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IDEOLOGICAL AND HEGEMONIC PRACTICES IN GLOBALLY AND LOCALLY WRITTEN EFL TEXTBOOKS

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Ideological and Hegemonic Practices in Globally and Locally Written EFL Textbooks

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(Doctoral Thesis)

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Declaration

I hereby declare that the Doctoral Dissertation, **"Ideological and Hegemonic Practices in Globally and Locally Written EFL Textbooks"**, which I wrote myself, has been prepared in accordance with ethical and scientific values, and that all the sources which I have used are contained in the references.

30 /07/2018

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Certification

We hereby certify that the report prepared by Ömer Gökhan ULUM and presented to the committee in the thesis defense examination held on 30 August 2018 was found to be satisfactory and has been accepted as a thesis for the degree of Doctor of Philosophy.

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To my dear daughter, Aden...

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Abstract

Ideological and Hegemonic Practices in Globally and Locally Written EFL Textbooks

Learning English as a foreign or second language may generate a solid impact on learners' values and ideologies in that, for several decades, social theorists have aimed to clarify why countries that lack economic power accept social hierarchies which prioritize some while ignoring others. Such concepts as ideology and hegemony have been employed to define the relation between the social formation of knowledge and the maintenance of unfair power hierarchies. As a result of the expanding hegemony of English, English Language Teaching has suddenly turned into an international business with huge financial investment, and accordingly produced English as a Foreign Language textbooks evolved into the cornerstone of the business. Additionally, studies on the relation between ideology, hegemony and textbooks have increased in recent decades since the rise of critical theory, critical pedagogy and critical thinking skills has inspired scholars to establish a critical perspective towards EFL textbooks considering the compounds of ideology and hegemony. So, the aim of this dissertation is to investigate the ideological and hegemonic practices included in globally and locally written EFL textbooks.

Using a mixed method research design, ideological and hegemonic representations included in EFL textbooks were examined qualitatively by using descriptive content analysis technique used to make valid assumptions by interpreting and coding content of textual materials. Further, qualitatively collected data through interviews and quantitatively gathered data through a questionnaire aimed to reveal the views of teachers/instructors and learners about the ideological and hegemonic practices contained in the EFL textbooks.

The findings of the present study show that ideology and hegemony of inner and expanding circle cultures are dominant in EFL textbooks. While the expanding circle culture is dominant in the locally written EFL textbooks, the inner circle culture is extensively

included in the globally written ones. However, outer circle countries are excluded and marginalized. Besides, while specific ideologies such as economy and history were highly included in both globally and locally written textbooks, some of them such as law and gender were weakly detected. The results of questionnaire and interview showed that ideology and hegemony are closely related to each other. It is hard to give a clear-cut definition of these two terms because both textbooks and the participants often used these two terms interchangeably. Yet, the participants declared diverse views on the underlying ideology and hegemonic practices in globally and locally written EFL textbooks.

Özet

Küresel ve Yerel olarak Yazılmış İngilizce Ders Kitaplarındaki İdeolojik ve Hegemonik Uygulamalar

Yabancı dil veya ikinci dil olarak İngilizce öğrenimi öğrenenlerin değer ve fikirlerinde öylesine yüksek etki yaratabilir ki, on yıllar boyunca sosyal kuramcılar ekonomik gücü yetersiz olan bazı ülkelerin bazı milletlere öncelik tanırken bazılarını görmezden gelen sosyal hiyerarşileri neden kabul ettiklerini açıklamayı amaçlamışlardır. İdeoloji ve hegemonya gibi bazı kavramlar bilginin sosyal oluşumu ve adil olmayan güç hiyerarşilerinin muhafaza edilmesi arasındaki ilişkiyi betimlemek için kullanılmıştır. İngilizcenin genişleyen hegemonyası sonucu İngiliz dili eğitimi aniden devasa finansal yatırımların olduğu uluslar arası bir pazara dönmüştür ve bu bağlamda İngilizce ders kitapları bu pazarın kilometre taşı halini almıştır. İlaveten, ideolojik ve hegemonik içerikler açısından İngilizce ders kitaplarına yönelik eleştirel bakış açısı oluşturma kapsamında eleştirel kuramın, eleştirel pedagojinin ve eleştirel düşünme becerilerinin ortaya çıkmasının araştırmacılara ilham verdiğinden dolayı ideoloji, hegemonya ve ders kitapları arasındaki ilişkiye dair çalışmalar son yıllarda artmıştır. Bu bağlamda, bu tez çalışmasının amacı küresel ve yerel olarak yazılmış İngilizce ders kitaplarında yer alan ideolojik ve hegemonik uygulamaları irdelemektir. Karma yöntem kullanılarak, İngilizce ders kitaplarında yer alan ideolojik ve hegemonik öğeler, metin içeriklerinde kodlama ve yorumlama aracılığıyla geçerli varsayımlarda bulunmak için, betimsel içerik analizi tekniğiyle nitel olarak incelenmiştir. Ayrıca, mülakatlar aracılığıyla nitel olarak toplanan veri ve anket aracılığıyla nicel olarak toplanan veri İngilizce ders kitaplarındaki ideolojik ve hegemonik uygulamalar hakkında öğretmen ve öğrenci görüşlerini ortaya çıkarmayı amaçlamaktadır. Çalışmanın bulguları iç daire ve genişlemekte olan daire ideolojik ve hegemonik öğelerinin İngilizce ders kitaplarında baskın olduğunu

göstermektedir. Genişlemekte olan daire kültürü yerel olarak yazılmış İngilizce ders kitaplarında daha baskınken, iç daire kültürü küresel olanlarda yaygın olarak yer almıştır. Fakat dış daire ülkeleri çoğunlukla hariç tutulmuş ve marjinalleştirilmişlerdir. Bunun yanı sıra, ekonomi ve tarih gibi belirli ideolojilere küresel ve yerel olarak yazılmış İngilizce ders kitaplarında geniş ölçüde yer verilirken, kanun ve cinsiyet gibi ideolojilere çok az rastlanmıştır. Anket ve mülakat sonuçları ideoloji ve hegemonyanın çok yakından ilişkili olduğunu göstermiştir. Bu iki terimi birbirinden ayırmak çok zordur, çünkü katılımcılar bu iki terimi çoğu kez birbirlerinin yerine kullanmışlardır. Fakat katılımcılar küresel ve yerel olarak yazılmış İngilizce ders kitaplarında yer alan ideolojik ve hegemonik uygulamalar konusunda farklı fikirler beyan etmişlerdir.

Anahtar Kelimeler: kültür; hegemonya; ideoloji; İngilizce ders kitabı, eleştirel pedagoji

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ABBREVIATIONS

EFL: English as a Foreign Language

ELT: English Language Teaching

Chapter I

Introduction

Introduction

Studies on the relationship between ideology, hegemony and textbooks in applied linguistics have been incremental in recent decades because emergence of critical theory, critical pedagogy, and critical thinking skills from the 1920s on has led scholars to develop a critical perspective towards EFL (English as a Foreign Language) textbooks taking the elements of ideology and hegemony into consideration. These two terms encompass an innumerable number of elements or compounds ranging from nationalism to religion. The importance of metanarratives originating from the tenets of modernism or modernization has been downgraded from 1960s on because it has been postulated that the world has entered a new age called postmodernism and post-structuralism that have emphasized the role of individuals and criticized the efforts to reinforce post-colonialism, the effects of which can be seen in EFL textbooks. Therefore, it remains crucial to analyze EFL textbooks taking the main elements of ideology and hegemony into account.

Problem Statement

Although there has been an increase in the number of analysis of textbooks in applied linguistics based on critical approaches that have been developed in sociology, philosophy, linguistics and psychology, the scope of these studies has been limited to certain cultures. In addition, the sub-elements of ideology and hegemony have been often edited, revised or challenged so as to produce a more detailed and comprehensive understanding of these two terms. Besides, few studies have been carried out considering ideology and hegemony together while analyzing textbooks. Although some progress has been experienced in some EFL textbooks, it seems that ideologies and hegemonies of certain cultures still remain dominant. Therefore, it is important to analyze various textbooks from different cultures

including globally and locally written EFL textbooks. Another problem in the related literature is that teachers and students have been seldom involved in the analysis of ideology and hegemony in EFL textbooks. Therefore, it is pivotal how teachers and students perceive, construct and construe these two terms in EFL textbooks. The inclusion of actors who use textbooks in EFL settings has been often ignored. Rather, a standard analysis of textbooks has been replicated many times in applied linguistics. However, the main actors of EFL textbook users have been discarded owing to the possible reason that methodological considerations have been formidable. In addition, the abundance of sub-elements of ideology and hegemony can be another hindrance to study textbooks. It seems hard to focus on various sub-elements of these two terms by incorporating actors' construal of the effects of ideology and hegemony in EFL textbooks. Thus, it can be said that analysis of ideology and hegemony remains a problem in the field of applied linguistics.

Mirroring the common sense and principles of a community, textbooks stand as practical tools for educational procedures (Apple & Christian-Smith, 2017; Hinkel, 2005, 2014). While portraying an outstanding role in educational fields, specifically in social sciences, textbooks function as the leading transmitters of the curriculum. They are observed in nearly every classroom setting and control what students acquire (Mahadi & Shahrill, 2014; Van Dijk, 2004; Wachholz & Mullaly, 2001).

Course materials in EFL have commonly depicted a model society and even some representations in these instructional materials can be irritating for some users (Ballena & Shim, 2018; Gray, 2000, 2016). For instance, the mainstream ideologies (Heywood, 2017) referred to in these materials may have an invalidating impact on different cultures, customs, traditions, or beliefs. Concerning their identities, upon not conforming to the discourse in textbooks (Kramsch, 1988, 2014), both students and teachers are inclined to duplicate

unfavorable stereotypes and thus maintain misinterpreted typical beliefs (Horvat & Nilsson, 2018; Safari & Razmjoo, 2016).

When instructors do not examine textbooks closely for the likely hidden agenda, they may unconsciously serve the ideology which possibly keeps learners in a lower position (Gray, 2000; Tajeddin & Teimournezhad, 2015; Tomlinson, 2012). Language teacher training departments have commonly concentrated on linguistics, language learning, teaching pedagogy, and teaching methodology without dealing with them in their social and political settings. In lieu of this, language teachers have been unaware of how teaching practices and language acquisition theories have been conjugated with expansive socio-political dominance. Applied linguistics has just begun investigating the effect of ideological forces on language education practices (Pennycook, 2017; Tollefson, 1995).

EFL teachers should obviously know that course materials, particularly textbooks, cannot ever be impartial with regard to their socio-cultural load (Apple & Christian-Smith, 2017; Curdt-Christiansen & Weninger, 2015; Gray, 2000, 2016; Nault, 2006; Melliti, 2013;). That textbooks explicitly or implicitly carry a body of social messages which are ingrained in their constructs is called hidden agenda which constitutes a side of any curriculum but is tacit and concealed. These messages may be remarks of notions, beliefs, attitudes or philosophy which have an impact on textbooks, and actually on the overall curriculum (Hurst, 2012; Van Dijk, 2004). In other words, education materials such as textbooks cannot be neutral since they have to mirror a frame of ideology directly or indirectly (Cunningsworth, 1995; Liu, 2005; Van Dijk, 2004). Having the main part in a classroom setting and regarded as the required material for attaining the learning objectives, textbooks have gained prominence as an instructional tool (Asghar, 2014; Cortez, 2008; Liu, 2005; Van Dijk, 2004).

Besides supplying students' learning needs, the content of the textbook may bear compounds of a hidden agenda to bolster the aimed ideologies of a society, and such a feature

of a textbook underlines the power of education which a social group may utilize by leading learning tools and consequently minds of individuals (Asghar, 2014; Dendrinos, 1992; Liu, 2005). The hidden agenda which has been referred to as a closed discourse by Liu (2005) is essential in educational contexts in which textbooks are exploited as a propagating tool for imposing specific ideologies. The intention of such a discourse is not to form a better human but to develop better devotees of a particular agenda.

When textbooks bear closed discourses which are not similar to learners' own context or social existence, learners may confront a sort of ideological shock (Liu, 2005). In a way, textbook content is shaped by hegemonic practices (Darder, 2014; Lears, 1985; Woolard, 1985) and selective traditions which supply ideological approval of a social class (De Castell, Luke & Luke, 1989; May, 2015; Phillipson, 2017), that is, textbooks can be employed as a means of propaganda by specific groups of people. For instance, the boost of the global English textbook as a state-supported project with an ideological agenda focused basically on improving the trade, ascribing EFL textbook from a diplomatist view (Phillipson, 2017). Textbooks portray a significant role in societal formation while their hidden curricula produce dominant ideologies of race, class, and gender. Hence, it is essential to make a detailed analysis of how textbooks deal with this issue. (Van Dijk, 2004).

Furthermore, the issue is not solely about what is contained in the textbook as ideology, but what is not contained as well. While textbooks have the potential to emphasize prevailing ideologies, they also have the aptitude for neglecting or undermining other ideologies by not covering them in the content. Therefore, an intensive evaluation of textbooks is essential in figuring out how textbooks illustrate the English speaking world and if textbook users are a part of this world (Cortez, 2008; Pennycook, 2003). While maintaining linguistic and ideological data about the target language, textbooks also have the capability of reinforcing or diminishing the learners' investments in the target language (Cortez, 2008).

Ideological discourse analysis of language (Fairclough, 2013) is a common scholarly practice in social sciences, and such an analysis may be conducted through close reading or systematic analysis, if ideologies are intentionally or unintentionally expressed through communication (Han, 2015). Yet, not much is known about how exactly ideologies are developed through discourse, or how they rule the text or talk (Johnstone, 2018; Van Dijk, 2015). This dissertation aims to find out ideologies, value orientations, and hegemonic practices in EFL textbooks authored by native speakers and non-native speakers of English.

Aim of the Study

The main purpose of this study is to investigate the ideological and hegemonic practices in globally and locally written EFL textbooks. Firstly, it aims to explore whether globally and locally written EFL textbooks contain the values, beliefs, norms of native speaker society through the examination of ideological compounds. Secondly, this study attempts to inquire the hegemonic practices in which the source society or state dictates over the learners of the language. Thirdly, this study aims to clarify how EFL teachers/instructors and students conceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks.

In brief, the main objective of this dissertation is to identify the extent of ideological and hegemonic practices included in globally and locally written EFL textbooks, besides investigating whether it is a cultural hegemony or a need for cultural literacy to bear such characteristics.

Within this framework, the following research questions are put forward:

What are the underlying ideologies and hegemonic practices represented in globally and locally written EFL textbooks?

More specifically;

1. How do globally and locally written EFL textbooks portray the underlying ideologies?

2. How do globally and locally written EFL textbooks portray hegemonic practices?

Is it a cultural hegemony or a need for cultural literacy to bear ideological and hegemonic practices in globally and locally written EFL textbooks?

More specifically;

1. How do EFL teachers perceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks?

2. How do EFL students perceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks?

Significance of the Study

English has come out as a global language just after the Second World War in that it has soon been criticized as bringing about language imperialism threatening the growth of various local languages in earlier Anglo-American colonies, particularly in Asia and Africa (Pennycook, 2017; Smith, 2015). As the ideology of globalism (Beck, 2018; Martell, 2016) endeavors to attain trendy encouragement and agreement, it employs a plain attitude to globalization, which is called hegemonic thinking- a way of approving the ruling views as natural and respectable. Much of our involvement in globalization has to do with language in that the simplest outcome of current globalization practice is a change in the options for macro-linguistic choices (Haberland, 2009).

Ideologies refer to a body of views, and peculiarly with the social, economic, political, attitudinal, ethical, or religious perspectives experienced by a group of individuals (Eagleton, 2014; Gee, 2015). Some common ideologies such as communism, socialism, liberalism, sexism, nationalism, racism, and pacifism are common ideologies (Ball, Dagger, & O'Neill,

2016; Baradat & Phillips, 2016; Carrier, 2018; Heywood, 2017), yet they may be valid or invalid based on the worldview of individuals.

Ideological analysis of language is a commonly applied academic practice in the humanities and the social sciences. The assumption of such analyses is that ideologies of writers and speakers may be revealed by systematic analysis when they intentionally or unintentionally signify their ideologies by means of language (Lee, 2017; Van Dijk, 2004). Texts are essential tools for generating ideologies (Shah, Tariq, & Bilal, 2013); therefore examining the ideology behind texts may clarify several hidden messages (Johnstone, 2018). Although a very limited number of studies analyzing the ideology in texts are seen in the related field, there seem to be few studies providing a comparative analysis of EFL textbooks. Though EFL texts have commonly expressed an ideal community (Gómez Rodríguez, 2015), some of the texts can still be irritating for certain individuals. For instance, the dominant ideologies included in textbooks may place an unfavorable impact on the different lifestyles we bear in our classrooms (Lee, 2011, 2017). When learners cannot conform to their identities within the textbook, they are likely to form contradictory stereotypes and consequently maintain misinterpreted typical beliefs. If the instructors do not examine textbooks closely for the likely hidden agenda (Hahl, Niemi, & Longfor, 2015; Tomlinson, 2012), learners may become collaborators of the power which place them in an inferior position (Canale, 2016; Lara, 2012).

Although textbooks are the leading conveyor of the curriculum and prevail what students learn (Lee, 2014; Wachholz & Mullaly, 2001), it seems that the number of studies investigating the ideological dimension of EFL textbooks are few, if any (Baleghizadeh & Jamali, 2010). Accordingly, this thesis aims to analyze the traces of ideological and hegemonic practices included in EFL textbooks, comparing globally and locally produced material.

Theoretical Framework

Whether they are printed or digital−oral or visual , texts are alive, and their scope does not only focus on textuality or intertextuality but also on sub-textuality which represents hidden messages (Agger, 1992; Chao, 2011; Chapelle, 2009; Hurst, 2012). Critical pedagogy is an analytical term to figure out how different processes in the course of power conscript texts within specific patterns of social and ethical adjustments which presume appropriate views of the past, present, and future (Giroux, 2011; Kincheloe, McLaren & Steinberg, 2011; McLaren, 2016).

The basement of Critical pedagogy cannot be ascribed to an individual hypothesis since it derives from a mix of compounds from a number of theoretical stances mirroring critical theorists' mental proceed (Bronner, 2013). Pertaining to its philosophical basement, Critical pedagogy primarily embraces critical theory and postmodernism (Dickens & Fontana, 2015), and in spite of their being, more or less, diverse and conflicting, it perceives them as dependent on each other in terms of their comprehension of culture and performance of democracy.

Though Critical pedagogy attributes nearly all its philosophical ground to western-focused theoretical schools of reflection, its prime characteristic is its responsiveness to various cultural mind frames as well. This dimension results from a number of points, among which the impact of postmodernism stands, with poststructuralism at its roots (Giroux, 2018; Guilherme, 2002). Critical theory, postmodernism, and poststructuralism are mental practices mostly known by people who carry on disciplines such as philosophy and literary criticism (Agger, 1991; Docherty, 2006). A critical theory is functional as long as it inquires human freedom in order to liberate people from the conditions that chain or enslave them. Several critical theories examining diverse dimensions like world systems, racism, feminism, postcolonialism, media, etc. have been promoted to describe and alter the conditions that

enslave humans (Bronner, 2017; Horkheimer, 1982). Sociological theories and views in poststructuralism and postmodernism can contribute to language education because critical perspectives need to be developed by taking these theories into consideration as well. Without robust theoretical perspectives, criticisms may not function efficiently in later stages (Fotopoulos, Karra, & Zagkos, 2017).

With critical theory penetrating into the conjuncture, new subsequent theories such as structuralism, post-structuralism besides postmodernism forming unfamiliar discourses that were incorporated into the term of critical theory get into humanities and social sciences all over the world (Demand, 2016; Kellner, 2003). Poststructuralism is appreciated for its attempts to propose a critical report of standardized terms in the classical tenet, and it exploits such approaches like phenomenology, and hermeneutics, as well as the linguistic shift which revises knowledge theories in language (Finkelde, 2013; Lash, 2014). For instance, the new perspectives in reading English have shifted from the view that the understanding of literature is simply an issue of personal reaction to a rather anthropological process in which reading is a social, cultural and historical phenomenon. Disputes about what frame a reader, a text, and an interpretation of meaning brought about reconstruction of English at schools, which covered transformations from the reader's individual reaction to texts to the view of subject placement by textual applications, a critique of the interpretation term and obstruction between high and popular cultures, and considering the terms of text, textuality and intertextuality (Lundborg & Vaughan-Williams, 2015; Mellor & Patterson, 2004). Post-structuralism offers various perspectives regarding textbook content.

Poststructuralism is ''an extension and critique of structuralism, especially as used in critical textual analysis'' as stated by Oxford dictionary of English. This definition refuses structuralism in which objectivity and absoluteness are naturally underlined rather than uncertainty and variety of meaning (Culler, 2007; Jackson, 2014). Poststructuralism, which is

commonly described as being opposed to structuralism, is firmly connected with postmodernism, though the two terms are not equivalent. In the poststructuralist approach to textual analysis, several sources like readers and cultural benchmarks are reviewed (Cho, 2010; Williams, 2014). Poststructuralism underlines the heterogeneity of the text, as well as its political and ideological aspects, which gave way to critical theory to employ more fundamental political readings and judgment (Kellner, 2003; Parker, 2014). Therefore, this study adopts critical theory as the theoretical framework.

Limitations of the Study

This study contains certain limitations since no study can cover all elements in a dissertation. First, methodologically only inductive content analysis was used by excluding deductive content analysis because previous studies could not develop a detailed framework regarding ideology and hegemony in EFL textbooks. Only Kachru's three circle model composed of inner, expanding and outer circle countries was taken as the basis.

The study is restricted to 3 sets totaling 18 textbooks, six of which are globally written textbooks, and six of which are Turkish EFL textbooks and six of which are locally written textbooks. However, textbooks written in outer circle countries were excluded from the study. Besides, after the three international publishers were consulted about global cultures, they stated that global cultures were relative and differed from person to person and from culture to culture. Therefore, the content of global cultures was excluded from the study. In addition, policymakers, textbook authors, and publishers were also excluded from the study because it was too formidable to make interviews with them. Private high schools and universities were also excluded from the study because these private institutions already used globally written textbooks. In the study, content analysis of the textbooks is limited to ideological and hegemonic practices in the globally and locally written EFL textbooks rather than a general textbook evaluation.

Taking the extent of the study into consideration, specific limitations already subsist in hand. Initially, choosing textbooks for the analysis of the existing ideological and hegemonic practices in the materials is a difficult task; hence, a particular selection criterion was depended upon. Additionally, as the scope of the study is constructed on English as a foreign or second language- a lingua franca, the selection had to be built on textbooks written globally and locally. Therefore, a set of newly published and broadly used textbooks have been collected and analyzed based on Kachru's leading model (1985, 1986, 1990, 1992a, 1996, 1997, 2006, 2011), portraying the development and expansion of English in the world. The most salient point here is that it is not possible to analyze all the textbooks in the EFL book market across the world. Besides, it is notable that the globally written EFL textbooks selected for the analysis are published and widely used all over the world, while the locally written ones are solely published and used in the related lands.

Although it seems that analyzing textbooks by means of Kachru's Three Circle Model −comprising of inner , outer and expanding circles of English is a narrow terminology, it doesn't actually reflect the truth as EFL learners should absorb not only native English culture but also their own culture, and others as well. The very conspicuous point here is that English as a global language should refer to speakers through a huge spectrum of cultures. Furthermore, one may argue about what native is and what it is not and this consequently clarifies the inner circle lands which are known as norm founders. Regarding the wide use of English in the outer and expanding circle lands as a way of communication beyond borders, English emerges as ingrained into the culture of the land where it is employed, building up its position. This acclimatization, consecutively, illustrates a perception that culture is an anthropologically created national event, in that it keeps an essentialist principle. Therefore, though the major premise of English exquisitely indicates a non-essentialist direction, the leading claim of this study will not be particularly framed by such a point of view in terms of

approaching the cultural content. Noticing the non-essentialist viewpoint's emancipating impact on culture as a means of questioning and perceiving social action, the evaluation structured on Kachru's three-circle model will be prompting a lot from the term of national. The study will check the extent and supremacy assigned to native English culture and necessarily an essentialist treatment following the query how EFL textbooks approach to cultural content based on an international outlook.

Finally, although textbooks are multimodal sources containing several modes such as an array of media, and also different aids such as workbooks and supplementary materials, this study is limited to the textual content of the student textbooks, while the audio facet and supplementary materials stand out of the inquiry.

Assumptions

Being an extensive study bringing diverse compounds together for the analysis of globally and locally written EFL textbooks and for the perceptions of students and teachers who use these textbooks on the underlying ideologies and hegemonic practices represented in these textbooks, this study is conducted with specific assumptions with respect to such aspects as data collection tools, data analyses, research design, participants, and ethical concerns.

Initially, the designed data collection tools− a checklist, a survey, and an interview are considered to be large-scaled enough to respond to the research questions of the study and to be valid and reliable since the researcher provided the validity and reliability of these tools through applying the required practices and making the necessary improvements. Accordingly, they are presumed to contain all the required items and questions to evaluate what the study seeks to evaluate. Thus, the items in the survey and the questions in the interview have turned out to bear no bias to generate confusion as the participants respond. Furthermore, the items in the checklist are also considered to adequately evaluate the desired compounds entailed in the study.

Besides, the participants of the study are considered to have participated in the study voluntarily and responded to the survey and interview by giving correct views. Additionally, the researcher himself mirrored no partiality stating that he took all the required ethical points into consideration while designing and carrying out the study, developing the data collection tools, analyzing the data, and presenting the findings.

Furthermore, through a mixed-method research design structured on the utilization of diverse data collection tools, the study is supposed to supply EFL teachers, publishing houses, curriculum designers, and policymakers with significant data related to the mentioned issue.

In brief, through the utilization of valid and reliable data gathering tools within an extensive study design containing diverse participants volunteered to take part in the study and mirrored their true opinions, the study is supposed to conform to its assumptions. Moreover, the researcher's attitude towards following the ethical points while developing the data collection tools, gathering the data and analyzing it empowered the study as well.

Terminology

The key terms that serve the purpose of this study are listed as in the following:

Culture: the increasing accumulation of knowledge, involvement, perspectives, values, senses, approaches, understanding, rankings, religion, characters, geographical relationships, notions of the world, and items and proprietary obtained by a group of individuals in the line of generations by way of individual and group attempt (Hofstede, 1997; Storey, 2018).

English linguistic imperialism: the sovereignty of English is alleged and carried on by the formation and regular rearrangement of cultural and structural inequalities between English and other tongues (Pennycook, 2017; Phillipson, 1992)

Global English: the use of English language as a common way of communication across cultures--a lingua franca (Crystal, 2004; Jenkins & Leung, 2014).

Hegemony: dominance of a group over others (Macedo, Dendrinos, & Gounari, 2015; Short, et al., 2001).

Hidden Agenda: the way that language, with its unclosed, active and flowing character, is shaped for governmental and ideological plans, shifting it into a closed, stable, basic, hegemonic, common and dictatorial structure (Shohamy, 2006; Tajeddin & Teimournezhad, 2015).

Ideology: organized systems of beliefs with ready formulas for the manipulation of the masses (Huaco, 1971; Martin, 2015)

Language Policy: a complicated socio-cultural movement and forms of human interaction, agreement, and outcomes negotiated by relations of power. In these movements, the policy settles in their language adjusting competency; in other words, the means in which they indicate standardizing allegations about formal and informal language patterns and usages, through controlling language rules and usages (McCarty, 2011; Wright, 2016).

Textbook: a source produced to supply an authorized pedagogic form of a field of knowledge (Apple & Christian-Smith, 2017; Stray, 1994).

Textbook Analysis: the organized inquiry of the text supplies covering the makeup, the point of convergence, and particular learning assists (Khodadady & Shayesteh, 2016; McKee, 2003).

Chapter II

Literature Review

Introduction

      Various concepts regarding ideology and hegemony have been presented in this section. The relationships of these concepts to foreign or second language learning have been given because the theoretical framework and its applications in foreign language settings need to be overlapped so that elements of these concepts can be examined more elaborately.

Globalization

      In spite of the briskly expanding literature related to the subject of globalization- as well as its implications, several conceptual conflicts about the terminology are still common among the researchers in the field. Though the concept of globalization is extensively utilized to refer to the intense transitions spreading the world, the essence of these transitions and the meaning behind them are increasingly discussed while invoking numerous questions (Beck, 2018; Guillén, 2001; Robertson & White, 2007; Teeple, 2000).

      Globalization indicates a network of international connection suggesting that our world is progressively framed by the issues around us and the selections we make, even when we are far away, so giving way to interrelations among people (Heywood, 2017). Globalization can be practically seen as a mean including a shift in the dimensional system of human relationships and activities, forming trans-regional movements and chain of activities, cooperation, and potential. One can see four sorts of transformation in the process of globalization: initially, it covers a range of societal, economic, and political practices beyond diverse regions of the world (Giddens, 2013; Hirst, Thompson, & Bromley, 2015). Next, it proposes the flourishing significance of interrelations and trade movements, transaction and culture (Baylis, Smith, & Owens, 2017; Castells, 1996). Thirdly, the spreading power of global relations can be related to an acceleration of universal cooperation and practice, since

the development of global operations of transportation and correspondence boosts the speed of the circulation of opinions, possessions, data, money, and groups of people (Kobrin, 1997; Steger, 2017). Finally, the expanding scope and the rising speed of international relations can be linked to their rising influence, just like the marks of even the simplest regional incidents which may end in strongly effective results (Pieterse, 2015).

The most outstanding particle of globalization term clearly refers to the rise of a borderless globe in which accustomed state borders turn into a passable gateway (Hay & Marsh, 2016; Ohmae, 1989). Therefore, globalization reconstructs the public room in such a way that nations represent a secondary importance because of a broadening extent of relations with a trans-border feature. Some specific instances of this case cover much easier opportunities for international companies such as McDonald's, Nike, and Pepsi in that they can easily move their goods and vested interests and can promptly respond to financial incidents at any place in the world (Heywood, 2017). The view that the world is a united place has given way to perceive a single universal society (Giddens, 2018; Outhwaithe, 2006). When it comes to international relationships or diplomatic field, the suddenly growing sympathy for globalization has driven a rise in the questioning of formerly significant issues like sovereignty and province. In sociology, the consideration of each chief society− once seen as isolated has quickly turned into a united perspective of diverse types of societies through different globalization practices like migration (Nayak, 2016; Robertson & White, 2007).

Globalization represents a complicated practice with a number of indications (Heywood, 2017): economic globalization is a movement in which internal economies are transformed into a united global economy (Beck 2018; Li & Schaub, 2004); cultural globalization is the practice through which information and materials− formed in a specific area of the world penetrate into a universal stream, which is likely to level out cultural

variations all over the world (Kumaravadivelu, 2008; Pannilage, 2016); political globalization is the term in which the authority to make a policy has been transferred from national states to global institutions (Ougaard, 2004). In addition to general aspects of globalization, it is important to establish a relationship between English as a lingua franca and globalization because globalization of English as a lingua franca has mostly affected EFL textbooks.

English and Globalization

As Crystal (2012) states, the global position of English accrues from the fact that Britain had grown into the first coming industrialized and merchandising country in the world by the start of the 19th country. The political expansionism of Great Britain had given way to the spread of English language across the world over the 19th century and accordingly it was turned into a language 'on which the sun never sets'. Then, this feature of Britain was sustained and boosted by the US with its economic power. As a result of being the new compelling power, its economy overshadowed other facilities of countries in the global arena. Consequently, English language in the American dollar settled in the center of the related market.

As Crystal (2004, p.68) stated, nearly a quarter of the world is proficient in English. All around the world, non-native speakers of English language are much more than the native speakers (Ammon, 1992; Crystal, 2003; Graddol, 1997, Kirkpatrick, 2014). Hence, it is clear that non-native speakers cover more space in the English language usage map compared to native speakers (Widdowson, 1994), which introduces English as a lingua franca utilized among people whose mother tongues are different from each other (Crystal, 1997; Jenkins, 2004; Jenkins & Leung; 2014; Krashen, 2003). Most people maintain the view that instead of native standards, non-native standards should cover ELT in the countries where English isn't used as the mother tongue (Cook, 1999; Kachru, 1985; Kumaravadivelu, 2003a; Matsuda, 2003; Modiano, 2000). Sharifian's (2009) point of view in which he proposes that most

countries have chosen English as a necessary component is important. Currently, there are hardly any people who apparently embrace the accepted 19th-century ideas about the English language's being superior and accordingly deserving a spreading dominance. Nowadays, the expansion of English language is mostly maintained by its usefulness, yet this expansion was initiated by colonialism (Pennycook, 2017). There is a strict relation between language and power that a language in power affects other languages as well (Crystal, 2004; Indra & Rajagopalan, 2017; Pennycook, 2007). Besides, this power may require the learners to rigidly pursue native speaker norms (Pennycook, 2017; Phillipson, 1992).

The scientific era supplied Europe with a sense of pride (Russell, 2013) and this sense ended in ideological and cultural boundaries (Morley & Robins, 2002; Pavlakovich-Kochi & Morehouse, 2017; Pennycook, 1998; Phillipson, 2009; Rogers, 1990) offering an ontological authority of western movement, but suggesting a lower position for the rest of the world (Pennycook, 1998). Blau (2017) and Bourdieu (1991) define this authority as the capability of dictating a view of the social world by means of divisions. Furthermore, Pennycook (1998, p.33) states that colonialism imposed partial views in which such concepts as self and other were formed; therefore most of the British colonies, even after getting rid of being colonized (Mamdani, 2018), have seen the significance of English being a lingua franca. Shapiro (1989) simply suggests that language purism is a particular dimension of language standardization (Martínez, Hikida, & Durán, 2015) which is a move constricting valid forms of meaning in that it states specific facets of otherness. Hence, every step changing language also modifies the setting of self-other connection.

Moreover, as Crystal (2004, p.127) puts forward, the biggest part of success establishing the expansion of English has provided by the US which is now having intentions to direct the world− being the most powerful economy (Chomsky, 2003; Pennycook, 2017). Additionally, the rising effect and glory of the US have caused the extent and frame of ELT to

be completely changed since the 1960s (Howatt & Widdowson, 2004; Pennycook, 2017). The expansion of English language also created the expansion of a global culture of marketing (Crane, Kawashima, & Kawasaki, 2016) and technological uniformity (Brinton & Arnovick, 2017; Ndebele, 1987).

In the specific parts of the applied linguistics literature, it is pointed out that we are still at an era of empire and globalization (Brennan, 2015; Kumaravadivelu, 2006) and English is the leading language of this era (Crystal, 1997; Macedo, Dendrinos, & Gounari, 2015). Phillipson (1992, p. 59) has argued that the English language has settled in the middle of capitalism as a result of its dominance over other languages and this authority brought the portrait of distinguished native speakers (Crystal, 1997; Krashen, 2003; Ricento, 2015). English language imperialism (Phillipson, 1992; Phillipson & Karmani, 2005; Smith, 2016) is generally promoted by cultural productions in media which is a notable tool through which children are able to meet the English language just before they learn it at school. Such imperialism may produce a lack of balance in political and cultural dimensions though (Park & Wee, 2015; Phillipson, 1992; Phillipson & Karmani, 2005). Wodak and Meyer (2009) point out that the spread of English, as well as its education, is just the extension of colonial regime and consequently the dominance of the native speakers. In recent years, deconstruction of English has contributed to the emergence of a new concept called World Englishes (Pennycook, 2017).

World Englishes

The origin of English as a foreign or a second language goes back to the unexampled expansion of English throughout the world, specifically into the eastern regions (Knowles, 2014; Yano, 2001). Additionally, the English language comes into mind as a language with extraordinary ideological facets in that there has been no other language which that much affected the lives of numerous societies in countless regions through a number of functions

and roles since the 1930s (González & Melis, 2014; Joseph & Taylor, 2014; Kachru, 1990). The very fast expansion of English as a lingua franca (Jenkins & Leung, 2014; MacKenzie, 2014) has simply triggered impressive but also contentious arguments on the classification of its position, which is broadly named World Englishes by Kachru (1985).

The subject of World Englishes has been reviewed for several years, and with the exception of plural Englishes, it is still hardly found strange among non-linguists since an agreement on what the concept involves is so common (Bamgboe, 2001; Bolton, 2005; Kachru, 1990, 2006; Kachru, B., Kachru, Y. & Nelson, 2009; Saraceni, 2017; Schneider, 2014; Seidlhofer, 2009; Yano, 2001). Therefore, the concept of World Englishes may refer to every local English variety and this conceptualization seems to have no rejection among a high percentage of scientists in the related field (Jenkins, 2006; Kirkpatrick, 2014). The concept of World Englishes is primarily used in three different forms. Apparently, the most commonly known classification, specifically in the education field, has been English as a native language (ENL), English as a foreign language (EFL), and English as a second language (ESL). In other words, the universal supremacy of English language is frequently reviewed with respect to three peculiar assortments in which the language is utilized respectively as the native language− the mother tongue of people in such countries as Britain, America, Australia, and New Zealand; the second language− a supplementary language having a definite accredited communicative position used in countries like Ghana, Malaysia, and Philippines; and the foreign language− a language particularly for international communication utilized in such countries like China, Korea, and Turkey (Grzega, 2006; Low & Pakir, 2017). In the same vein, Kachru's three-circle model (1992a) refers specifically to this assortment with very concentric circles (inner, outer, and expanding) in which inner circle territories use English language as their mother tongue, outer circle regions use it as an official language, and expanding circle nations use it as a lingua franca.

China− an expanding circle country, which is not an inner or outer circle land according to Kachru's classification, is the region where English is the most spoken language. So, compared to inner and outer circle countries, expanding circle is the category in which English is spoken by more people. Although English as a Lingua Franca (ELF) studies seem to be based on Kachru's Expanding Circle, studies on the World Englishes has had less reference to the expanding circle. To sum up, Kachru (1997) formed three concentric circles to put the English-using world in an order, and when doing this categorization, he concentrated on the historical frame of English, its role, its status, and its purpose in diverse countries. However, it is obviously ambiguous to examine incidents in historically varied settings and different sorts of societies (Saraceni, 2017; Seidlhofer, 2009). When one considers the past of the release of diverse Englishes throughout the world, it is certainly not astonishing that the pioneering realized work, as well as its portrayal, arose from the outer circle, though it has been a long and difficult attempt. Still, what is currently called international by the inner circle authorities is clearly a continuation of former ancestral traits of English. That's why Kachru (1997) disapproves of the Cambridge International Dictionary of English for utilizing the concept of 'international' to mention America and Britain. Besides, international English is actually explained as the circulation of the institutionalized native-speaker English norms instead of the way English has shifted to supply global demands (Seidlhofer, 2009; Seoane & Suárez-Gómez, 2016). Since English has been examined as a global and dominant language, it remains pivotal to mention ideology to understand the effect of English.

Ideology

Ideology concept was originated by the French philosopher Destutt de Tracy in 1796 (Mouffe, 2014; Rehmann, 2013; Woolard, 1998), yet the concept was defined in diverse ways, in complicated ways of partly technical definitions (Friedrich, 1989, Jost, 2006; Kuper,

2017). Ideology is described as the highlighted portrait of favorable humanity and the principal way of forming such humanity. There are diverse views on the theoretical and actual assumptions of ideologies (Bershady, 2017; Jacoby, 2006; Jacoby & Sniderman, 2006; Minsky, 2006). Hasan (1986) prescribes ideology as a socially framed entity of opinions which comes out unavoidably. The earliest description of ideology by Huaco (1971, p. 2) is described as ideologies are systematized views with accessible recipes for the control of crowds. The Marxist view sees it as a mechanism through which the ruling perspectives in a specific society mirror the concerns of a governing economic class (Chomsky, 2015; Stoddart, 2007).

