous studies that have been made in ancient times. The interaction between language and intercultural communication became more popular after World War II, and researchers became more interested in those terms to explain the main idea of language learning and teaching

(Martin & Nakayama, 2007). Afterward, the materials designed for language learning have become based on language and culture (Jackson, 2014). In this sense, it can be said that intercultural communication has been put under the main purpose of learning a language appropriately and using a language in cultural contexts (Chen, 2017). For language learning, intercultural communication has a vital role for educators, learners, and researchers who have been studying in this field. "ELT should not only teach some basic rules and facts about the target language but also develop students' intercultural competence through the process of learning" (Ge, 2004, p.73). Therefore textbooks can be used as a great method

Byram (1997) asserts that English language learners cannot learn enough about all the national identities and communities they may encounter without the aid of a lingua

franca. And he continues by saying that students should also arm themselves with the knowledge, attitudes, abilities, and behaviors related to experiences they might have when living abroad or even in their community when interacting with someone from another country. According to Byram (Byram, 1997, pp. 57–64), the elements of ICC are knowledge, attitudes, relational and interpretive abilities, skills for engagement and discovery, and cultural awareness. This model considers one of the well-known theories highlighting the intercultural aspect of language instruction. As part of the European criteria for the quality of textbooks concerning the intercultural component, this model is incorporated in the CEFR (Common et al. of Reference) for international standards of quality EFL textbooks.

### Education for Refugee Students in Turkey

The problems faced at the early stages of education are mostly known to cause lifetime concerns in individuals' lives. In Iraq, Iraqi children and teenagers are often exposed to physical violence, war, and chaos which causes them to face many difficulties and conflicts regarding their education and learning under these circumstances (Pynoos et al., 2001; Roxas, 2010). After the migration of some families to European countries and Turkey, some have had better living opportunities in terms of safety and security in general and education in particular. Turkey has provided opportunities for refugee students to study in Turkish schools, private or governmental.

Students are allowed to register in Turkish schools with valid residence permits according to the information provided by the UNHCR and Turkish legal documents (Frantz, 2003). Frantz informs that even if the refugee students have no valid residence permit, they are still allowed to register in schools by taking permission from the local authorities (Frantz, 2003). As seen, many various initiatives have been taken by Turkey in order to provide refugee children with access to education. Despite these initiatives, there are several problems and challenges faced by refugee students in learning in general and English language learning in particular.

### Methods

The method used in this study is a content analysis method. An analysis approach was applied to categorize or determine the proper patterns for the cultural content that was being analyzed in the key texts of the study (Tzu-chia Chao, 19; p. 193). The analysis is based on analyzing and evaluating the intercultural content of high school Iraqi English textbooks. In order to achieve this evaluation, the objectives and questions are determined to fulfill study goals. The population of the study consisted of Iraqi English language textbooks. The analysis focuses on the textbooks of the intermediate.

### Profile of the textbooks

This study discusses the English textbook “English For Iraq” for the intermediate stage for the 1st, 2nd, and 3rd classes in Iraqi international schools in Turkey. The writers of these textbooks are foreign authors of each, these textbooks were published in 2013, and the government prepared them in the context of implementing the 2013 curriculum. There are two versions of the