Ideologies which are implicit theories specifying what is actual, what is acceptable, what is probable, and how authority is assorted overlap all existing pedagogies (Berlin, 1988; Parekh, 2015). Among many characteristics of ideology, the ruling dimension is based on portraying the misuse of power by the ruling group. This refers to an ideological power which occurs when the ruling class welcomes the controlling ideologies as pure and rational. Gramsci named such an ideological authority as hegemony (Chomsky, 2015; Gramsci, 1971). The ideology term is frequently utilized in the social sciences, but it is notably ambiguous. Its daily practice is chiefly unfavorable, and is customarily attributed to the severe, misled, or biased views of others: we own facts, and they own ideologies. This pessimistic explanation dates back to the times of Marx-Engels who was in the view that ideologies were types of fake knowledge; therefore, the labor group may own unreasonable opinions about the status of their being (Parekh, 2015; Van Dijk, 2004).

Among the interpretations that have been associated with ideology are as follows: (a) the philosophy of constitutional or political assumptions, (b) a movement-directed group of political views, (c) the opinions of the controlling group, (d) the viewpoints of a specific social group, (e) political views that represent social concerns, (f) perspectives that circulate

wrong recognition among the abused or mistreated, (g) views that place the man within a social setting and form a point of joint belonging, (h) an authoritatively accepted group of views utilized to legalize a political regime, (i) an embodying political principle which insists on having the truth, (j) a hypothetical immensely standardized body of political perspectives (Heywood, 2017). Ideologies cognitively construct the chief social facet of individuals by shaping their personalities, goals, missions, benchmarks, positions, and resources. Since ideologies are ordinarily subjective, they are composed of several structures (Van Dijk, 1995a; Whitty, 2017). Compared to the extreme judgments of Marxist ideology, Antonio Gramsci utilizes the term hegemony to display how the government and public form and sustain an approval of the group hierarchies in the capitalist regime (Hall, 1996; Parekh, 2015). While ideologies hint at a one-dimensional movement of power, hegemony stresses the built-in complications included in shaping nets of authorities (Alptekin, 1993; Pennycook, 1989; Phillipson, 1992; Mouffe, 2014). Martínez-Roldán and Malavé (2004), and Stoddart (2007) point out that in order to comprehend the social dimension of ideology (Haslanger, 2017), one has to go deep inside both cognitive and social aspects at a micro level. What they state indeed is that the authority relations and complications among groups that struggle for having all the power or for utilizing all the economic reserves or other materialistic resources needed to survive cannot be underestimated. Therefore, elements of ideology are closely related to language ideology and its practices.

Language Ideology

The cognitive state has developed in every person distinctively and one can accordingly understand the function of human soul within this state, as well as comprehending the most suitable booster of the soul− language (Moore, 2014; Robinson & Ellis, 2008). When language is removed out of the brain, the soul is erased as well, and consequently, the cognition is wiped out. For instance, a learning activity that lacks the

indivisible integrity between language and thinking is built on a wrong basis and causes a separation between the individual and his/her own self, his/her yesterday, his/her culture, and his/her nation (Barac, Bialystok, Castro, & Sanchez, 2014; Wilson, 2013).

Language is assumed to shape attitudes, feelings, and thoughts (Fromkin, Rodman, & Hyams, 2018; Hodge & Kress, 1993; Owens 2015; Van Dijk, 2004). Language is a verbal mechanism through which humans link their thoughts and feelings with voice and other symbols in the matter of codes in the related context of a community with its unique culture and past (Peeters, 2015). Language affects the process through which we see and judge the facts, and direct ourselves accordingly. The users of various languages all perceive and assess the world in diverse ways, and approach to truths diversely. Languages rule the views and actions of people in that the users of diverse languages own different perspectives about the world (Risager, 2014). Language is closely related to ideology when considering other related elements such as speech acts, behaviors and attitudes.

Languages function as the mirrors of cultures and bear the peculiar characteristics of the nations who use them (Grein, 2017; Starkey, 1999). Additionally, they are the historical establishments of political systems ingrained in them (Joseph, 2006; Miller & Rose, 2017). Being the prime sphere of ideology, a language is associated with social existence (Hogg, 2016). Furthermore, including culture in language teaching bears political facets (Pennycook, 2017; Wiley et al., 2014). Therefore, language education is a political and ideological practice since language itself is the indicator of ideology (Larson, 2015; Spitulnik, 1998). For Björkman (2014), language ideologies are a range of views related to languages and they are utilized by speakers as a way of reasoning and confirming the identified language system and practice. Through intricate and commonly lasting social practices, ideologies are progressively obtained by the individuals of a group. As a mechanism of procedures systematizing social awareness, ideologies are believed to control the social formation of

communities by means of utilizing the brains of the members of these communities (Fairclough, 2014; Van Dijk, 1995b). Irvine (1989) explains that language ideologies which impose political concerns are set up on a cultural system of views on social and linguistic associations, and this is the case for the English language which is the most dominantly learned second or foreign language all over the world (Pennycook, 2017). Moreover, Sergeant (2008, p. 3) expresses that the status of English language throughout the world is strikingly ideological one. All historical and social compounds are ingrained in language ideologies as a way to urge implicit ideas and portraits (Blommaert, 2005; Tsui & Tollefson, 2017).

Pennycook (2017) states that English language education has come to be the biggest power through which a big part of the world has been embedded in a state of being politically, socially, and economically controlled. He also states that the center of this state depends heavily on the status of English language which has been the language of capitalist ideology. This means that English has an indispensable role in a universal system of dependency. So, as he states, ideologies with their make-up are utilized to validate and accomplish an unfair distribution of authority and facilities among groups. This issue is represented through language imperialism− a global state containing basic connections between wealthy and impoverished nations in a world known for its severe unfairness. Such ideologies are philosophically or anthropologically significant since they are related to diverse symbolic values (Xiong & Yamin, 2012) which are assumed to be a group of permanent ideas on what is considered true, favorable, appropriate, and normal that individuals of a specific society are likely to have in common. Such characteristics supply a ground for individual selections and direct the attitudes of group members within a particular society (Hamilton, 2015; Summerfield & Lee, 2001). However, these attitudes may be related to language ideologies that are shaped by politics or cultures.

Language ideologies highlight how the common political and cultural compounds are included in the related discourse of a language (Curdt-Christiansen & Weninger, 2015). The function of education can only be perceived within the historical (Wexler, 2017), political (Thomas, 2016), economic (Vally & Motala, 2014), and social setting of each specific community (Apple, 1996; Smith-Lovin & Heise, 2016). Social philosophers have interpreted the reason why economically poor nations approve the class system of social power which favors some but abuse others. Such philosophies as ideology and hegemony have been widely utilized to define the junctions between the societal formation of knowledge (Alptekin, 1993; Pennycook, 2017; Phillipson, 1992) and the constancy of unfair authority relationships (Stoddart, 2007). In the similar vein, the exact description of knowledge with reference to learners (Siemens, 2014) is based on a state of power and hierarchy (Tollefson, 1995). Knowledge is formed within a specific composition of wide social ingredients such as traditions, economy, policy, and history and thus echoes and supports these ingredients. Additionally, as everything related to knowledge signifies a peculiar group, it must be noticed that knowledge should have a shared mean among the members of a group (Illeris, 2018; Pennycook, 1989).

An outstanding issue to also consider is how educational programs aid the continuity of the current socio-cultural hegemony of the ruling group (Irvine, 1989; Welsh, 2017). One of the widely recognized concerns within studies on language and ideology (Mirhosseini, 2018) is to examine and perceive language assumptions and practices of social groups since they are firmly related to group concerns within their society (Kroskrity, 2000). Besides the analysis of language ideology, cultural ideology has also been emphasized in recent years because there is a strong relationship between language ideology and cultural ideology.

Cultural Ideology

We frequently observe the possibility of transmitting a particular ideology of a specific culture by means of language (Hamid et al., 2016). Stern (1983) mentions the cultural dimension of language education in a three-phased structure: the foundational process includes a set of theories based on sociology (Giddens, Duneier, Appelbaum, & Carr, 2016), education (Wexler, 2017), anthropology (Marcus & Fischer, 2014), and linguistics (Akmajian, Farmer, Bickmore, Demers, & Harnish, 2017); the cultural definition (Sharifian, 2014) of the target language is the core of the second course, and the socio-cultural (Lantolf, Poehner, & Swain, 2018) constituent of the target language is the basis of the third phase. The very close connection between language and culture enhances the understanding language as a type of cultural adjustment− known as acculturation in the terminology (Baker, 2016; Ellis, 1985; Gieve, 1999; Puente, 1997) in which the learners of a language grasp the new culture containing the new structures of interpretation, values, and norms, besides a diverse worldview (Puente, 1997; Van Zyl & Meiselman, 2015).

Fantini (1997) argues that a language both reflects and influences culture while structuring an active association or an innate relation. This relationship is illustrated in what Fantini calls lingua-culture in which language is inevitably associated with culture and consecutively is taught in collaboration. By looking at the issue from this point of view, in spite of such a basic feature given to culture and language relationship, the English language finds itself in severe criticism which perceives it as a tool of imperialism (Pennycook, 2017; Philipson, 1992) or as an effort to commit holocaust (Skutnab-Kangas, 1999). White (1997) and Woolard (1985) explain the current position of English language as a mean in which people are the defenseless sacrifices of cultural hegemony (Borden, 2014). Besides, Pennycook (1995) and Swales (1998) put forward that linguistic inequality, as an ideology, may be associated with the English language.

According to Thompson (1990), ideology is the term that combines education and control and it aims to strengthen the bonds of the authority. A basic framework of cultural compounds built by Thompson forms the bigger picture and the ingredients are given as follows: (a) English language hegemony (Macedo, Dendrinos, & Gounari, 2015), (b) consumerism and entertainment (Martikainen, Woodhead, & Gauthier, 2016), (c) individual cases such as personal values, (d) health (both psychological and physical), (e) social dimensions like education and equality (Allen, 2016). Genc and Bada (2005) also mention a significant related issue in which they mention the separation of English values while teaching the English language. Besides, they also state that though English-American invasion by means of culture may be felt and criticized by African, Asian, and Arab societies, the western society has usually fought to fulfill its underlying goal of imperialism by means of language. Additionally, a primary point which has consistently been connected to the instruction of English language is the transmission of English culture and its ideologies while teaching English as Genc and Bada (2005) also pointed out. Cultural meanings are commonly labeled in two ways. Initially, they are assumed to indicate peculiar values parallel to some specific social or political ideologies that may be given directly or indirectly and are usually called as a hidden curriculum (Karim & Haq, 2014), the aim of which is to implicitly socialize learners through a specific perception of the world (Hunter & Cook, 2018; Tin, 2006). Since the aspects of cultural ideology are represented in the concept of culture, it is critically vital to identify this concept.

The Concept of Culture

Kumaravadivelu (2008) stresses that being one of the most investigated topics in the social sciences, culture is one of the most intricate terms in English and it is not easy to make a brief description of it (LeVine, 2018). Street (1993) has hard times underlining even the simplest use of culture (Gibson, 2016a). Similarly, Kumaravadivelu (2008) suggests that the

vagueness emerges if culture is employed as a noun as he approves the idea that it is a passive matter to be worked on. Hence, Arvizu (1994) recommends the active utilization of culture, stating that culture is an active movement, so it has to bear the characteristics of a verb instead of a noun (Gibson, 2016a). Milner (2010) supports this point of view as well, declaring that culture isn't a passive term, but an always evolving dimension of social life. Furthermore, Robinson (1985) reviews cultural transmission (Alem et al., 2016) by means of disputing over culture as a group of stable compounds to be offered to students in various things. Rather, he supports the idea of seeing culture as a progress− a way of comprehension, interpretation, sense, and awareness. This view assumes culture as a part of life, having chunks required to construct and perceive meaning. As mentioned by Kramsch (1988, 2014), culture means participating in a discourse group (Johnstone, 2018) which has a shared area, past, and dreams.

Nieto (2009) adds another definition of culture by indicating that it is the composition of constantly shifting values, customs, social relations, political affairs, and universal perspectives formed, distributed, and switched by a community attached with each other through a mixture of dimensions such as a shared language, history, religion, and geography (Storey, 2018). It is absolute that in less developed societies most of the cultural practices are inevitably mingled with each other just like in the Dyak people who use the most proper times of the season carving, painting, and constructing, besides engaging in many cultural practices such as art, religion, and even sea fights at once (Eliot, 2010).

Tsui and Tollefson (2017) suggest that culture is a very complex word in English and the reason of this ambiguity may be somewhat as a result of its historical progress, yet it is now utilized in several diverse fields and systems of ideas. When the English sociologist Tylor (1871) produced the book Primitive Culture, the term culture was enlarged to contain an intricate entity which covered assumptions, knowledge, ethics, traditions, art and any other

facilities obtained by people as the individuals of the community. Kristiansen et al. (2017) affirm that in its initial practices culture was just a name of an action meaning crop cultivation, but progressively this usage was broadened to cover the allegorical cultivation of the brain of a person and by the 18th century it was used as a synonym of civilization. Eagleton (2000) puts forward that the interpretation of culture as farming of the brain is associated with the Enlightenment Notion in the global human process. In the contemporary sociology, the mental interpretation is summarized by Boster (2017) as a group culture is composed of the perception that a member of a society must behave in such a way that is accustomed to the other members of the society. Additionally, culture does not compose of single forms of items, people, attitudes, or emotions, but a union of these aspects. That's to say, it includes some forms of things that humans bear in mind, their examples of comprehension, correlation, and clarity.

As Turner (2003) indicates, once Saussure claimed that the meaning of a word is constructed but not given, he referred to the social facets of language which is a culturally based phenomenon, not an impartial tool, so the meanings in language are culturally structured as well. Hall's culture definition is based on giving a message in that culture is attributed to diverse classifications of meaning that people utilize for explaining what objects mean and for coding, arranging, and adjusting their manipulation towards one another. Such a mechanism or mean coding loads our activities with merit and it lets us explain others' activities in a meaningful way, and this process forms our culture.

Pieterse (2015) thinks that culture is a peripheral phenomenon which occurs as a result of interaction and it does not occur internally. Geertz (1973; 2014) explains the issue by referring to culture as a basically semiotic incident (Fawcett, 2015). Besides, Geertz (1973; 2014) is in the view that people are kind of animals attached to a network of meanings in a twisted state; they get culture in order for being those nets. Consequently, the inquiry of

culture isn't an empirical discipline of science looking for rules, but an explanatory study looking for the meaning(s) behind.

As a social scientist, Thompson (1990) claims that cultural terminology is also ingrained in connection of authority and strife (Sjögren, 2015). Daily expressions and activities, as well as more complex actions like ceremonies, celebrations, or painting works, are usually generated or executed in specific social situations, by particular groups employing peculiar supplies and empowered by differing rates of power. For instance, putting a safari dress or a stone covered t-shirt, joining a dance group or playing rugby refer to cultural selections made by a group (Thornton, 1988). Therefore, identity is another term that an individual owns or enacts accordingly (Brock & Tulasiewicz, 2018). Yet, a cultural setting is formed, controlled, and accessed by people, unlike being exposed to daily routines such as breathing and getting sunlight. Moreover, human selections may be restricted by class hindrances (Landtman, 2015), gender (McDowell, 2018), and race (Bolin & Kurtz, 2018; Thompson, 1990; Mathews, 2000).

Being an ideology, essentialism (Ellis, 2014) is structured on two hypotheses: groups may be limited; and group individuals may be almost identical (Bucholtz, 2003). For example, culture is widely automated (Lund, 2007) and transmitted to the individuals of a group by interaction, and varies according to time, group, and region. Hofstede (1991) names culture as the software of the mind which is acquired in time and once it is acquired, it becomes self-moving and hidden. Obiegbu (2016) states that culture is always transmitted through language. Therefore, the relationship between culture and language needs to be closely scrutinized.

Culture and Language

A major aim of discourse inquiries in EFL and ESL education is to represent a practice or a culture of critical thinking, which will function as a significant example for the next

generations to investigate the circumstances related to their lives in common (Cottrell, 2017; McPeck, 2016; Wodak & Meyer, 2009). After the establishment of the term communicative proficiency, culture has known to be a fundamental element of language learning. This relationship has been bolstered by the growth of the intercultural point of view (Byram, 1997; Hinkel, 2005, 2014; Ho, 2009; Kramsch, 1993; Lange & Paige, 2003; Morgan & Cain, 2000). The prime principle for this perspective is set on the assumption that the adequate transmission of ideas necessitates more than communicative competency since a convenient cultural capability is also required to bypass an unclear communication (Thanasoulas, 2001).

Some scholars like Sercu, Méndez, and Castro (2004) own a more extremist perspective in that they see foreign language learning as a totally intercultural issue as every language mirrors a specific cultural setting. The status of culture in language education is therefore very conspicuous and is seen as one of the major ingredients of any language context (Kramsch, 1993; O'Connor & González, 2016; Tsui & Tollefson, 2017). Yet, some fundamental questions are highly profound: which cultural compounds should be included in language education; how they should be covered; and whose culture should be administered (McDonough, 2002). With the rising consciousness of the significance of culture in language teaching (Kramsch, 1993) and intercultural communicative competence (Premier & Miller, 2010), a related enthusiasm has arisen in examining the delivery of cultural compounds in language textbooks. Customarily, the cultural dimension needed in EFL or ESL textbooks has been considered as having a close relationship with the culture of nations who speak English as their mother tongue (McKay, 2003b).

Currently, the reality that the English language is utilized all around the world as a universal language questions the native speaker controlled manner which directs the students to a specific culture. However, this perception is not suitable anymore as intercultural language education is spotting its position in related fields. Students are made conscious of

their own native culture and supported to analyze and comprehend several other cultures in an intercultural language atmosphere (Kilickaya, 2004) while emphasizing their own cultural identity (Brock & Tulasiewicz, 2018; Kubota, 1998). Furthermore, educational program developers should consider the point that the native speaker version cannot be the basic form of remark for EFL or ESL materials development anymore (Jenkins, Cogo, & Dewey, 2011; Kachru 2011; Seidlhofer, 2009) and authorities have to consider this issue while choosing such materials.

The broad paradigm of English as an international language has been generated through a wide scope of social, cultural, political, and historical relations between west and east. What we see is that several nations are not economically and politically independent as a result of some ideological restrictions, and there is a lack of historical inquiry which gives way to several more doubts over the assumed naturalness of the expansion of English language throughout the colonial and neo-colonial periods. Besides, there is another language perspective stating that a language can be learned without cultural impacts and thus be impartial. Therefore, in the related field, we see devotion for such paradigms like positivism and structuralism, with a stress on objectivity (Hanson, 2015; Pennycook, 1989).

Thompson (1993) expresses that the perception of social values, standards of behaviors, and social discourse (Van Dijk, 2015a) may be regarded as the vital elements of the total language ability. Hence, the relationship between language and culture (Stewart & Strathern, 2017) has been portrayed as sophisticated and collegial (Mitchell & Myles, 2004). From the perspective of Sapir (2004), language is simply a human-based extrinsic way of exchanging opinions, feelings, and aspiration through willingly formed symbols. That language and culture are strictly associated with each other since they are the fundamental chunks of people to communicate is appreciated by a high number of scientists in the scholarly field. This connection proves itself in such concepts as lingua culture (Baker, 2015;

Friedrich, 1989), langua culture (Neubert, 2000; Risager, 2005), and language and culture (Kramsch & Widdowson, 1998; Liddicoat, Papademetre, Scarino, & Kohler, 2003).

Wardhaugh (2006) asserts that (1) a language chooses and affects opinions and culture, (2) culture affects language, and (3) language and culture affect each other. Hymes (1964) assumes that speaking ability is an essential part of human activity, and language is the synthesis of several cultural compounds (Ishihara & Cohen, 2014). Another analogy utilized to disclose the relationship between language and culture is the iceberg metaphor in that while the language refers to the tip of the iceberg, culture refers to the underlying side (Jiang, 2000). Language and culture are attributed to a relationship revealing a community (Bada, 2000; Genc & Bada, 2005). Additionally, Saville-Troike (2003) clarifies the close relation of language and culture by stating that there is a link between the structure and the subject of a language as well as the assumptions, values, and requirements available in the culture of its users. The words in a language supply us with an archive of compounds regarded as significant by the society, an inventory through which speakers classify knowledge, and a document of previous connections and cultural borrowings. In addition, grammar may display the way the time is divided and arranged, assumptions on the respective power of animate objects, and conspicuous cultural arrangements within the culture.

To sum up, as Brown (2007) declares, language is integrated with culture, and culture is the component of a language, which means that the two are elaborately knitted so that one cannot break up the two terms without missing the merit of either culture or language. In the similar vein, as Baker, (2016), Byram (1990), and Saville-Troike (2003) indicate language is the answer of opening the door to culture. Additionally, that particular cultural knowledge and basis of behaviors will perpetually correspond to peculiar linguistic competence is basically an oversimplification of the association of culture and language. Culture and language are not merely structural entities and do not contain pure forms of human life because culture in its

modern sense contains ideologies at a political level. Therefore, political ideologies need to be mentioned in order to understand the relationship between cultures and political ideologies.

Political Ideologies

Political studies have indicated that political ideology can be affected by a great number of variables− social relationships, group socialization, circumstances of existence, personality traits. There is an inclination to ignore the notion that attitudes regarding human conceptualization might be related to political behaviors and conducts (Rosenberg, 1956; Wildavsky, 2018). We tend to start with an unchanging, naive, plain and non-debatable textbook description of political ideology emphasized by Erikson and Tedin (2015), namely a group of beliefs relevant to the appropriate order of a certain society and how it might be accomplished. Denzau and North (2000) refer to similar entities, except the fact that the role of social communities or collectivistic societies can be emphasized: ideologies are common mental maps that individuals have that supply a comment of the social environment and a set of rules as to how social environment ought to be constructed. One of the pivotal questions put by psychologists dealing with social issues and psychology entails the construct of ideology, in other words, is, the degree to which political acts and attitudes are arranged at cognitive levels based on certain dimensions of preferring or judging certain entities (Converse, 2006; Duckitt, 2001; Feldman, 2003).

It is more widespread to replace certain inclinations such as liberal and conservative for left and right wings respectively, and this counterpart properly refers to the perennial ideological separation regarding tendency for the dichotomy of change against stability, dating back to 1789 (Jost, Nosek, & Gosling, 2008). Ideological issues with respect to change against stability and bureaucracy, thus, related to long-lasting disputes about the roles of some concepts including hierarchy, authority, and inequality (Bobbio, 1996; Bunderson, Van Der Vegt, Cantimur, & Rink, 2016). This construction of the left-right dichotomy and other

entities incorporate two relevant aspects, that is (a) endorsing versus objecting to social change and (b) refusing versus agreeing on inequality (Jost et al., 2003).

Conservatives are perceived to stick to traditions, dogmatic ideas, and conforming behaviors, whereas liberals represent unconventional attitudes and flexible thinking systems (Peterson, Page-Gould, & Inzlicht, 2016; Shook & Fazio, 2009). This binary portrayal can be uncontroversial (Greenberg & Jonas 2003), and it stands for various and common aspects of the left and right stated by scientists majoring in politics (Erikson & Tedin, 2015; Habermas, 2018; Rathbun, 2007). Respondents in these two different wings in North America, Germany, and Holland related the right to being conservative, conforming, individualistic, capitalist, nationalist and fascist, and they attested the left as progressive, flexible, equal, friendly, protesting, opposing, radical, socialist, and communist (Carrier, 2018; Fuchs & Klingemann, 1990; Nisbet, 2017). Conservatism has often been relevant to intolerance of ambivalence (Sidanius, 1978), the need for being dogmatic (Webster & Kruglanski, 1994), and perceiving the world as perilous (Altemeyer, 1998; Hayton, 2016; Viereck, 2017).

Liberalism is often related to being open to various experiences (Carney, Jost, Gosling, & Potter, 2008; Jost, 2006). Similarly, liberals are rated more highly on sensation-seeking scales and are reported to be more independent and keen on being free (Conover & Feldman, 1981; Motyl, 2016; Stevens, Anglin, & Jussim, 2015). The two main features of this binary dimension (change versus stability and equality versus inequality) are portrayed for historical reasons since recent centuries; developed countries have tended to be in pursuit of being freer considering human rights and freedom, distribution of economy, and the division of political power (Jost, Federico, & Napier, 2009).

Alford et al. (2005) emphasize that their study stresses the fact that people are related to political behaviors and attitudes that exceed individuals' political decisions. They also state that two political dominant features can be described. The contextualist orientation is referred

to by being tolerant of outsiders, a Panglossian perspective of human nature, objection to hierarchical relations and power, power relations, authority, increased empathy, and reduced punitiveness. Rather, the dogmatic feature is portrayed by endorsing strict moral regulations and acts, ignorance of equality in a certain society, heightened punitiveness, and a focus on insiders. Being a member of a political party or an ideology has been ascribed as main factors for estimating various political acts and conducts (Carsey & Layman, 2006; Feldman & Johnston, 2014). These parties permit for each individual or group having identical political opinions and faith to be together on the same line, fulfilling people's needs for assimilation. However, main political parties in the USA are composed of various small communities in a large society and individuals with different political aims and issues on the agenda (Beck, 1992; Marsh, 2016). Political ideologies are composed of various movements such as conservatism, socialism, and liberalism.

Liberalism

The key point of liberal ideology is strongly related to individuals and the need to build a community in which individuals can fulfill their interests and accomplish these individual needs. Liberals assume that people are mainly understood as individuals that inherently have reasons. This suggests that individuals ought to be satisfied with freedom for themselves as well as freedom for each person in a certain society. Nevertheless, these individuals deserve to possess the necessary political and legal rights and must lead a life that addresses their skills, talents and their desire to labor (Ackerly, 2005; Heywood, 2017). How can we define liberalism?

In the academic arena, it is understood in various ways: representation of modernity itself, a critical political philosophy, a hegemonic style of authority, the dominant ideology of unlimited capitalism, and the most dominant ideological source (Bell, 2014). Liberalism is defined as a group of values and beliefs that are represented as follows (Heywood, 2017):

- Individualism is the most emphasized idea over any collectivist ideas. According to this idea, individuals are superior to all political ideas or social levels and expressions –society can be comprehended based on individuals that create it (Triandis, 2001).

- Freedom is the skill to ponder or behave as individuals wish, the potential that is related to individuals, groups as well as nations (Saul, 2009).

- Rationalism refers to the fact that the world is based on a rational structure, and that human reason and critical inquiry can be understood via rationalism. In essence, reason precedes experience and therefore is different from empiricism (Fearon & Wendt, 2002).

- Justice denotes fairness and neutrality; social justice is related to the idea of a fair distribution of wealth and resources in a certain society (Kelsen, 2000).

- Equality refers to the canon that people have similar worth because they need to be treated with fair approaches (Dworkin, 1981; Dworkin, 2018).

- Toleration is another term that denotes a desire to acknowledge ideas or acts that oppose each other (Heyd, 2008).

As opposed to liberalism that has liberating elements, conservatism is another movement that has its own principles referring to a set of ideas and beliefs.

Conservatism

Politically, conservatism is described as the willingness to maintain resistance to change (Heywood, 2017; Kekes, 1997;). Conservatism involves various inclinations and attitudes. It includes two types, traditional conservatism and the new right (Burckhardt, 1999; Heywood, 2017). Traditional conservatism endorses institutions and values since they form a society that provides stability and rootedness. The new right is determined by the belief in a sound but the minimal state (Heywood, 2017). Conservatism generally represents dogmatism and creationism. Evolutionary approaches are omitted in conservatism in schools because

religion functions as a powerful tool that determines educational spheres as well. Conservatism may represent itself at national and religious levels that create a dichotomy in societies.

Conservatism is also considered the ideology of a historical movement that emerges in a certain society in a specific period (Huntington, 1957; Quinton, 2017). However, Kirk (1954) notes that conservatism is not limited to only a single culture or society but refers to multiple classes and groups that develop a set of certain ideas and belief systems (Butler, Volden, Dynes, & Shor, 2017). Any concept such as justice, order, power, and politics in conservatism is interpreted from different perspectives (Meyer, 2015). Thus, it can be said that conservatism has its own principles. In addition, conservatism emerges in a historical context that determines its ideology and principles (English, 1952; Pasek et al. 2015). In addition to two opposing movements, liberalism and conservatism, another important and strong movement is socialism that has affected a lot of cultures considerably.

Socialism

Socialism is described by its objection to capitalism and the endeavor to supply a more humane alternative (Heywood, 2017). While capitalism is based on an economic system where wealth is possessed by private individuals or businesses and products are produced for exchange, based on the impositions of the market (Douglas, 1919; Heywood, 2017; Taeusch, 1935), socialism perceives humans as social beings associated with their common humanity (Low, 1913). This emphasizes the extent to which identity is appreciated by interpersonal interaction and social groups as well as collective bodies. Socialists opt for cooperation to competition (Heywood, 2017).

Socialism is an established movement that entails the fact that properties should be equally distributed. Private ownership is not adopted because each person in a certain society has equal shares. In addition, collective ownership is reinforced and appreciated. Thus,

production is obtained collectively. The working class labors for themselves. Products are not sold to gain profits but socially and collectively owned by the working class. Thus, private owners do not exist in socialism. Marketing is totally rejected in this system because solidarity is strongly adopted (Hoppe, 2013). Division of labor is appreciated because ownership should be abolished and needs to collectively organize. Public welfare becomes the most prioritized idea in socialism. Unlike liberalism that serves and represents only a specific class, socialism cares for each individual in the society at collectivistic level. Socialism usually stresses the importance of a triadic economic basic right. Such rights can be classified complete production of labor, existence, and working. These three rights provide value in the socialist system. Members of a certain society become aware of these rights and value because their subsistence and existence are obtained through the good and services that they produce and are conscious of the fact that if these needs are fulfilled, they can feel valued collectively. Every individual of a community may state that the required services for the continuity of her being shall be supplied to her before the less crucial requirements of others are provided (Von Mises, 2015). Socialism has been severely criticized since it has perpetually emphasized class system in societies. However, anarchism emerged as a supplementary movement that has deconstructed its main tenets.

Anarchism

This ideology refers to the main idea that political authority always remains evil and unnecessary. They search for the creation of a stateless society (Clark, 1978; Heywood, 2017) by stripping law and government. They assume that the state (Bookchin, 1996; Graeber, 2002) is inherently evil because it is an attack against the parameters of liberty and equality. The main merit of anarchism, therefore, remains unlimited individuals autonomy and freedom (Heywood, 2017).

Anarchism postulates that all imposing social institutions need to be rejected because coercion may become powerful in these social organizations. Therefore, anarchism can be interpreted as a radical criticism of socialism. Anarchism, in essence, aims to get rid of the idea of the State. Therefore, anarchism is viewed as neither socialistic nor liberalist (Von Mises, 2015). The emphasis on autonomy and liberation in anarchism has not been practically implemented historically. What is interesting is that nationalism has found a spacious place in histories of countries starting in the 19th century on.

Nationalism

Nationalism is an ambiguous term to define. The idea that nationalism is how nationalists understand it, in fact, is just an escape. Different scholars describe this term in different ways (Haas, 1986; Kecmanovic, 2013). Main and similar terms of nationalism are scrutinized within the framework of liberal, conservative and fascist political ideologies, situations and contexts that respectively endorse certain paths within a nationalist discussion while objecting to others. Using a morphological analysis of elements in ideology, it has been discussed that various nationalisms may seem like thin ideologies, but are comprehended as the core of their host ideologies (Carrier, 2018; Freeden, 1998).

Nationalism might be portrayed as the idea that the nation is the core principle of political organization. It is associated with two core ideas. First humankind is naturally classified into distinct nations and, second, the nation is the most proper, and possibly only legitimate, unit of political rule. Even if nationalism has been related to an idea in national self-determination, resting the presumption that each nation is equal, it is also used to support traditional institutions and the social order and to fuel programs of imperialism (Heywood, 2017). Nationalism may refer to negative perspectives as well. There are countries who are brainwashed to hate other nations, mostly their neighbors. Besides, there may be several countries like former Germany sacrificing even themselves for a dictator like Hitler. That's

perhaps why; Albert Einstein defined nationalism as the measles of mankind (De Las Casas, 2008).

Nationalism is closely related to overemphasis of ethnic identities and symbols that are also called ethnocentrism. These ethnocentric symbols are strongly reinforced with the advent of modernization that caused the collapse and downfall of empires and kings. These ethnic and cultural components are conceptualized within a single community and therefore nationalism is perceived as an umbrella term to unify and unite minorities within the dominant ethnic group or groups that have a commonly shared historical background, language, myths, collective memories and a common economy. Patriotism, national pride, jingoism and self-determination of certain peoples become the main principles of nationalism. Therefore, nationalism has occurred as a very strong political ideology compared to the ideologies of socialism and anarchism. Identity is also strongly associated with a national identity that finds a place in language practices as well (Carrier, 2018; Jones & Smith, 2001). Nationalism has fuzzy concepts that may cause countries to produce a more risky movement, which may be called fascism.

Fascism

Fascism can be defined as the concept of a naturally united nation, based on the belief in the power of unity. According to fascism, an individual has no meaning without a society or a nation (Heywood, 2017). Fascism crookedly demands a national cooperation of people and a strong social unity among them; however, it forms the division of nations by specifically race and religion indeed. With Mussolini and Hitler, the pioneers of fascism, it turned to be a kind of joint statement in which the whole sources of a country were led to aid the common profits for the sake of national unity, as well as national prosperity. With the aim of motivating the fanatics and providing advantages, fascism hides the truth of extreme discomfort between who possesses and who works (Gibson, 2000).

When it is asked to a liberal (Jackson & Sørensen, 2016), s/he calls fascism totalitarianism, despotism, autocracy, absolutism, mass obsession, or the soporific impact of an insane public speaker on the crowds of people, etc. On the other hand, that Marxists (Aronowitz, 2016) are not able to describe fascism more competently than the liberals is not totally their sin. Being conscious about fascism or not, most of the mental inheritance of Marxists derives from Stalinist practices which ruled the leftists at the beginning of the 19th century when fascism was an ever winning term at that time. Such practices not only allowed Hitler to gain power in Germany, but they also couldn't perceive the structure and motion of fascism, as well as the way to battle against it. With the victories of fascism, bearing a very low esteem, they even stopped criticizing Marxism, which would train the coming generations (Trotsky, 2002).

Scholars in the related fields have discussed the structure of fascism for a long time (Gregor, 2017). Being too detailed or simple, every description of the term fascism is diverse (Griffiths, 2000; Payne, 1983). For instance, one widely known description of the concept is based on three definitions: the fascist contradictions such as anti-communism; patriot autocratic aims to form an arranged economic frame to reconstruct social links within a persistent culture; and the power of masses, besides a positive perception of violence (Feldman & Griffin, 2003; Kallis, 2014). Additionally, for many scholars, when a fascist authority is in power, it fights against communism or parliamentary liberalism (Renton, 2001).

Griffin (2013) defines the concept of fascism as a type of ideology whose mission is to form generic fascism to achieve a national rebirth, referring to palingenetic ultra-nationalism. He ascribes this ideology as bearing three main elements: (a) the fictitious regeneration of the nation, (b) egalitarian ultra-nationalism, and (c) the fictitious degeneration. Fascism is a kind of political issue labeled by fanatical captivation through compensative beliefs of cooperation,

power, and pureness, in which crowds of devoted nationalist partisans, acting in tense but successful association with the privileged class, leave democracy and follow violence without legal constraint (Carrier, 2018; Paxton, 2007). In the first quarter of the 19th century, fascism was affected by leftist and rightist movements, national and international practices, and conservative and anti-conservative actions (Davies & Lynch, 2002).

Fascism is generally regarded to be a rightist movement as a result of its totalitarian practices which are opposed to democracy. According to some scholars, movements such as Nazism are the extreme variations of fascism, and the more we expect unlimited equality among all people, the further left we are on the ideological range. Besides, the more we expect inequality among people, the further right we are on the mentioned range (Borsella, 2007; Stackelberg & Winkle, 2002; Sternhell, Sznajder, & Asheri, 1994; Zafirovski, 2008).

The Italian fascists (Schlag, 2017) defined their philosophy as the extreme rightist in their political agenda called The Doctrine of Fascism, putting forward that they have the freedom to regard that this is the time of power and authority, the time favoring the rightists, an extremely fascist time. Mussolini expressed that fascism's status on the political agenda was not a crucial concern only for fascists, meaning that fascism, being situated on the right side, must also be in the center of every side. Clearly, this view is not a fixed or certain issue as it may be changed according to place, mood, and time period (Schnapp, Sears, & Stampino, 2000). The analysis of major movements such as socialism, fascism, conservatism, and nationalism has enabled more specific subjects to emerge and to be discussed. Gender ideology is one of these specific topics that emerged in the 20th century.

Gender Ideology

The image of the housewife, specifically with kids, turned into a businesswoman profile in the 1960s, and this caused a change in the public opinion of women with respect to family and job life of the working women who are included in the labor force. In the next

decade, the attitudes towards gendered actions quickly became more liberal, which kept on extending until the beginning of the 1990s (Evertsson, 2014; Spain & Bianchi, 1996). The conventional gender ideology contains a clear tendency towards the traditional separation of male and female profiles in which males are suppliers and females are housewives, and this perspective strengthens the paternal structure which loads more authority and magnificence on men as suppliers (Glick & Fiske, 2001; Qian & Sayer, 2016).

Scholars claimed that the upcoming democratic attitudes towards gender roles were not solely mirroring the factual view change of individuals, but it was also a reflection of a demographic change (Lindsey, 2015a; Mason & Lu, 1988; Rindfuss, Brewster, & Kavee, 1996). While the initial studies on gender beliefs focused on micro-level practices with an emphasis on the individual characteristics that specify the beliefs on gender-fitting behaviors, the latter studies have inquired to comprehend the macro level motions ingrained in the social movements towards more democratic approaches. Such studies postulate individual actions as the mirror of two diverse phases: a definite shift in individual perspectives and the diversities in population caused by births and deaths (Alwin, Cohen, & Newcombe, 1991; Arpino, Esping-Andersen, & Pessin, 2015).

The classification in labor force according to gender forms a remarkably conspicuous figure of gender inequalities (González, Jurado, & Naldini, 2014; Jackman, 1994). The prominence of such inequalities has enhanced with the destruction of the male ruling business world, and this movement has symbolized the US during this century. Since women have started to compose a rising rank in the labor force, the perception of women whose mission is to do house chores has disappeared (Brewster & Padavic, 2000). Mason and Lu (1988) emphasized that change of personal manner was represented within a more liberal gender ideology (Williams, 2018) between the 1970s and 1980s. Labor force and division of women changed the attitudes and behaviors rapidly. Studies on labor division regarding men and

women were performed in the 1960s (Cherlin & Walters, 1981; Lyonette & Crompton, 2015). Fuwa (2004) focused on the cross-cultural relationship between gender ideology and family as well as labor division. However, most of the studies done by Fuwa (2004) were done in the USA. Mother's involvement in workforce contributed to their freedom in social life (Ciabattari, 2001). These maternal and patriarchal practices also affected their relationships with their children positively because labor division was also witnessed in families. A more egalitarian child perspective was adopted in families (Sutfin et al., 2008).