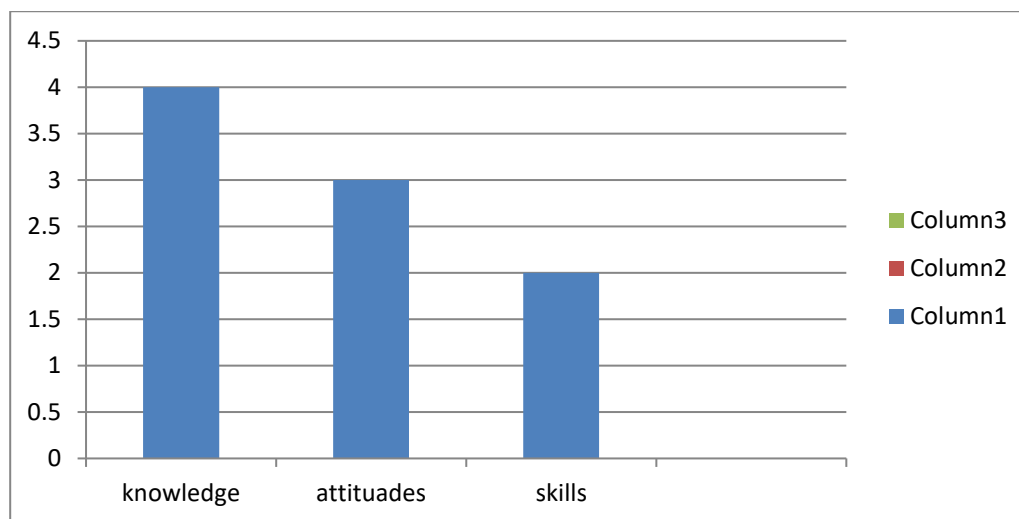
These books contain appendices at the end of each book which helps teachers by providing an essential reference. Concerning the activity books of each grade contain stimulating activities to enhance the student's knowledge. In addition, an instrument to accomplish the objectives of the study is utilized. The model used for analysis is the four intercultural elements: knowledge of cultures, attitudes towards cultures, skills of interpreting and relating cultural elements, and skills of discovery and intercultural interaction elements.

textbook: the teacher's book and the student's book, which is divided into two books, the students and the activity book. In this study, it focuses on analyzing the student's book as well as the activity book for the three classes ( the 1st, 2nd, and 3rd classes).

### Data analysis results

This part primarily serves as a report of the analysis findings. It concerns the frequency with which intercultural components appear in the three intermediate textbooks' material.

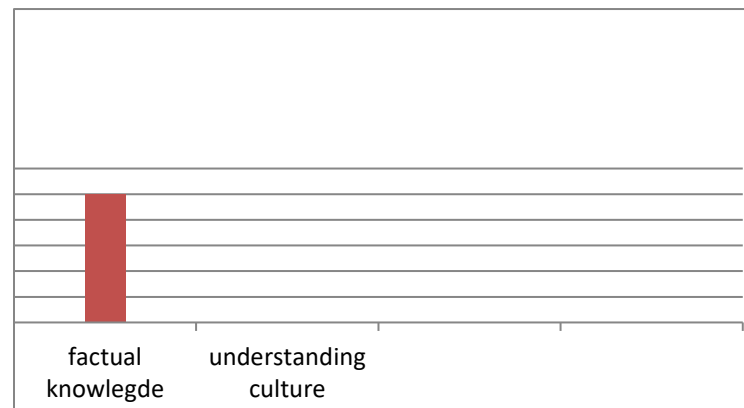
The four intercultural factors in the analysis scheme can be distributed as follows.



**Figure 1.** shows a clear difference in the proportions of the intercultural aspects, with knowledge-oriented materials having the highest presentation.

### 1. Knowledge

Most of the intercultural content in the textbooks deals with the "knowledge for cultures" parts, which comprise about three-quarters of the content. The vast majority of intercultural resources emphasize knowledge. Although knowledge of the source culture and other foreign cultures is necessary to faculties as the other intercultural elements do. Familiarize the student with them, and this knowledge is not anticipated to predominate with as many occurrences of local or foreign. The objectives in each element's component can also be used as a basis for allocating the intercultural material (see Table 1 above). The first group of elements, "Knowledge of cultures," is where textbook authors are expected to give details about the subjects and topics covered in the lessons. This group of elements covers two objectives: information about cultures as facts and how to understand culture as a concept.



**Figure 2.** Objectives of "Knowledge of cultures" elements

(Figure 2) illustrates how knowledge of cultures is only conveyed through writings and images that state facts. The EFI series of textbooks, with their over-representation of factual information, tend to portray cultures superficially and insensitively; as a result, there are no representations that encourage students to understand culture per se as a term and what it may refer to. As a result, the textbooks cannot be said to have



succeeded in enhancing the learners' intercultural competence.