However, as Coltrane (2000) put it, women continue to perform both housework and labor at the same time. Therefore, their burden is still heavy for them, which causes them to experience psychological and social problems, whereas men continue to lead the same repetitive tasks to experience satisfaction in their marriages (Coltrane, 2000; DeMaris & Longmore, 1996; Sanchez & Kane, 1996). A balanced role influences developmental and socialization practices just like psychological and biological practices that include self-regulation and social interaction (DeMaris & Longmore, 1996; Eagly, Wood, & Johannesen-Schmidt, 2004; Lindsey, 2015b).

Gender ideology affects the relationships between labor division, fairness, and marital quality. Thus, it can be said that labor division is closely related to gender roles in families. If families adopt traditional roles, then an unbalanced role is shared. In addition, gender ideology in families causes parents to feel unfairness (Petersen, Penner, & Høgsnes, 2014; Shelton & John, 1996). Thompson (1991) mentions a concept called distributive justice framework composed of three elements. The first element is related to the gendered division of work (León, 2016) at home for women who are reared to socialize to have values in family relationships. The second element is expectations from women in a certain society based on norms (Lindsey, 2015). The third element is the justification of these roles in the society. Each culture attests various meanings to housework (John, Shelton, & Luschen, 1995). In this

sense, these symbolic meanings are relative and cultural. Therefore, the marital perception of fairness differs from culture to culture. Egalitarian women perceive and object to unfairness. Therefore, their views are reported more clearly when compared to those reared in traditional family understandings (Kluwer, Heesink, & Van de Vliert, 1997; Nicholson, 2016).

Gender ideology is strongly constructed from childhood period to adolescence, which leads their attitudes to be perceived as gendered. Thus, it can be interpreted that gender ideology starts in childhood in families because children perceive how housework is distributed in families, resulting in gender ideology. These gender ideology based practices affect future business choices of these adolescents as well (DeMaris & Longmore, 1996; Eccles, 1994; Kaufmann, 2000; Lindsey, 2015; Thomson, 1997). However, although some individuals may have various personal constructs of gender ideologies, they may not put these ideologies into their practice when expectations are about housework division and child care. Thus, being an egalitarian person (Esping-Andersen & Billari, 2015) does not guarantee the practice of putting these egalitarian ideas into work (Cunningham et al., 2005; Kroska, 1997; McHale & Crouter, 1992). Studies on gender ideology in recent years have been fruitful and incremental. However, other specific topics such as ecologism have also been emphasized.

Ecologism

The term environment is a fuzzy concept that politically has multiple meanings because its political agenda has affected various disciplines that have created a dichotomy between environmentalism and ecologism (Lowe & Rüdig, 1986; Thapa, 2017). Although environmentalism is examined as a political issue, it is a term that is used more pragmatically compared to the term ecologism that has more robust bases at a theoretical level. From the perspective of political ideology and ecologism, nature includes humans, non-humans and an inanimate world (Heywood, 2017). Ecologism and environmentalism should be distinguished from each other in that environmentalism refers to protection of nature and reduction of

damage in nature. Therefore, environmentalism encompasses political and economic aspects and elements managed by various institutions (Dobson, 1995; Orton, 2014). However, ecologism objects to constantly growing economy and exploitation of nature through the invariable principle of growth economy because nature has its limits. However, humans' insatiable consumption and production of nature refer to established ideologies of capitalism (Dobson, 1995; Martin, 2016a). In addition, ecologism rejects the idea that humans are superior to nature that serves only humans' needs. This idea is also called shallow ecology that is also sometimes referred to as environmentalism (Devall, 2014; Wenzel, 1991).

Ecologism never denotes ecology in its traditional sense because traditionally ecology is perceived as an entity full of human desires and needs. However, radical or deep ecology is based on the assumptions that nature has limited capacity and should not be viewed as inferior to human nature (Heywood, 2017). It is widely acknowledged that values might shape and determine behaviors based on the fact that environmentalism remains a popular concept and issue because it is seen as a popular entity used in politics (Lowe & Rüdig, 1986; Passmore, 2017). In addition to analysis of gender ideology and ecologism, religion has also been a controversial issue since religion is not considered a pure subject area.

Religion

Religion mainly refers to beliefs, idealism, and otherworldliness as a social phenomenon that brings communities together. Religion is conceptualized at two levels. The former is relevant to culture, whereas the latter is related to ideology. Sometimes, it also refers to religo-political and religo-economic domains. Religion is sometimes associated with false consciousness (Kearney, 1986; Martin, 2016b). Studies on the relationship between religion and political life are incremental (Martin, 2016b; Williams, 1996). Religion imposes an important ideology that refers to charity. This interpretation of religion is in essence economic. It seems that there is constant imperative and maxim of charity towards poor

people that is perpetually reinforced (Martin, 2014; Wilson, 2009). Therefore, religion does not function without bias and ideology. Religion also postulates a set of ideas and beliefs that affect foreign and second language environment. Christianity or certain religions may be reinforced by ignoring others. Islamophobia, for example, is not discussed in textbooks because this issue is perceived as political and a risky concept for foreign language learners (Morgan, 2016; Shryock, 2010).

Ideologies are not only political but also religious. Religions may also be represented as political. Learners may implicitly feel attached to religions of dominant ideologies that may affect learners' identities (Eisenberg, 2016; Williams, 1996). Therefore, religion-based ideas do not have to be presented directly but might be given covertly. Since some religions such as Islam is a politically controversial issue owing to the conflicts experienced in the Middle Eastern countries and across the globe, it is hardly ever mentioned and discussed in textbooks or foreign language learning settings. However, some religions such as Buddhism and Jainism are presented in a favorable way because western civilization has a great liking for these kinds of religions but opposes Islamic ideas (Hunsberger & Jackson, 2005; Morgan, 2016). A critical perspective towards religion, nationalism, gender ideology and ecologism has allowed societies to come up with a more effective concept that encompasses diversity in certain cultures. This idea of diversity is called multiculturalism.

Multiculturalism

Multiculturalism denotes diversity in every respect. However, multiculturalism also refers to a risky and fuzzy issue because multiculturalism may reduce conflicts between groups based on hierarchies. Dominant cultures may sustain their cultural heritage, which cause certain ethnicities to emerge (Levin et al., 2012). Therefore, multiculturalism may be used as an umbrella term to actually represent only dominant ethnicities. Therefore, ethnocentrism may emerge in multiculturalism. Ethnocentrism often rejects acceptance of

cultural diversity and intolerance for other groups that have difficulty surviving (Berry & Kalin, 1995; Fung, 2017), which may cause negative attitudes towards other ethnic groups (Dong, Day, & Collaço, 2008). Thus, multiculturalism becomes the ideology of dominant ethnic groups associated with acculturation and assimilation.

North America is often thought to represent various cultural heritages (Dong, 1995). Multiculturalism postulates that all citizens have unique identities also associated with their ancestry and sustain their lives with a sense of belonging. Similarly, Canadians also have a feeling of security and self-confidence rendering them open to diverse cultures. These cultures often promote and reinforce multiculturalism so that various identities can be accepted. Multiculturalism refers to the absence of prejudice in these countries (Van der Linden & Spears, 2014; Verkuyten, 2005). Therefore, multiculturalism contributes to favorable and safe ethnic identities and to an openness to and acceptance of others. Ideally, multiculturalism has positive connotations. However, in actual and everyday life, these positive practices may not emerge because certain ethnicities may be dominant (Arends-To´th & Van de Vijver, 2003). Still, multiculturalism may include assimilation. Therefore, multiculturalism as an umbrella term carries some risks (Barry, 2001; Gans, 1997). In essence, multiculturalism refers to individuals that need to be respected and approached as equals (Fowers & Richardson, 1996; Prato, 2016).

In recent decades, Western countries have emphasized the importance of ethnic diversity, acceptance of others, appreciation of various cultures, minority groups and sub-cultures (Berry, 1984; Kymlicka, 2015). Ideologically, multiculturalism presents a positive perspective regarding cultural preservation of ethnic minorities and diversity (Fredrickson, 1999; Kymlicka, 2015). Britain's adoption of muscular liberalism regarding multiculturalism reinforces values of equality, law, and freedom of speech across all parts of society (Wright, & Taylor, 2011). Although these ideas are theoretically discussed within the framework of

multiculturalism, practically it may fail (BBC News, 2010; Kauff, Asbrock, Thörner, & Wagner, 2013). Thus, multiculturalism may suppress some minorities (Plaut, Thomas & Goren, 2009; Wolsko et al., 2000). The proclamation of multicultural ideologies obviously constitutes a threat to some people. Multiculturalism should celebrate the acceptance of each individual regardless of their ethnic background (Lipset, 1996; Roach, 2017; Sleeter, 1991; Yinger, 1994). The ideologies and movements mentioned above have been implemented in applied linguistics as well. Therefore, specifically, language policy and language planning have been main specific areas in which these ideologies and movements have been handled with a critical lens.

Language Policy

Language policy is viewed as a political decision and an intentional attempt to have a great effect on the various features of language practices in societies. Language policies are often established based on overt and covert agenda, principles and practices (King, et al. 2008). Language planning and policy are often associated with national language planning (Haugen, 1983; Wright, 2016). Positivistic approaches in language policy, language planning and policy have been severely criticized for their linear models and absence of the sociopolitical contexts (Ricento, 2000). Nations often employ language policy and language planning to sustain social inequality (Wiley, 2002). Tollefson (2006) emphasizes the fact that policies often reinforce forms of social inequality and the interests of dominant social groups. Foucault (1991) stresses the fact that more democratic policies should be employed to reduce inequality and support the values of minority languages (Gazzola, Grin, Häggman, and Moring, 2016). Language planning and policy were often depicted as the process of national language planning that developed linear models and lacked critical understanding and analysis of this agenda at sociopolitical level (Ricento, 2000). Therefore, Davis (1999) stresses the fact that methodologically ethnographic research can conceptualize language planning and policy

more critically if these issues are examined by considering poststructuralist ideas and tenets of critical pedagogy because language planning and policy seem to be quite complex and formidable issues that need to be approached from broader perspectives (Wright, 2016). Language policy also includes the analysis of hidden curriculum.

Hidden Curriculum

Curriculum refers to all the factors related to the teaching and learning situation (Johnson, 1989; Null, 2016). However, language curriculum development is one of the most hotly debated topics in applied linguistics (Mei, 2015) because language curriculum can never be neutral, objective and impartial (Alptekin, 1993; Pennycook, 1989; Phillipson, 1992; Van Lier, 2014). Language curriculum always frames some features of certain nations and their policies because it is based on selective processes of certain groups' ideologies, which are legitimately performed. Language curriculum is composed of economic, political, and cultural complexities that also coordinate or disorder individuals (Apple, 1996; Van Hoorn, Monighan-Nourot, Scales, & Alward, 2014).

Besides formal and official curriculum, there also exists hidden curriculum (Apple, 1979; Hafferty, Gaufberg, & O'Donnell, 2015). Nunan (1989) stresses the fact that hidden curriculum is conveyed to foreign and second language learners based on contradictions of what is promised and what is performed (West, Loftin, & Snyder, 2017). Jackson notes that (1986) schools do not convey only knowledge but go beyond these practices through hidden curriculum (Alptekin, 1993; Alsubaie, 2015; Pennycook, 1989; Phillipson, 1992). Jackson (1986) denotes the fact that hidden curriculum precedes manifest curriculum because it is intended and must be inferred through a critical lens. Hedge (2000) maintains that learning hidden curriculum proceeds implicitly and covertly because learners' perceptions are distorted in a manifest curriculum that teachers implement in classroom settings (Farrel & Jacobs, 2010; McGrath, 2002). Knowledge, values, and beliefs that schools present to a student are

not given directly (McGrath, 2002). Therefore, hidden curriculum is not openly presented because transmission of norms, values, and beliefs are implicitly presented in the classroom environment (Lee, 2014; Snyder, 1970).

Johnson (1989) notes that hidden syllabus is not implemented based on the assumptions in the manifest curriculum (Mei, 2015). Nunan (1989) uses hidden agenda to refer to learners' own agendas in language classroom settings (Tajeddin & Teimournezhad, 2015). Barnes (1982) claims that hidden curriculum functions both in a classroom and in other school settings (West, Loftin, & Snyder, 2017). Giroux (1988) radically refers to the hidden curriculum as unstated norms, values, and beliefs presented to learners via covert structure of a certain class. Hidden curriculum reinforces values and beliefs of certain cultures and thus learners are forced to adopt these specific cultural values (McLaren, 2016). English language as a lingua franca constructs a hidden hegemony of its native-speakers' cultural norms and values in ELT settings and materials. This issue confronts challenges (Modiano, 2001; Shin et al., 2011). The hidden curriculum is governed through and for political and ideological agendas (Brumfit, 1983; Phillipson, 1992; Rogers, 1990; Shohamy, 2006). This hidden curriculum is based on language hegemony that enables researchers to develop broader and more critical perspectives towards EFL/ESL settings and textbooks.

Language Hegemony

Hegemony traditionally referred to the dominance of one country over others. However, after Gramsci, hegemony has been conceptualized as intricacies of power relations in social sciences (Ives, 2004). Lash (2007) says that English has functioned as the dominant global language as a lingua franca. The English language is often associated with neocolonialism by empowering developed countries (Guo & Beckett, 2007). English as a dominant language affects learners, socio-psychologically, linguistically and politically risking a loss of their first languages, cultures, and identities (Canagarajah 2005). English is

seen as a language that provides a lot of opportunities in the capitalist system (Matsuda, 2003). English is considered the language of publication. The status of English, therefore, constructs monopoly (Hamel, 2007). English as a lingua franca offers paradigms that feed Western capitalism and post-colonialism that cause people to misperceive the fact that English has a superior status and that English can be instructed merely by native speakers of English.

Guo and Beckett (2007) note it is not true that only white people or native speakers can teach English pedagogically. Rather, applied linguistics needs to be seen as a serious discipline that entails the fact that non-native speakers can also teach English effectively if they have pedagogical backgrounds. This issue can be placed into a broader perspective that may incorporate Marxist theory along with post-structuralist theory because language is composed of critical praxis that does not contain mere images and symbols that cannot be criticized and deconstructed (Ives, 2005). Therefore, there exists a strong relationship between dominant cultures and English as a global language.

Cultural Hegemony of English

Culture refers to the entire way of life of a group of people. It includes observable entities such as food, clothing, dress, housing, and behavior, and unobservable entities such as beliefs, knowledge, values, and attitudes. Cultures identify who people are, how they think, and how they behave (Summerfield & Lee, 2001). Sapir (1970) stresses that language is closely related to culture which is an indispensable part of second/foreign language teaching/learning (Howatt & Widdowson, 2004). This issue is a hotly debated issue in language education (Kramsch, 2013). Phillipson (1992) refers to linguistic imperialism by emphasizing the importance of negative effects of English that may shape people's beliefs and value systems. English as a lingua franca affects language learners' identities (Canagarajah, 1999; Harvey, 2005; Jenkins, 2003; Pennycook, 1998; Skutnabb-Kangas & Phillipson, 1994)

because dominant cultures wield sufficient economic and political power to identify the nature and direction of a given society (Pieterse, 2015; Summerfield & Lee, 2001).

Phillipson (1992) describes linguistic imperialism as the dominance of English as the formation of constructional and cultural disproportions between English and other languages (Phillipson, 2015). Byram (1990) says that English is taught superficially and biased. It is never neutral and objective because it does not represent reality (Pennycook, 2017; Summerfield & Lee, 2001). Ndura (2004) also denotes stereotypical figures and shortage of effective portrayal of native speakers. Britishness and Americanness are represented as the main norms and standards. Cross-cultural point of views are downgraded or rejected. Popular stereotypes are fore-fronted and established (Guest, 2002). Popular culture and stereotypes are often presented as dynamic agents against others or alternative cultures. This ideological residue is often given in language learning and teaching settings (Guest, 2002). Therefore, it is generally recommended that stereotypes should not be given or not be simplified or overemphasized because popular culture and populism may cause negative connotations in the world of multiculturalism due to the nature of ignoring local cultures and creating a dichotomy between dominant cultures (Reimann, 2009; Summerfield & Lee, 2001). These practices are based on essentialist ideas that need to be questioned critically. Problematizing these issues such as social inequality, dominant cultures, popular stereotypes, and power relations still remains pivotal and controversial (Canagarajah, 1999; Pennycook, 2017). In order to understand the importance of the relationship between culture and English, critical pedagogy has been a practical theory and an intellectual movement in social sciences to conceptualize analyses in EFL/ESL settings.

Critical Pedagogy

Lincoln and Denzin (2003) maintain that critical theorists have made great efforts to devise and construct pedagogy of resistance within communities that care for a difference.

The pedagogy of resistance refers to the empowerment of the marginalized, the poor, the nameless, and the voiceless. Critical pedagogy, as Kubota and Austin (2007) note, motivates teachers and students to criticize caveats in order to critically ponder how unequal relations of power using domination and subordination are produced and maintained. The concept of power in Foucault (2000) refers to complicated power relations and strategies. Traditional theory has always aimed to comprehend and explicate society. Critical theory, in contrast, is the main social theory directed towards transforming the society radically (Horkheimer, 1972; Tyson, 2014). Therefore, an EFL/ESL curriculum that includes critical pedagogy can emphasize the importance of an inevitable outcome of historical and economic development which is a result of a complicated network of power dynamics, and its present position is the consequence of active promotion by ones who benefit from its spread (Huang, 2009).

In social sciences, the concept of critical theory has various meanings in various historical contexts (Denzin & Giardina, 2016; Kellner, 1989). Critical Theory conceptualizes both a narrow and a wide sense in philosophy and in the past of people. In the narrow sense, it mentions specific contemporary philosophers from Germany and social theorists from a European Marxist institution known as Frankfurt School representatives covering Max Horkheimer, Erich Fromm, Leo Lowenthal, Herbert Marcuse, and Theodor Adorno. Though the narrow sense of critical theory was formed by Frankfurt School, it is also favoured among other modern philosophers such as Pierre Bourdieu, Michel Foucault, Bryan Reynolds, and Louis Althusser (Horkheimer, 1972). These philosopher-sociologists refused stable ideas of hierarchies of social domination first criticized by Marxism (Gannon & Davies, 2007).

As Reagan (2005) notes while teaching and learning any language, one must be aware of the context where the language is taught, of the economic power relationships in the context related to the certain language, and the ideological power and status of the target language. Though critical language studies involve various methodologies, theories, and

views, it refers to studies affected by critical theory and that explains the relations between language, power relations, and unfairness (Pennycook, 1998; Rosenberg, 2018). A critical pedagogy perspective refers to how languages and their practices are understood in power relations that become legitimate by risking others. Awareness of how global languages of power can assimilate other languages and their speakers provide critical narratives focusing on vernacular languages and local epistemologies (Huang, 2009). Indeed, critical awareness via ELT has often been seen as a tool through which English-language learners could object to hegemonic ideologies emphasizing the importance of English-language (Norton & Toohey, 2004). A critical pedagogy view in ELT entails these debates in the syllabus but should be a required aspect of program designs. It also involves the engagement of learners' expressions and perspectives in the curriculum. The debate of ideology, language varieties, and ELT require two different questions. The former is which variety or varieties must be employed by teachers and students in their teaching and learning. This question centers on the merit of specific use of the language taught (English) versus a bilingual approach allowing some use of the students' mother tongue. The latter is which variety of English ought to be the target language of learners in ELT classes. Many textbooks presume that the target language is conceptualized as one of the main standardized varieties, usually inner circle English (Tollefson, 2007).

As Seargeant (2008) notes, any argument of ideology provides a self-reflexive awareness of principles in which research is commonly performed. Critical analysis of less utilized varieties in ELT examines how authoritative ethnolinguistic groups use a specific medium of teaching procedures to keep the system more favored, besides how social and economic hierarchies can be replaced by alternative policies which serve the interests of subordinated language groups (Tollefson, 2007).

Kincheloe and McLaren (2002) emphasize that critical scholars postulate claims to transform societies. They also add that critical theory generates jeopardizing knowledge types that harm institutions and aim to oppose dominant regimes of truth. They often assume that thinking systems are constructed by power relations which are inherently socially and historically formed, facts are always dependent on a set of values and ideological dispositions, relationship between concept and object and between signifier and signified is always on a slippy ground and is often constituted by capitalist relations; language is always formed by subjectivity; some groups in society are conceptualized as more privileged and superior over others.

Butler (2003) assumes a critical scholar works hard on challenging discourses and texts. Capitalism has been conceptualized as a very formidable discourse and text in Frankfurt school: it is given implicit and enigmatic; therefore, it entails hermeneutic explanations. We take for granted that these practices are natural and normal. However, Marx always aimed to oppose and transform these taken-for-granted practices and developed critical perspectives to change the world of capitalism. Critical pedagogy is more closely related to post-structuralism that has its fundamental tenets in sociology and philosophy.

Structuralism

Structuralism refers to the laws (structures) and principles governing social, anthropological and physical phenomena. According to structuralism, there exist basic, universal structures that regulate all entities in various scientific disciplines. Therefore, various research methodologies that provide reliable, valid and universally applicable knowledge of the physical world have been devised to unearth these underlying structures (Lévi-Strauss, 2008; Piaget, 2015). This stance has produced certain progress in the social and physical sciences that have changed the world dramatically in various ways. Various disciplines such as anthropology, linguistics, sociology, psychoanalysis, psychology intended

to discover internal principles of individuals, family structures, myths, societies, cultures, language. Structuralism postulates that these social issues may be examined like the objects studied in natural sciences (Thomas, 2002).

Structuralism provides a robust method that aims to unearth the universal principles of human culture and all kinds of cultural practices that include things that humans perform, ponder, sense, perceive, and feel. Simon Blackburn says that structuralism refers to the belief that humans and their cultures can be understood based on interrelations that form certain structures provide stable principles and laws of cultures (Blackburn, 2008). Charles Parsons assumes that structuralistically meaningful elements should be discovered in this paradigm (Lourenço, 2009).

Structuralism similar to semiotics postulates that elements of a cultural system become meaningful when they are related to other elements in the system which refers to the fact that meanings are always dependent on each other (Bourdieu & Wacquant, 2017; Seiter, 1992). Thus, meanings are constructed by themselves but can be understood only in relationships to each other because meaning can be perceived between the elements in the system. Therefore, there exist relationships instead of mere objects. Nature of objects cannot be understood without relations. If these relations are noticed, selected and understood, then the system can be conceptualized and comprehended. All entities, experiences, and human acts along with cultural practices can be construed within this structuralist perspective (Hawkes, 2003). These practical considerations in structuralism have had a considerable impact on psychology, psychoanalysis, therapies and linguistic issues (Thomas, 2002). Structuralism has always aimed to find the inner and internal principles of relations, objects, and entities. These broader perspectives such as critical pedagogy and post-structuralism have been applied in a textbook evaluation.

Post-structuralism

Poststructuralism challenges and opposes the tenets of structuralism (Thomas, 2002). Poststructuralism refers to the individual and ambiguous meaning of any social and cultural entity. Post-structuralism has various definitions since it is an enigma. It opposes all kinds of definitions and descriptions that try to reach tautological and absolute facts regarding the world (Harcourt, 2007). In addition, few scholars desire to be related to poststructuralism. Therefore, one cannot find principles of poststructuralism determined and identified by some scholars Aitken and Valentine, (2014). Self-expression, self, and subjectivity become central terms in poststructuralism that defies conventional meaning and shared social meanings. They oppose any kind of tautological and generally determined principles as well as positivistic methodologies (Harcourt, 2007).

Some post-structuralists focus on historical and hermeneutical analysis, whereas others concentrate on text and discourse analysis that is used in various disciplines such as linguistics, psychology, sociology, and psychoanalysis (Finkelde, 2013). The post-structural approach is mainly based on an analytical theory and analysis rooted in history. Silverman (1983) maintains that Saussure and Levi-Strauss have already shown how the analysis could be performed (Selden, 2016). Therefore, poststructuralism has carried over the tradition of analysis from structuralism. However, it has criticized structuralism that has aimed to find the underlying principles of entities because poststructuralism centralizes subjectivity rather than universally shared meanings.

Since both structuralism and post-structuralism deal with political, sociological, anthropological literary and aesthetic analysis, they developed various methods to study issues in these disciplines. Poststructuralism opposes norms and pre-determined practices by using the methods in Phenomenology and Hermeneutics (Finkelde, 2013; Thomas, 2002). Poststructuralism appeared in the 1960s when a lot of social movements and progress were

experienced and radical changes were experienced. German and French intellectuals concentrated on philosophical, sociological, psychoanalytic and literary criticisms that contributed to the emergence of poststructuralism. Poststructuralists develop a critical approach towards stable and fixed systematicity and methodology of structuralism; Ontology and positivism are rejected in poststructuralism. Rather, subjectivism, relativism, and ambiguity of meanings are accepted. Certainty and absolute truth are opposed and criticized. Subjective and individual interpretations are fore-grounded and emphasized (Jones, 2007). Although critical pedagogy and post-structuralism approach social issues critically, structuralism aims to unearth the general system and universal principles of cultures and societies without developing a critical perspective.

In line with these macro theories that also affect and shape textbook content, perspectives and elements regarding textbook evaluation need to be taken into account.

Textbook Evaluation

Garinger (2002) view textbooks as influential resources that include effective materials, guidelines for self-directed learning, various activities, syllabi so that they can approach these tasks and entities critically and can reflect upon these resources. Textbooks become more valuable when teachers are insufficient in school or other education-related settings (Cunningsworth, 1995; Knight, 2015). Teachers do not have to reflect or strictly follow the same method represented in textbooks because they can reflect their own methods because if teachers strictly follow the methods designated in textbooks, they are often considered the least skilled one in teaching a second or a foreign language (Knight, 2015; Littlejohn, 1998). Foreign language learners tend to learn items in textbooks as the topics presented in textbooks are easily accessible (Cunningsworth, 1995; Simon & Garcia-Belmar, 2016). This tendency of learners renders it necessary for teachers to carefully select textbooks that directly affect students' learning. Thus, teachers can choose textbooks in accordance with

general and specific aims, objectives, needs, interests and cultural aspects of the audience (Ellis, 1997; Richards, 2014). Textbooks are systematically designed to contextualize practical and accurate situations and materials that both teachers and learners can benefit from because in this way learning process is facilitated (Litz, 2005).

Ellis (1997) mentions two kinds of textbook evaluation. The first type is predictive one that teachers evaluate textbooks before they officially start their education program (Mohammadi & Abdi, 2014). The second type is retrospective one that practitioners evaluate textbooks after they finish teaching English from textbooks that are given to them (Ghufron & Saleh, 2016). Therefore, which type of text evaluation teachers will choose remains pivotal for both learners and teachers (Awasthi et al., 2006). Pedagogical factors such as age, cultural aspects, method, levels, quality, exercise types, various skills, diversity, pacing need to be taken into consideration (Mohammadi & Abdi, 2014; Rea-Dickins, 1994; Stein, Stuen, Carnie, & M.Long, 2001). The criteria and elements specified in textbook evaluation can be scrutinized in EFL/ESL textbook evaluation as well.

EFL Textbook Evaluation

Wesche (2004) notes that openness to such concepts like being foreign or being another means leaving someone behind his/her own social beliefs and observing him/her as having an acquired culture. She also adds that since young learners are all aware of their own culture initially, there is no sense in representing their culture in English textbooks specifically at the early stages of the education process when students are lack of improved judgment skills. Yet, the scholars in the related field state that there has to be a balanced portrayal of native and target cultures (Tiplady, 2003).

When English textbooks motivate English-American cultural expectancies, they may create objections to the English learners' ideology and may result in a boomerang effect (Roohani & Molana, 2013). Gullicks, Pearson, Child, and Schwab (2005) state that such an

education the aim of which is to bolster up American social characteristics and expectancies may form problems in terms of student-centered learning. A mixture of diverse cultures in language teaching process may be taken into consideration in order to provide a functioning intercultural learning (Lee, 2009), which can be utilized to acquire a more effective intercultural communication. Nevertheless, it is still controversial whether language teaching materials have to be totally independent of cultural or ideological characteristics, or whether it is likely to completely remove any ideology or social feature out of language textbooks. A number of countries embrace some sort of state education programs and they are commonly structured to foster the views that their people share (Asgari, 2011).

For Cortezzi and Jin (1999), and Rajabi and Ketabi (2012), the textbook may function as an instructor, a guidebook, a supply, an educator, a power, and an ideology. Cortezzi and Jin (1999) also point out that ideology refers to another use of the textbooks since they tend to present a universal perspective of a cultural framework and structure for students and instructors, which implicitly or explicitly shape or reshape their point of views. Therefore, a textbook may function as the core supply of cultural compounds as well as producing linguistic content which inevitably mirrors the ideology built in the English language context (Abdullah, 2009).

In academia, the hegemony of English has immense consequences. A large number of textbooks, books, and articles in the world have publications in English and are devised for both English-speaking countries and market or for an international arena. In either situation, global learners have to obtain a good command of English to advance in their studies and have to rely on cultural aspects of Western knowledge that often tends to generalize their findings that remain inappropriate to local cultures (Alsaifa, 2016; Pennycook, 1989). The dominance of English language across the globe has accelerated ELT industry for inner circle countries and Britain in particular (Crystal, 2003; Melliti, 2012). Britain exported both

English teachers and EFL textbooks all around the world (Kachru, 1985; Pennycook, 1994; Pennycook, 2017). Thus, Britain gained immense benefits from this exchange of practitioners and textbooks (Gray, 2002). This global practice led to the emergence of global textbooks that always claim that they focus on global issues by disregarding local cultures. Even local cultures have been represented and perceived within the framework of globalism (Canagarajah, 1999; Graddol, 2000; Grant & Wong, 2018). Any element in these textbooks has been claimed to be global from grammar to lexical usages. Thus, these textbooks have become the bible of learners (Phillipson, 1992; Riches, 1999). Globalization of these inner circle cultures has been severely criticized in ELT settings (Kilickaya, 2004). Based on these observations, it can be interpreted that textbooks are central tools to analyze ideological, hegemonic representations and ideas (Brumfit, 1983; Pennycook, 2001, 2017; Phillipson, 1992; Rogers, 1990).

Textbooks are often made to be perceived as true and parrhesiac (Tyson-Bernstein, 1988). However, any utterance or text claiming to be universally true has been critically examined (Crawford, 2000) because ideology may be the main element and system that forms learners' and teachers' minds. Textbooks are therefore inherently ideological and hegemonic in that universality of these inner circle cultures are immensely represented and claimed. These specific inner circle cultures deliberately impose certain worldviews (Khodadady & Shayesteh, 2016; Pennycook, 1989). These tautological and collective representations in textbooks affect learners' and teachers' perception of traditions, etiquette, behaviors, attitudes, and lifestyles that are universally accepted in the world (Fotopoulos, Karra, & Zagkos, 2017). These textbooks are perceived as official, formal and legal. Thus, it becomes easier to present explicit and implicit ideologies (Curdt-Christiansen & Weninger, 2015). They also provide a credible ground for power relations, culture, and history. Therefore, the knowledge systems imposed by these cultures need to be criticized, challenged, revisited, interpreted and

discussed (Alptekin, 1993; Pennycook, 1989; 2017; Phillipson, 1992). The meta-narratives in the textbooks tend to form fixed identities and cause learners and teachers to perceive themselves as secondary. Thus, their identities are deconstructed (Curdt-Christiansen, 2017; Giroux, 1992). All these procedures and processes are called 'selective tradition' by Williams (1961) because the powerful cultures determine the curriculum and values in school settings (Luke, 2018). Bernstein (1971) examined the hegemonic and ideological power of curriculum (McLaren, 2016) in saying that these cultures choose, categorize, convey and asses the knowledge systems (Alptekin, 1993; Apple & Christian-Smith, 2017; Pennycook, 1989; Phillipson, 1992). Through textbooks, power relations and social control are established and constituted (Apple & Christian-Smith, 2017; Bernstein, 1971).

Academic studies on ideology have been incremental in recent years (Freeden, Tower, & Stears, 2013). Whereas work on ideology precedes discourse analysis of ideology and hegemony (Larrain 1979; McLellan 1995; Tannen, Hamilton, & Schiffrin, 2015) ideology studies and ideological analysis have been more popular since they involve interdisciplinary foci in humanities because ideology may emerge even at individual levels that are very much related to political stance and thinking (Maynard, 2013). On the other hand, Johnsen (1993) classify textbook studies into three categories: 1) ideological research traditions, 2) studies dealing with the use of textbooks, and 3) studies dealing with the development of textbooks. The textbooks provide certain social and cultural values that have been critically interpreted (Ahmed & Shah, 2013). Textbook evaluation can be analyzed based on an assumption of ideologies as well.

Ideology in EFL Textbooks

Textbooks are often considered as ideological texts (Apple, 1992; Apple & Christian-Smith, 2017; Phillipson, 1992; Rogers, 1990), because textbooks, explicitly or implicitly, refer to broader social and paradigmatic patterns and power relations (Knudsen, 2006;

Selander, 1991). Ideologies are not only systems of ideas or properties of the individual minds of persons (Eagleton, 1991; Oberschall, 2017; Thompson, 1990). They are not fuzzily described as forms of consciousness or false consciousness. However, ideologies are specific basic frameworks of social cognition, with specific internal structures, and specific cognitive and social functions (Baradat & Phillips, 2016; Van Dijk, 1995a). Phillipson (1992) views global textbooks published in Great Britain as economic and ideological agenda (Nelson, 2017) endorsed by their governments in order to promote trade and the spread of their thinking systems.

Materials play an important role in language education (Summerfield & Lee, 2001) in that they determine the English language curriculum and still affect foreign language education at each level from A1.1 to C2.2 (Crewe, 2011). This linguistic hegemony (Phillipson, 1992; Phillipson & Karmani, 2005) is established and constituted via textbooks deriving from the inner circle cultures (Kachru, 1985, 1986, 1990, 1992b, 2006; Littlejohn, 1998; McKay, 2002; Matsuda, 2003). These textbooks often impose superiority of native speakers on non-native speakers at each level from linguistic superiority to cultural superiority, which aim to constitute universal conduct while producing the target language (Brown, 1995; Phillipson, 2015). Selander (1991) stresses the fact that the textbooks play the role of the mass media that corner learners at each level. Thus, learners and practitioners have to face this reality of media because they cannot escape this reality. Indeed, learners and practitioners have no chance to choose what they want to read or write in their free time because these textbooks are the main tools that they have to follow. One can perform various social activities in one's free time (Erline et al., 2018). Thus, textbooks, in this way or another, impose certain perspectives of certain worlds (Cunningsworth, 1995; Hutchinson & Torres, 1994; Hua & Wang, 2018). The topic incidentally or deliberately becomes the issue of the hidden curriculum. Stray (1994) claims that a book is prepared to present authoritative

pedagogic version of an area of knowledge. Learners accompany schools from childhood on. Textbooks are permanent assets of school objects (Fotopoulos, Karra, & Zagkos, 2017; Persson, 2016). Learners spend more time on textbooks compared to other objects in classroom settings (Haycraft, 1978; Persson, 2016).

Textbooks provide a complex system composed of various rules, prerequisites and experiences equipped with ideologies and hegemonic practices (Littlejohn, 1998; McKay, 2002; Matsuda, 2003). Textbooks present cultural artifacts (Gray, 2010; Svendsen, 2015; Wala, 2003). With the growing status of English (Crystal, 1997; Krashen, 2003), it is easily seen that native speakers of English write English textbooks as means of imperialism and these textbooks are designed through different contexts such as English as a foreign language (EFL) and English as a second language (ESL) (Kumaravadivelu, 2006). Therefore, the textbooks should not only include the target culture but also contain various cultures, even the local ones. Textbooks, thus, form discourses that aim to impose powerful ideologies. It is often claimed that global perspectives are given to learners and teachers that encounter multiculturalism. This strong tenet deconstructs interpretation of local cultures that are mainly ignored in textbooks. Even if they tend to provide local cultures, these local belief and value systems are assessed based on these globalized practices that actually refer to only inner circle cultures (Fotopoulos, Karra, & Zagkos, 2017; Pennycook, 1994).

Textbooks refer to representations of political, cultural, economic and political negotiations and conflicts (Matsuda, 2003; McKay, 2002). In this sense, textbooks cannot be innocent and pure but rather are consciously prepared by real people with real interests and are published within the political and economic constraints of markets, resources and power (Apple, 1992; Shah, Tariq, & Bilal, 2013). The ruling class and the ruling intellectuals tend to rule material forces and wield power over mental production (Marx & Engels, 1980, as cited in Shah, Tariq, & Bilal, 2013). In recent years ELT textbooks have turned into the trend of

World Englishes subsequent to severe and harsh criticisms towards postcolonial understanding. Therefore, alternative cultures and sources are also represented. However, two or three decades ago textbooks were totally Anglo-centric (Kabir, 2014; Prodromou, 1988). This anglo-centric view imposed conveyance of certain information, cultures, attitudes, behaviors, and contexts in foreign and second language environment (Kabir, 2014; Kramsch, 1993). In addition, teacher training and education programs in language education and English as a foreign language concentrated on second language education, teaching methods, and linguistics by ignoring social, political, and economic context. This ignorance caused language teachers and practitioners to be deprived of an understanding of social and political criticisms and the relationship between teaching theories/practices and these social/political approaches, while researchers in applied linguistics have recently scrutinized the effect of social, economic, and political forces on language teaching and learning theories and practices (Tollefson, 1995; Wright, 2016). Therefore, language education, in recent years, has started to criticize dominant ideology composed of social relations, structures and institution because textbooks play an important role in homogenizing different social groups and ethnicities (Fotopoulos, Karra, & Zagkos, 2017). This process is called ideology investment because these powerful groups manipulate and improve all these homogenizing practices in textbooks and language education (Hua & Wang, 2018; Pennycook, 1994).

If textbooks are not carefully selected or critical approaches are not adopted, then these textbooks may restrain and manipulate both worldviews and practitioners in language teaching settings (Littlejohn, 1998; Matsuda, 2003; McKay, 2002) because textbooks convey a set of certain social values and cultural components that cause learners and teachers to be prejudiced, which can be interpreted as aspects of dominant ideologies that have been re-conceptualized in postcolonial processes (Hinkel, 2005, 2014; McGrath, 2002). Therefore, hidden curricula in textbooks are not directly expressed, stated or disclosed. They can be

unearthed by developing only critical approaches that need to have a robust theoretical background (McGrath, 2002). These hidden ideologies tend to impose certain social order and state certain value systems (Cunningsworth, 1995; Shojaei & Kazemi, 2016).

English as a global language and a lingua franca has been the center in non-native English speaking countries by including language education programs, syllabi and textbooks that marginalize local cultures (Crystal, 1997; Kumaravadivelu, 2006; Pennycook, 1994; Phillipson 1992; Tajeddin & Teimournezhad, 2015). Therefore, local experts can be integrated into these processes so that local cultures and beliefs can be reflected in these materials (Kumaravadivelu, 2006). Since education and schooling are two important tools that ideology can prevail, ideologies of dominant powers (Hui, Chen, Leung, & Berry, 2015) need to be criticized (Galbraith, 1984). Textbook industries largely focus on marketing strategies by exercising their own ideologies (Block & Cameron, 2002). Adoption of ELT textbooks (Luo, 2017) all over the world in developing and underdeveloped countries contributes to marketing strategies because adoption of these ELT textbooks evoke the feeling that if learners learn English, they will be more advantageous in business life (Canagarajah, 1999; Kumaravadivelu, 2006). This perception facilitates the spread of textbook industries (Kumaravadivelu, 2006; Vohra, 2016).

Since textbooks ignore local cultures, global ones may have negative effects for certain groups (Ranalli, 2003) because these global-based textbooks generally present native speakers' norms and cultural aspects by disregarding local varieties (Gray, 2002; Pennycook, 1994; Thomas, 2002; Tsui & Tollefson, 2017). In addition, they may motivate homogeneity by assimilating other cultures (Kumaravadivelu, 2003a). Besides these effects of main ideologies, the authors of these textbooks also impose their own ideologies into these textbooks that also provide learners with various self-images and personal constructs positively or negatively. Sometimes the images in the textbooks may present prejudice and

bias (Summerfield & Lee, 2001). Therefore, what is often emphasized is that these textbooks in language education become powerful tools in their hands to spread their own ideologies (Lara, 2012; McConachy & Hata, 2013; Meihami & Khanlarzadeh, 2015; Nguyen, 2011; Rashidi & Ghaedsharafi, 2015). Ndura (2004) claims that items and content in textbooks strongly influence attitudes and inclinations of learners toward people and cultures. Therefore, various voices and diversity need to be mentioned and emphasized in ELT textbooks (Jenkins, 2000; Seidlhofer, 2004). By doing so, local cultural values and beliefs might be reinforced so that learners can develop various perspectives (Shin, Eslami, & Chen, 2011). Therefore, a great number of researchers in applied linguistics have insistently stressed the importance of culture at various levels so that both teachers and learners can understand these different cultural values and can develop different perspectives without being prejudiced in a negative way (Jenkins, 2000; McKay, 2003b; Seidlhofer, 2004; Sercu, 2005). ELT textbooks, however, ignore different cultural values (Tseng, 2002; Yuen, 2011). Kumaravadivelu (2006) indicates that English as a tool for communication in ESL or EFL settings often transmits its ideology. Therefore, Kumaravadivelu (2006) stresses the fact that transformative restructuring should be implemented at philosophical, pedagogical and attitudinal levels. Pedagogically, ELT materials and resources can integrate and include local cultures while designing syllabus or curriculum. Markee (1997) and McKay (2003b) also stress that values and beliefs of local cultures may provide the appropriate methodology and teaching/learning resources and activities for a certain audience in a certain culture, which may support the transformative curriculum. It remains pivotal to investigate the type of critical awareness through the local adoption of materials.

Fairclough (1992; 2014) stresses the fact that if language itself is critically questioned at social and discursive levels, then critical language awareness can be raised (Mendoza, 2017). Wallace (2002) mentions that this kind of critical analysis will help learners become

conscious of diversity in local and global cultures. Learners, in this way, might become aware of social inequalities about language use across the globe, which may provide them with opportunities to negotiate these topics in an international environment (Kumaravadivelu, 2003b). Textbooks have long formed fixed stereotypes in societies. Textbooks refer to stereotypical images of gender (Gibson, 2016b) and social minorities that exercise sexism (O'Brien, 2015) and racism (Wormeli, 2016) in educational settings (Summerfield & Lee, 2001). Therefore, these practices become both cultural problems and language problems (Cots, 2006; Gray, 2000; Otlowski, 2003). For example, women are often misrepresented in textbooks that cause bias in societies (Phillipson, 1992; Rahimi & Sahragard, 2006; Rogers, 1990).

Different characteristics and behaviors are expected from both genders as emphasized in textbooks (Jenkins, 2000; Seidlhofer, 2004). Many cultures in the world denote women as oppressed by males (Mills, 1995; Rey, 2014). Negative behaviors and attitudes towards women are represented not only in textbooks but also in a society because it is only with language that we can convey our meanings. Textbooks become tools of these ideological meanings in our minds (Bravo, Enache, Fernandez & Simo, 2010; Mills, 1995). Process, application or products are three main elements that have engaged researchers for a long time Process-based approach emphasizes the process of how teaching resources are handled in teaching, while product-based studies deal with content (Ashman & Conway, 2017). Application-based approach deals with how textbooks are applied in classroom settings.

Chapter III

Methodology

Introduction

This study mainly dealt with the compounds of culture, economy, religion, history, education, language, sports politics, law, gender, partialism, multiculturalism and affirmative action in globally and locally written textbooks just as the compounds of cross-cultural communication, inner circle, expanding circle, outer circle, cultural awareness and national identity were analyzed based on the data obtained from the interviews and the questionnaire.

The main purpose of this chapter is to introduce methodological points leading the study. Therefore, this chapter contains a meticulous description of research aim, design of the study, settings where the study was conducted, samples composed of students and teachers at government schools. Instruments, procedures for data collection and analyses, measures serving to the validity and reliability of the instruments are thoroughly stated as well. Finally, yet importantly, ethical concerns were given priority. At the end of the chapter, a concise summary of the overall chapter is contained.

Research Aim and Questions

The most common way of expanding linguistic imperialism is actualized by means of textbooks written by authors from the inner circle (Kachru, 1992a; Littlejohn, 1998). Textbooks, which are regarded as required materials to achieve learning objectives, function as the headstones in a classroom setting. This feature of textbooks has necessitated a significant care while choosing and constructing the format, content, and layout of textbooks in order for conforming to learning needs. Besides the needs of the learners, the texts selected for the book may bear specific ideologies embodying hidden messages to bolster specific perspectives, values, and attitudes of a community or nation. This masked side of textbooks underlines the sovereignty of education which a social group may manipulate by regulating

the educational tools and so the heads of individuals (Asghar, 2014) through an intricate array of social and political movements (Apple & Christian-Smith, 2017; Ferree & Hall, 1996). While some scholars in the related field, see textbooks as impartial, dependable and factual, some perceive them as not neutral materials but incorporating particular ideological and hegemonic spots in that they stack eminence on some peculiar views or philosophies while heavily wrapping others (Apple & Christian-Smith, 2017; Grant & Sleeter, 1993). Intentionally or unintentionally, textbook authors transmit hidden messages to the target society, propagating native speaker values, beliefs, and perspectives and maintaining the supremacy of the source culture over the target culture (Brown, 1995), however, EFL textbooks should also include the characters of the target society in order to refrain from creating the view that native speaker criteria are the headstones for second or foreign language learning and hence preventing linguistic hegemony (Rubdy & Saraceni, 2006). Considering all these issues, this thesis examines the extent of ideological and hegemonic practices administered in the globally and locally written textbooks, as well as inquiring whether it is a cultural hegemony or a requirement for cultural literacy to include such features. Within this framework, the pursuing research questions were put forward:

What are the underlying ideologies and hegemonic practices represented in globally and locally written EFL textbooks?

More specifically;

1. How do globally and locally written EFL textbooks portray the underlying ideologies?

2. How do globally and locally written EFL textbooks portray hegemonic practices?

Is it a cultural hegemony or a need for cultural literacy to bear ideological and hegemonic practices in globally and locally written EFL textbooks?

More specifically;

1. How do EFL teachers perceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks?

2. How do EFL students perceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks?

Research Design and Rationale of the Study

Creswell (2003) suggests that there are simply three research designs as quantitative, qualitative, mixed methods research designs. Researchers employing a quantitative design mainly utilize surveys and experiments; gather data by means of particular instruments and use statistical data. The development of knowledge emerges in a more examining style in the post-positivist epistemology, just like in cause and effect correlation. On the contrary, the qualitative research bolsters research standing on constructivist view or participatory point of views, just like in phenomenologies, narratives, ethnographies, or case studies.

Phenomenology as a discipline may be described as the study of the framework of background or experiences. Phenomenology simply refers to phenomena in that it deals with the image of things, or how we see them through our experiences (Gallagher, 2012). Phenomenology focuses on certain experiences from a first-person perspective. Such a philosophy as phenomenology can be separated from or associated with other philosophy types like epistemology (the study of knowledge), ontology (the study of existence), ethics (the study of affirmative action), logic (the study of valid analysis) (Woodruff, 2018).

The origins of phenomenology date back to the era of Socrates, Plato, and Aristotle who endeavored to examine phenomena (Fochtman, 2008). This philosophy emerged at the beginnings of the 20th century under the effect of Edmund Husserl who desired to found a strong and neutral terminology that seems to achieve a significant perception of human that appears to arrive at an essential understanding of human awareness and experience (Wojnar & Swanson, 2007). Thus,   phenomenology intends to acquire a detailed comprehension of the

meaning of daily experiences, as well as guiding the perception of a phenomenon that is intentionally experienced by humans (Polit & Beck, 2008). For Van Manen (1990), phenomenological studies do not form a theory, they only supply consciousness of phenomenon or facts by making people get closer to the world around. One studying phenomenological issues may inquire how an experience is like (Laverty, 2003); what the meaning of the phenomenon is as experienced by those who faced it (Polit & Beck, 2008).

Phenomenology can be classified as descriptive phenomenology and interpretive or hermeneutic phenomenology, though it is possible to imbricate them (Fochtman, 2008). The descriptive phenomenology is utilized to find out the facts by appointing in-depth into reality. The experience of the phenomenon as understood by human awareness should be a compound of scientific studies (Lopez & Willis, 2004). Phenomenology simply concentrates on the structure of different kinds of experiences such as comprehension, idea, mind, creativity, feelings, intention, and intentional consciousness, personified action, and societal practices containing linguistic activity. Such practices naturally require intentionality as Husserl states, through direct experiences towards things around in a conscious way. For Husserl, our experience is shaped towards "intends" by means of specific terms, perceptions, and opinions which create the meaning of an experience (Woodruff, 2018). A significance of the phenomenology suggested by Husserl is the practice of bracketing in which the personal prejudices, inferences, and beliefs of the researcher are declared and put aside (Gearing, 2004). Thus, bracketing is a practice to provide validity of data gathering and analysis and to retain the objectivity of the phenomenon (Speziale & Carpenter, 2007). Husserl suggested that bracketing supports acquiring an awareness of the general characteristics of any experience. He mentioned these characteristics as global elements and perceived them to display the pure nature of the phenomenon under inquiry (Wojnar & Swanson, 2007). On the other hand, Heidegger, one of the students of Husserl, made differences on the work of his master and

presented some hypothesis that may require significant investigation. The Heidegger perspective covers an interpretive or a hermeneutic research practice. To inquire about the experiences of people, hermeneutics not only explains the main ideas but also unearth meanings ingrained in daily life experiences. Such meanings are not ambiguous as they can be understood by looking at the descriptions made by people. The association between humans and their world should be at the center of phenomenological studies as Heidegger suggested (Wojnar & Swanson, 2007). Our study focuses on both descriptive and interpretive phenomenology types, as it deals with both direct and interpreted data.

A mixed methods research design is simply founded on a pragmatic basis through which researchers gather numerical data, as well as text data concurrently or successively to comprehend research problems more. A mixed method approach with an integration of quantitative and qualitative designs was utilized in this study (Onwuegbuzie & Johnson, 2006). As Creswell (2003) indicates, quantitative, qualitative and mixed methods research designs are simply the main practices in research studies. Quantitative data which refer to measurable values are typically indicated in numerical data bearing the characteristics of the amount, size, length, and even duration. The utilization of statistics to form and later to examine this kind of data provides credibility to it, therefore the quantitative data is perceived as more reliable. Post-positivist epistemology considers the knowledge development more analytically by approaching the issue in a cause-effect link, while the qualitative studies such as case studies and narrations necessitate questioning depending on constructivist contexts as suggested by Creswell (2003). Finally, a mixed methods research design stands on pragmatic bases in which both numerical and textual data are gathered concurrently or successively to properly comprehend research problems (Onwuegbuzie & Johnson, 2006). A mixed-methods research design is interpreted as a practice in which data are gathered and examined, the findings are merged and inferences are deduced employing both qualitative and quantitative

methods in an exclusive research study (Teddlie & Tashakkori, 2006). Cresswell (2003) defines the practice of mixed methods by stressing the pragmatic approach of the researchers as they collect data either immediately or successively to investigate research problems in a better way. Additionally, pragmatism is regarded as the philosophical basis of the mixed-method research design. Instead of being based on only one method, the utilization of multi-methods is significant besides focusing on the findings and research problem in mix-method research design. Thus, a mix-method research design focuses on what works rather than what does not work, being a pluralist and practice-oriented process (Cresswell & Clark, 2011). The intricacy of the research problems calls for going further from solely gathering numerical data in quantitative practice or solely by means of words in qualitative aspect. Integration of two data sets makes the analysis of problems easier by means of containing words of participants from the context of the event and declaring their words in numbers, their movements or shifts, as well as statistical findings. Quantitative researchers recognized that qualitative data has a significant position in quantitative studies. Namely, qualitative researchers comprehended that the views of a finite sum of participants do not certainly allow them to make generalization by the findings. Thus, the necessity of enlarging the extent of research data ended in gathering both data types−qualitative and quantitative (Cresswell, 2003; Cresswell, Fetters, & Ivankova, 2004; Cresswell & Clark, 2011; Onwuegbuzie & Leech, 2005; Teddlie & Tashakkori, 2006). The strong points of mix-method research design as put forward by Christensen, Johnson, and Turner (2014) are that they supply multi-methods of data collection, support validity in a single study, make diverse aspects of the phenomena clearer, represent more profound and intricate interpretations, supply both amic and etic aspects, aid the less stronger method by another one, grant more credible and effective results, and supply quantitative data with abundant, comprehensive, and idiosyncratic data in one study.

Three prime functions of mixed-method research design may be counted as validation, amplification, and initiation. Validation process indicates data gathering practice by means of more than one method to provide concurrence in the findings. Interpreting one kind of data with the help of another refers to the amplification practice which supplies the study with details. Initiation seeks for inspirational descriptions rather than affirming ones if no merging is seen in the findings section (Rossman & Wilson, 1985). Additionally, Greene, Caracelli and Graham (1989) declare five objectives of mixed-method research designs as triangulation (two or more methods employed in a research study to control the results), interdependence of the findings between the initial and second methods, development (comprehending the research problem more by means of two diverse methods), and initiation (finding out new point of views), and expanding the broadness of the analysis.

The unity of data sets after the merging phase emerges whenever researchers combine the two data forms together for the analysis. Preferably in the designing process, researchers form a framework to gather both types of data that will support the integration of the databases. For instance, if quantitative data are gathered through a set of data collection tools, qualitative data can be gathered employing identical questions. The merging practice is commonly realized following the statistical inquiry of the numerical data and qualitative inquiry of the textual data (Castro, Kellison, Boyd, & Kopak, 2010). As Creswell (2011) states, if a researcher selects a mixed methods research design, some major steps have to be taken by her/him in terms of the system of both quantitative and qualitative processes. These steps include (1) interaction, (2) priority, (3) time order, and (4) merging phase. While categorizing both the qualitative and quantitative research questions, individually gathering and examining the data are seen in the process of an independent interaction, blending the two methods at different times during the research phase before the last interpretation is observed in an interactive interaction. A balanced priority (quantitative or qualitative) should be

available in terms of the priority of the strands. Besides, timing indicates the order of employing quantitative and qualitative results in a study. Only one process can be seen in convergent timing in which quantitative and qualitative practices are conducted together, while the researcher either gathers, examines the quantitative data initially or with the order reversed in sequential timing. Timing can be seen as convergent or sequential in a multiphase integration, in a mix-methods research design. Lastly, merging indicates the blend of both quantitative and qualitative data collection methods of the research study. Merging the different types of data can be observed when interpreting, examining, collecting data, or in the initial stage of research design.

In brief, the convergent parallel mixed methods design is a group of practices that we employ to simultaneously gather both quantitative and qualitative data, examine the two sets independently, compare or relate the two sets of individual results, and make a total judgment about the scope to which the independent results endorse or complete each other (Clark & Creswell, 2014; Stentz, Clark, & Matkin, 2012). Based on both qualitative and quantitative methods of data collection as two concurrent stages, this thesis study is structured on the convergent parallel design. Within this framework, the data of the study were gathered qualitatively and quantitatively in a concurrent and separate way. Therefore, an independent interaction between qualitative and quantitative practices occurred in the study. While the data from the questionnaire were exposed to statistical analysis, the data from the interview were exposed to content analysis. Further, the data from the textbook evaluation were exposed to a descriptive content analysis. Both qualitative and quantitative data were merged to acquire an overall interpretation in the discussion part of the study. Furthermore, equal attention was given to both strands of the study (qualitative and quantitative) since the logic behind this mix-methods research design was the best to comprehend the research problem by gathering diverse but reciprocal data. So, within this thesis study, a convergent parallel design (Feixas,

1990), which is among the mix-methods research designs, was employed to compare, relate, or validate the quantitative statistical data with the qualitative results with the aim of acquiring triangulation (Cresswell & Clark, 2011; Rossman & Wilson, 1985). Jick (1979) clarified the combination of quantitative and qualitative research designs by referring to a "triangulation" design in which multiple sources of information are used. The aim of this design is also to gather both quantitative and qualitative data concurrently and to merge the two types of data set to better comprehend a research problem (Tashakkori & Teddlie, 1998). This design values both quantitative and qualitative data impartially requires concurrent data collection and combines both quantitative and qualitative data in the results and conclusion parts (Creswell, Clark, Gutmann, & Hanson, 2003). That's to say, triangulation is usually utilized to suggest that two or more data collection methods are employed in a research to control the results of a study (Given, 2008). The following figure displays how the data gathering and analyses from both approaches were employed to improve the research design of the study.
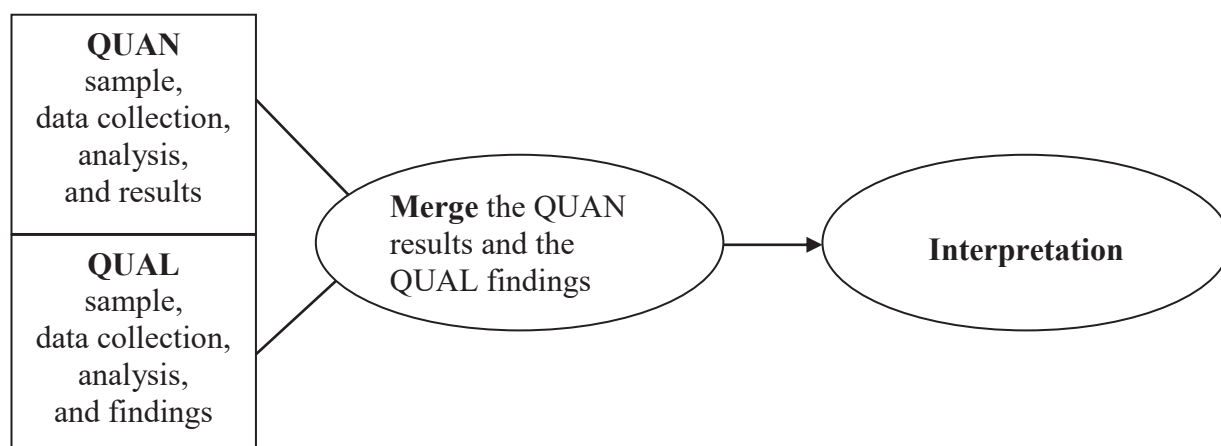
Figure 1. Convergent Parallel Design (Clark & Creswell, 2014, p. 392).

As can be understood from the figure two different types of research design (quantitative and qualitative) are utilized concurrently and then incorporated with each other to form a better perception of the incident. The logic behind the convergent parallel design is grounded on the rationale that every data type bears strengths and weaknesses, but if merged

precisely, the weaknesses of a data type can be compensated by the strengths of another type (Clark & Creswell, 2014; Mackey & Gass, 2015). The following figure adapts the Convergent Parallel Design (Clark & Creswell, 2014, p. 392) into our study.
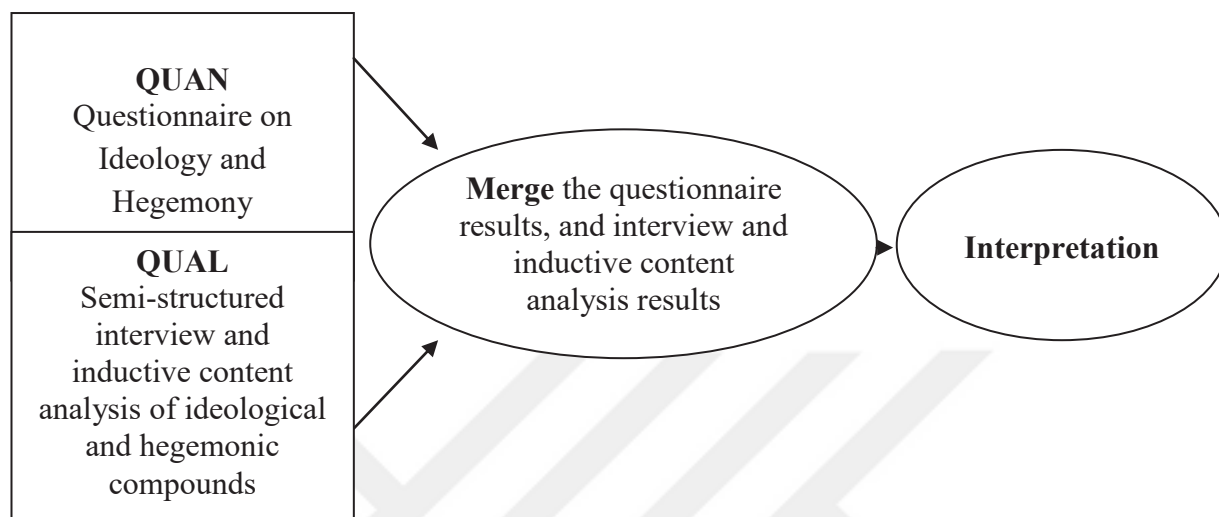
Figure 2. The Study through Convergent Parallel Design

In the study, the researchers employed mixed methods research design to gather, examine, and merge both quantitative and qualitative data as seen in the table above. Before the questionnaire and interview were conducted, a microteaching was performed to familiarize the participants with key concepts used in the study through negotiation and discussion of these terms. The table clearly provides the prime features of the study through an explanation of collecting questionnaire, interview, and inductive content analysis data on ideology and hegemony compounds. Additionally, the following table frames the research design of the study in a detailed way.

Table 1

The Research Design of the Study

Research Question	Technique	Tools	Data Sources	Analysis
RQ 1	Documentary analysis (document analysis)	Ideology Checklist	Global and Local Textbooks	Descriptive Analysis

RQ 2	Documentary analysis (document analysis)	–	Global and Local Textbooks	Inductive Content Analysis
RQ 3	Questionnaire + Interviews (quantitative + qualitative)	Questionnaire + Semi-structured interview	High School Students and Teachers, University Students and Lecturers	Descriptive Statistics + Inductive Content Analysis
RQ 4	Questionnaire + Interviews (quantitative + qualitative)	Questionnaire + Semi-structured interview	High School Students and Teachers, University Students and Lecturers	Descriptive Statistics + Inductive Content Analysis

Setting and Participants

The setting of the study comprises preparatory schools of two universities: (1) the School of Foreign Languages at Çukurova University, Adana, Turkey, (2) the School of Foreign Languages at Adana Science and Technology University, Adana, Turkey; and five high schools: (1) Toki Köprülü Anatolian High School, Yüreğir, Adana, Turkey, (2) Borsa İstanbul Mesleki ve Teknik Anatolian High School, Yüreğir, Adana, Turkey, (3) Adana Science High School, Seyhan, Adana, Turkey, (4) Orhan Çobanoğlu Anatolian High School, Seyhan, Adana, Turkey, and (5) Seyhan Hacı Hatice Turgut Anatolian High School, Çukurova, Adana, Turkey. During the academic year, preparatory schools of the mentioned universities instruct students for English-medium academic study in the faculties, while the high schools follow the curriculum of the Ministry of Turkish National education. The students enrolled in the Preparatory School of Adana Science and Technology University need to attain B1 level of English by the end of the year, while the required level is B2 at Çukurova University. Additionally, the high school students are A1.1, A1.2, A2+, and B1 level students. The curriculum at both universities and high schools aims to endow students with the required English language skills and competence to meet their needs in the future, as

well as to use English professionally. Furthermore, while preparatory schools offer students five courses: speaking, listening, reading, writing, and the main course, high schools offer students the main course in which reading and writing skills are dominantly integrated but listening and speaking skills scarcely mentioned. Additionally, the students of the preparatory school of Adana Science and Technology University have English course for 22 hours a week, while those at Çukurova University have English course for 26 hours. Besides, both the 9th and 10th class high school students have English for 4 hours a week.

The main reason why this setting was chosen for the study is its convenience for the researcher since he dwells in Adana and works as a lecturer of English at Adana Science and Technology University. Besides, another reason to choose the public high schools is that the researcher had worked as an English teacher at state schools for several years. Furthermore, finding the proper time and opportunities to conduct the study was easier as a result of the mentioned convenience. Considering all these points, the sample of the study was convenient sampling (Farrokhi & Mahmoudi-Hamidabad, 2012).

This study employed mixed method research design and made use of diverse samples for both the qualitative and quantitative parts (Onwuegbuzie & Collins, 2007). The following table describes the demographics of the participants.

Table 2

Demographics of the Students

	Student						
	University			High School			Quan
Quantitative	**male**	**female**	**Total**	**male**	**female**	**Total**	**Total**
Questionnaire	218	382	600	182	232	414	1014
	(36.33%)	(63.67%)	(59.18%)	(43.96%)	(56.04%)	(40.82%)	(100%)
Qualitative							**Qual Total**
Interview 1	26	46	72	43	56	99	171
	(36.11%)	(63.89%)	(42.11%)	(43.43%)	(56.57%)	(57.89%)	(100%)
Interview 2	38	58	96	16	28	44	140
	(39.58%)	(60.42%)	(68.57%)	(36.36%)	(63.64%)	(31.43%)	(100%)

Interview	64	104	168	59	84	143	311
Total	(38.10%)	(61.90%)	(54.02%)	(41.26%)	(58.74%)	(45.98%)	(100%)
Total							1325
							(100%)

As can be observed from the table, 1014 (100.00%) students in total responded to the questionnaire, comprised of 600 (59.18%) university students and 414 (40.82%) high school students. It is also clear from the table that 382 (63.67%) of the university participants responding to the questionnaire are female, while 218 (36.33%) of them are male. Besides, 232 (56.04%) of the high school students are female, while 18 (43.96%) of them are male who participated in the quantitative part as well. When it comes to qualitative part, 311 (100.00%) students in total responded to the interviews. While 104 (61.90%) university students are female, 64 (38.10%) of them are male. Furthermore, while 84 (58.74%) of high school students are female, 59 (41.26%) of them are male. Lastly, the overall number of the students who took part in the data collection process is 1325 (100.00%).

Sampling goes on until saturation is acquired (Mason, 2010), which means that more interviews validate what or how the researcher has anticipated. Saturation may be the determined consequence of the data gathering process (Bertaux, 1981). The compromise to stop interviewing is determined by the following aspects (Guest, Bunce, & Johnson, 2006; Mason, 2010; Ryan & Bernard, 2003):

- The more unorganized and changeable the content, the more interviews are needed;

- The more heterogeneous the group is, the more interviews are needed;

- If the number of participants is not satisfactory, more interviews should be made;

- If the interview is complicated, more interviews should be made;

- The more interviews the researcher makes the more valid or defensible the study is.

Table 3

Demographics of the Teachers

| | Teacher | | | | | | |
| | University | | | High School | | | Quant |
Quantitative	**male**	**female**	**Total**	**male**	**female**	**Total**	**Total**
Questionnaire	18	38	56	28	78	106	162
	(32.14%)	(67.86%)	(34.57%)	(26.42%)	(73.58%)	(65.43%)	(100%)
							Qual
Qualitative							**Total**
Interview 1	6	18	24	5	16	21	45
	(25.00%)	(75.00%)	(53.33%)	(23.81%)	(76.19%)	(46.67%)	(100%)
Interview 2	4	13	17	3	17	20	37
	(23.53%)	(76.47%)	(45.95%)	(15.00%)	(85.00%)	(54.05)	(100%)
Interview	10	31	41	8	33	41	82
Total	(24.39%)	(75.61%)	(50.00%)	(19.51%)	(80.49%)	(50.00%)	(100%)
Total							244
							(100.00)

It is easily understood from the table that 162 (100.00%) students in total responded to the questionnaire, comprised of 56 (34.57%) university teachers and 106 (65.43%) high school teachers. As seen from the table, 38 (67.86%) of the university teachers responding to the questionnaire are female, while 18 (32.14%) of them are male. Additionally, 78 (73.58%) of the high school teachers are female, while 28 (26.42%) of them are male who participated in the quantitative part as well. When it comes to qualitative part, 82 (100.00%) teachers in total responded to the interviews. While 31 (75.61%) university teachers are female, 10 (24.39%) of them are male. Furthermore, while 33 (80.49%) of high school teachers are female, 8 (19.51%) of them are male. Finally, the total number of the teachers who participated in the data collection process is 244 (100.00%).

The details of the research sample comprised of both students and teachers are also given in the following figure.
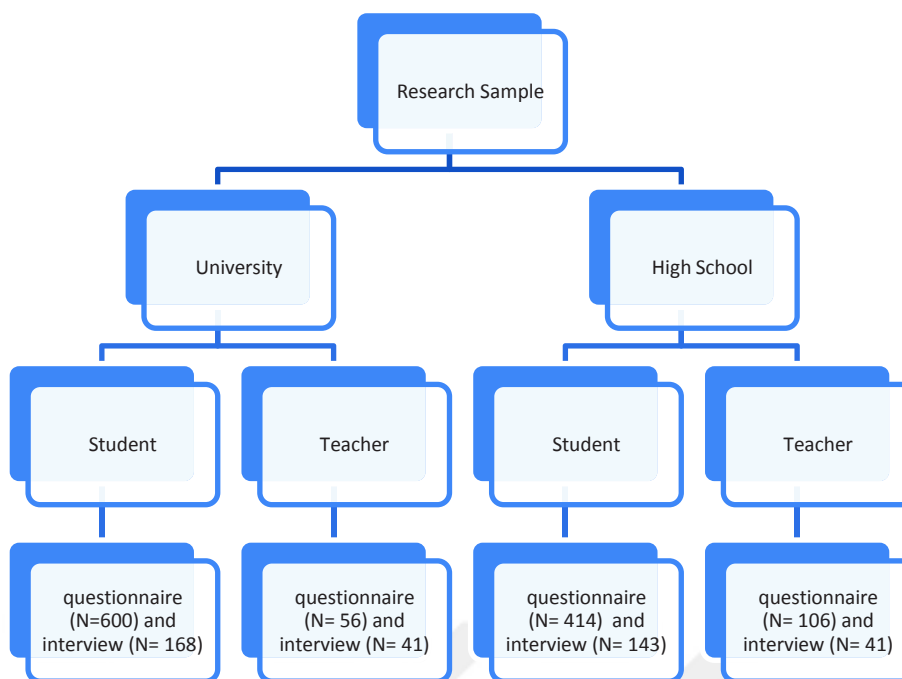
Figure 3. Overview of the research sample.

Instruments

Employing a mixed method research design, both quantitative and qualitative data gathering instruments were utilized in this thesis. The data of the study were gathered by a questionnaire, two semi-structured interviews, and documentary analysis (document analysis). More intricate data about the development process of the instrumentation is given below.

Questionnaire

For the design of the quantitative strand of the study, a questionnaire was designed by the researchers through an investigation of the related literature. Having scanned the related literature, a high number of articles and questionnaires were examined for the development of the questionnaire items. Utilizing the related literature with a focus on articles and questionnaires, the researcher and experts from the related department came together and negotiated on the items of the questionnaire through brainstorming technique. Having formed a list of items for the questionnaire, factor analyses were conducted in the following order.

A pool consisting of 62 5-point Likert type items was initially developed to construct the scale. After the development of the 5-point Likert type item pool, the scale was

administered to the participants to conduct a factor analysis. The initial analyses demonstrated that Kaiser-Meyer-Olkin Measure of Sampling Adequacy value was .703 and the p-value of the Barlett's Test of Sphericity was below .001, which suggested that factor analysis could be carried on.

Once the factor loadings connected with the scale were analyzed on a Principal Components Matrix, it was detected that the scale was composed of 16 factors. However, items B31o, B31t, B31e, A2, B19, B21, B25, B26, A11, B31h, B31u, A7, B28, B15, B31f, A12, A8, B9, B31d, B31ç and B29 were found to be problematic by the researcher as they either had a factor loading below .30 (Costello & Osborne, 2005) or similar loadings in multiple factors. These items were taken out and the analysis was carried out again.

In the second analysis, as it is shown in Table 193, it was observed that every item had factor loadings above .30 in 12 factors. Nevertheless, since the factors 9 (B22, B24), 10 (B20, B17), 11 (B27, A10) and 12 (A6) had fewer than 3 statements, the scale was affirmed with 8 factors and 34 items, with a Kasier-Meyer-Olkin Measure of Sampling Adequacy value of .736 and a Barlett's Test of Sphericity value below .001, explaining 68.31% of the variance as Attitudes towards Culture, Socio-cultural Values, Socio-cultural Knowledge, Group Structures, Cultural Communication Skills, Group Relations, EFL Textbooks, and Overall Societal Structures.

The results of the factor analysis have required another factor analysis for the second phase of the initial one since the majority of items were taken out of the scale. With this in mind, extra views of the scholars from the related field were called upon. Besides the former scale items, new ones were developed through brainstorming. Then some item eliminations were made to acquire the most proper ones. In order to sustain the easy processing of the students (Yıldırım & Şimşek, 2006), the items were formed through the simplest language with simpler terms and concepts.

The second phase of the factor analysis with a pool of 83 5-point Likert type items based on the related literature was first constructed to form the scale. Just after forming the item pool, the scale was administered to the participants to perform the analysis. It was observed from the first analysis that Kaiser-Meyer-Olkin Measure of Sampling Adequacy value was .865 and the p-value of the Barlett's Test of Sphericity was below .001 indicating that factor analysis could be dispensed.

It was found out that the scale comprised of 21 factors when the factor loadings related to the scale were scrutinized on a Principal Components Matrix. On the other hand, the items a15, a23, a27, a4, a5, a6, b28, b30, b31, b32b, b36b, b39c, b40c, b41, b41a, b41c, b32c, b40, b39, b36c were observed to bear problems as they either occupied a factor loading below.30 (Costello & Osborne, 2005) or similar loadings in multiple factors. These items were dismissed and the analysis was performed again.

By observing the second analysis, we clearly understand that all the items include factor loadings above .30 in 16 factors. However, as the factors 13, 15 and 16 had fewer than 3 statements, the scale was accepted with 13 factors and 58 items, by looking at the Kasier-Meyer-Olkin Measure of Sampling Adequacy value of .851 and a Barlett's Test of Sphericity value below .001− representing 63.28% of the variance as Overall Societal Structures, Sports Structures, Social Identity Structures, Health Structures, Geographic and Climatic Structures, Political Structures, Socio-economical and Judicial Structures, Global and Local Structures, Cultural Structures, Historical Structures, Regime Structures, Local Way of Life, and American-English and Other Ways of Life.

At first, an item pool of 30 5-point Likert type items related to the literature was constructed to develop the scale. Then, the scale was applied to the participants to be used for factor analysis. It was clearly understood in the preliminary analyses that Kaiser-Meyer-Olkin

Measure of Sampling Adequacy value was .891. Besides, the p-value of the Barlett's Test of Sphericity was below .001, meaning that factor analysis could be utilized.

Once the factor loadings based on the scale were analyzed on a Principal Components Matrix, we found out that the scale covered 7 factors. As the items A26, A1, A2, A3, A16, A26, A20, A9 either displayed a factor loading below.30 (Costello & Osborne, 2005) or similar loadings in multiple factors, they were seen to be problematic. As a result, these items were eliminated and the analysis was conducted again.

As it is shown in Table 195, in the second analysis, it was observed that each item had factor loadings above .30 in 6 factors, but considering that the factor 6 had fewer than 3 statements, we approved the scale with 5 factors and 21 items, with a Kasier-Meyer-Olkin Measure of Sampling Adequacy value of .865 and a Barlett's Test of Sphericity value below .001, defining 58.51% of the variance as: Use of Knowing American-English Culture; Importance of American-English Daily Life; Importance of American-English Religion, Geography, Socio-political Structure; Importance of American-English History, Economy, Law, and National Identity; and Importance of American-English Culture while Using English Language. Following all these steps the last form of the questionnaire with 55 items and 24 sub-items was completed and administered to 1014 students composed of 600 university students and 414 high school students, and 162 teachers composed of 82 university lecturers and 80 high school teachers. Besides, the questionnaire was applied to the participants in two parts in order not to distract their attention, as well as not to bore them.

The assumption of normality was examined through testing Kolmogorov-Smirnova and Shapiro-Wilk indicating that normality was a reasonable assumption. As a consequence of these assumptions, a t-test was employed to see if there is a significant difference between the variances of gender and school level. Furthermore, Cronbach"s Alpha was utilized to

examine the reliability of the scale. Response from 1014 students and 162 teachers in total were utilized in the analysis.

Table 4

Reliability of the Students' Questionnaire

Cronbach's Alpha	N
.910	1014

The reliability was found .910 for the scale. Therefore, it is clearly understood from the analysis that the scale is highly reliable.

Table 5

Reliability of the Teachers' Questionnaire

Cronbach's Alpha	N
.918	162

The reliability was observed to be .918 for the scale. Thus, it is easily comprehended from the analysis that the scale is highly reliable.

Table 6

Comparison of Ideology According to the School Levels of Students

Level	n	Mean Rank	M	Z	p
University	600	569.85	3.17		
High School	414	437.68	2.98	-7.215	.000

As can be observed from the table, t-test results of ideology according to the school levels show a statistically significant difference, t(1014) = -7.215, p = .000 suggesting that university mean is higher than high school mean.

Table 7

Comparison of Ideology According to Gender of Students

Gender	n	Mean Rank	M	Z	p
Female	569	503.49	3.09		
Male	437	503.59	3.05	-.009	.993

It is clear from the table that t-test results of ideology according to gender variable display statistically no significant difference, t(1006) = -.009, p = .993. In other words, Whitney U results for the difference between the groups in terms of their genders represent no significant difference.

Table 8

Comparison of Hegemony According to the School Levels of Students

Level	n	Mean Rank	M	Z	p
University	600	542.00	3.52		
High School	414	455.31	3.33	-4.629	.000

The table displays that t-test results of hegemony according to the school levels present a statistically significant difference, t(1014) = -4.629, p = .000 indicating that university mean is higher than high school mean.

Table 9

Comparison of Hegemony According to Gender of Students

Gender	n	Mean Rank	M	Z	p
Female	569	520.12	3.48		
Male	437	493.13	3.48	-1.465	.143

As seen in the table, t-test results of hegemony according to gender variable represent statistically no significant difference, t(1006) = -1.465, p = .143. That's to say, Whitney U results for the difference between the groups in terms of their genders bear statistically no significant difference.