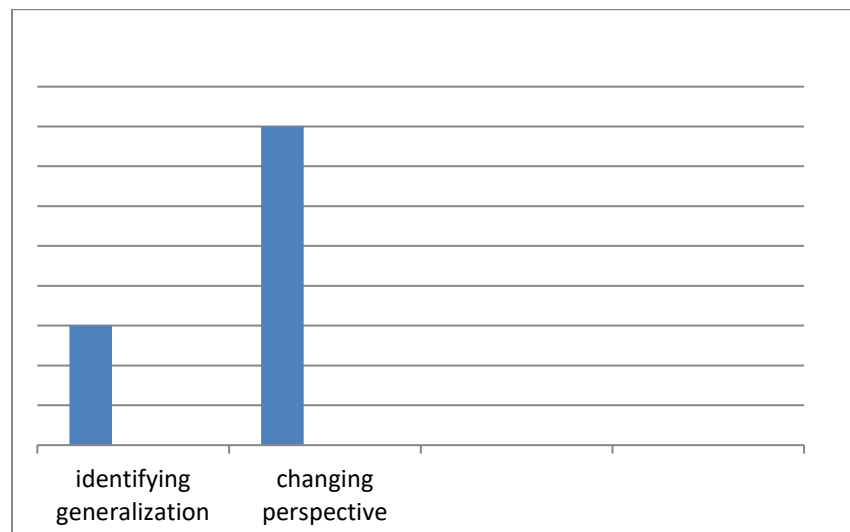
The textbook series includes a variety of knowledge-oriented resources that are primarily fact-stating in nature, such as narrating stories or offering information about various topics like colleges, periodicals, locations, foods, people, and so forth. Lessons on the year's four seasons, how to acquire information at home or elsewhere, fact sheets on ships, narrative information about nations like Libya, or the lifestyle of a particular sea turtle species are all included.



**Figure 3.** Examples of “Factual knowledge of cultures” objective

2. The "Attitude towards cultures" category, which ranks third in frequent occurrences, is the second category of intercultural characteristics (figure 1). Students may be inspired to express their thoughts on their culture and the cultures of

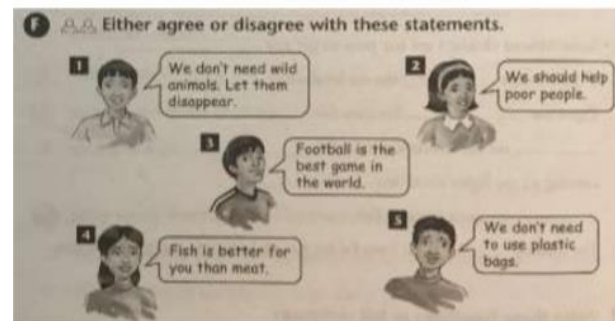
others by the attitudes presented in the intercultural textbook materials, whether they are written or visual. As a result, students can improve their intercultural competency by developing greater tolerance, ambiguity tolerance, empathy, and, subsequently, greater respect for otherness. These learning resources that ask or invite students to share their opinions about a cultural issue, particularly a foreign cultural phenomenon, in a curious and open-minded manner provide opportunities for students to become accustomed to the equality and diversity of all cultures. According to Wandel (2003), textbooks should include resources that allow students to negotiate meaning in order to "be able to tolerate and endure ambiguity" (P: 72). The content of the English language teaching intermediate textbooks primarily lacks attitudinal items (see Figure 1), which give students opportunities for reflections and discussions about cultures. As a result, the textbooks under investigation suffer from a serious lack of such opportunities, and ultimately, intermediate school students in Iraqi international schools require significant exposure to materials that include elements with attitudes and self-expression.



**Figure 4.** Objectives of the Attitudes towards cultures

The materials that provide knowledge-like information about a particular culture, though this information is provided in a form that evolves reactions or attitudes, include the first of the two aims of the elements for attitudes toward cultures, "identifying generalizations." Most civilizations can use this information as a generalization. The least amount of the textbook's intercultural attitude components is used for this aim.

An illustration of this goal is a task (figure 5) in the second intermediate textbook that asks the student to agree or disagree regarding various issues, such as the need to exterminate all wild animals or the idea that football is the best sport to play, among others. Different ideas can eventually share universality and a generalization after discussion and perseverance in most if not all, cases. However, in an environment that fosters cross-cultural learning, students can exercise empathy and tolerance for the viewpoints of others in this way.