Table 10

Comparison of Ideology According to the School Levels of Teachers

Level	n	Mean Rank	M	Z	p
High School	106	2.70	.54		
University	56	2.90	.39	-2.772	.006

As seen from table, t-test results of ideology according to the school levels display a statistically significant difference, t(162) = -2.772, p = .006. That's to say, Whitney U results for the difference between the groups with respect of their school levels suggest a statistically significant difference.

Table 11

Comparison of Ideology According to Gender of Teachers

Gender	n	Mean Rank	M	Z	p
Female	122	2.76	.45		
Male	40	2.80	.63	-.455	.650

The table suggests that t-test results of ideology according to gender variable show statistically no significant difference, t(162) = -.455, p = .650. In other words, Whitney U results for the difference between the groups in terms of their genders present statistically no significant difference.

Table 12

Comparison of Hegemony According to the School Levels of Teachers

Level	n	Mean Rank	M	Z	p
High School	106	80.25	3.71		
University	56	83.87	3.79	-.467	.641

As observed from the table, t-test results of hegemony according to the school levels present statistically no significant difference, t(162) = -.467, p = .641. In other words,

Whitney U results for the difference between the groups with respect of their school levels suggest statistically no significant difference.

Table 13

Comparison of Hegemony According to Gender of Teachers

Gender	n	Mean Rank	M	Z	p
Female	122	80.50	3.71		
Male	40	80.54	3.93	-.472	.637

As the table suggest, t-test results of hegemony according to gender variable indicate statistically no significant difference, $t(162) = -.472$, $p = .637$. That's to say, Whitney U results for the difference between the groups in terms of their genders represent statistically no significant difference.

Semi-structured interviews

Furthermore, having inspected the related literature, several articles and interviews were analyzed to develop the semi-structured interview questions for both ideology and hegemony. Exploiting the related literature with a focus on articles and already conducted interviews, the researcher and experts from the related department again had a meeting together and negotiated on the questions of the interviews following a brainstorm. Having formed two lists of interview questions, inter-coder reliability was conducted for each interview. For the coding reliability of the interview on ideology, Kappa Coefficient for Inter-coder Reliability was calculated and it was found that the coding process was highly reliable ($K = .871$, $p < .001$). Similarly, for the coding reliability of the interview on hegemony, Kappa Coefficient for Inter-coder Reliability was calculated and it was found that the coding process was highly reliable ($K = .778$, $p < .001$). Furthermore, two interview protocols to sort out the interview questions in a frame that provide getting the most practical and comprehensible information were prepared to serve qualitative data collection. Being more than an organization of interview questions, an interview protocol enhances the technical

characteristics of interviewing and contains a guide as to what will be said before the interview, during the interview, and at the conclusion part of the interview as well (Castillo-Montoya, 2016). Based on the designed interview protocols, the following tables categorize the parts of the interviews clarifying the dispersion of question types.

Table 14

Interview on Hegemony

Question Types	Wh- Questions		Choice Questions		Yes/No Questions		Total	
	f	%	f	%	f	%	f	%
Background Questions	2	16.67	–	–	–	–	2	11.11
Transition Questions	4	33.33	2	100.00	–	–	6	33.33
Key Questions	5	41.67	–	–	4	100.00	9	50.00
Closing Questions	1	8.33	–	–	–	–	1	5.56
Total	12	100.00	2	100.00	4	100.00	18	100.00

As can be observed from the table, the majority of the *Wh- Questions* is seen in key questions (41.67%), while the second coming dispersion is seen in transition questions (33.33%) within this category. Besides, while *Wh- Questions* emerge with a percentage of 16.67 in the background section, they occur with a percentage of 8.33 in the section of closing questions. Regarding the *Choice Questions*, they only emerge in the part of transition questions (100.00%), while a similar dispersion (100.00%) is observed for *Yes/No Questions* in the part of key questions.

Table 15

Interview on Ideology

Question Types	Wh- Questions		Yes/No Questions		Total	
	f	%	f	%	f	%
Background Questions	1	3.70	–	–	1	3.45
Transition Questions	1	3.70	2	100.00	3	10.34
Key Questions	24	88.90	–	–	24	82.76
Closing Questions	1	3.70	–	–	1	3.45

Total	27	100.00	2	100.00	29	100.00

As seen in the table, *Wh- Questions* is observed to significantly occupy key questions, while a percentage of 3.70 is detected in the parts of the background, transition, and closing questions. Besides, the only occurrence (100.00%) of *Yes/No Questions* is seen in the part of transition questions.

Documentary Analysis (Document Analysis)

For the second phase of the qualitative data, based on a descriptive research design, textbook analyses, as documentary analysis, were conducted. Before the main documentary analysis, two pilot studies were conducted by the researchers (Ulum & Bada, 2016; Köksal & Ulum, 2017). In the study conducted by Ulum and Bada (2016), cultural compounds in the local EFL textbooks recommended by the Ministry of Turkish National Education were investigated according to Kachru's (1990) three concentric circles. The textbooks analyzed in this pilot study were Yes You Can series: A1.1, A1.2, A2.1, A2.2, A2.3, B1.1, B1.2, B2.1, B2.2. As a consequence of the study, it was found out that the inner circle cultural compounds (33.80%) fell behind their expanding and outer circle cultural correspondents (66.20%). Additionally, the second study was conducted by Köksal and Ulum (2017) in order for finding out the extent of hegemonic practices in EFL textbooks designed for Polish students. In this study, Twist 1, 2, 3 Series, which are globally written but locally adapted EFL textbooks for Polish students, were inquired with respect to cultural hegemony. The study found out that the hegemony of inner circle nations (85.00%) were dominantly utilized in the examined textbooks, with a very high frequency compared to the outer (2.00%) and expanding (13.00%) circles. The study was presented orally in the 5th International Conference "Cross-Curricularity in Language Education in Poland, Krotoszyn. At the conference, essential feedbacks from the researchers in the related field were given and these feedbacks gave new directions to our study as well.

As for the inductive content analysis, both globally and locally EFL textbooks were examined according to some criteria. In order to analyze the ideological compounds ingrained in the textbooks, a checklist was designed by the researchers. At the initial stage of developing the ideology compounds, the one-shot question *What are the compounds of ideology?* was directed to the experts from the Department of Philosophy, Turkish Language Teaching Department, English Language Teaching Department, German Language Teaching Department, and French Language Teaching Department at Çukurova University. The ideological compounds given by these experts are as follow: politics, regime, economy, religion, morals, laws, values, political parties, foundations, ethnicity, gender, partialism, reductionism, identity, tasks, goals, norms, intelligence, honesty, solidarity, equality, tolerance, empathy, holistic view, charity, affirmative action, multiculturalism, language, education, culture, history, sport, and health. However, exposing these ideological compounds into Content Validity Index, those above 0.83 I-CVI value were employed in the analysis of cultural compounds. The utilized compounds emerged after the Content Validity Index are as follow: politics, regime, economy, religion, morals, laws, values, political parties, ethnicity, gender, partialism, reductionism, identity, tasks, goals, norms, intelligence, honesty, solidarity, equality, affirmative action, multiculturalism, language, education, culture, history, and sport. In the analysis, some compounds were evaluated within the same category. For example, political parties and regime compounds were integrated into politics, while morals and honesty were involved in affirmative action. Besides, norms, values, and multiculturalism were mentioned in culture ideology. The mentioned compounds were the determinant ideological elements taken into consideration during the ideology analysis process. Furthermore, for the hegemonic compounds, a content analysis was conducted in accordance with the three concentric circles of Kachru (1990): inner, outer, and expanding. The analyzed textbooks are listed in the following table.

Table 16

Analyzed EFL Textbooks

Book	Publisher	Author	Date	Level	Scope
Touchstone 1	Cambridge	Michael McCarthy Jeanne McCarten Helen Sandiford	2012	A1	Global
Touchstone 2	Cambridge	Michael McCarthy Jeanne McCarten Helen Sandiford	2012	A1-A2	Global
Speakout Elementary	Pearson	Frances Eales Steve Oakes	2015	A1-A2	Global
Speakout Pre-intermediate	Pearson	Frances Eales Steve Oakes	2015	A2	Global
Worldlink 1	National Geographic Learning	James R. Morgan Nancy Douglas	2016	A1-A2	Global
Worldlink 2	National Geographic Learning	James R. Morgan Nancy Douglas	2016	B1	Global
Progress Preparatory Class	Ministry of Turkish National Education	Halil İbrahim Demirbilek Atiye Gamze Altunay…	2017	A1	Local
Silver Lining 10	Ministry of Turkish National Education	Cansu Selçuk Çağlar Ebru Akdağ Hatice Selcan Ağırbaş	2017	A2	Local
English	Ministry of Turkish National Education	Pınar Özmen Dr. Nejla Gezmiş Seyhan	2015	A1.1	Local
Teenwise	Ministry of Turkish National Education	Ebru Bulut Funda Baydar Ertopçu Seda Umur Özadalı Sibel Şentürk	2017	A1.1	Local
English Course 10	Ministry of Turkish National Education	Mehmet Şener	2017	A2	Local
English	Ministry of Turkish	Dr. Nejla Gezmiş Seyhan	2017	A1.2	Local

	National Education	Pınar Özmen			
Prospect 1	Ministry of Education, Iran	Seyyed Behnam Alavi Moghaddam Reza Kheirabadi…	2015	A1.1	Local
Prospect 2	Ministry of Education, Iran	Seyyed Behnam Alavi Moghaddam Reza Kheirabadi…	2015	A1.2	Local
Prospect 3	Ministry of Education, Iran	Seyyed Behnam Alavi Moghaddam Reza Kheirabadi…	2016	A2	Local
Vision 1	Ministry of Education, Iran	Seyyed Behnam Alavi Moghaddam Reza Kheirabadi…	2016	B1	Local
English Book 2	Ministry of Education, Iran	No Indicated Author	Currently Used	B1	Local
English Book 3	Ministry of Education, Iran	No Indicated Author	Currently Used	B2	Local

In brief, as part of the documentary analysis, both globally and locally written EFL textbooks were analyzed within the scope of the study. The overall document analysis is conducted by 30 EFL textbooks: 9 globally written textbooks (3 from the pilot study and 6 from the main study); and 21 locally written textbooks (9 from the pilot study and 12 from the main study).

Ethical Considerations

Having developed both questionnaire and interviews, official permissions from the related institutions composed of Adana Science and Technology University, Çukurova University, and Ministry of Turkish National Education were obtained. Following the first phase of the permission process, individual informed consent forms were taken from each participant as the second phase of the permission. The questionnaire and interviews were administered to different groups concurrently. Before employing the questionnaire and

interviews, micro-teaching based on the related terminology were conducted to teach students the associated terms such as ideology, hegemony, cultural hegemony, etc.

Data Collection Procedure

Within this thesis, data collection followed the phases of the questionnaire, interview, and documentary analysis concurrently. The quantitative data collection process was represented by means of a questionnaire developed by the researchers, while the qualitative data gathering phase was realized through both through semi-structured interviews and documentary analysis technique. Having obtained the formal permissions from the universities and Ministry of Turkish National Education to gather the required data from the target population, and having asked the participants for their voluntariness by means of informed consent forms, the questionnaire and interviews were directly administered to the respondents, while conducting the documentary analysis as well.

Collection of quantitative data

To gather the quantitative data, the questionnaire on ideological and hegemonic practices was employed in the study. As Creswell and Clark (2011) declare, if a research study is desired to be conducted, required permissions from both the institutions and participants have to be obtained with the aim of assuring rights of individuals and discovering possible harms for participants by means of checking risks. Thus, Ministry of Turkish National Education, Çukurova University, and Adana Science and Technology University were administered to obtain the official permissions to gather data at these institutions in 2017-2018 education year (Appendices G, H, and I). Both the questionnaire and interviews were administered to university students and lecturers, as well as to high school students and teachers. Questionnaires may be administered either directly or by mail, but conducting them directly is more advantageous since it assists the participants in coping with complications and assuring more responses (Walliman, 2006). Thus, within this study, the questionnaire was

administered to the respondents personally by visiting their schools. Five public high schools located in diverse neighborhoods of Adana, Turkey, and two state universities within the same city were used by the researchers to administer the questionnaire and interviews. It was assured that participation in the study was voluntarily provided, and the data obtained from the participants would be kept private, and the data would be employed just for research aims. Once the official permissions were taken from authorities, the directors were initially seen at the institutions to enlighten them about the aim of visits and to see the availability of the institutions. The questionnaire and interviews were applied to the participants during breaks and free hours without hindering the normal progress of education.

Collection of qualitative data

Semi-structured interviews were administered to four groups of respondents: university students, university lecturers, high school students, and high school teachers. Initially, the consent of each respondent was obtained and all the participants were informed about the importance of the thesis study. Afterward, arrangements for the data collection were made at convenient times for both interviewees and interviewer. Besides, the participants were also asked for their consent for being audio-taped in order not to distract them. Each interview was conducted in the students' native language−Turkish to avoid misinterpretations and to easily obtain the views of the respondents. Before carrying out the interviews, the interview questions were cross-checked by two experts from English Language Teaching Department with the aim of identifying the obscure questions. All interviews were performed by the researcher himself and the recorded data were transcribed and arranged according to groups of participants. Based on the interview tips suggested by Merriam (2015), the semi-structured interviews were mainly composed of open-ended questions to acquire more data and diverse point of views about the study. Among the interview questions, there were wh-questions, choice questions, and, though not often recommended, there were yes-no questions

utilized to discover further data. The two interviews were composed of 10 to 16 open-ended questions which were arranged as background questions, transition questions, key questions, and closing questions.

Data Analysis

The data analysis part is comprised of both quantitative and qualitative data analyses. At the initial stage, a descriptive analysis of the quantitative data was utilized to acquire the means, standard deviations, and frequencies of the questionnaire. Besides, independent samples t-tests were employed to find out if there is any significant difference between the views and both the genders and school levels of the participants. On the other hand, for the analyses of the qualitative data, document analysis was used to examine textbooks and inductive content analysis was employed for the interviews.

Analysis of Quantitative Data

The Statistical Program for Social Sciences (SPSS) for Windows version 24.0 was utilized for the statistical analyses of the study. Following an inquiry of the related literature, a questionnaire was formed by the researchers for the design of the quantitative part of the study. Additionally, having developed a list of items for the questionnaire, factor analyses were conducted to confirm the data collection instrument. Furthermore, the assumption of normality was analyzed through testing Kolmogorov-Smirnova and Shapiro-Wilk indicating that normality was a reasonable assumption. As a consequence of these assumptions, a t-test was utilized to understand whether there is a significant difference between the variances of gender and school level. Moreover, Cronbach's Alpha was employed to check the reliability of the scale. Response from 1014 students and 162 teachers in total were utilized in the analysis. The data from the mentioned respondents were subjected to descriptive analysis to get mean scores of the views suggested by the participants. For the analysis, mean was utilized as a statistical technique to obtain the degree of agreement on the items about

ideological and hegemonic compounds. The pursuing scores were employed to examine means ($\bar{x}$): 1.I do not agree at all: 1.00 – 1.49; 2. I do not agree 1.50 – 2.49; 3. I am not sure: 2.50 – 3.49; 4. I agree 3.50 – 4.49; 5. I totally agree 4.50 – 5.00. Within this respect, the highest and the lowest mean scores of the responses to the items of the questionnaire were examined.

Analysis of Qualitative Data

The qualitative data of the study is comprised of two parts: the initial one with two interviews, and the next one with documentary analysis. As the first stage of the qualitative analysis, interviews were all audio-taped and codified. The interviews were documented in categories and checked for spelling. As Merriam (2015) defines, the very beginning of the qualitative analysis is to pile the documents into categories. Thus, the main procedure began with reading the transcriptions of the interviews. During this reading process, the researcher took notes, as well as comparing and relating the quantitative data in hand with the new qualitative data. Therefore, based upon a descriptive research design, an inductive content analysis was employed through defining and classifying the basic patterns in the data. Further, the transcriptions were prepared for coding which is described as expressions abridging big amounts of data (Saldana, 2009; Miles, Huberman, & Saldana, 2014). For Miles, Huberman, and Saldana (2014), a code is added to the phrases in diverse lengths and these phrases may be both related to a context. Coding, supporting the researcher to arrange big amounts of data, refers to the initial step of conceptualization (Walliman, 2006). The first coding step of the study was taken by means of noting even details and underlining keywords and phrases. Consequently, the researcher got the chance of perceiving the content (Saldana, 2009). In brief, themes were extracted and coding structures were prepared attentively and the data were categorized. All the coding procedures suggest that codes may evolve during the process and they may not function. This trouble may be overcome by means of omitting or updating

such codes (Miles, Huberman, & Saldana, 2014). As the next coding step of this study, the latest analyzed and coded data were reexamined and recorded, and as a result, some codes were deleted while some new ones were added to the categories. The classified interview data were coded twice by the researcher to achieve intra-rater reliability. Besides, an expert from the field analyzed and coded the data to acquire inter-rater reliability. After the two coding processes, the researcher and the inter-rater had a meeting to negotiate on the coded items. They both agreed on to omit some codes which were unrelated to the scope of the study. Besides, the raters found more precise words and phrases to be exchanged with some codes.

As the second stage of the qualitative analysis, both globally and locally EFL textbooks were analyzed following specific criteria. For examining the ideological compounds contained in the textbooks, a checklist was formed by the researchers. In order to determine the ideological elements, the views of experts were taken. Then, the ideological compounds suggested by these experts were exposed to Content Validity Index. The ones above 0.83 I-CVI value were employed in the analysis of cultural compounds. The specified compounds were the determinant ideological compounds taken into consideration during the ideology analysis process. Moreover, for the hegemonic compounds a content analysis was done by means of the three concentric circles of Kachru (1990): inner, outer, and expanding.

Chapter IV

Findings and Interpretations

Introduction

The results and the findings of the study are portrayed in this section through the data collected from the participants by means of the instruments. Besides, the results and the findings are interpreted according to the research questions.

Findings related to the Students' Views

Within this section, results related to both the ideological and hegemonic elements in EFL textbooks, and the general perspectives of students on cultural hegemony are contained. Table 17, 18 and 19 display the results based on the referred dimensions.

Results Pertaining to the Ideological Elements in EFL Textbooks

In the questionnaire, there are 19 items corresponding to the perceived ideological elements contained in EFL textbooks. Within this dimension, Table 17 reports the results pertaining to the views of participants on the ideological elements contained in EFL textbooks.

Table 17

Ideological Elements in EFL Textbooks

Items	N	Mean ($\bar{x}$)	SD
1. The EFL textbook I use puts emphasis on educational compounds.	1014	3.8509	0.99733
2. The EFL textbook I use puts emphasis on affirmative behaviors that the society adopts.	1014	3.7922	0.94188
3. The EFL textbook I use puts emphasis on popular culture.	1014	3.6133	1.00079
4. The EFL textbook I use puts emphasis on scientific knowledge.	1014	3.6093	1.03350
5. The EFL textbook I use puts emphasis on universal topics.	1014	3.4771	0.98394
6. The EFL textbook I use puts emphasis on social unity compounds.	1014	3.4105	1.00221

7. The EFL textbook I use puts emphasis on equality compounds.	1014	3.4006	1.04122
8. The EFL textbook I use puts emphasis on social principles.	1014	3.3459	0.97512
9. The EFL textbook I use puts emphasis on honesty compounds.	1014	3.3201	1.03421
10. The EFL textbook I use puts emphasis on social goals.	1014	3.3072	1.04052
11. The EFL textbook I use puts emphasis on value judgment.	1014	3.2276	1.10308
12. The EFL textbook I use puts emphasis on social and ethical compounds.	1014	3.1809	1.09412
13. The EFL textbook I use places importance on local issues.	1014	3.1193	0.98934
14. The EFL textbook I use puts emphasis on economical compounds.	1014	2.8708	1.05529
15. The EFL textbook I use puts emphasis on judicial system.	1014	2.7217	1.06040
16. The EFL textbook I use bears the compounds of partialism.	1014	1.9920	1.10896
17. The EFL textbook I use bears the compounds of ethnical discrimination.	1014	1.7883	1.04615
18. The EFL textbook I use bears the compounds of gender discrimination.	1014	1.6859	0.94776
19. The EFL textbook I use puts emphasis on political parties.	1014	1.6670	0.95232
Valid N (listwise)	1014		

Having a look at the 1st item in Table 17, regarding *The EFL textbook I use puts emphasis on educational compounds*, we can easily see that the mean ($\bar{x}$) score for this item is 3.85, which indicates that Item 1 is agreed by the participants . Besides, as the mean ($\bar{x}$) score 3.79 in Table 17 displays, the participants also agreed on the item 2 with regard to *The EFL textbook I use puts emphasis on affirmative behaviors that the society adopts*. When it comes to the 3rd item, regarding *The EFL textbook I use puts emphasis on popular culture*, one can simply observe that the mean ($\bar{x}$) score for this part is 3.61, which clearly clarifies that Item 3 is agreed by the students as well. By looking at the 4th item, regarding *The EFL textbook I use puts emphasis on scientific knowledge*; the mean ($\bar{x}$) score for this perspective is 3.60, which

simply suggests that it is also agreed by the participants. On the other hand, by looking at such items as the 5th item *The EFL textbook I use puts emphasis on universal topics* with a mean ($\bar{x}$) score 3.47; the 6th item *The EFL textbook I use puts emphasis on social unity compounds* with a mean ($\bar{x}$) score 3.41; the 7th item *The EFL textbook I use puts emphasis on equality compounds* with a mean ($\bar{x}$) score 3.40; the 8th item *The EFL textbook I use puts emphasis on social principles* with a mean ($\bar{x}$) score 3.34; the 9th item *The EFL textbook I use puts emphasis on honesty compounds* with a mean ($\bar{x}$) score 3.32; the 10th item *The EFL textbook I use puts emphasis on social goals* with a mean ($\bar{x}$) score 3.30; the 11th item *The EFL textbook I use puts emphasis on value judgment* with a mean ($\bar{x}$) score 3.22; the 12th item *The EFL textbook I use puts emphasis on social and ethical compounds* with a mean ($\bar{x}$) score 3.18; the 13th item *The EFL textbook I use places importance on local issues* with a mean ($\bar{x}$) score 3.11; the 14th item *The EFL textbook I use puts emphasis on economical compounds* with a mean ($\bar{x}$) score 2.87; and the 15th item *The EFL textbook I use puts emphasis on judicial system* with a mean ($\bar{x}$) score 2.72, it is clearly understood from table that the participants are not sure about these items. Moreover, seeing the 16th item, it is clearly recognized that the mean ($\bar{x}$) score for this item is 1.99, which reveals that it is not agreed by the participants. With respect to the 17th item *The EFL textbook I use bears the compounds of ethnical discrimination*, it is easily understood that this item is also not agreed by the participants by looking at the mean ($\bar{x}$) score 1.78. Furthermore, seeing the 18th item *The EFL textbook I use bears the compounds of gender discrimination*, it is clearly recognized from the table that the mean ($\bar{x}$) score for this part is 1.68, which reveals that the participants do not agree on the Item 18. Finally, by looking at the 19th item, we can clearly understand that the participants do not agree on this item as well based on the mean ($\bar{x}$) score 1.66.

Results pertaining to the Hegemonic Elements in EFL Textbooks

There is a group of 15 items with 24 sub-items related to the hegemonic elements in EFL textbooks in the questionnaire, the aim of which is to specify the views of students on the mentioned issue. Therefore, Table 18 sums up the results related to the perceptions of the participants.

Table 18

Hegemonic Elements in EFL Textbooks

Items	N	Mean ($\bar{x}$)	SD
20. The EFL textbook I use emphasizes cultural compounds.	1014	3.7594	1.04514
(a) The compounds of my own culture	1014	3.6640	1.12167
(b) American-English cultural compounds	1014	3.5149	1.15955
(c) The compounds of other local cultures	1014	3.4960	1.11680
21. The EFL textbook I use emphasizes the American-English cuisine.	1014	3.6402	1.65290
22. The EFL textbook I use emphasizes sports compounds.	1014	3.6352	1.03237
(a) American-English sport compounds	1014	3.5626	1.04026
(b) The sports compounds of other local cultures	1014	3.3280	1.05082
(c) The sports compounds of my own culture	1014	3.2266	1.12781
23. The EFL textbook I use emphasizes American-English lifestyle.	1014	3.6183	1.04306
24. The EFL textbook I use emphasizes customs and traditions.	1014	3.3807	1.07212
(a) American-English customs and traditions	1014	3.3728	1.12379
(b) The customs and traditions of other local cultures	1014	3.1501	1.08464
(c) The customs and traditions of my own culture	1014	2.9702	1.12285
25. The EFL textbook I use emphasizes historical compounds.	1014	3.2704	1.43532
(a) American-English historical compounds	1014	3.1859	1.11625
(b) The historical compounds of my own culture	1014	3.1014	1.12752
(c) The historical compounds of other local cultures	1014	3.1014	1.08066
26. The EFL textbook I use emphasizes geographical	1014	3.2634	1.11400

and climatic compounds.			
(a) American-English geographical and climatic compounds	1014	3.1769	1.13668
(b) The geographical and climatic compounds of other local cultures	1014	3.0559	1.13281
(c) The geographical and climatic compounds of my own culture	1014	2.9742	1.13090
27. The EFL textbook I use emphasizes national identity compounds.	1014	3.0736	1.07183
(a) American-English national identity	1014	3.1163	1.09335
(b) The national identity of other local cultures	1014	2.9742	1.06847
(c) The national identity of my own culture	1014	2.9155	1.09808
28. The EFL textbook I use emphasizes health compounds.	1014	3.0388	1.12656
(a) American-English health compounds	1014	3.0040	1.13645
(b) The health compounds of other local cultures	1014	2.8658	1.07938
(c) The health compounds of my own culture	1014	2.8350	1.12175
29. The EFL textbook I use emphasizes the life style of my own culture.	1014	2.9761	1.52897
30. The EFL textbook I use emphasizes the cinematic, artistic, musical, and literary compounds of my own culture.	1014	2.9722	1.20497
31. The EFL textbook I use emphasizes the cuisine of our own culture.	1014	2.9314	1.16254
32. The EFL textbook I use emphasizes regime compounds.	1014	2.3479	1.10459
(a) The regime compounds of other local cultures	1014	2.5010	1.71545
(b) American-English regime compounds	1014	2.4732	1.12536
(c) The regime compounds of my own culture	1014	2.4354	1.11850
33. The EFL textbook I use emphasizes American-English religious compounds.	1014	2.3012	1.14159
34. The EFL textbook I use emphasizes religious compounds.	1014	2.1272	1.09441
Valid N (listwise)	1006		

One can conclude from Table 18 that the 20th item regarding *The EFL textbook I use emphasizes cultural compounds* is an agreed item with the mean ($\bar{x}$) score 3.75, just like the

item 20 (a) The compounds of my own culture and 20 (b) American-English cultural compounds; with the mean ($\overline{x}$) score 3.66 for the initial one and 3.51 for the following one. However, within the same category, the mean ($\overline{x}$) score for the item 20 (c) *The compounds of other local cultures* is 3.49, which represents that the participants are not sure about this item. Looking at the 21st item *The EFL textbook I use emphasizes the American-English cuisine*; we observe that the mean ($\overline{x}$) score for this part is 3.64, which means that this item is agreed by the participants. Regarding the 22nd item *The EFL textbook I use emphasizes sports compounds*, the table displays that the mean ($\overline{x}$) score for this part is 3.63, which means that this is an agreed item, as well as the item 22 (a) *American-English sports compounds* with the mean ($\overline{x}$) score of 3.56. However, it is easily understood from the table that the participants are not sure about the item 20 (b) *American-English cultural compounds* ($\overline{x}$:3.32) and the item 20 (c) *The compounds of other local cultures* ($\overline{x}$:3.22). Besides, for the 23rd item *The EFL textbook I use emphasizes American-English lifestyle*, it is simply comprehended from the table that it is agreed by the participants by looking at the mean ($\overline{x}$) score 3.61. Furthermore, it can clearly be perceived from the table that the participants are not sure about the pursuing items as the 24th item ($\overline{x}$:3.38) − *The EFL textbook I use emphasizes customs and traditions*, along with the item 24 (a) *American-English customs and traditions* ($\overline{x}$:3.37), the item 24 (b) *The customs and traditions of other local cultures* ($\overline{x}$:3.15), and the item 24 (c) *The customs and traditions of my own culture* ($\overline{x}$:2.97); the 25th item ($\overline{x}$:3.27) − *The EFL textbook I use emphasizes historical compounds*, along with the item 25 (a) *American-English historical compounds* ($\overline{x}$:3.18), the item 25 (b) *The historical compounds of my own culture* ($\overline{x}$:3.10), and the item 25 (c) *The historical compounds of other local cultures* ($\overline{x}$:3.10); the 26th item ($\overline{x}$:3.26) − *The EFL textbook I use emphasizes geographical and climatic compounds*, along with the item 26 (a) *American-English geographical and climatic compounds* ($\overline{x}$:3.17), the item 26 (b) *The geographical and climatic compounds of other local cultures* ($\overline{x}$:3.05), and the

item 26 (c) *The geographical and climatic compounds of other local cultures* ($\overline{x}$:2.97); the 27th item ($\overline{x}$:3.07) − *The EFL textbook I use emphasizes national identity compounds*, along with the item 27 (a) *American-English national identity* ($\overline{x}$:3.11), the item 27 (b) *The national identity of other local cultures* ($\overline{x}$:2.97), and the item 27 (c) *The national identity of my own culture* ($\overline{x}$:2.91); the 28th item ($\overline{x}$:3.03) − *The EFL textbook I use emphasizes health compounds*, along with the item 28 (a) *American-English health compounds* ($\overline{x}$:3.00), the item 28 (b) *The health compounds of other local cultures* ($\overline{x}$:2.86), and the item 28 (c) *The health compounds of my own culture* ($\overline{x}$:2.83); the 29th item ($\overline{x}$:2.97) − *The EFL textbook I use emphasizes the life style of my own culture*; the 30th item ($\overline{x}$:2.97) − *The EFL textbook I use emphasizes the cinematic, artistic, musical, and literary compounds of my own culture*; and lastly the 31st item ($\overline{x}$:2.93) − *The EFL textbook I use emphasizes the cuisine of our own culture*. Moreover, considering the mean ($\overline{x}$) score of 2.34 obtained for the 32nd item− *The EFL textbook I use emphasizes regime compounds*, we can perspicuously indicate that this item is not agreed by the participants. The table also demonstrates that the participants are not sure about the item 32 (a) *The regime compounds of other local cultures* ($\overline{x}$:2.83), while they do not agree on the item 32 (b) *American-English regime compounds* ($\overline{x}$:2.47) and the item 32 (c) *The regime compounds of my own culture* ($\overline{x}$:2.43). Lastly, by looking at the 33rd item *The EFL textbook I use emphasizes American-English religious compounds* and the 34th item *The EFL textbook I use emphasizes religious compounds*, with the mean ($\overline{x}$) score of 2.30 for the initial one and 2.12 for the following one, one can easily find out that these items are not agreed upon by the participants.

Results pertaining to the General Views on Cultural Hegemony

In the questionnaire, there are 21 items corresponding to the general perspectives on cultural hegemony. Within this dimension, Table 19 displays the results pertaining to the general views of participants on cultural hegemony.

Table 19

General Views on Cultural Hegemony

Items	N	Mean ($\bar{x}$)	SD
35. Knowing American-English culture makes it easy to communicate cross-culturally.	1014	3.8886	1.11889
36. It is important for me to know about the differences between American-English culture and my own culture.	1014	3.8540	1.13388
37. Knowing American-English culture makes me think about cultural differences.	1014	3.7929	1.05454
38. It is important for me to know about American-English cinema and music cultures.	1014	3.7170	1.09822
39. I am aware of the relationship between English language rules and American-English culture.	1014	3.6716	1.02469
40. Knowing American-English culture develops a tolerance for other cultures.	1014	3.6469	1.11510
41. It is important for me to know about the art and literature of American-English culture.	1014	3.6233	1.11796
42. Knowing American-English identity creates the awareness of my own national identity.	1014	3.5030	1.73447
43. It is important for me to know about the behaviors of individuals in the American-English culture.	1014	3.4596	1.16880
44. It is important for me to know about American-English routines.	1014	3.4073	1.17257
45. I adjust my speaking (eg. tone, accent, etc.) according to the communicational requirements of American-English culture.	1014	3.2939	1.24192
46. It is important for me to know about the social and politic structures of American-English culture.	1014	3.2367	1.21572
47. It is important for me to know about the judicial system of American-English culture.	1014	3.2318	1.15891
48. It is important for me to know about the cuisine of American-English culture.	1014	3.2041	1.26801
49. It is important for me to know about the geography of American-English culture.	1014	3.1874	1.19327
50. I am aware of American-English cultural values while using English.	1014	3.1746	1.05715
51. It is important for me to know about the history of American-English culture.	1014	3.1677	1.16950
52. I am aware of American-English customs and traditions while using English.	1014	3.1174	1.00690
53. It is important for me to know about the economic system of American-English culture.	1014	3.0937	1.18817
54. It is important for me to know about the religious beliefs of the American-English culture.	1014	2.9684	1.21239
55. It is important for me to know about the marriage institution of American-English culture.	1014	2.7623	1.24561
Total	1014		

Initially, when we look at the 35th item− *Knowing American-English culture makes it easy for me to communicate cross-culturally* with the mean (x̄) score 3.88, we easily understand that the participants agree on this item. Besides, having a look at the 36th item− *It is important for me to know about the differences between American-English culture and my own culture* with the mean (x̄) score 3.85, it is simply observed that this item is agreed by the respondents as well. With reference to the 37th item− *knowing American-English culture makes me think about cultural differences*, the table illustrates that the mean (x̄) score is 3.79, which highlights that Item 37 is agreed by the students. For the 38th item− *It is important for me to know about American-English cinema and music cultures*, it is figured out from the table that it is also an agreed dimension by looking at the mean (x̄) scores 3.71. Besides, for the 39th item− *I am aware of the relationship between English language rules and American-English culture*, the mean (x̄) score 3.67 simply displays that this item is also agreed by the participants. Moreover, regarding the 40th item−*Knowing American-English culture develops my tolerance for other cultures* with the mean (x̄) score 3.64, we can easily understand that it is agreed by the respondents. Additionally, by looking at the 41st item− *It is important for me to know about the art and literature of American-English culture*, one can easily observe that the mean (x̄) score for this part is 3.62, which reveals that the participants agree on this item. Furthermore, the 42nd item with the mean (x̄) score 3.50 discloses that this item is also agreed by the respondents. However, when we look at the following items such as the 43rd item (x̄:3.45) −*It is important for me to know about the behaviors of individuals in American-English culture*, the 44th item (x̄:3.40) − *It is important for me to know about American-English routines*, the 45th item (x̄:3.29) − *I adjust my speaking (eg. tone, accent, etc.) according to the communicational requirements of American-English culture*, the 46th item (x̄:3.23) − *It is important for me to know about the social and politic structures of American-English culture*, the 47th item (x̄:3.23) − *It is important for me to know about the judicial*

system of American-English culture, the 48th item ($\overline{x}$:3.20) − *It is important for me to know about the cuisine of American-English culture*, the 49th item ($\overline{x}$:3.18) − *It is important for me to know about the geography of American-English culture*, the 50th item ($\overline{x}$:3.17) − *I am aware of American-English cultural values while using English*, the 51st item ($\overline{x}$:3.16) − *It is important for me to know about the history of American-English culture*, the 52nd item ($\overline{x}$:3.11) − *I am aware of American-English customs and traditions while using English*, the 53rd item ($\overline{x}$:3.09) − *It is important for me to know about the economical system of American-English culture*, the 54th item ($\overline{x}$:2.96) − *It is important for me to know about the religious beliefs of American-English culture*, and the 55th item ($\overline{x}$:2.76) − *It is important for me to know about the marriage institution of American-English culture*, we can easily understand that the respondents are not sure about these items.

Findings related to the Views of University and High School Teachers

Within this section, results of both the ideological and hegemonic elements in EFL textbooks and the general perspectives of both university and high school teachers on cultural hegemony are contained. Table 20, 21 and 22 display the results based on the mentioned aspects.

Results Pertaining to the Ideological Elements in EFL Textbooks

In the questionnaire, there are 19 items about the perceived ideological compounds covered in EFL textbooks. Within this perspective, Table 20 reports the results related to the views of respondents on ideological compounds included in EFL textbooks.

Table 20

Ideological Elements in EFL Textbooks

Items	N	Mean ($\overline{x}$)	SD
1. The EFL textbook I use puts emphasis on popular culture.	162	3.7284	1.17439
2. The EFL textbook I use puts emphasis on educational compounds.	162	3.6173	1.20112

3. The EFL textbook I use puts emphasis on affirmative behaviors that the society adopts.	162	3.4938	1.15424
4. The EFL textbook I use puts emphasis on scientific knowledge.	162	3.4444	1.19002
5. The EFL textbook I use places importance on universal topics.	162	3.3580	1.18802
6. The EFL textbook I use puts emphasis on honesty compounds.	162	3.1420	1.32284
7. The EFL textbook I use puts emphasis on equality compounds.	162	3.0741	1.26862
8. The EFL textbook I use puts emphasis on value judgment.	162	2.9506	1.34581
9. The EFL textbook I use puts emphasis on social goals.	162	2.9198	1.23599
10. The EFL textbook I use puts emphasis on social principles.	162	2.9198	1.30920
11. The EFL textbook I use puts emphasis on economical compounds.	162	2.8951	1.25904
12. The EFL textbook I use places importance on local issues.	162	2.8086	1.29756
13. The EFL textbook I use puts emphasis on social and ethical compounds.	162	2.7284	1.2990
14. The EFL textbook I use puts emphasis on social unity compounds.	162	2.7160	1.33964
15. The EFL textbook I use puts emphasis on judicial system.	162	2.3765	1.21080
16. The EFL textbook I use bears the compounds of gender discrimination.	162	2.0926	1.15724
17. The EFL textbook I use bears the compounds of partialism.	162	2.0494	1.09091
18. The EFL textbook I use bears the compounds of ethnical discrimination.	162	1.7099	0.83912
19. The EFL textbook I use puts emphasis on political parties.	162	1.5679	0.65822
Total	162		

By looking at the 1st item in Table 20, regarding *The EFL textbook I use puts emphasis on popular culture*; one can simply observe that the mean ($\bar{x}$) score for this item is 3.72, which means that Item 1 is agreed by the respondents. Also, as the mean ($\bar{x}$) score 3.61 in Table 20 represents, the respondents agree on the Item 2 with respect to *The EFL textbook I*

use puts emphasis on educational compounds. However, when looking at such items as the 3rd item− *The EFL textbook I use puts emphasis on affirmative behaviors that the society adopts* with the mean ($\bar{x}$) score 3.49; the 4th item− *The EFL textbook I use puts emphasis on scientific knowledge* with the mean ($\bar{x}$) score 3.44; the 5th item− *The EFL textbook I use places importance on universal topics* with the mean ($\bar{x}$) score 3.35; the 6th item− *The EFL textbook I use puts emphasis on honesty compounds* with the mean ($\bar{x}$) score 3.14; the 7th item− *The EFL textbook I use puts emphasis on equality compounds* with the mean ($\bar{x}$) score 3.07; the 8th item− *The EFL textbook I use puts emphasis on value judgment* with the mean ($\bar{x}$) score 2.95; the 9th item− *The EFL textbook I use puts emphasis on social goals* with the mean ($\bar{x}$) score 2.91; the 10th item− *The EFL textbook I use puts emphasis on social principles* with the mean ($\bar{x}$) score 2.91; the 11th item− *The EFL textbook I use puts emphasis on economical compounds* with the mean ($\bar{x}$) score 2.89; the 12th item− *The EFL textbook I use places importance on local issues* with the mean ($\bar{x}$) score 2.80; the 13th item− *The EFL textbook I use puts emphasis on social and ethical compounds* with the mean ($\bar{x}$) score 2.72; and the 14th item− *The EFL textbook I use puts emphasis on social unity compounds* with the mean ($\bar{x}$) score 2.71, we can clearly make out that the participants are not sure about these items at all. Besides, regarding the 15th item− *The EFL textbook I use puts emphasis on judicial system*, it is clearly seen that the mean ($\bar{x}$) score for this item is 2.37, which divulges that it is not agreed by the respondents. As for the 16th item− *The EFL textbook I use bears the compounds of gender discrimination*, it is simply observed that this item is also not agreed by the respondents when looking at the mean ($\bar{x}$) score 2.09. Moreover, when we observe the 17th item− *The EFL textbook I use bears the compounds of partialism*, we simply understand from Table 20 that the mean ($\bar{x}$) score for this part is 2.04, which means that the respondents do not agree on the Item 17. Additionally, by looking at the 18th item, it can be comprehended that the participants do not agree on this item as well based on the mean ($\bar{x}$) score 1.70. Regarding

the last item within this category , one may simply make out that Item   19 is not agreed by the participants by looking at the mean ($\bar{x}$) score 1.56.

Results pertaining to the Hegemonic Elements in EFL Textbooks

In this part, we see a group of 15 items with 24 sub-items based on the hegemonic compounds in EFL textbooks, the aim of which is to frame the opinions of participants on the stated issue. Thus, Table 21 outlines the results related to the opinions of the respondents.

Table 21

Hegemonic Elements in EFL Textbooks

Items	N	Mean ($\bar{x}$)	SD
20. The EFL textbook I use puts emphasis on cultural compounds.	162	4.1728	0.84574
• The compounds of other local cultures	162	3.8704	1.03443
• The compounds of my own culture	162	3.6173	1.23679
• American-English cultural compounds	162	3.3519	1.28282
21. The EFL textbook I use puts emphasis on sports compounds.	162	3.9259	1.08951
• American-English sport compounds	162	3.5062	1.31048
• The sports compounds of other local cultures	162	3.0370	1.34159
• The sports compounds of my own culture	162	2.5802	1.32688
22. The EFL textbook I use puts emphasis on geographical and climatic compounds.	162	3.3642	1.35021
• American-English geographical and climatic compounds	162	2.8951	1.37686
• The geographical and climatic compounds of other local cultures	162	2.8086	1.31184
• The geographical and climatic compounds of my own culture	162	2.6481	1.30680
23. The EFL textbook I use puts emphasis on the American-English cuisine.	162	3.3333	1.34672
24. The EFL textbook I use puts emphasis on American-English lifestyle.	162	3.2531	1.33427
25. The EFL textbook I use puts emphasis on customs and traditions.	162	3.1173	1.28240
• American-English customs and traditions	162	3.0556	1.35248
• The customs and traditions of other local cultures	162	2.7469	1.31079
• The customs and traditions of my own	162	2.4568	1.25653

culture			
26. The EFL textbook I use puts emphasis on historical compounds.	162	2.9259	1.21867
• American-English historical compounds	162	2.6481	1.28282
• The historical compounds of other local cultures	162	2.4444	1.22094
• The historical compounds of my own culture	162	2.4074	1.25384
27. The EFL textbook I use puts emphasis on the life style of my own culture.	162	2.6111	1.27201
28. The EFL textbook I use puts emphasis on national identity compounds.	162	2.7778	1.27567
• American-English national identity	162	2.5556	1.29019
• The national identity of other local cultures	162	2.3889	1.15425
• The national identity of my own culture	162	2.2531	1.06504
29. The EFL textbook I use puts emphasis on health compounds.	162	2.6667	1.36959
• American-English health compounds	162	2.3457	1.21236
• The health compounds of other local cultures	162	2.0988	1.05271
• The health compounds of my own culture	162	2.0864	1.05380
30. The EFL textbook I use puts emphasis on the cinematic, artistic, musical, and literary compounds of my own culture.	162	2.4815	1.33385
31. The EFL textbook I use puts emphasis on the cuisine of our own culture.	162	2.4506	1.21611
32. The EFL textbook I use puts emphasis on regime compounds.	162	2.2284	1.17042
• American-English regime compounds	162	2.0432	1.06525
• The regime compounds of my own culture	162	2.0370	1.00859
• The regime compounds of other local cultures	162	1.9630	0.95155
33. The EFL textbook I use puts emphasis on religious compounds.	162	1.9321	1.00388
34. The EFL textbook I use puts emphasis on American-English religious compounds.	162	1.8827	1.02990
Total	162		

It can be understood from Table 21 that the 20th item with the mean ($\bar{x}$) score 4.17 regarding *The EFL textbook I use puts emphasis on cultural compounds* is an agreed item, just like the item 20 (a) *The compounds of other local cultures*, and 20 (b) *The compounds of my own culture*; with the mean ($\bar{x}$) score 3.87 for the initial one and 3.61 for the pursuing one .

Yet, within the same group , the mean ($\overline{x}$) score for the item 20 (c) *American-English cultural compounds* is 3.35, which means that it is an item which the respondents are not sure about. As for the 21st item− *The EFL textbook I use puts emphasis on sport compounds*, the table represents that the mean ($\overline{x}$) score for this part is 3.92, which indicates that this is an agreed item, besides the item 21 (a) *American-English sport compounds* with the mean ($\overline{x}$) score of 3.50. On the other hand, it is clearly made out from the table that the respondents are not sure about the item 21 (b) *The sport compounds of other local cultures* ($\overline{x}$:3.03) and the item 21 (c) *The sport compounds of my own culture* ($\overline{x}$:2.58). By looking at the 22nd item ($\overline{x}$:3.36) − *The EFL textbook I use puts emphasis on geographical and climatic compounds*, as well as its sub-items as 22 (a) American-English geographical and climatic compounds ($\overline{x}$:2.89), 22 (b) The geographical and climatic compounds of other local cultures ($\overline{x}$:2.80), and 22 (c) The geographical and climatic compounds of my own culture ($\overline{x}$:2.64), it is easily understood that the respondents are not sure about this category. Besides, the respondents are also not sure about such items as the 23rd item− *The EFL textbook I use puts emphasis on the American-English cuisine* ($\overline{x}$:3.33), the 24th item− *The EFL textbook I use puts emphasis on American-English life style* ($\overline{x}$:3.25), the 25th item− *The EFL textbook I use puts emphasis on customs and traditions* ($\overline{x}$:3.11) with its sub-items 25 (a) *American-English customs and traditions* ($\overline{x}$:3.05) and 25 (b) *The customs and traditions of other local cultures* ($\overline{x}$:2.74). However, the sub-item 25 (c) The customs and traditions of my own culture ($\overline{x}$:2.45) is not agreed by the respondents. Additionally, one can easily comprehend from the table that the participants are not sure about the following items such as the 26th item ($\overline{x}$:2.92) – *The EFL textbook I use puts emphasis on historical compounds,* besides the sub-item 26 (a) *American-English historical compounds* ($\overline{x}$:2.64), the sub-item 26 (b) *The historical compounds of other local cultures* ($\overline{x}$:2.44), and the sub-item 26 (c) *The historical compounds of my own culture* ($\overline{x}$:2.40), as well as the 27th item ($\overline{x}$:2.61) − *The EFL textbook I use puts emphasis on the life*

style of my own culture. Furthermore, while the respondents were not sure about the item 28 ($\overline{x}$:2.61) − *The EFL textbook I use puts emphasis on national identity compounds*, as well as the sub-item 28 (a) *American-English national identity* ($\overline{x}$:2.55), they did not agree on the sub-item 28 (b) *The national identity of other local cultures* ($\overline{x}$:2.38) and 28 (c) *The national identity of my own culture* ($\overline{x}$:2.25). Moreover, while the respondents were not sure about the 29th item ($\overline{x}$:2.66) − *The EFL textbook I use puts emphasis on health compounds*, they did not agree on the sub-items as 29 (a) *American-English health compounds* ($\overline{x}$:2.34), 29 (b) *The health compounds of other local cultures* ($\overline{x}$:2.09), and 29 (c) *The health compounds of my own culture* ($\overline{x}$:2.08). Finally, the table also shows that the respondents did not agree on the following items like the 30th item− *The EFL textbook I use puts emphasis on the cinematic, artistic, musical, and literary compounds of my own culture* ($\overline{x}$:2.48), the 31st item− *The EFL textbook I use puts emphasis on the cuisine of our own culture* ($\overline{x}$:2.45), the 32nd item− *The EFL textbook I use puts emphasis on regime compounds* ($\overline{x}$:2.22) along with 32 (a) *American-English regime compounds* ($\overline{x}$:2.04), 32 (b) *The regime compounds of my own culture* ($\overline{x}$:2.03), 32 (c) *The regime compounds of other local cultures* ($\overline{x}$:1.96), the 33rd item *The EFL textbook I use puts emphasis on religious compounds* ($\overline{x}$:1.93), and the 34th item *The EFL textbook I use puts emphasis on American-English religious compounds* ($\overline{x}$:1.88).

Results pertaining to the General Views on Cultural Hegemony

In the questionnaire, there are 21 items related to the general views on cultural hegemony. Within this category, Table 22 shows the results related to the general views of participants on cultural hegemony.

Table 22

General Views on Cultural Hegemony

Items	N	Mean ($\overline{x}$)	SD
35. It is important for me to know about the differences between American-English culture and my own culture.	162	4.3580	0.63654

36. I am aware of the relationship between English language rules and American-English culture.	162	4.2716	0.71388
37. Knowing American-English culture makes me think about cultural differences.	162	4.2716	0.93267
38. Knowing American-English culture makes it easy to communicate cross-culturally.	162	4.2346	0.98146
39. It is important for me to know the geography of American-English culture.	162	4.0926	1.14645
40. Knowing American-English culture develops a tolerance for other cultures.	162	4.0432	1.04762
41. I am aware of American-English cultural values while using English.	162	4.0062	1.05440
42. I am aware of American-English customs and traditions while using English.	162	4.0000	1.05147
43. Knowing the American-English identity creates the awareness of my own national identity.	162	3.9568	1.17081
44. I adjust my speaking (eg. tone, accent, etc.) according to the communicational requirements of American-English culture.	162	3.9506	1.06206
45. It is important for me to know about the behaviors of individuals in the American-English culture.	162	3.8704	1.17499
46. It is important for me to know about the social and politic structures of American-English culture.	162	3.8519	1.17543
47. It is important for me to know about American-English cinema and music cultures.	162	3.7284	1.27579
48. It is important for me to know about the art and literature of American-English culture.	162	3.7099	1.26924
49. It is important for me to know about the cuisine of American-English culture.	162	3.6667	1.38313
50. It is important for me to know about American-English routines.	162	3.6667	1.25109
51. It is important for me to know about the religious beliefs of the American-English culture.	162	3.1852	1.48375
52. It is important for me to know about the judicial system of American-English culture.	162	2.7222	1.25233
53. It is important for me to know about the history of American-English culture.	162	2.6975	1.24157
54. It is important for me to know about the marriage institution of American-English culture.	162	2.4259	1.30363
55. It is important for me to know about the economic system of American-English culture.	162	2.3704	1.01473
Total	162		

Within this category, there are a number of items which are agreed by the respondents. These items which the respondents agreed on are as follows: the 35th item ($\overline{x}$:4.35) − *It is important for me to know about the differences between American-English culture and my own culture*, the 36th item ($\overline{x}$:4.27) − *I am aware of the relationship between English language rules and American-English culture*, the 37th item ($\overline{x}$:4.27) − *Knowing American-English culture makes students think about cultural differences*, the 38th item ($\overline{x}$:4.23) − *Knowing American-English culture makes it easy for students to communicate cross-culturally*, the 39th item ($\overline{x}$:4.09) − *It is important for me to teach the geography of American-English culture*, the 40th item ($\overline{x}$:4.04) − *Knowing American-English culture develops students' tolerance for other cultures*, the 41st item ($\overline{x}$:4.00) − *I am aware of American-English cultural values while using English*, the 42nd item ($\overline{x}$:4.00) − *I am aware of American-English customs and traditions while using English*, the 43rd item ($\overline{x}$:3.95) − *Knowing the American-English identity creates the awareness of my own national identity*, the 44th item ($\overline{x}$:3.95) − *I adjust my speaking (eg. tone, accent, etc.) according to the communicational requirements of American-English culture*, the 45th item ($\overline{x}$:3.87) − *It is important for me to teach the behaviors of individuals in American-English culture*, the 46th item ($\overline{x}$:3.85) − *It is important for me to teach the social and politic structures of American-English culture*, the 47th item ($\overline{x}$:3.72) − *It is important for me to know about American-English cinema and music cultures*, the 48th item ($\overline{x}$:3.70) − *It is important for me to know about the art and literature of American-English culture*, the 49th item ($\overline{x}$:3.66) − *It is important for me to about the cuisine of American-English culture*, and the 50th item ($\overline{x}$:3.66) − *It is important for me to know about American-English routines*. Besides, we can state that the respondents were not sure about the item 51 ($\overline{x}$:3.18) − *It is important for me to know about the religious beliefs of American-English culture,* the item 52 ($\overline{x}$:2.72) − *It is important for me to know about the judicial system of American-English culture*, and the item 53 ($\overline{x}$:2.69) − *It is important for me to know about the*

history of American-English culture. As the last point to mention, the respondents did not agree on the 54th item ($\bar{x}$:2.42) − *It is important for me to know about the marriage institution of American-English culture* and the 55th item ($\bar{x}$:2.37)− *It is important for me to know about the economic system of American-English culture.*

Interview Results

The sentences uttered and given by the participants were nominalized so that the dissertation could be reader-friendly. In addition to the main categories given below, there also exist some sub-categories composed of a great number of elements. However, in this section, only representative main categories have been given to understand the nature of the interviews.

Table 23

Coding Categories of the Interviews

Main Coding categories	Definition	Example
Inclusion	The action or state of including or of being included within a group or structure.	*the inclusion of historical compounds in textbooks*
Comparison	A consideration or estimate of the similarities or dissimilarities between two things or people.	*to make comparisons between languages*
Representation	The description or portrayal of someone or something in a particular way.	*explicit representation of target culture*
Exclusion	The process of excluding or the state of being excluded.	*exclusion of cultural hegemony*
Emphasis	Special importance, value, or prominence given to something.	*emphasis on our culture and other local cultures*
Dominance	Power and influence over others.	*male dominance in content*
Imposition	The action or process of imposing something or of	*with no political imposition*

	being imposed.		
Lack	The state of being without or not having enough of something.	*lack of cultural compounds in textbooks*	
Preservation	The action of preserving something.	*preservation of national identity*	
Develop	Start to exist, experience, or possess.	*develop cultural intelligence*	
Support	Give approval, comfort, or encouragement to.	*to support language learning*	
Cause	A person or thing that gives rise to an action, phenomenon, or condition.	*may cause the hegemony of some nations*	

As can be understood from the table the main coding categories include such concepts as inclusion, comparison, representation, exclusion, emphasis, dominance, imposition, lack, preservation, develop, support, and cause.

Interview Results of University Students on Ideology

Table 24

Definition of Ideology*

Codes	Keywords	f	%	N
	Leading views	28	23.54	
	Mindscapes	13	10.93	
	Ideas dictated by authorities	11	9.25	
	Nationalism	9	7.57	
	Worldview	7	5.89	
	Religious views	6	5.02	
	Tolerance, respect, and love	5	4.20	
	Social cooperation	4	3.36	
	Hindrance to freedom	4	3.36	
	Truths and principles of people	4	3.36	
Ideology	Having a goal	4	3.36	
	The hegemony of powerful cultures	4	3.36	76
	Equality	4	3.36	
	Social consciousness	3	2.52	
	Political views	3	2.52	
	Subliminal messages	3	2.52	

	Mercy	2	1.68
	Judicial view	1	0.84
	Philosophical view	1	0.84
	A bad concept	1	0.84
	Gathering supporters	1	0.84
	Culture	1	0.84
Total		119	100.00	76

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of ideology, the majority of the respondents declared the pursuing views: *leading views* (23.54%); *mindscapes* (10.93%); *views dictated by authorities* (9.25%); *nationalism* (7.57%); *worldview* (5.89%); *religious view* (5.02%); and *tolerance, respect, and love* (4.20%). Besides, a few participants declared views like *social cooperation* (3.36%); a *hindrance to freedom* (3.36%); *truths and principles of people* (3.36%); *having a goal* (3.36%); the *hegemony of powerful cultures* (3.36%); *equality* (3.36%). Furthermore, in order to define ideology, only few respondents stated such compounds as *social consciousness* (2.52%); *political views* (2.52%); *subliminal messages* (2.52%); *mercy* (1.68%); *judicial view* (0.84%); *philosophical view* (0.84%); *a bad concept* (0.84%); *gathering supporters* (0.84%); and *culture* (0.84%). Samples representing the views of university students are given below:

- For me, ideology means a set of leading views adopted by individuals and groups of people.

- Ideology is something comprised of mindscapes which differ from person to person.

- Authorities dictate national, religious, cultural, and political views. This is what ideology means for me.

Table 25

Inclusion of Ideology*

Theme	Option	f	%	N
EFL textbooks include ideological compounds	Yes	34	47.22	72
	No	38	52.78	

As can be seen from the table, the number of respondents (52.78%) stating that their EFL textbooks do not include ideological compounds outnumbers the number of those (47.22%) with the contrary perspective.

Table 26

Approach to Ideology*

Theme	Option	f	%	Codes	f	%	N
EFL textbooks should include ideological compounds	Yes	10	13.89	Develop cultural intelligence	8	12.12	72
	No	62	86.11	Dangerous issues	58	87.88	
Total		72	100.00		66	100.00	

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Looking at the table, we can clearly notice that the number of respondents (86.11%) believing that EFL textbooks should not include ideological compounds highly surmounts its counterpart (13.89%). Besides, while those stating that EFL textbooks should not include ideological compounds declared the reason as such compounds are dangerous issues (87.88%), others indicated that such compounds should be included as they develop cultural intelligence (12.12%). Samples related to the mentioned issue are given below:

- We should learn ideological ingredients to develop our cultural intelligence. (positive approach to ideology)

- We should not encounter such issues as they might result in dangerous situations. (negative approach to ideology)

Table 27

Culture as Ideology*

Theme	Option	f	%	Codes	f	%	N
EFL textbooks should include cultural compounds	Yes	50	92.59	Developing students' worldview	16	38.09	
				Should include students' own culture as well	9	21.43	
				Cultural compounds attract students	6	14.29	
				To support language learning	6	14.29	
				To learn the target culture	3	7.14	
				As long as not exaggerated	1	2.38	
				As long as not humiliating a culture	1	2.38	54
Total					42	100.00	
	No	4	7.41	Too much American or English culture	1	100.00	
Total		54	100.00		7		
EFL textbooks include cultural compounds	Yes	42	84.00	Diverse cultures	16	35.60	
				English culture	8	17.80	
				Clothing	8	17.80	
				Lifestyle	7	15.50	
				American culture	6	13.30	
Total					45	100.00	
	No	8	16.00	No such compound seen	8	100.00	
Total		50	100.00		8	100.00	54

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include cultural compounds or not, the majority of the participants (92.59%) were positive about the issue, while a small number of the students (7.41%) responded in a negative way.

Those giving a positive response also stated the following reasons: *developing students' worldview* (38.09%); *should include students' own culture as well* (21.43%); *cultural compounds attract students* (14.29%); *to support language learning* (14.29%); *to learn the target culture* (7.14%); *as long as not exaggerated* (2.38%); and *as long as not humiliating a culture* (2.38%). However, only one response was observed with respect to *too much American or English culture* (100.00%) within the related category. Additionally, as to whether textbooks include cultural compounds or not, the majority of the respondents (84.00%) suggested a positive point of view while giving the following reasons: *diverse cultures* (35.6%); *English culture* (17.8%); *clothing* (17.8%); *lifestyle* (15.5%); and *American culture* (13.3%). On the other hand, those indicating lack of cultural compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Samples reflecting the remarks of students are given below:

- I think textbooks should contain cultural compounds as they gain us a peculiar worldview. (textbooks should include cultural compounds)

- Too much American or English culture destroys our national identity. (textbooks shouldn't include cultural compounds)

- We see diverse cultures from diverse lands throughout the textbook. (textbooks include cultural compounds)

- We do not see any cultural compound in the textbook. (textbooks don't include cultural compounds)

Table 28

History as Ideology*

Theme	Option	f	%	Codes	f	%	N
				Acknowledge us	18	50.00	
				Not enough	6	16.70	
				Should include various histories	3	8.30	

EFL textbooks should include historical compounds	Yes	42	75.00	Should include Turkish history	3	8.30	
				Enjoying history	2	5.50	
				Should include American history more	1	2.80	
				Should include British history	1	2.80	
				Should not be based on historical figures	1	2.80	
				Should be based on the history of science	1	2.80	
Total					36	100.00	
	No	14	25.00	No need	6	54.50	57
				Not attractive	1	9.10	
				May cause the hegemony of some nations	1	9.10	
				Should be learned outside the classroom activities	1	9.10	
				Should not be based on only English history	1	9.10	
				For the possibility of wrong historical data	1	9.10	
Total		56	100.00		11	100.00	
Textbooks include historical compounds	Yes	28	51.85	English history	2	28.50	
				American history	2	28.60	
				Other nations' history	1	14.30	
				History of some cities	1	14.30	
				History of foreign scientists	1	14.30	
Total					7	100.00	
	No	26	48.15	No such compound seen	26	100.00	
Total		54	100.00		26	100.00	57

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, the majority of the respondents (75.00%) stated that textbooks should include historical compounds, while the rest of the respondents (25.00%) suggested a negative point of view related to the issue. Those suggesting that textbooks should include historical compounds also mentioned the pursuing reasons: *acknowledge us* (50.00%); *not enough* (16.70%); *should include various histories* (8.30%); *should include Turkish history*

(8.30%); enjoying history (5.50%); *should include American history more* (2.80%); *should include British history* (2.80%); *should not be based on historical figures* (2.80%);and *should be based on the history of science* (2.80%). However, those proposing that textbooks should not include historical compounds put forward the following reasons: *no need* (54.50%); *not attractive* (9.10%); *may cause the hegemony of some nations* (9.10%); *should be learnt outside the classroom activities* (9.10%); *should not be based on only English history* (9.10%); and *for the possibility of wrong historical data* (9.10%). Furthermore, regarding whether textbooks include cultural compounds or not, the number of those stating that historical compounds are included in textbooks (51.85%) outnumbered those putting forward a contrary point of view (48.15%). Besides, those stating a positive idea about the inclusion of historical compounds in textbooks gave the following examples: *English history* (28.50%); *American history* (28.60%); *other nations' history* (14.30%); *history of some cities* (14.30%); and *history of foreign scientists* (14.30%). However, those indicating lack of historical compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. The related samples representing the remarks of students are presented below:

- I want to see a lot about history in my textbook since it acknowledges us much. (textbooks should include historical compounds)

- I see no need in containing historical compounds in textbooks. (textbooks shouldn't include historical compounds)

- I generally encounter English history in my textbook (textbooks include historical compounds)

- I haven't encountered any historical content in my textbook. (textbooks don't include historical compounds)

Table 29

Religion as Ideology*

Theme	Option	f	%	Codes	f	%	N
EFL textbooks should include religion compounds	Yes	27	38.03	For cultural intelligence	18	58.07	
				With no religious imposition	7	22.58	
				Various Religions	4	12.90	
				Only Islam	2	6.45	
Total					31	100.00	
	No	44	61.97	May cause complications among students	16	34.78	
				May impose specific religions	12	26.09	
				Should learn only the language	10	21.74	71
				Should be secular	8	17.39	
Total		71	100.00		46	100.00	
EFL textbooks include religion compounds	Yes	3	5.26	Only some	3	100.00	
Total					3	100.00	
	No	54	94.74	No such compound seen	54	100.00	
Total		57	100.00		54	100.00	71

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can understand from the table that most of the participants (61.97%) put forward that textbooks should not include religion compounds, while rest of the participants (38.03%) declared a positive perspective. Those suggesting that textbooks should not contain religion compounds also uttered the following reasons: *may cause complications among students* (34.78%); *may impose specific religions* (26.09%); *should learn only the language* (21.74%), and *should be secular* (17.39%). However, those proposing that textbooks should

include religion compounds expressed the pursuing reasons: *should be included for cultural intelligence* (58.07%); *with no religious imposition* (22.58%); *various religions, not only specific ones, should be included* (12.90%); and *only Islam should be included* (6.45%). Moreover, in terms of whether textbooks include religion compounds or not, the number of those stating that religion compounds are contained in textbooks (5.26%) is observed to be less than those indicating no religion compounds (94.74%). Further, those stating a positive idea of the inclusion of religion compounds in textbooks stated *only some compounds* (100.00%). Similarly, those expressing a lack of religion compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some examples clarifying the remarks of students are given below:

- Since it develops my cultural intelligence and worldview, I would like to be exposed to religion compounds in the textbooks (textbooks should include religion compounds)

- It may cause problems among students, so there is no need for the inclusion of religion compounds. (textbooks should not include religion compounds)

- We face such compounds to some extent. (textbooks include religion compounds)

- Actually, I have seen no religion compounds in my textbook. (textbooks don't include religion compounds)

Table 30

Economy as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				To acknowledge us	13	43.40	
				Not harmful	7	23.40	
				As long as not advertising specific brands	3	10.00	
EFL textbooks should include economical compounds				Face them in our daily life	3	10.00	
	Yes	37	72.55	Not distracting	1	3.30	
				Should also criticize economic compounds	1	3.30	

				As long as not imposing any	1	3.30	
				As long as given not much	1	3.30	
Total					30	100.00	
				Capitalist compounds being unfavorable	2	28.50	
				Causing people to consume much	1	14.30	51
	No	14	27.45	Causing competition among people	1	14.30	
				Not supporting language learning	1	14.30	
				Should be no marketing	1	14.30	
				Should be no such compound	1	14.30	
Total		51	100.00		7	100.00	
EFL textbooks include economical compounds	Yes	38	77.55	Fast food consumption	14	32.60	
				Technology	14	32.60	
				Shopping	12	27.90	
				Luxury	2	4.60	
				Advertisements	1	2.30	
Total					43	100.00	
	No	11	22.45	No such compound seen	11	100.00	
Total		49	100.00		11	100.00	51

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen from the table, the majority of the respondents (72.55%) suggest that textbooks should include economical compounds, while 27.45 percent of the participants express the opposite point of view. Those declaring that EFL textbooks should include economical compounds also uttered the following reasons behind it: *to acknowledge students* (43.40%); *not harmful* (23.40%); *as long as not advertising specific brands* (10.00%); *face them in our daily life* (10.00%); *not distracting* (3.30%); *should also criticize economic compounds* (3.30%); *as long as not imposing any* (3.30%); and *as long as given not much* (3.30%). On the other hand, those proposing that textbooks should not include economical compounds put forward the pursuing reasons for their views: *capitalist compounds being unfavorable* (28.50%); *causing people to consume much* (14.30%); *causing competition among people* (14.30%); *not supporting language learning* (14.30%); *should be no*

marketing (14.30%); *and should be no such compound* (14.30). Moreover, in terms of whether textbooks include economical compounds or not, the number of those stating that economical compounds are contained in textbooks (77.55%) is observed to be more than those indicating no economical compounds (22.45%). Further, those stating a positive idea related to the inclusion of economical compounds in textbooks stated some examples like *fast food consumption* (32.60%); *technology* (32.60%); *shopping* (27.90%), *luxury* (4.60%), and *advertisements* (2.30%), while those expressing a lack of religion compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some samples portraying the remarks of students are given below:

- Our textbooks should include economical compounds because I learn new things about economic issues. (textbooks should include economical compounds)

- I don't want to see capitalist compounds in my textbook. (textbooks shouldn't include economical compounds)

- We always see ingredients related to fast food consumption. (textbooks include economical compounds)

- I have not seen any economical compounds in my textbook. (textbooks don't include economical compounds)

Table 31

Language as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include language compounds				To learn the language more	4	21.05	
				To support language learning	4	21.05	
	Yes	11	18.97	Not in the form of hegemony	4	21.05	
				To make comparisons between languages	4	21.05	
				Should include the	3	15.80	

				Turkish language			
Total					19	100.00	
	No	47	81.03	May cause the hegemony of a language	20	74.08	64
				No need	7	25.92	
Total		58	100.00		27	100.00	
EFL textbooks include language compounds	Yes	11	17.19	English language superiority	5	71.40	
				But not enough	2	28.60	
Total					7	100.00	
	No	53	82.81	No such compound seen	53	100.00	
Total		64	100.00		53	100.00	64

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include language compounds or not, the majority of the participants (81.03%) were negative about the issue, while the response given by a small number of students (18.97%) was positive. Those giving a negative response stated the following reasons: *may cause the hegemony of a language* (74.08%); *no need* (25.92%), while the respondents who suggested the inclusion of language compounds are as follow: *to learn about languages more* (21.05%); *to support language learning* (21.05); *not in the form of hegemony* (21.05%), *to make comparisons between languages* (21.05%); and *should include Turkish language* (15.80%). Additionally, as to whether textbooks include language compounds or not, the majority of the respondents (82.81%) suggested a negative point of view while giving the following reason: *no such compound seen* (100.00%). On the other hand, those mentioning the inclusion of language ideology (100.00%) declared *English language superiority* (71.40%) and *but not enough* (28.60%). Samples reflecting the remarks of students are given below:

- I learn the language more when language compounds are more integrated. (textbooks should include language compounds)

- As it makes a language superior and more powerful, I do not want to see such ideologies. (textbooks shouldn't include language compounds)

- We face compounds of English language throughout the textbook. (textbooks include language compounds)

- We do not see any language compound in our EFL textbook. (textbooks don't include language compounds)

Table 32

Education as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				Without hegemony	8	40.00	
				Being beneficial	7	35.00	
EFL textbooks should include educational compounds	Yes	13	43.33	To make comparisons between education systems	2	10.00	
				To learn about education systems	2	10.00	
				Various education systems	1	5.00	
Total					20	100.00	
	No	17	56.67	No need	10	71.42	
				To avoid the hegemony of an education system	2	14.30	
							57
				To only focus on language learning	1	7.14	
				To avoid comparisons between education systems	1	7.14	
Total		30	100.00		14	100.00	
EFL textbooks include educational compounds	Yes	17	29.82	American and British education systems	9	75.00	
				Themes of studying abroad	1	8.33	
				Educational system	1	8.33	
				How to learn better	1	8.33	
Total					12	100.00	
	No	40	70.18	No such compound	40	100.00	

		seen					
Total		57	100.00		40	100.00	57

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be observed from the table, most of the participants (56.67%) put forward that textbooks should not include educational compounds, while rest of the participants (43.33%) declared a positive perspective. Those suggesting that textbooks should not contain educational compounds also uttered the following reasons: *no need* (71.42%); *to avoid the hegemony of an education system* (14.30%); *to only focus on language learning* (7.14%), and *to avoid comparisons between education systems* (7.14%). However, those proposing that textbooks should include educational compounds expressed the pursuing reasons: *without hegemony* (40.00%); *being beneficial* (35.00%); *to make comparisons between education systems* (10.00%); *to learn about education systems* (10.00%); and *various education systems* (5.00%). Moreover, in terms of whether textbooks include educational compounds or not, the number of those stating that educational compounds are contained in textbooks (29.82%) is observed to be less than those indicating no educational compounds (70.18%). Further, those stating a positive idea on the inclusion of educational compounds in EFL textbooks stated: *American and British education systems* (75.00%); *themes of studying abroad* (8.33%); *educational system* (8.33%); and *how to learn better* (8.33%). On the other hand, those expressing a lack of educational compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some samples about the views of students are stated below:

- I would like to see educational issues, but not in the form of representing the hegemony of some nations− like the American hegemony over others. (textbooks should include educational compounds)

- I see no need for such elements. (textbooks shouldn't include educational compounds)

- They often represent American and British education systems all over the textbook. (textbooks include educational compounds)

- I have seen no educational compounds in my textbook. (textbooks don't include educational compounds)

Table 33

*Sport as Ideology**

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include sport compounds	Yes	53	92.98	Beneficial to learn various sports	20	44.50	
				Supports learning by motivating people	11	24.50	
				Necessary for health	4	8.90	
				Include enough sport compounds	3	6.70	
				Enjoying sport related topics	2	4.40	
				Should include other traditional sports	2	4.40	
				Learning sport celebrities	1	2.20	
				Necessary for international relations	1	2.20	
				Making comparisons between our traditional sports and others	1	2.20	60
Total					45	100.00	
	No	4	7.02	Not attractive	4	100.00	
Total		57	100.00		4	100.00	
EFL textbooks include sport compounds	Yes	57	95.00	Football	10	33.30	
				Basketball	9	30.00	
				Tennis	4	13.30	
				American football	2	6.60	
				Minority sports	2	6.60	
				American sports	1	3.40	
				Universal Sports	1	3.40	
				Volleyball	1	3.40	
Total					30	100.00	
	No	3	5.00	No such compound seen	3	100.00	
Total		60	100.00		3	100.00	60

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

From the table, with respect to whether textbooks should include sport compounds or not, it can be easily understood that the majority of the participants (92.98%) were positive about the issue, while a small number of the students (7.02%) responded in a negative way. Those giving a positive response also stated the following reasons: *beneficial to learn various sports* (44.50%); *supports learning by motivating people* (24.50%); *necessary for health* (8.90%); *include enough sport compounds* (6.70); *enjoying sport related topics* (4.40%); *should include other traditional sports* (4.40%); *learning sport celebrities* (2.20%); *necessary for international relations* (2.20%); and *making comparisons between our traditional sports and others* (2.20%). However, only one reason (100.00%) *not attractive* was observed within the related category. Additionally, as to whether textbooks include sport compounds or not, the majority of the respondents (95.00%) suggested a positive point of view while stating the following elements: *football* (33.30%); *basketball* (30.00%); *tennis* (13.30%); *American football* (6.60%); *minority sports* (6.60%); *American sports* (3.40%); *universal sports* (3.40%); and *volleyball* (3.40%). On the other hand, those indicating lack of sport compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Samples reflecting the remarks of students are represented below:

- Learning diverse sports is advantageous. For instance, I can learn English more through the sport parts in my textbook. (textbooks should include sport compounds)

- Sport-related topics do not attract me. (textbooks shouldn't include sport compounds)

- The entire book is full of football-related components. (textbooks include sport compounds)

- I do not encounter any sport compound in my textbook. (textbooks don't include sport compounds)

Table 34

Gender as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include gender-related compounds	Yes	–	–	–	–	–	
				Without any discrimination	72	87.80	
	No	72	100.00	May distract students	10	12.20	
Total		72	100.00		82	100.00	
EFL textbooks include gender-related compounds							72
	Yes	1	1.39	Male dominance	1	100.00	
Total					1	100.00	
	No	71	98.61	No such compound seen	71	100.00	
Total		72	100.00		71	100.00	72

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that all the respondents (100.00%) put forward that textbooks should not include gender compounds, while no counter idea was detected with respect to this issue. Those suggesting that textbooks should not contain gender compounds also uttered the following reasons: *without any discrimination* (87.80%) and *may distract students* (12.20%). Moreover, in terms of whether textbooks include gender compounds or not, the number of those stating that gender compounds are contained in textbooks (1.39%) is observed to be less than those indicating no gender compounds (98.61%). Further, those stating a positive idea of the inclusion of gender compounds in textbooks stated *male dominance in content* (100.00%). Similarly, those expressing a lack of gender compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some examples clarifying the remarks of students are given below:

- There should not be any discrimination or humiliation between genders. (textbooks shouldn't include gender compounds)

- The dominance of males is clear in textbooks. (textbooks include gender compounds)

- I have seen no gender compounds in my textbook. (textbooks don't include gender compounds)

Table 35

Politics as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include political compounds				For cultural intelligence	10	38.46	
				With no political imposition	8	30.76	
				To some extent	3	11.54	
	Yes	26	37.14	Should include Republicanism	3	11.54	
				Being the voters of future	1	3.85	
				Enjoy some specific regimes	1	3.85	
Total					26	100.00	
				May cause complications among students	11	35.47	
				Has no meaning in education	9	29.03	70
				May distract students	5	16.12	
				May divide us	1	3.23	
	No	44	62.86	May cause severe problems	1	3.23	
				May negatively affect us when voting	1	3.23	
				Already seeing it in history	1	3.23	
				Unethical	1	3.23	
				No need	1	3.23	
Total		70	100.00		31	100.00	
EFL textbooks include political compounds				British Monarchy	6	42.85	
	Yes	16	24.24	Some regimes	6	42.85	
				To some extent	2	14.30	
Total					14	100.00	
	No	50	75.76	No such compound seen	50	100.00	
Total		66	100.00		50	100.00	70

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include political compounds or not, the majority of the participants (62.86%) were negative about the issue, while a number of the respondents (37.14%) were positive about it. Those giving a negative response stated the following reasons: *may cause complications among*

students (35.47%); *has no meaning in education* (29.03%); *may distract students* (16.12%); *may divide us* (3.23%); *may cause severe problems* (3.23%); *may negatively affect us when voting* (3. 23%); *already seeing it in history* (3.23%); *unethical* (3. 23%) and *no need* (3.23%). However, those suggesting that EFL textbooks should include political compounds gave the following reasons behind their perspective: *for cultural intelligence* (38.46%); *with no political imposition* (30.76%), *to some extent* (11.54%), *should include republicanism* (11.54%), *being the voters of future* (3.85%); and *enjoy some specific regimes* (3.85%). Additionally, as to whether textbooks include political compounds or not, the majority of the respondents (75.76%) suggested a negative point of view by stating *no such compound seen* (100.00%). On the other hand, those mentioning the inclusion of political ideology (24.24%) declared *British Monarchy* (42.85%); *some regimes* (42.85%); and *to some extent* (14.30%). Samples reflecting the remarks of students are given below:

- Knowing political issues certainly develops my cultural intelligence. (textbooks should include political compounds)

- Political compounds may result in dangerous arguments among us. (textbooks shouldn't include political compounds)

- We face compounds of British Monarchy throughout the textbook. (textbooks include political compounds)

- We do not see any political compound in our EFL textbook. (textbooks don't include political compounds)

Table 36

Affirmative Action as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include affirmative				To give the required values	37	75.50	
	Yes	65	100.00	Should be given more	8	16.30	

action compounds				To support language learning	4	8.20	
Total					49	100.00	
	No	–	–	–	–	–	
Total		65	100.00				
				Given in indirect ways	4	25.00	
				Helpfulness	4	25.00	65
EFL textbooks include affirmative action compounds	Yes	47	81.03	Honesty	2	12.50	
				Love	2	12.50	
				Equality	1	6.25	
				Tolerance	1	6.25	
				Respect	1	6.25	
				Traffic rules	1	6.25	
Total					16	100.00	
	No	11	18.97	No such compound seen	11	100.00	
Total		58	100.00		11	100.00	65