**Figure 5.** An example of the identifying generalizations of cultures objective

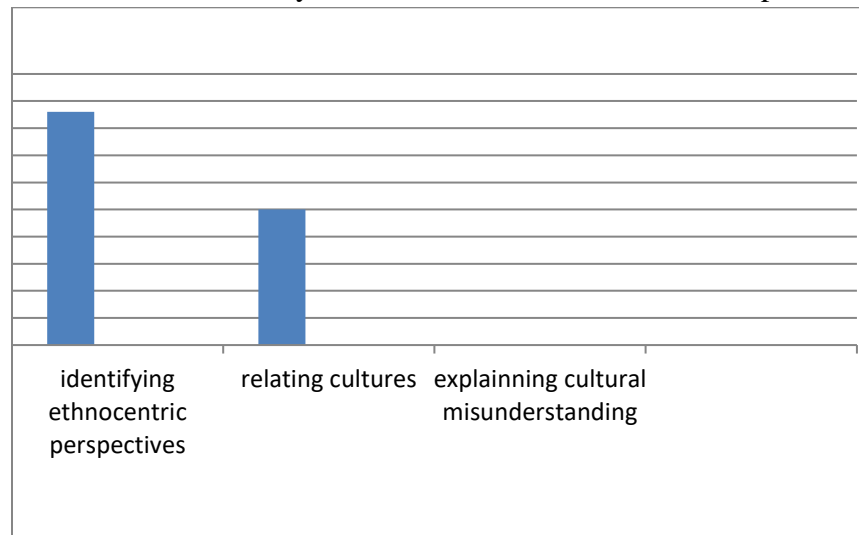
The second goal is "changing perspectives," which is one of the characteristics of attitudes toward cultures that were initially underrepresented. These cross-cultural depictions teach students to behave or think more ethically. The learners' positive attitude toward a cultural feature is anticipated to cause a change. Another key intercultural component that can help Iraqi intermediate school students achieve one of the fundamental goals of education in general and English language learning in particular—improving students' perspectives



and behavioral skills—is again missing from English as a foreign language learning textbooks. In this instance, the goal is to help students develop intercultural competence as a critical skill for their future lives.

3. Skills: The analytical framework used in this study covers two different intercultural aspects that indicate skills. The first is called "Interpreting and relating cultural elements" and allows students to interpret, relate to, or compare cultures, including their own, with those of others. The second is called "discovery and interactional elements" and encourages students to learn new information that will help them communicate effectively in a

specific intercultural situation. Students are taught to develop their intercultural competencies through intercultural representations of skills. The proportion of these two types of skills in intermediate textbooks' intercultural content is likewise low. In terms of percentage, the first type—"Interpreting and relating cultural elements"—is more prevalent than the second, with a notable difference in the frequency of occurrences of knowledge items ( Figure 2) . There are three objectives for this kind of expertise in ( Figure 6). The second objective receives the largest percentage of the relationship between cultures and cultural phenomena.



**Figure 6.** objectives of “Interpreting & Relating skills” elements

The materials of the first objective, “Identifying ethnocentric perspectives,” concentrate on a particular cultural point. However, it may be presented in a relational cultural situation, such as a dialogue or an interview. An example of this first objective is a dialogue between Muna and Katie about Katie’s visit to Thailand on her holiday.

There was a lot of positive talk about Thailand's services, food, and cities. In the visual demonstration, there is a picture with magazines about Thailand. Another such may be found in the third intermediate textbook, where a task's dialogue mentions how fantastic London's shopping and tourism are. Through such activities and

assignments, learners are exposed to certain ethnocentric cultural points of view, typically concerning a foreign cultural feature. Although they are presented ethnically, these resources can be used to pique learners' interest in how they might interpret or connect the concepts with their cultural realities. Relationships between cultures and cultural phenomena are the focus of the second purpose of interpreting and linking cultural aspects.

Intercultural material of this objective has a significant importance for the learners compared to the other objectives of the intercultural elements since it, as the title shows, encourages learners to make direct relations between cultures.

It is recommended that "Materials from different origins with different perspectives should be used together to enable learners to compare" (Byram et al. 2002, citing Chichirdan et al., 1998) thesis of the necessity to present materials in a critical approach to the learners) because doing so will help students develop the analytical skills necessary to promote their intercultural competence. Learning analytical skills is more crucial than learning facts, according to P (P: 24). As a result, the presentation of intercultural materials in the context of a relationship (including comparison and contrast) between multiple cultures has a greater learning impact than the simple presentation of information from a single culture. Learning how all cultures are equal, share universal truths, and frequently complement or integrate one another, or how cultural phenomena can be easily transferable in this multicultural small-

village world, is one of the benefits of materials addressing this objective.