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that all the respondents (100.00%) put forward that textbooks should include affirmative action compounds, while no counter idea was detected with respect to this issue. Those suggesting that textbooks should contain affirmative action compounds also uttered the following reasons: *to give the required values* (75.50%); *should be given more* (16.30%), and *to support language learning* (8.20%). Moreover, in terms of whether textbooks include affirmative action compounds or not, the number of those stating that these compounds are contained in textbooks (81.03%) is observed to be supremely more than those indicating no affirmative action compounds (18.97%). Further, those stating a positive idea on the inclusion of affirmative action compounds in textbooks subsequently stated *given in indirect ways* (25.00%); *helpfulness* (25.00%); *honesty* (12.50%); *love* (12.50%); *equality* (6.25%); *tolerance* (6.25%); *respect* (6.25%); and *traffic rules* (6.25%). On the other hand, those expressing a lack of affirmative action compounds in textbooks (18.97%) expressed the reason as *no such compound seen*. Some examples clarifying the remarks of students are given below:

- Some values are highly important and these values should be represented in textbooks. (textbooks should include affirmative action compounds)

- Several good behaviors are indirectly presented in our textbook. (textbooks include affirmative action compounds)

- I have seen no affirmative action compounds in my textbook. (textbooks don't include affirmative action compounds)

Table 37

*Law as Ideology**

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include law compounds	Yes	40	72.73	To learn about laws	35	89.70	
				To support language learning	4	10.30	
Total					39	100.00	
				Do not support language learning	3	42.80	
	No	15	27.27	Do not attract students	2	28.60	
				No need	2	28.60	
Total		55	100.00		7	100.00	55
EFL textbooks include law compounds	Yes	13	23.64	Justice, equality, and rights	5	41.70	
				Some specific compounds	4	33.30	
				Daily rules	3	25.00	
Total					12	100.00	
	No	42	76.36	No such compound seen	42	100.00	
Total		55	100.00		42	100.00	55

**The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.*

As observed from the table, most of the participants (72.73%) put forward that textbooks should include law compounds, while the rest of the participants (27.27%) declared a negative perspective. Those suggesting that textbooks should contain law compounds also indicated such reasons as *to learn about laws* (89.70%) and *to support language learning* (10.30%). On the other hand, those proposing that textbooks should not include law

compounds expressed the pursuing reasons: *do not support language learning* (42.80%); *do not attract students* (28.60%); and *no need* (28.60%). Moreover, in terms of whether textbooks include law compounds or not, the number of those stating that law compounds are not contained in textbooks (76.36%) is observed to be more than those indicating law compounds are contained in textbooks (23.64%). Further, those stating a negative idea on the inclusion of law compounds in textbooks stated the reason as *no such compound seen* (100.00%), while those declared the inclusion of such compounds in textbooks expressed the following reasons as *justice, equality, and rights* (41.70%); *some specific compounds* (33.30%); and *daily rules* (25.00%). Samples clarifying the remarks of students are given below:

- Law compounds have to be in our textbook as we want to know about our rights. (textbooks should include law compounds)

- Law compounds do not support our language learning. (textbooks shouldn't include law compounds)

- I encounter such compounds as justice, equality, and rights. (textbooks include law compounds)

- I have not encountered any law compound in my textbook. (textbooks don't include law compounds)

Table 38

Nationalism as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include nationalistic compounds	Yes	17	26.56	Eager to learn different nationalistic compounds	11	57.90	
				With no nationalistic imposition	3	15.80	
				American and British nationalism	3	15.80	
				Turkish nationalism	2	10.50	

		Freq	%	Reason	Freq	%	
	Total				19	100.00	
				May cause complications among students	11	26.82	
				No need	6	14.63	
	No	47	73.44	Should not impose any foreign nationalistic view	6	14.63	64
				May cause discrimination	5	12.20	
				Means racism	4	9.76	
				Unethical	3	7.32	
				May distract students	3	7.32	
				May influence language learning negatively	3	7.32	
Total		64	100.00		41	100.00	
EFL textbooks include nationalistic compounds	Yes	8	15.09	American and British nationalism	2	50.00	
				To some extent	2	50.00	
Total					4	100.00	
	No	45	84.91	No such compound seen	45	100.00	
Total		53	100.00		45	100.00	64

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, most of the participants (73.44%) declared that textbooks should not include nationalistic compounds, while the rest of the participants (26.56%) suggested a positive perspective. Those suggesting that textbooks should not contain nationalistic compounds also uttered the following reasons: *may cause complications among students* (26.82%); *no need* (14.63%); *should not impose any foreign nationalistic view* (14.63%); *may cause discrimination* (12.20%); *means racism* (9.76%); *unethical* (7.32%); *may distract students* (7.32%); and *may influence language learning negatively* (7.32%). However, those proposing that textbooks should include nationalistic compounds expressed the pursuing reasons: *eager to learn different nationalistic compounds* (57.90%); *with no nationalistic*

imposition (15.80%); *American and British nationalism* (15.80%); and *Turkish nationalism* (10.50%). Moreover, in terms of whether textbooks include nationalistic compounds or not, the number of those stating that nationalistic compounds are contained in textbooks (15.09%) is observed to be less than those indicating no nationalistic compounds (84.91%). Further, those stating a positive idea on the inclusion of nationalistic compounds in textbooks put forward the clues as *American and British nationalism* (50.00%), and *to some extent* (50.00%), while those expressing lack of nationalistic compounds in textbooks expressed the reason as *no such compound seen* (100.00%). Some samples about the views of students are put forward below:

- I am eager to see nationalistic elements in my textbook. (textbooks should include law compounds)

- I do not want to learn such compounds as it may cause trouble among us. (textbooks shouldn't include law compounds)

- The dominance of American and British nationalism is observed all over the book. (textbooks include law compounds)

- I have seen no law compound in my textbook. (textbooks don't include law compounds)

Interview Results of University Teachers on Ideology

Table 39

Definition of Ideology*

Codes	Keywords	f	%	N
	Leading views	15	65.21	
	Politics	3	13.04	
	Ethics	1	4.35	
Ideology	Philosophy	1	4.35	17
	Equality	1	4.35	
	Democracy	1	4.35	
	Faith	1	4.35	
Total		23	100.00	17

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of ideology, the majority of the respondents declared leading views (65.21%), while a few participants stated politics (13.04%). On the other hand, only one occurrence was detected in some facets: ethics (4.35%); philosophy (4.35%); equality (4.35%); democracy (4.35%); and faith (4.35%). Samples representing the views of university teachers are given below:

- Ideology refers to any view leading flocks of people.

- Anything related to politics means ideology.

Table 40

Inclusion of Ideology*

Theme	Option	f	%	Option	f	%	N
Textbooks include cultural compounds	Yes	16	66.67	No	8	33.33	24

As can be seen from the table, the number of respondents (66.67%) stating that their EFL textbooks do not include ideological compounds outnumbers the number of those (33.33%) with the contrary perspective.

Table 41

Approach to Ideology*

Theme	Option	f	%	Codes	f	%	N
EFL textbooks should include ideological compounds	Yes	10	41.67	Develop cultural intelligence	10	41.67	24
	No	14	58.33	Dangerous	14	58.33	
Total		24	100.00		24	100.00	24

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Looking at the table, we can clearly notice that the number of respondents (58.33%) believing that EFL textbooks should not include ideological compounds outnumbers the counter idea (41.67%). Besides, while those stating that EFL textbooks should not include ideological compounds declared the reason as such compounds are dangerous (58.33%), others indicated that such compounds should be included as they develop cultural intelligence (41.67%). Samples reflecting the views of the university teachers presented below:

- Including ideological issues in EFL textbooks develops the cultural intelligence of students and broadens their worldview as well. (positive approach to ideology).

- It is such a dangerous issue to include ideological compounds in any education setting that we should not include such compounds in any material. (negative approach to ideology).

Table 42

Culture as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL Textbooks should include cultural compounds	Yes	23	95.83	Should include various cultures	14	58.30	
				Language and culture integration	10	41.70	
Total					24	100.00	
	No	1	4.17	Cultural hegemony	1	100.00	
Total		24	100.00				24
	Yes	24	100.00	Western culture	14	58.30	
EFL Textbooks include cultural compounds				Diverse cultures	10	41.70	
					24	100.00	
	No	–	–	–	–	–	
Total		24	100.00		–	–	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include cultural compounds or not, the majority of the participants (95.83%) were positive about the issue, while a small number of the students (4.17%) responded in a negative way.

Those giving a positive response also stated such views: *should include various cultures* (58.30%) and *language and culture integration* (41.70%). However, only *cultural hegemony* (100.00%) was observed within the negative category. Additionally, as to whether textbooks include cultural compounds or not, all the respondents (100.00%) suggested a positive point of view while giving the following reasons: *western culture* (58.30%) and *diverse cultures* (41.70%). Samples reflecting the remarks of respondents are given below:

- I think textbooks should include various cultures rather than only British and American cultures. (textbooks should include cultural compounds)

- It may cause the dominance of a culture over another one. (textbooks shouldn't include cultural compounds)

- We encounter western culture much throughout the textbook. (textbooks include cultural compounds)

Table 43

History as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include historical compounds	Yes	22	91.67	For cultural intelligence	12	54.50	
				Part of life	4	18.20	
				Supports language learning	4	18.20	
				As long as given objectively	2	9.10	
Total					22	100.00	
	No	2	8.33	May cause hegemony	2	100.00	
Total		24	100.00		2	100.00	
EFL textbooks include historical compounds	Yes	22	91.67	Old civilizations	10	45.40	24
				Western history	6	27.30	
				History of diverse countries	4	18.20	
				Recent history	2	9.10	
Total					22	100.00	
	No	2	8.33	No such compound seen	2	100.00	
Total		24	100.00		2	100.00	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, the majority of the respondents (91.67%) stated that textbooks should include historical compounds, while the rest of the respondents (8.33%) suggested a negative point of view related to the issue. Those suggesting that textbooks should include historical compounds also mentioned the pursuing reasons: *for cultural intelligence* (54.50%); *part of life* (18.20%); *supports language learning* (18.20%); and *as long as given objectively* (9.10%). However, those proposing that textbooks should not include cultural compounds put forward *may cause hegemony* (100.00%). Furthermore, regarding whether textbooks include cultural compounds or not, the number of those stating that historical compounds are included in textbooks (91.67%) outnumbered those putting forward a contrary point of view (8.33%). Besides, those stating a positive idea about the inclusion of cultural compounds in textbooks gave the following examples: *old civilizations* (45.40%); *western history* (27.30%); *history of diverse countries* (18.20%); and *recent history* (9.10%). However, those indicating lack of cultural compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. The related samples representing the remarks of respondents are presented below:

- Historical ingredients develop cultural intelligence and broaden the worldview. (textbooks should include historical compounds)

- It may humiliate economically weaker societies, so there is no need to include it. (textbooks shouldn't include historical compounds)

- You can encounter old civilizations in specific units. (textbooks include historical compounds)

- I haven't encountered such issues in the textbook. (textbooks don't include historical compounds)

Table 44

Religion as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include religion compounds	Yes	9	37.50	Various Religions	3	27.20	
				For cultural intelligence	2	18.20	
				With no imposition	2	18.20	
				Reality of life	2	18.20	
				Part of culture	2	18.20	
Total					11	100.00	
	No	15	62.50	May impose a specific religion	8	40.00	
				No need	6	30.00	
				Secularism	4	20.00	
				Should teach language not religion	2	10.00	24
Total		24	100.00		20	100.00	
EFL textbooks include religion compounds	Yes	4	16.67	Only Islam and Christianity	4	100.00	
Total					4	100.00	
	No	20	83.33	No such compound seen	20	100.00	
Total		24	100.00		20	100.00	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can understand from the table that most of the participants (62.50%) put forward that textbooks should not include religion compounds, while rest of the participants (37.50%) declared a positive perspective. Those suggesting that textbooks should not contain religion compounds also uttered the following reasons: *may impose a specific religion* (40.00%); *no need* (30.00%); and *secularism* (20.00%). However, those proposing that textbooks should include religion compounds expressed the pursuing reasons: *various religions* (27.20%); *for cultural intelligence* (18.20%); *with no imposition* (18.20%); *a reality of life* (18.20%); and *part of the culture* (18.20%). Moreover, in terms of whether textbooks include religion compounds or not, the number of those stating that religion compounds are contained in

textbooks (16.67%) is observed to be less than those indicating no religion compounds (83.33%). Further, those stating a positive idea of the inclusion of religion compounds in textbooks stated *only Islam and Christianity* (100.00%). Similarly, those expressing lack of religion compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some examples clarifying the remarks of respondents are given below:

- Not only specific ones but also various religions should be contained. (textbooks should include religion compounds)

- I do not want to see such compounds, since they may impose specific religions. (textbooks shouldn't include religion compounds)

- I encountered only Islam and Christianity. (textbooks include religion compounds)

- I don't think, I have seen any religion compounds in my textbook. (textbooks don't include religion compounds)

Table 45

*Economy as Ideology**

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include economical compounds	Yes	10	41.67	Cultural intelligence	5	50.00	
				To raise awareness on the negative sides of consumption	3	30.00	
				A part of our life	2	20.00	
Total					10	100.00	
	No	14	58.33	Encourages consumption	14	100.00	
Total		24	100.00		14	100.00	24
EFL textbooks include economical compounds	Yes	24	100.00	Fast food	20	55.60	
				Technology	8	22.20	
				Shopping	8	22.20	
Total					36	100.00	
	No	–	–	–	–	–	
Total		24	100.00		–	–	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen from the table, the majority of the respondents (58.33%) suggest that textbooks should not include economical compounds, while 41.67 percent of the participants express the opposite point of view. Those declaring that EFL textbooks should include economical compounds also uttered the following reasons behind it: *cultural intelligence* (50.00%); *to raise awareness on the negative sides of consumption* (30.00%); and *a part of our life* (20.00%). On the other hand, those proposing that textbooks should not include economical compounds put forward the view *encourages consumption* (100.00%). Moreover, in terms of whether textbooks include economical compounds or not, the only emergence was detected in the positive dimension (100.00%), while no respondent stated a counter-argument. Further, those stating a positive idea related to the inclusion of economical compounds in textbooks stated some compounds like *fast food* (55.60%); technology (22.20%); and shopping (22.20%). Some samples portraying the remarks of respondents are given below:

- Students develop their cultural intelligence by means of learning economical compounds in their textbooks. (textbooks should include economical compounds)

- I don't want to see economical compounds in the textbook as they encourage consumption among students. (textbooks shouldn't include religion compounds)

- Unfortunately, the book is full of fast food consumption. (textbooks include economical compounds)

Table 46

Language as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include language compounds				Language compounds to raise awareness	3	60.00	
	Yes	5	20.83	To motivate students by hinting at the superiority of English	2	40.00	
Total					5	100.00	
	No	19	79.17	May cause language hegemony	6	30.00	

				May decrease motivation	5	25.00	
				Should not focus on English only	3	15.00	24
				For equality	3	15.00	
				Some languages referred hard to learn	2	10.00	
				No need	1	5.00	
Total		24	100.00		20	100.00	
EFL textbooks include language compounds	Yes	4	16.67	Mostly includes English language compounds	4	100.00	
Total					4	100.00	
	No	20	83.33	No such compound seen	20	100.00	
Total		24	100.00		20	100.00	24

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include language compounds or not, the majority of the participants (79.17%) were negative about the issue, while a small number of the students (20.83%) responded positively. Those giving a negative response stated the following reasons: *may cause language hegemony* (30.00%); *may decrease motivation* (25.00%); *should not focus on English only* (15.00%); *for equality* (15.00%); *some languages referred hard to learn* (10.00%); and *no need* (5.00%). On the other hand, those responding positively stated *language compounds to raise awareness* (60.00%) and *to motivate students by hinting at the superiority of English* (40.00%). Additionally, as to whether textbooks include language compounds or not, the majority of the respondents (83.33%) suggested a negative point of view while indicating *no such compound seen* (100.00%). However, those mentioning the inclusion of language ideology (16.67%) declared *mostly include English language compounds* (100.00%). Samples reflecting the remarks of respondents are given below:

- If language compounds are integrated into the textbooks, the language awareness of the students raises. (textbooks should include language compounds)

- Such compounds should not be in textbooks, as they may cause language hegemony. (textbooks shouldn't include language compounds)

- We encounter an emphasis on the English language throughout the textbook. (textbooks include language compounds)

- We do not encounter any language compound in our EFL textbook. (textbooks don't include language compounds)

Table 47

Education as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include educational compounds	Yes	10	41.67	Beneficial to learn about education systems	6	60.00	
				Broadens students' visions	2	20.00	
				To compare diverse education systems	2	20.00	
Total					10	100.00	
	No	14	58.33	May cause hegemony	10	71.43	
				May cause harmful effects	4	28.57	24
Total		24	100.00		14	100.00	
EFL textbooks include educational compounds	Yes	6	25.00	American and British education systems	6	100.00	
Total					6	100.00	
	No	18	75.00	No such compound seen	18	100.00	
Total		24	100.00		18	100.00	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be observed from the table, most of the participants (58.33%) put forward that textbooks should not include educational compounds, while rest of the participants (41.67%) declared a positive perspective. Those suggesting that textbooks should not contain educational compounds also uttered the following reasons: *beneficial to learn about education systems* (60.00%); *broadens students' visions* (20.00%), and *to compare diverse education systems* (20.00%). However, those proposing that textbooks should include educational compounds expressed the pursuing reasons: *may cause hegemony* (71.43%); *may cause harmful effects* (28.57%). Moreover, in terms of whether textbooks include educational compounds or not, the number of those stating that educational compounds are contained in textbooks (25.00%) is observed to be less than those indicating no educational compounds (75.00%). Further, those stating a positive idea on the inclusion of educational compounds in EFL textbooks stated *American and British education systems* (100.00%). On the other hand, those expressing lack of educational compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some samples about the views of respondents are stated below:

- As it is beneficial for the students, I think educational compounds, which develop students' worldview, should be included in the textbooks. (textbooks should include educational compounds)

- It may create the dominance of a powerful country over a weaker one. Besides, such compounds may be harmful for the students' national identity (textbooks shouldn't include educational compounds)

- They often represent American and British education systems all over the textbook. (textbooks include educational compounds)

- I have seen no such compound in my textbook. (textbooks don't include educational compounds)

Table 48

*Sport as Ideology**

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include sport compounds	Yes	24	100.00	Beneficial for health	10	27.80	
				Attract students much	10	27.80	
				Motivates students	10	27.80	
				Develop cultural intelligence	4	11.10	
				Unite societies	2	5.50	
Total					36	100.00	24
	No	–	–	–	–	–	
Total		21	100.00				
EFL textbooks include sport compounds	Yes	24	100.00	Different sport compounds	24	100.00	
					24	100.00	
	No	–	–	–	–	–	
Total		24	100.00		–	–	24

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

From the table, with respect to whether textbooks should include sport compounds or not, it can be easily understood that all the participants (100.00%) were positive about the issue, while nobody responded in a negative way. Those giving a positive response also stated the following reasons: *beneficial for health* (27.80%); *attract students much* (27.80%); *motivates students* (27.80%); *develop cultural intelligence* (11.10%), and *unite societies* (5.50%). Additionally, as to whether textbooks include sports compounds or not, all the respondents (100.00%) suggested a positive point of view while stating to have encountered *different sport compounds* (100.00%). Samples reflecting the remarks of respondents are represented below:

- The textbook should include sports compounds extensively as it is beneficial for students' health. (textbooks should include sports compounds)

- You can easily see different sports compounds. (textbooks include sports compounds)

Table 49

Gender as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include gender compounds	Yes	6	25.00	To emphasize equality	6	100.00	
Total					6	100.00	
				No need	6	33.33	
	No	18	75.00	May cause gender discrimination	6	33.33	
				May humiliate women	6	33.33	24
Total		24	100.00		18	100.00	
EFL textbooks include gender compounds	Yes	8	33.33	Women doing housework	3	60.00	
				Include adjectives humiliating women	2	40.00	
Total					5	100.00	
	No	16	66.67	No such compound seen	16	100.00	
Total		24	100.00		16	100.00	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that majority of the respondents (75.00%) put forward that textbooks should not include gender compounds, while 25.00% of the respondents were positive about the inclusion of such compounds. Those suggesting that textbooks should not contain gender compounds also uttered the following reasons: *no need* (33.33%); *may cause gender discrimination* (33.33%), and *may humiliate women* (33.33%). Further, those stating a positive idea of the inclusion of gender compounds in textbooks stated *to emphasize equality* (100.00%). Besides, the number of those (66.67%) stating that textbooks do not include such compounds surpass the number of those (33.33%) with the opposite point of view. Additionally, those declaring a negative view as to the inclusion of such compounds in the textbooks also stated such reasons as *women doing housework* (60.00%) and *include adjectives humiliating women* (40.00%), while those with a positive

(100.00%) perspective stated *no such compound seen*. Some examples clarifying the remarks of the respondents are given below:

- I want to see gender issues in the textbooks to raise awareness among students with respect to gender equality. (textbooks should include gender compounds)

- There is no need for such compounds in the textbooks. (textbooks shouldn't include gender compound)

- You can easily notice women while doing housework, while cooking, or while staying time in the kitchen. (textbooks include gender compounds)

- I have seen no gender compounds in the textbook. (textbooks don't include gender compounds)

Table 50

Politics as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include political compounds	Yes	3	12.50	For cultural intelligence	3	100.00	
Total					3	100.00	
				May cause complications among students	18	75.00	
	No	21	87.50	May impose specific ideologies	3	12.50	
				Should be impartial	2	8.30	24
				Should only teach language not politics	1	4.20	
Total		24	100.00		24	100.00	
EFL textbooks include political compounds	Yes	6	25.00	British Monarchy	6	100.00	
Total					6	100.00	
	No	18	75.00	No such compound seen	18	100.00	
Total		24	100.00		18	100.00	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include political compounds or not, the majority of the participants (87.50%) were negative about the issue, while a number of respondents (12.50%) were positive about it. Those giving a negative response stated the following reasons: *may cause complications among students* (75.00%); *may impose specific ideologies* (12.50%); *should be impartial* (8.30%), and *should only teach language not politics* (4.20%). However, those suggesting that EFL textbooks should include political compounds stated *for cultural intelligence* (100.00%). Additionally, as to whether textbooks include political compounds or not, the majority of the respondents (75.76%) suggested a negative point of view by stating *no such compound seen* (100.00%). On the other hand, those mentioning the inclusion of political ideology (25.00%) declared only *British Monarchy* (100.00%). Samples reflecting the remarks of respondents are given below:

- The inclusion of political content in our textbooks develops students' cultural intelligence. (textbooks should include political compounds)

- Including political compounds in textbooks may cause harmful effects among students. (textbooks shouldn't include political compounds)

- One can easily notice the content related to the British Monarchy in the textbook. (textbooks include political compounds)

- We see no political compound in the textbook. (textbooks don't include political compounds)

Table 51

Affirmative Action as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include affirmative action compounds	Yes	21	87.50	Required for being a good person	14	66.67	
				Shared values	4	19.04	
				Develop cultural intelligence	3	14.29	

Total					21	100.00	
	No	3	12.50	Should not impose anything	3	100.00	
Total		24	100.00		3	100.00	
EFL textbooks include affirmative action compounds	Yes	22	91.67	Nearly all ethical compounds are mentioned	22	100.00	24
Total					22	100.00	
	No	2	8.33	No such compound seen	2	100.00	
Total		24	100.00		2	100.00	24

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that a big majority the respondents (87.50%) put forward that textbooks should include affirmative action compounds, while only some (12.50%) stated the contrary perspective. Those suggesting that textbooks should contain affirmative action compounds also uttered the following reasons: *required for being a good person* (66.67%); *shared values* (19.04%); and *develop cultural intelligence* (14.29%). However, those stating no such compound should be included in textbooks gave the reason behind it as *should not impose anything* (100.00%). Moreover, in terms of whether textbooks include affirmative action compounds or not, the number of those stating that these compounds are contained in textbooks (91.67%) is observed to be supremely more than those indicating no affirmative action compounds (8.33%). Further, those stating a positive idea on the inclusion of affirmative action compounds in textbooks subsequently stated *nearly all ethical compounds are given* (100.00%). On the other hand, those expressing lack of affirmative action compounds in textbooks declared *no such compound seen* (100.00%). Some examples clarifying the remarks of respondents are given below:

- Such compounds should be much emphasized in the textbooks to supply students with humanistic virtues. (textbooks should include affirmative action compounds)

- Textbooks should be neutral objects and they should not impose any ideology. (textbooks shouldn't include affirmative action compounds)

- Almost all affirmative action compounds are encountered in textbooks. (textbooks include affirmative action compounds)

- I have seen no affirmative action compounds in textbooks. (textbooks don't include affirmative action compounds)

Table 52

Law as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include law compounds	Yes	20	83.33	Raise awareness	14	70.00	
				For cultural intelligence	6	30.00	
Total					20	100.00	
	No	4	16.67	No need	4	100.00	
Total		24	100.00		4	100.00	
EFL textbooks include law compounds	Yes	1	4.17	Complaint e-mail	1	100.00	24
Total					1	100.00	
	No	23	95.83	No such compound seen	23	100.00	
Total		24	100.00		23	100.00	24

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As observed from the table, the majority of the participants (83.33%) put forward that textbooks should include law compounds, while the rest of the participants (16.67%) declared a negative perspective. Those suggesting that textbooks should contain law compounds also indicated such reasons as *to raise awareness* (70.00%) and *for cultural intelligence* (30%). On the other hand, those proposing that textbooks should not include law compounds expressed *no need* (100.00%). Moreover, in terms of whether textbooks include law compounds or not, the number of those stating that law compounds are not contained in textbooks (95.83%) is observed to be supremely more than those indicating law compounds (4.17%). Further, those stating a negative idea on the inclusion of law compounds in textbooks stated the reason as *no such compound seen* (100.00%), while those declared the inclusion of such compounds in

textbooks stated *complaint e-mail* (100.00%). Samples clarifying the remarks of respondents are given below:

- As law compounds raise awareness among students, they should be highly included in the textbooks. (textbooks should include law compounds)

- It is totally unnecessary to contain such elements in textbooks. (textbooks shouldn't include law compounds)

- I encountered a complaint e-mail. (textbooks include law compounds)

- There seems to be no law compound in the textbook. (textbooks don't include law compounds)

Table 53

Nationalism as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include nationalistic compounds	–	–	–	–	–	–	
Total					–	–	
				May impose specific ideologies	8	36.40	
				Should be impartial	6	27.30	
	No	24	100.00	Should only teach language not nationalism	3	13.60	
				Should present various nations	2	9.10	
				May cause complications among students	2	9.1	24
				May cause racism	1	4.50	
Total		24	100.00		22	100.00	
EFL textbooks include nationalistic compounds	Yes	20	90.91	American and British superiority	19	100.00	
					19	100.00	
	No	2	9.09	No such compound seen	2	100.00	
Total		22	100.00		2	100.00	24

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, all the participants (100.00%) declare that textbooks should not include nationalistic compounds, while suggesting the following reasons: *may impose specific ideologies* (36.40%); *should be impartial* (27.30%); *should only teach language not nationalism* (13.60%); *should present various nations* (9.10%); *may cause complications among students* (9.1%); and *may cause racism* (4.50%). Furthermore, in terms of whether textbooks include nationalistic compounds or not, the number of those stating that nationalistic compounds are contained in textbooks (90.91%) is observed to be more than those indicating no law compounds (9.09%). Further, those stating a positive idea on the inclusion of nationalistic compounds in textbooks put forward the examples as *American and British superiority* (100.00%) while those with a counter idea (100.00%) stated *no such compound seen*. Some samples about the views of respondents are put forward below:

- I do not approve the inclusion of such ideologies in our textbooks since they may impose specific ideologies while humiliating some nations. (textbooks shouldn't include nationalistic compounds)

- The superiority of American and British nationalism is felt all over the book. (textbooks include nationalistic compounds)

- I have encountered no nationalistic content in the textbook. (textbooks don't include nationalistic compounds)

Interview Results of High School Students on Ideology

Table 54

Definition of Ideology*

Codes	Keywords	f	%	N
	Views and judgments	7	29.19	
	Goals	5	20.79	
	Directing people	3	12.49	
	Life	1	4.17	
	Racism	1	4.17	
Ideology	Nationalism	1	4.17	
	A negative concept	1	4.17	21
	Discrimination	1	4.17	
	Respect	1	4.17	
	Politics	1	4.17	
	Power	1	4.17	
	Everything	1	4.17	
Total		24	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of ideology, the majority of the respondents declared *views and judgments* (29.19%) and *goals* (20.79%), while some participants stated *directing people* (12.49%). On the other hand, just one emergence was detected in the following themes: *life* (4.17%); *racism* (4.17%); *nationalism* (4.17%); *a negative concept* (4.17%); *discrimination* (4.17%); *respect* (4.17%); *politics* (4.17%); *power* (4.17%); and *everything* (4.17%). Samples representing the views of high school students are given below:

- Ideology refers to views and judgments shaping people's minds.

- Ideology is a tool to achieve specific goals.

- Ideology is the power directing people.

Table 55

Inclusion of Ideology*

Theme	Option	f	%	Option	f	%	N
EFL textbooks include cultural compounds	Yes	46	71.87	No	18	28.13	64

As can be observed from the table, the number of respondents (71.87%) stating that EFL textbooks include ideological compounds outnumbers the number of those (28.13%) with the contrary view.

Table 56

Approach to Ideology*

Theme	Option	f	%	Codes	f	%	N
EFL textbooks should include ideological compounds	Yes	39	42.39	Develop cultural intelligence	34	40.48	92
	No	53	57.61	No need	50	59.52	
Total		92	100.00		84	100.00	92

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Looking at the table, we can clearly notice that the number of respondents (57.61%) believing that EFL textbooks should not include ideological compounds surpasses the counter view (13.89%). Besides, while those stating that EFL textbooks should not include ideological compounds declared the reason as *no need* (59.52%), others indicated that such compounds should be included as *they develop cultural intelligence* (40.48%). Samples related to the mentioned issue are given below:

- To develop our cultural intelligence and our worldview, any term related to ideology is significant. (positive approach to ideology)

- I see no need of learning such compounds, as there is no relation between language learning and ideology. (negative approach to ideology)

Table 57

Culture as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				Various cultures	42	50.60	
				To develop cultural intelligence	14	16.90	
				Language and culture integration	8	9.60	
EFL textbooks should include cultural compounds	Yes	88	89.80	Only Turkish culture	5	6.10	
				Local cultures	4	4.80	
				Should be even more	4	4.80	
				For developing awareness between our culture and others	3	3.60	
				But without cultural hegemony	3	3.60	
Total					83	100.00	
	No	10	10.20	Not useful	5	50.00	
				For the possibility of cultural hegemony	4	40.00	98
				Not interesting	1	10.00	
Total		98	100.00		10	100.00	
				English culture	7	26.90	
				Clothing	6	23.10	
				American culture	3	11.50	
EFL textbooks include cultural compounds	Yes	42	77.78	Travel	3	11.50	
				Food culture	2	7.70	
				Lifestyle	2	7.70	
				Civilizations	2	7.70	
				Pictures from different cultures	1	3.90	
Total					26	100.00	
	No	12	22.22	No such compound seen	12	100.00	
Total		54	100.00		12	100.00	98

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include cultural compounds or not, the majority of the participants (89.80%) were positive about the issue, while a small number of the students (10.20%) responded in a negative way.

Those giving a positive response also stated the following reasons: *various cultures* (50.60%); *to develop cultural intelligence* (16.90%); *language and culture integration* (9.60%); *only Turkish culture* (6.10%); *local cultures* (4.80%); *should be even more* (4.80%); *for developing awareness between our culture and others* (3.60%); and *but without cultural hegemony* (3.60%). However, within the negative category, the following responses were observed: *not useful* (50.00%); *for the possibility of cultural hegemony* (40.00%); and *not interesting* (10.00%). Additionally, as to whether textbooks include cultural compounds or not, the majority of the respondents (77.78%) suggested a positive point of view while giving the following clues: English culture (26.90%); clothing (23.10%); American culture (11.50%); travel (11.50%); food culture (7.70%); lifestyle (7.70%); civilizations (7.70%); and pictures from different cultures (3.90%). On the other hand, those indicating lack of cultural compounds in textbooks (22.22%) expressed the reason as *no such compound seen (100.00)*. Samples reflecting the remarks of students are given below:

- Various cultures, rather than only British and American cultures, should be included in our textbooks. (textbooks should include cultural compounds)

- I don't think it is advantageous to include such elements in our textbooks. (textbooks shouldn't include cultural compounds)

- English culture is encountered all over the textbook. (textbooks include cultural compounds)

- I haven't encountered any cultural compound in the textbook. (textbooks don't include cultural compounds)

Table 58

History as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include historical compounds	Yes	70	71.43	Enjoyment of history	16	32.60	
				Cultural intelligence	16	32.60	
				Supports language learning	6	12.30	
				Take lessons from history	4	8.20	
				Needed	3	6.10	
				Should include Ottoman history	2	4.10	
				Should include universal historical events	2	4.10	
Total					49	100.00	
	No	28	28.57	Not a history book	5	29.40	98
				No need	5	29.40	
				Mentions only American and English history	3	17.60	
				Not enjoying history	2	11.80	
				May cause historical hegemony	2	11.80	
Total		98	100.00		17	100.00	
EFL textbooks include historical compounds	Yes	42	72.41	American history	6	35.30	
				English history	4	23.50	
				Other nations' history	3	17.60	
				Old civilizations	2	11.80	
				History of Turkish Republic	2	11.80	
Total					17	100.00	
	No	16	27.59	No such compound seen	16	100.00	
Total		58	100.00		16	100.00	98

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, the majority of the respondents (71.43%) stated that textbooks should include historical compounds, while the rest of the respondents (28.57%) suggested a negative point of view related to the issue. Those suggesting that textbooks should include

historical compounds also mentioned the pursuing reasons: *enjoyment of history* (32.60%); *cultural intelligence* (32.60%); *supports language learning* (12.30%); *take lessons from history* (8.20%); *needed* (6.10%); *should include Ottoman history* (4.10%), and *should include universal historical events* (4.10%). However, those proposing that textbooks should not include historical compounds put forward the following reasons: *not a history book* (29.40%); *no need* (29.40%); *mentions only American and English history* (17.60%); *not enjoying history* (11.80%); and *may cause historical hegemony* (11.80%). Furthermore, regarding whether textbooks include cultural compounds or not, the number of those stating that historical compounds are included in textbooks (72.41%) highly outnumbered those putting forward a contrary point of view (27.59%). Besides, those stating a positive idea about the inclusion of historical compounds in textbooks gave the following examples: *American history* (35.30%); *English history* (23.50%); *other nations' history* (17.60%); *old civilizations* (11.80%); and *history of Turkish Republic* (11.80%). However, those indicating lack of historical compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. The related samples representing the remarks of students are presented below:

- I want to see a lot about history in my textbook since I enjoy the history of every country. (textbooks should include historical compounds)

- This is actually an English textbook, not a history textbook. (textbooks shouldn't include historical compounds)

- I always see American history in my textbook. (textbooks include historical compounds)

- I haven't seen any historical compound in my textbook. (textbooks don't include historical compounds)

Table 59

Religion as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include religion compounds	Yes	37	40.66	For cultural intelligence	38	50.00	
				Various Religions	24	31.58	
				Only Islam	14	18.42	
Total					76	100.00	
				May cause complications	26	38.81	
	No	54	59.34	May impose specific religions	22	32.84	91
				Only the language	19	28.35	
Total		91	100.00		67	100.00	
EFL textbooks include religion compounds	Yes	13	14.29	Christianity	7	100.00	
Total					3	100.00	
	No	78	85.71	No such compound seen	54	100.00	
Total		91	100.00		54	100.00	91

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can understand from the table that most of the participants (59.34%) put forward that textbooks should not include religion compounds, while rest of the participants (40.66%) declared a positive perspective. Those suggesting that textbooks should not contain religion compounds also uttered the following reasons: *may cause complications* (38.81%); *may impose specific religions* (32.84%), and *only the language should be* (28.35%). However, those proposing that textbooks should include religion compounds expressed the pursuing reasons: *for cultural intelligence* (50.00%); *various religions* (31.58%); and *only Islam* (18.42%). Moreover, in terms of whether textbooks include religion compounds or not, the number of those stating that religion compounds are contained in textbooks (14.29%) is observed to be less than those indicating no religion compounds (85.71%). Further, those stating a positive idea on the inclusion of religion compounds in textbooks stated *Christianity*

(100.00%). Similarly, those expressing a lack of religion compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some examples clarifying the remarks of students are given below:

- Since it develops my cultural intelligence and worldview, I would like to be exposed to religion compounds in the textbooks (textbooks should include religion compounds)

- It may be dangerous as the students may quarrel with each other. (textbooks should not include religion compounds)

- We face Christianity all over the book. (textbooks include religion compounds)

- I have encountered no religion content in my textbook. (textbooks don't include religion compounds)

Table 60

Economy as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include economical compounds	Yes	51	52.04	For cultural intelligence	27	62.80	
				Diverse economies	6	14.00	
				Turkish economy	5	11.60	
				Without imposition	5	11.60	
Total					43	100.00	
				No need	13	39.40	
				Not supporting language learning	6	18.20	
	No	47	47.96	Aim to form a consuming society	6	18.20	
				For the harmful fast food culture	4	12.10	98
				Imposing specific economies	4	12.10	
Total		98	100.00		33	100.00	
EFL textbooks include economical compounds	Yes	72	83.72	Technology	12	26.60	
				Fast food	11	24.40	
				Shopping	10	22.20	
				Marketing	4	8.90	
				Consumption	4	8.90	

				Holiday	2	4.50	
				Currency	2	4.50	
Total					45	100.00	
	No	14	16.28	No such compound seen	14	100.00	
Total		86	100.00		14	100.00	98

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen from the table, the majority of the respondents (52.04%) suggest that textbooks should include economical compounds, while 47.96 percent of the participants express the opposite point of view. Those declaring that EFL textbooks should include economical compounds also uttered the following reasons behind it: *for cultural intelligence* (62.80%); *diverse economies* (14.00%); *Turkish economy* (11.60%); and *without imposition* (11.60%). On the other hand, those proposing that textbooks should not include economical compounds put forward the pursuing reasons for their views: *no need* (39.40%); *not supporting language learning* (18.20%); *aim to form a consuming society* (18.20%); *for the harmful fast food culture* (12.10%); and *imposing specific economies* (12.10%). Moreover, in terms of whether textbooks include economical compounds or not, the number of those stating that economical compounds are contained in textbooks (83.72%) is observed to be significantly more than those indicating no economical compounds (16.28%). Further, those stating a positive idea related to the inclusion of economical compounds in textbooks stated some examples: *technology* (26.60%); *fast food* (24.40%); *shopping* (22.20%); *marketing* (8.90%); *consumption* (8.90%); *holiday* (4.50%); and *currency* (4.50%), while those expressing lack of economical compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some samples portraying the remarks of students are given below:

- I want to see economical compounds in the textbooks because I learn new things about economy. (textbooks should include economical compounds)

- There is no need of including economy-related topics in the textbooks. (textbooks shouldn't include economical compounds)