**Figure 7.** An example of “Relating cultures and cultural phenomena” objective

A narrative of a group of men from diverse cultures traveling to the World Youth Camp in Australia illustrates how to build relationships across cultural divides in the second intermediate textbook. The narrative is presented in several lessons throughout the textbook's units under various headings as a series of complimentary interactive materials. The main title of the story, Bob and Basim, comes in Unit one; but “Bob and Basim-the eggs” is in Unit two, “Bob and Basim-the ice cream” is in Unit three, “Bob and Basim-the ants” is in Unit five, “Bob and Basim-the basketball” is in Unit six, and “Bob and Basim – the medals” is in Unit seven. Although there is rivalry and awards, there is respect, support, and camaraderie in a group of interactional intercultural circumstances. This is an opportunity for young students in the second intermediate grade, or those 12 years old, to discover how to be inspired and ready to become intercultural citizens who are expected to be intercultural competent.

4. The "discovery and interactional" category of skills elements, which appears the least frequently in the intercultural

material, is the second kind. Owing to this sort of talent's greater complexity. In the EFL context of Iraq, it is widely anticipated that the proportion given to these elements in the learning materials of textbooks would be lower than other elements. This is due to higher levels of requirements on the part of the textbook writer, higher levels of perception on the part of the learner, and high levels of readiness on the part of the educational institution. (Figure 8) displays the ratios of the intercultural interactional skills' objectives

### Figure

Only two intercultural representations of the first objective, "Functioning as a mediator between cultures and dealing with conflict situations," are featured in the third intermediate textbook. One of these depictions is found in the activity book, which tells the story of Ibrahim. He realized his dream of communicating with his friend in a different country (a different culture) about his rural environment featuring breeding animals to later become a zoologist studying this environment at a European university.

The second target, "Collecting information on cultures," has achieved the highest frequency of occurrence of the often underrepresented intercultural interactional elements. In contrast to the previous intercultural aspects in the analysis system connected to "knowledge on cultures,"

where the authors of textbooks directly provide material, the information in this aim is obtained by the learners themselves. The pupils are expected to learn fresh material for this target from sources other than textbooks. It might partially entail gathering more information on topics with strong cultural roots. Giving an idea of animal groups and asking the student to write about other animals in our environment that fit into these categories is an example of this purpose, as seen in (Figure 9). The individual's employment of all interactional abilities, including the previously gathered information, attitudes, and skills, in a fruitful communicative intercultural setting is referred to as "Applying one's abilities in interaction" in the second kind of skills' third purpose. Unit 6 of the first intermediate textbook contains the majority of the cross-cultural representations of this purpose.

Due to the low percentage of occurrences they capture in the content of the textbooks, the intercultural aspects representing the two types of abilities and their purposes are underrepresented. Therefore, it can be concluded that, in contrast to an abundance of purely factual materials that predominate these textbooks, there is also a lack of another significant intercultural aspect connected to the representations of skills in the intercultural materials of the intermediate textbooks.

### Discussion of the findings

The results demonstrate a striking difference in how the materials demonstrating the four intercultural elements are presented, favoring the vastly predominating

knowledge about cultures that are given in a bulk of factual information in the written texts and the visuals of the studied textbooks. The textbook authors directly

impart this knowledge, or the students independently acquire it. More than three-quarters of the intercultural materials in the textbooks are concerned with "knowledge for cultures" topics. Less than a quarter of the materials contain instances of the remaining aspects (attitudes and skills), leaving learners with a limited learning area for these two intercultural-related factors. Due to the uneven distribution of intercultural representations in the materials of the EFI intermediate textbooks, which conflicts with the overarching EFL goal of fostering international competency, it is clear from the stark disparity in proportions. Knowledge alone cannot foster intercultural competency, especially when presented as a disjointed collection of facts rather than an integrated set with themes and meanings from other cultures.

The current study discovered that the three EFI intermediate textbooks tend to superficially or peripherally depict cultures due to the fact-stating feature that predominates and the lack of illustrations that illustrate relationships, comparisons, or contrast between cultures; as a result, they are unable to support the achievement of the overall goal of enhancing the learners' intercultural competence. Materials with attitude-based intercultural features allow students to boost their self-confidence and express their opinions in an international conversation without preconceptions of disbelief or disrespect for other cultures.

The dearth of such opportunities for learners is evident from the minimal percentage of "Attitudes towards cultures" items included in EFI intermediate textbooks. The

intermediate school students in Iraq will eventually miss opportunities for a change or adaptation in perspective due to their favorable attitude toward an international feature of the materials (Bennet, 1993). As a result, EFI textbooks once again lack another useful intercultural component in their instructional materials that could help students improve their perspectives and behaviors, particularly to develop their intercultural competence as a necessary quality of their future lives as intercultural citizens. Learning tools that develop cross-cultural competence teach tolerance and diverse adaptation. Additionally, they are underrepresented in textbooks for EFI intermediate. In order to reduce ethnocentrism and foster respect and empathy for members of the target culture, learners must first develop an understanding of the shared meanings of values in both their own and the target culture, according to Ho (2009:71). The first category of these materials is intercultural representations, which emphasize comparisons and relationships between cultures.

The second category of these materials is intercultural representations, which encourage students to use their acquired knowledge, attitudes, and abilities to identify interactional components in any intercultural communication for themselves. This kind of content is the least in EFI intermediate textbooks. But the second objective, "Collecting information about cultures," has achieved this sort of skill's highest frequency of occurrence. These events may also lead to an increase in the number of items that are merely factual statements that already

dominate textbooks. As a result, it may also be said that the three EFI intermediate

### Conclusion

A clear difference is seen in favor of a strong dominance of knowledge-oriented materials with factual nature based on the frequent occurrences of the intercultural aspects (knowledge, attitude, and skills) in the texts and visuals in the three EFI intermediate textbooks. On the other hand, the representations of attitudes and talents are in low amounts. As a result, it may be said that these textbooks exhibit an uneven distribution of intercultural representations in their content.

The Iraqi intermediate students are deprived of learning opportunities where they can express their opinions about cultures, change perspectives, and be prepared for their role as intercultural citizens with fundamental intercultural abilities like empathy, tolerance, and respect due to the imbalanced distribution of intercultural representations with such a wealth of knowledge-directed materials and far fewer representations for attitudes and skills.

As a result, the textbooks under review can be characterized as interculturally poor and do not adhere to the intercultural approach in language teaching, where resources are introduced as self-expressing and comparison-motivating materials rather than separated, merely fact-stating texts and visuals. As a result, it is also possible to conclude that the EFI intermediate textbook series does not consider intercultural competence development. This paper has significant implications for the Ministry of

textbooks lack intercultural elements for teaching learners about interculturality.

Education in Iraq and the textbook authors, developers, and publishers in the ELT Iraqi context to maintain a greater emphasis on intercultural materials to make this context compatible with the recent developments in the field. Accounting for interculturality in EFL textbooks is currently one of the global objectives of ELT.

The primary goal of this study is to show whether these textbooks contain any data that reflect Turkish culture. According to the data analysis that was made earlier, it is shown that: Despite the similarities between Iraqi and Turkish culture, such as the type of food (Dolma\_ kebab), traditions such as wedding ceremonies (Henna-kina), behaviors such as treating and respecting the elders, languages such as the use of some words ( mesela \_ yani \_mudhis \_ aile \_ tessekerler\_ afiyat olsun \_ canta), and religion as well. No data reflects and emphasizes the Turkish culture in the textbooks, whether the students or the activity book. In this regard, considering that the English textbook is a multicultural book. Some suggestions may be given to include Turkish culture in some of the previous texts, images, and even activities. Otherwise, students attending these international schools in Turkey will face many difficulties and misunderstandings with the target and the local culture.

### Limitations and Future Studies

This study is limited to the selected textbooks of the 1<sup>st</sup>, 2<sup>nd</sup>, and the 3<sup>rd</sup> intermediate English language teaching series “English For Iraq”. The study is

conducted during the academic year 2022\_2023 in the private international schools in Samsun \_Turkey.

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I would also like to thank my family and my husband for their love and support, especially my mother, for her sacrifice and support during this process. Without them, my learning and master's journey would not have been possible.

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