- Technology related topics are clearly seen all over the textbook. (textbooks include economical compounds)

- I have not encountered any economical compounds in the textbook. (textbooks don't include economical compounds)

Table 61

Language as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include language compounds				Turkish language	13	34.20	
				English language	9	23.70	
				For cultural intelligence	9	23.70	
	Yes	44	50.00	Beneficial	3	7.90	
				More language compounds	3	7.90	
				Language means culture	1	2.60	
Total					38	100.00	
				No language superiority	24	61.50	
	No	44	50.00	No need	8	20.50	88
				Negative effects	5	12.90	
				Not an encyclopedia	2	5.10	
Total		88	100.00		39	100.00	
EFL textbooks include language compounds	Yes	7	18.92	English language superiority	7	100.00	
Total					7	100.00	
	No	30	81.08	No such compound seen	30	100.00	
Total		37	100.00		30	100.00	88

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include language compounds or not, an equal dispersion was observed in that 50.00% of the participants were positive about the issue, while the other 50.00% were negative. Those giving a positive response stated the following reasons: Turkish language (34.20%); English language (23.70%); for cultural intelligence (23.70%); beneficial (7.90%); more language compounds (7.90%); and language means culture (2.60%). Additionally, as to whether textbooks include language compounds or not, the majority of the respondents (81.08%) suggested a negative point of view while stating *no such compound seen* (100.00%). On the other hand, those putting forward the inclusion of language ideology (18.92%) declared *English language superiority* (100.00%). Samples reflecting the remarks of students are given below:

- Turkish language should be supremely included. (textbooks should include language compounds)

- I do not want to see such ideologies, because I don't want to see any language superior to others. (textbooks shouldn't include language compounds)

- The dominance of English language is clearly felt. (textbooks include language compounds)

- There is no language compound in our textbooks. (textbooks don't include language compounds)

Table 62

Education as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				Turkish education system	10	23.26	
				For cultural intelligence	7	16.28	
				Should be more	6	13.95	
				Shortcomings of Turkish education system	5	11.63	
				Needed	4	9.30	

EFL textbooks should include educational compounds	Yes	60	61.22	English and American education systems more	3	6.98	
				Education systems of various countries	3	6.98	
				For comparing education systems	3	6.98	
				Less English and American education systems	1	2.32	98
				Without superiority of one education system over another	1	2.32	
Total					43	100.00	
				No need	13	54.17	
				To avoid the hegemony of an education system	5	20.83	
	No	38	38.78	To avoid comparisons between education systems	4	16.67	
				To avoid representing educational shortcomings	1	4.17	
				Only the language learning	1	4.17	
Total		98	100.00		24	100.00	
EFL textbooks include educational compounds	Yes	21	44.68	American and British education systems	18	100.00	
Total					18	100.00	
	No	26	55.32	No such compound seen	26	100.00	
Total		47	100.00		26	100.00	98

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be observed from the table, most of the participants (61.22%) put forward that textbooks should include educational compounds, while the rest of the participants (38.78%) declared a negative perspective. Those suggesting that textbooks should contain educational compounds also uttered the following reasons: *Turkish education system (23.26%); for cultural intelligence* (16.28%); *should be more* (13.95%); *shortcomings of Turkish education system* (11.63%); *needed* (9.30%); *English and American education systems more* (6.98%); *education systems of various countries* (6.98%); *for comparing education systems* (6.98%); *less English and American education systems* (2.32%); and *without superiority of one*

education system over another (2.32%). However, those proposing that textbooks should not include educational compounds expressed the pursuing reasons: *no need* (54.17%); *to avoid the hegemony of an education system* (20.83%); *to avoid comparisons between education systems* (16.67%); *to avoid representing educational shortcomings* (4.17%); and *only the language learning* (4.17%). Moreover, in terms of whether textbooks include educational compounds or not, the number of those stating that educational compounds are contained in textbooks (44.68%) is observed to be less than those indicating no educational compounds (55.32%). Further, those stating a positive idea on the inclusion of educational compounds in EFL textbooks stated *American and British education systems* (100.00%). On the other hand, those expressing a lack of educational compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some samples about the views of students are stated below:

- Turkish education system should be included more in our textbook as we are Turkish. (textbooks should include educational compounds)

- We don't need such elements. (textbooks shouldn't include educational compounds)

- American and British education systems are encountered all over the textbook. (textbooks include educational compounds)

- I have seen no such compound in my textbook. (textbooks don't include educational compounds)

Table 63

Sport as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				Enjoying sports	21	26.58	
				Should be more	9	11.39	
				For cultural intelligence	8	10.13	
				Supports learning	7	8.86	
				Global phenomenon	6	7.59	
EFL textbooks should include	Yes	80	82.47	Needed for various reasons	6	7.59	

sport compounds				Beneficial	6	7.59	
				Turkish sports more	4	5.06	
				Not only American and English sports	4	5.06	
				Every kind of sports	4	5.06	
				More football	2	2.53	
				Local teams more	2	2.53	
Total					79	100.00	
	No	17	17.53	Not Physical Education course	3	37.50	97
				No need	3	37.50	
				Not enjoying football	2	25.00	
Total		97	100.00		8	100.00	
EFL textbooks include sport compounds	Yes	70	92.11	Football	10	29.41	
				Every sport	10	29.41	
				Basketball	5	14.72	
				Tennis	2	5.88	
				American football	2	5.88	
				Handball	1	2.94	
				Cycling	1	2.94	
				Kayak	1	2.94	
				Boxing	1	2.94	
				Wrestling	1	2.94	
Total					34	100.00	
	No	6	7.89	No such compound seen	6	100.00	
Total		76	100.00		6	100.00	97

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

From the table, with respect of whether textbooks should include sports compounds or not, it can be easily understood that the majority of the participants (82.47%) were positive about the issue, while a small number of the students (17.53%) responded in a negative way. Those giving a positive response also stated the following reasons: *enjoying sports* (26.58%); *should be more* (11.39%); *for cultural intelligence* (10.13%); *supports learning* (8.86%); *global phenomenon* (7.59%); *needed for various reasons* (7.59%); *beneficial* (7.59%); *Turkish sports more* (5.06%); *not only American and English sports* (5.06%); *every kind of sports* (5.06%); *more football* (2.53%); and *local teams more* (2.53%). However, the following reasons were given for the negative perspective: *not physical education course* (37.50%); *no need* (37.50%); and *not enjoying football* (25.00%). Additionally, as to whether textbooks include sport compounds or not, the majority of the respondents (92.11%)

suggested a positive point of view while stating the following elements: *football* (29.41%); *every sport* (29.41%); *basketball* (14.72%); *tennis* (5.88%); *American football* (5.88%); *handball* (2.94%); *cycling* (2.94%); *kayak* (2.94%); *boxing* (2.94%); and *wrestling* (2.94%). On the other hand, those indicating lack of sport compounds in textbooks (7.89%) expressed the reason as *no such compound seen* (100.00%). Samples reflecting the remarks of students are represented below:

- As I love sports so much, I want to see many sport compounds in the textbooks. (textbooks should include sport compounds)

- This is not the physical education course, we are learning English. (textbooks shouldn't include sport compounds)

- There are many parts full of sport and football related content. (textbooks include sport compounds)

- I do not see any sport related content in the textbook. (textbooks don't include sport compounds)

Table 64

Gender as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include gender compounds	Yes	20	20.41	Only if emphasizing equality	10	52.63	
				Emphasizing the role of women	6	31.58	
				If clarifying the concept of gender discrimination	3	15.79	
Total					19	100.00	
	No	78	79.59	May cause discrimination	44	72.13	
				No need	15	24.59	98
				Including males more	1	1.64	
				Being based on language learning, not gender issues	1	1.64	

Total		98	100.00		61	100.00	
				Male compounds	2	50.00	
EFL textbooks include gender compounds	Yes	8	12.90	Equality compounds	1	25.00	
				Women doing housework in pictures	1	25.00	
Total					4	100.00	
	No	54	87.10	No such compound seen	54	100.00	
Total		62	100.00		54	100.00	98

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that majority of the participants (79.59%) put forward that textbooks should not include gender compounds, while 20.41% of the respondents declared the opposite view. Those suggesting that textbooks should not contain gender compounds also uttered the following reasons: *may cause discrimination* (72.13%); *no need* (24.59%); *including males more* (1.64%); and *being based on language learning, not gender issues* (1.64%). Moreover, in terms of whether textbooks include gender compounds or not, the number of those stating that gender compounds are contained in textbooks (12.90%) is observed to be less than those indicating no gender compounds (87.10%). Further, those stating a positive idea on the inclusion of gender compounds in textbooks stated *male compounds* (50.00%); *equality compounds* (25.00%); and *women doing housework in pictures* (25.00%). Within the same category, those expressing lack of gender compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some examples clarifying the remarks of students are given below:

- It is OK with me to see gender-related topics in my textbook, only if they emphasize equality between women and men. (textbooks should include gender compounds)

- I don't want to see such compounds in my textbook as they may give way to discrimination. (textbooks shouldn't include gender compounds)

- The textbook is simply based on male dominance. (textbooks include gender compounds)

- I haven't encountered any gender compound in my textbook. (textbooks don't include gender compounds)

Table 65

Politics as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include political compounds	Yes	19	20.21	Only political regimes	10	43.48	
				Only Republicanism	4	17.39	
				Our political history	3	13.04	
				Beneficial	3	13.04	
				With no political imposition	2	8.70	
				Ataturk topics	1	4.35	
Total					23	100.00	
	No	75	79.79	May cause complications	40	53.33	
				No need	17	22.67	
				Not logical in language education	11	14.67	
				Dislike politics	4	5.33	94
				May impose specific ideologies	3	4.00	
Total		94	100.00		75	100.00	
EFL textbooks include political compounds	Yes	7	10.45	Some regimes	3	42.86	
				British Monarchy	2	28.57	
				Elections	2	28.57	
Total					7	100.00	
	No	60	89.55	No such compound seen	60	100.00	
Total		67	100.00		60	100.00	94

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include political compounds or not, the majority of the participants (79.79%) were negative about the issue, while a number of respondents (20.21%) were positive about it. Those giving a negative response stated the following reasons: *may cause complications* (53.33%); *no need* (22.67%); *not logical in language education* (14.67%); *dislike politics* (5.33%); and *may*

impose specific ideologies (4.00%). However, those suggesting that EFL textbooks should include political compounds gave the following reasons behind their perspective: *only political regimes* (43.48%); *only republicanism* (17.39%); *our political history* (13.04%); *beneficial* (13.04%); with *no political imposition* (8.70%); and *Ataturk topics* (4.35%). Additionally, as to whether textbooks include political compounds or not, the majority of the respondents (89.55%) suggested a negative point of view by stating *no such compound seen* (100.00%). On the other hand, those mentioning the inclusion of political ideology (10.45%) declared *some regimes* (42.86%); *British Monarchy* (28.57%); and *Elections* (28.57%). Samples reflecting the remarks of students are given below:

- Only political regimes should be included in our textbooks so that we can have a general idea about them. (textbooks should include political compounds)

- It is not a good idea to include political topics in our textbooks because we can quarrel with each other. (textbooks shouldn't include political compounds)

- Some regimes are hinted in our textbook. (textbooks include political compounds)

- We see no political compound in our EFL textbook. (textbooks don't include political compounds)

Table 66

Affirmative Action as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include affirmative action compounds	Yes	86	86.87	Required for being a good person	48	84.21	
				More compounds	7	12.28	
				Islamic ethics	2	3.51	
Total					57	100.00	
	No	13	13.13	A relative concept	5	50.00	
				Can't learn ethics in English textbooks	5	50.00	
Total		99	100.00		10	100.00	
				Charity compounds	11	36.67	99

EFL textbooks include				Cooperation compounds	5	16.67	
affirmative action compounds	Yes	58	78.38	Respect compounds	4	13.33	
				Honesty compounds	4	13.33	
				Tolerance compounds	2	6.67	
				Social unity compounds	2	6.67	
				Equality compounds	1	3.33	
				Politeness compounds	1	3.33	
Total					30	100.00	
	No	16	21.62	No such compound seen	16	100.00	
Total		74	100.00		16	100.00	99

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that majority of the respondents (86.87%) put forward that textbooks should include affirmative action compounds, while the rest of the participants (13.13%) stated the contrary idea. Those suggesting that textbooks should contain affirmative action compounds also uttered the following reasons: *required for being a good person* (84.21%); *more compounds* (12.28%); and *Islamic ethics* (3.51%). On the other hand, those thinking that such compounds should not be contained in the textbooks suggested *a relative concept* (50.00%) and *can't learn ethics in English textbooks* (50.00%). Moreover, in terms of whether textbooks include affirmative action compounds or not, the number of those stating that such compounds are contained in textbooks (78.38%) is observed to be highly more than those indicating no affirmative action compounds (21.62%). Further, those stating the inclusion of affirmative action compounds in textbooks subsequently stated the following samples: *charity compounds* (36.67%); *cooperation compounds* (16.67%); *respect compounds* (13.33%); *honesty compounds* (13.33%); *tolerance compounds* (6.67%); *social unity compounds* (6.67%); *equality compounds* (3.33%); *politeness compounds* (3.33%). On the other hand, those expressing lack of affirmative action compounds in textbooks (21.62%)

expressed the reason as *no such compound seen* (100.00%). Some examples clarifying the remarks of students are given below:

- Such compounds bear significant roles in the textbooks because it is highly important to be a good person. (textbooks should include affirmative action compounds)

- Such an ideology should not be in the textbooks, because it is a relative issue. (textbooks shouldn't include affirmative action compounds)

- One can easily see the examples of charity works. (textbooks include affirmative action compounds)

- I have encountered no affirmative action compound in the textbook. (textbooks don't include affirmative action compounds)

Table 67

Law as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				For cultural intelligence	14	23.73	
				Needed	12	20.34	
				To improve justice	10	16.95	
				To learn our rights	8	13.56	
EFL textbooks should include law-related compounds	Yes	53	55.21	To learn daily rules	5	8.47	
				To learn the law applications of diverse countries	5	8.47	
				In the basic level	2	3.39	
				To support language learning	2	3.39	
				Judge decisions	1	1.69	96
Total					59	100.00	
	No	43	44.79	No need	23	85.19	
				Not supporting language learning	4	14.81	
Total	96	100.00			27	100.00	
				Daily rules	7	53.84	
EFL textbooks include law-	Yes	12	16.00	Traffic rules	3	23.09	
				School rules	1	7.69	

related compounds				Justice	1	7.69	
				Equality	1	7.69	
Total					13	100.00	
	No	63	84.00	No such compound seen	63	100.00	
Total		75	100.00		63	100.00	96

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As observed from the table, most of the participants (55.21%) declare that textbooks should include law-related compounds, while the rest of the participants (44.79%) stated a negative perspective. Those suggesting that textbooks should contain law-related compounds also indicated such reasons: *for cultural intelligence* (23.73%); *needed* (20.34%); *to improve justice* (16.95%); *to learn our rights* (13.56%); *to learn daily rules* (8.47%); *to learn the law applications of diverse countries* (8.47%); *in the basic level* (3.39%); *to support language learning* (3.39%); and *judge decisions* (1.69%). On the other hand, those indicating a negative perspective in terms of the inclusion of law compounds suggested the following reasons as *no need* (85.19%) and *not supporting language learning* (14.81%). Furthermore, with respect of whether textbooks include law compounds or not, the number of those stating that law compounds are not contained in textbooks (84.00%) is observed to be significantly more than those indicating law compounds (16.00%). Additionally, those stating a positive idea on the inclusion of law compounds in textbooks stated the following points: *daily rules* (53.84%); *traffic rules* (23.09%); *school rules* (7.69%); *justice* (7.69%); and *equality* (7.69%), while the other group suggested that *no such compound seen* (100.00%). Samples clarifying the remarks of students are given below:

- I think law-related topics should be more in our textbooks as we should be much knowledgeable about such issues. (textbooks should include law compounds)

- We do not need to learn law compounds as they do not support our language learning. (textbooks shouldn't include law compounds)

- I encountered some daily rules to be followed in the societal system. (textbooks include law compounds)

- I have seen no law compound in my textbook. (textbooks don't include law compounds)

Table 68

Nationalism as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				Turkish nationalism	17	44.70	
				With an equal inclusion of all nations	9	23.70	
EFL textbooks should include nationalistic compounds	Yes	38	38.78	For cultural intelligence	5	13.10	
				A natural feeling	3	7.90	
				Should be even more	2	5.30	
				Supporting language learning	1	2.65	
				With more Ataturk topics	1	2.65	
Total					38	100.00	
				No need	9	27.20	
				Not humanistic	5	15.20	
				Just learning language	5	15.20	
	No	60	61.22	No imposition of any foreign nationalistic view	4	12.10	98
				Not only British nationalism	4	12.10	
				May cause complications among students	3	9.10	
				Racism	3	9.10	
Total		98	100.00		33	100.00	
EFL textbooks include nationalistic compounds	Yes	10	22.73	American and British nationalistic clues	6	75.00	
				Turkish nationalistic clues	2	25.00	
Total					8	100.00	
	No	34	77.27	No such compound seen	34	100.00	

Total	44	100.00		34	100.00	98

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, most of the participants (61.22%) declare that textbooks should not include nationalistic compounds, while the rest of the participants (38.78%) suggested a positive perspective. Those suggesting that textbooks should not contain nationalistic compounds also uttered the following reasons: *no need* (27.20%); *not humanistic* (15.20%); *just learning language* (15.20%); *no imposition of any foreign nationalistic view* (12.10%); *not only British nationalism* (12.10%); *may cause complications among students* (9.10%); and *racism* (9.10%). However, those proposing that textbooks should include nationalistic compounds stated the pursuing reasons: *Turkish nationalism* (44.70%); *with an equal inclusion of all nations* (23.70%); *for cultural intelligence* (13.10%); *a natural feeling* (7.90%); *should be even more* (5.30%); *supporting language learning* (2.65%); and *with more Ataturk topics* (2.65%). Moreover, in terms of whether textbooks include nationalistic compounds or not, the number of those stating that nationalistic compounds are contained in textbooks (22.73%) is observed to be less than those indicating no nationalistic compounds (77.27%). Further, those stating a positive idea on the inclusion of nationalistic compounds in textbooks put forward the examples as *American and British nationalistic clues* (75.00%), and *Turkish nationalistic clues* (25.00%), while those expressing lack of nationalistic compounds in textbooks expressed the reason as *no such compound seen* (100.00%). Some samples about the views of students are put forward below:

- Turkish nationalism should be much more emphasized in our textbook. (textbooks should include nationalistic compounds)

- As there is no need to include such compounds, I do not want to see them in the textbooks. (textbooks shouldn't include nationalistic compounds)

- You can encounter American and British nationalistic compounds all over the book. (textbooks include nationalistic compounds)

- I have seen no nationalistic compounds in my textbook. (textbooks don't include nationalistic compounds)

Interview Results of High School Teachers on Ideology

Table 69

Definition of Ideology*

Codes	Keywords	f	%	N
	Views, attitudes, and beliefs shaping our life	14	53.80	
Ideology	Political views	6	23.10	20
	Controlling people for specific goals	6	23.10	
Total		26	100.00	20

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of ideology, the majority of the respondents declared *views, attitudes, and beliefs shaping our life* (53.80%). Additionally, 23.10% of the respondents declared *political views*, while another 23.10% of them suggested *controlling people for specific goals*. Samples representing the views of high school teachers are given below:

- For me, ideology is a term comprised of views, attitudes, and beliefs shaping our life.

- Any political view refers to ideology.

- Ideology is a kind of power directing groups of people with the aim of achieving specific goals.

Table 70

Inclusion of Ideology*

Theme	Option	f	%	Option	f	%	N
EFL textbooks include cultural compounds	Yes	9	42.86	No	12	57.14	21

As can be observed from the table, the number of respondents (57.14%) stating that EFL textbooks don't include ideological compounds outnumbers the number of those (42.86%) with the contrary view.

Table 71

Approach to Ideology*

Theme	Option	f	%	Codes	f	%	N
EFL textbooks should include ideological compounds	Yes	14	66.67	Develop cultural intelligence	13	72.22	
							21
	No	7	33.33	Dangerous issues	5	27.78	
Total		21	100.00		18	100.00	

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Looking at the table, we can clearly notice that the number of respondents (66.67%) believing that EFL textbooks should include ideological compounds surpasses the opposite point of view (33.33%). Besides, while those stating that EFL textbooks should include ideological compounds declared the reason as *develop cultural intelligence* (72.22%), others indicated that such compounds should not be included as they are *dangerous issues* (27.78%). Samples related to the mentioned issue are given below:

- As they develop cultural intelligence of the students, EFL textbooks should contain ideological compounds. (positive approach to ideology)

- I think such issues are dangerous to mention in the classroom setting, so they shouldn't be included in EFL textbooks. (negative approach to ideology)

Table 72

Culture as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include cultural compounds	Yes	21	100.00	Language and culture integration	14	51.90	
				Various cultures	6	22.20	
				For cultural intelligence	4	14.80	
				More compounds	3	11.10	
Total					27	100.00	
	No	–	–	–	–	–	
Total		21	100.00				
EFL textbooks include cultural compounds	Yes	19	90.48	Diverse cultures	5	21.80	21
				Clothing	5	21.80	
				Festivals	3	13.00	
				Music	3	13.00	
				Food	3	13.00	
				Lifestyle	2	8.70	
				Multiculturalism	2	8.70	
Total					23	100.00	
	No	2	9.52	No such compound seen	2	100.00	
Total		21	100.00		2	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include cultural compounds or not, all the participants (100.00%) were positive about the issue, while no negative response was observed within this category. Those favoring the inclusion of cultural compounds stated the following reasons: *language and culture integration* (51.90%); *various cultures* (22.20%); *for cultural intelligence* (14.80%); and *more compounds* (11.10%). Additionally, as to whether textbooks include cultural compounds or not, the majority of the respondents (90.48%) suggested a positive point of view while giving the following clues: *diverse cultures* (21.80%); *clothing* (21.80%); *festivals* (13.00%); *music* (13.00%); *food* (13.00%); and *lifestyle* (8.70%); and *multiculturalism* (8.70%). On the other hand, those indicating lack of cultural compounds in textbooks (9.52%) expressed the reason

as *no such compound seen* (100.00). Samples reflecting the remarks of students are given below:

- We can't think language learning without the integration of culture. (textbooks should include cultural compounds)

- You can encounter diverse cultures from east to west throughout the textbook. (textbooks include cultural compounds)

- I haven't seen any cultural compound in the textbook. (textbooks don't include cultural compounds)

Table 73

History as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include historical compounds				Making the book more interesting	12	50.00	
				Turkish history	5	20.85	
	Yes	21	100.00	Objectively given	5	20.85	
				But not like history books	2	8.30	
Total					24	100.00	
	No	–	–	–	–	–	
Total		21	100.00				21
EFL textbooks include historical compounds				Old civilizations	5	50.00	
	Yes	20	95.24	History of diverse countries	5	50.00	
Total					10	100.00	
	No	1	4.76	No such compound seen	1	100.00	
Total		21	100.00		1	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, all the respondents (100.00%) stated that textbooks should include historical compounds, while no negative perspective was observed within this category. Those suggesting that textbooks should include historical compounds also

mentioned the pursuing reasons: *making the book more interesting* (50.00%); *Turkish history* (20.85%); *objectively given* (20.85%); and *but not like history books* (8.30%). Additionally, regarding whether textbooks include cultural compounds or not, the number of those stating that historical compounds are included in textbooks (95.24%) highly outnumbered those putting forward a contrary point of view (4.76%). Besides, those stating a positive idea about the inclusion of historical compounds in textbooks suggested *old civilizations* (50.00%) and *history of diverse countries* (50.00%). However, those indicating lack of historical compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. The related samples representing the remarks of students are presented below:

- Historical compounds make EFL textbooks more interesting; otherwise, students would not be willing to study these textbooks. (textbooks should include historical compounds)

- Old civilizations are clearly seen in specific units. (textbooks include historical compounds)

- I haven't come across such compounds. (textbooks don't include historical compounds)

Table 74

Religion as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include religion compounds	Yes	15	71.43	Various Religions	15	40.50	
				For cultural intelligence	12	32.50	
				With no religious imposition	10	27.00	
Total					37	100.00	
	No	6	28.57	Only in the course of religion and ethics	4	66.70	
				No need	2	33.30	21
Total		21	100.00		6	100.00	

EFL textbooks include religion compounds	Yes	6	28.57	Only Islam and Christianity	6	100.00	
Total					6	100.00	
	No	15	71.43	No such compound seen	15	100.00	
Total		21	100.00		15	100.00	21

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can understand from the table that most of the participants (71.43%) put forward that textbooks should include religion compounds, while rest of the participants (28.57%) declared a negative perspective related to the issue. Those suggesting that textbooks should contain religion compounds also uttered the following reasons: *various religions* (40.50%); *for cultural intelligence* (32.50%); and *with no religious imposition* (27.00%). However, those proposing that textbooks should not include religion compounds expressed *only in the course of religion and ethics* (66.70%) and *no need* (33.30%). Further, those stating a positive idea (28.57%) on the inclusion of religion compounds in textbooks stated *Only Islam and Christianity* (100.00%), while those expressing lack of religion compounds in textbooks (71.43%) expressed the reason as *no such compound seen* (100.00%). Some examples clarifying the remarks of students are given below:

- Various religions, not only specific ones, should be included in EFL textbooks. (textbooks should include religion compounds)

- Such compounds should be included only in the course of religion and ethics. (textbooks should not include religion compounds)

- We just encounter Islam and Christianity all over the textbook. (textbooks include religion compounds)

- I have encountered no religion compound in my textbook. (textbooks don't include religion compounds)

Table 75

Economy as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include economical compounds	Yes	14	70.00	Awareness of the harmful effects of consumption	8	50.00	
				More technology compounds	5	31.25	
				A part of our life	3	18.75	
Total					16	100.00	
	No	6	30.00	No need	6	100.00	21
Total		20	100.00		6	100.00	
EFL textbooks include economical compounds	Yes	19	90.48	Fast food	10	52.63	
				Technology	5	26.32	
				Shopping	4	21.05	
Total					19	100.00	
	No	2	9.52	No such compound seen	2	100.00	
Total		21	100.00		2	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen from the table, the majority of the respondents (70.00%) suggest that textbooks should include economical compounds, while 30.00% of the participants express the opposite point of view. Those declaring that EFL textbooks should include economical compounds also uttered the following reasons behind it: *awareness of the harmful effects of consumption* (50.00%); *more technology compounds* (31.25%); and *a part of our life* (18.75%). On the other hand, those proposing that textbooks should not include economical compounds stated *no need* (100.00%). Moreover, in terms of whether textbooks include economical compounds or not, the number of those stating that economical compounds are contained in textbooks (90.48%) is observed to be significantly more than those indicating no economical compounds (9.52%). Further, those stating a positive idea related to the inclusion of economical compounds in textbooks stated some examples: *fast food* (52.63%); *technology*

(26.32%); and *shopping* (21.05%), while those expressing lack of economical compounds in textbooks expressed the reason as *no such compound seen* (100.00%). Some samples portraying the remarks of respondents are given below:

- In my opinion, there should be much emphasis on the awareness of the harmful effects of consumption. (textbooks should include economical compounds)

- I see no need of including economy content in the textbooks. (textbooks shouldn't include economical compounds)

- Urging fast food consumption is clearly felt all over the textbook. (textbooks include economical compounds)

- I have not come across with any economical compounds in the textbook. (textbooks don't include economical compounds)

Table 76

Language as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include language compounds	Yes	2	9.52	Various language compounds	2	50.00	
				But not in the form of hegemony	2	50.00	
Total					4	100.00	
				No need	16	69.57	
	No	19	90.48	No comparison between languages	5	21.73	21
				Not only focusing on English	2	8.70	
Total		21	100.00		23	100.00	
EFL textbooks include language compounds	Yes	–	–	–	–	–	
	No	21	100.00	No such compound seen	21	100.00	
Total		21	100.00		21	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include language compounds or not, 90.48% of the participants were positive about the issue, while 9.52% of respondents were negative. Those giving a positive response stated such

reasons as *various language compounds* (50.00%) and but *not in the form of hegemony* (50.00%), while the those responding negatively suggested *no need* (69.57%); *no comparison between languages* (21.73%); and *not only focusing on English* (8.70%). Additionally, as to whether textbooks include language compounds or not, all of the respondents (100.00%) suggested a negative point of view stating *no such compound seen* (100.00%). Samples reflecting the remarks of respondents are given below:

- I think EFL textbooks should include various language compounds to raise awareness among students. (textbooks should include language compounds)

- There is no need to include such compounds in EFL textbooks. (textbooks shouldn't include language compounds)

- As far as I remember, I have seen no such compound. (textbooks don't include language compounds)

Table 77

Education as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include educational compounds	Yes	20	95.24	Beneficial	10	47.62	
				Broadens students visions	6	28.57	
				Education systems of various countries	5	23.81	
Total					21	100.00	
	No	1	4.76	No need	1	100.00	
Total		21	100.00		1	100.00	21
EFL textbooks include educational compounds	Yes	1	4.76	American and British education systems	1	100.00	
Total					1	100.00	
	No	20	95.24	No such compound seen	20	100.00	
Total		21	100.00		20	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be observed from the table, a high number of the participants (95.24%) put forward that textbooks should include educational compounds, while a scarce occurrence (4.76%) was observed with respect to negative perspective. Those suggesting that textbooks should contain educational compounds also uttered the following reasons: *beneficial* (47.62%); *broadens students visions* (28.57); and *education systems of various countries* (23.81%). However, those proposing that textbooks should not include educational compounds expressed *no need* (100.00%). Moreover, in terms of whether textbooks include educational compounds or not, the number of those stating that educational compounds are contained in textbooks (4.76%) is observed to be supremely less than those indicating no educational compounds (95.24%). Further, those stating a positive idea on the inclusion of educational compounds in EFL textbooks stated *American and British education systems* (100.00%). On the other hand, those expressing lack of educational compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some samples about the views of respondents are stated below:

- I think it is beneficial to learn education systems. (textbooks should include educational compounds)

- There is no need to include such compounds in our textbooks. (textbooks shouldn't include educational compounds)

- American and British education systems are seen all over the textbook. (textbooks include educational compounds)

- I haven't seen any educational compound in my textbook. (textbooks don't include educational compounds)

Table 78

Sport as Ideology*

Codes	Option	f	%	Keywords	f	%	N
				Beneficial for health	10	45.46	
EFL textbooks should include sport compounds	Yes	21	100.00	Attracting students much	4	18.18	
				More sport compounds	4	18.18	
				Global phenomenon	4	18.18	
Total					22	100.00	
	No	–	–	–	–	–	
Total		21	100.00				21
EFL textbooks include sport compounds	Yes	21	100.00	Different sports	8	47.06	
				Benefits of sport	8	47.06	
				Indoor and outdoor activities	1	5.88	
Total					17	100.00	
	No	–	–	–	21	100.00	
Total		21	100.00		21	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

From the table, with respect to whether textbooks should include sport compounds or not, it can be easily understood that all the participants (100.00%) were positive about the issue. Besides, these respondents presented the following reasons as to the inclusion of sport compounds: *beneficial for health* (45.46%); *attracting students much* (18.18%); *more sports compounds* (18.18%); and *global phenomenon* (18.18%). Additionally, as to whether textbooks include sport compounds or not, all the participants (100.00%) suggested a positive point of view while stating the following elements: *different sports* (47.06%); *benefits of sport* (47.06%); and *indoor and outdoor activities* (5.88%). Samples reflecting the remarks of respondents are represented below:

- I think sport compounds should be integrated into textbooks extensively because it is beneficial for the health of students. (textbooks should include sports compounds)

- As far as I see, there are many parts full of various sport types. (textbooks include sports compounds)

Table 79

Gender as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include gender compounds	Yes	3	14.29	The role of women in society	2	50.00	
				Murders of women	1	25.00	
				Men's views about women	1	25.00	
Total					4	100.00	
				No need	10	58.82	
	No	18	85.71	May cause gender discrimination	7	41.18	
							21
Total		21	100.00		17	100.00	
EFL textbooks include gender compounds	Yes	3	14.29	Women doing housework	2	100.00	
Total					2	100.00	
	No	18	85.71	No such compound seen	18	100.00	
Total		21	100.00		18	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that majority of the participants (85.71%) put forward that textbooks should not include gender compounds, while 14.29% of the respondents declared the contrary point of view. Those suggesting that textbooks should not contain gender compounds uttered such reasons as *no need* (58.82%) and *may cause gender discrimination* (41.18%). Besides, some reasons were given by those who approved the inclusion of gender compounds in textbooks: *the role of women in society* (50.00%); *murders of women* (25.00%); and *men's views about women* (25.00%). Moreover, in terms of whether textbooks include gender compounds or not, the number of those stating that gender compounds are contained in textbooks (14.29%) is observed to be less than those indicating no gender compounds (85.71%). Further, those stating a positive idea on the inclusion of gender compounds in textbooks stated *women doing housework* (100.00%), while those expressing lack of gender compounds in textbooks (100.00%) expressed the reason as *no such compound seen*. Some examples clarifying the remarks of respondents are given below:

- In my opinion, the role of women in society should be particularly emphasized in textbooks. (textbooks should include gender compounds)

- I don't think it is necessary to see gender compounds in textbooks. (textbooks shouldn't include gender compounds)

- In the textbook we use, women are often displayed while doing housework. (textbooks include gender compounds)

- I haven't seen any gender compound in the textbook we use in the class. (textbooks don't include gender compounds)

Table 80

*Politics as Ideology**

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include political compounds	Yes	–	–	–	–	–	
Total		–	–	–	–	–	
	No	21	100.00	May cause complications among students	18	85.71	
				May impose specific ideologies	3	14.29	21
Total		94	100.00		21	100.00	
EFL textbooks include political compounds	Yes	2	9.52	British Monarchy	2	100.00	
Total					2	100.00	
	No	19	90.48	No such compound seen	19	100.00	
Total		21	100.00		19	100.00	21

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be understood from the table, regarding the views on whether textbooks should include political compounds or not, all the participants (100.00%) were negative about the issue. Those giving a negative response stated the following reasons as well: *may cause complications among students* (85.71%) and *may impose specific ideologies* (14.29%). Additionally, as to whether textbooks include political compounds or not, the majority of the respondents (90.48%) suggested a negative point of view by stating *no such compound seen* (100.00%). On the other hand, those mentioning the inclusion of political ideology (9.52%) declared *British Monarchy* (100.00%). Samples reflecting the remarks of respondents are given below:

- It is not logical to contain political content in any textbook, as it may cause harmful debates. (textbooks shouldn't include political compounds)

- British Monarchy is often presented in the textbook we use. (textbooks include political compounds)

- I have come across with no political compound in our EFL textbook. (textbooks don't include political compounds)

Table 81

Affirmative Action as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include affirmative action compounds	Yes	21	100.00	Helpful for humanity	18	78.26	
				More affirmative action compounds	5	21.74	
Total					23	100.00	
	No	–	–	–	–	–	
Total		21	100.00				
EFL textbooks include affirmative action compounds				Dialogues on being respectful	5	27.78	
				Dialogues on helping others	5	27.78	21
	Yes	18	85.71	Dialogues on social values	4	22.22	
				Dialogues on	2	11.11	

				tolerance		
				Dialogues on equality	2	11.11
Total					18	100.00
	No	3	14.29	No such compound seen	3	100.00
Total		21	100.00		3	100.00	21

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It can be easily understood from the table that all the respondents (100.00%) put forward that textbooks should include affirmative action compounds. Besides, those suggesting that textbooks should contain affirmative action compounds also uttered such reasons as *helpful for humanity* (78.26%) and *more affirmative action compounds* (21.74%). Moreover, in terms of whether textbooks include affirmative action compounds or not, the number of those stating that such compounds are contained in textbooks (85.71%) is observed to be highly more than those indicating no affirmative action compounds (14.29%). Further, those stating the inclusion of affirmative action compounds in textbooks subsequently stated the following samples: *dialogues on being respectful* (27.78%); *dialogues on helping others* (27.78%); *dialogues on social values* (22.22%); *dialogues on tolerance* (11.11%); and *dialogues on equality* (11.11%). On the other hand, those expressing lack of affirmative action compounds in textbooks expressed the reason as *no such compound seen* (100.00%). Some examples clarifying the remarks of respondents are given below:

- I want to see such compounds in the textbooks as it is vital to be a good citizen. (textbooks should include affirmative action compounds)

- There are many conversations bearing the characteristics of respect. (textbooks include affirmative action compounds)

- I have encountered no such compound in the textbook. (textbooks don't include affirmative action compounds)

Table 82

Law as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include law compounds	Yes	9	42.86	Terms like justice, daily rules, and etc.	5	55.56	
				Someone seeking justice	4	44.44	
Total					9	100.00	
				No need	5	41.67	
	No	12	57.14	Related to Social Sciences course	4	33.33	
				May be hard to understand	3	25.00	21
Total		21	100.00		12	100.00	
EFL textbooks include law compounds	Yes	1	4.76	Sections about someone seeking justice	1	100.00	
Total					1	100.00	
	No	20	95.24	No such compound seen	20	100.00	
Total		21	100.00		20	100.00	21

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As observed from the table, most of the participants (57.14%) declared that textbooks should not include law compounds, while the rest of the participants (42.86%) stated a positive perspective. Those suggesting that textbooks should not contain law compounds also indicated such reasons: *no need* (41.67%); *related to Social Sciences course* (33.33%); and *may be hard to understand* (25.00%). On the other hand, those indicating a positive perspective in terms of the inclusion of the law compounds suggested the following reasons as *terms like justice, daily rules, and etc.* (55.56%) and *someone seeking justice* (44.44%). Furthermore, with respect of whether textbooks include law compounds or not, the number of those stating that law compounds are not contained in textbooks (95.24%) is observed to be significantly more than those indicating the emergence of law compounds (4.76%). Additionally, those stating a positive idea on the inclusion of law compounds in textbooks

stated *sections about someone seeking justice* (53.84%), while the other group suggested *no such compound seen* (100.00%). Samples clarifying the remarks of respondents are given below:

- Specific terms such as justice, rules, and laws should be at least given in textbooks. (textbooks should include law compounds)

- I think it is not necessary to learn about laws. (textbooks shouldn't include law compounds)

- I encountered some sections about someone seeking justice. (textbooks include law compounds)

- I have seen no law compound in the textbook we use. (textbooks don't include law compounds)

Table 83

Nationalism as Ideology*

Codes	Option	f	%	Keywords	f	%	N
EFL textbooks should include nationalistic compounds	Yes	12	57.14	Not given extremely	5	35.71	
				Not like racism	3	21.43	
				Give shared values	2	14.29	
				Not humiliating other nations	2	14.29	
				Related to language and culture	2	14.29	
Total					14	100.00	
	No	9	42.86	No need	5	55.56	
				May separate students	4	44.44	21
Total		21	100.00		9	100.00	
EFL textbooks include nationalistic compounds	Yes	6	28.57	Not exaggerated	2	100.00	
Total					2	100.00	
	No	15	71.43	No such compound seen	15	100.00	
Total		21	100.00		15	100.00	21

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As the table suggests, most of the participants (57.14%) declared that textbooks should include nationalistic compounds, while the rest of the participants (42.86%) suggested a negative perspective. Those suggesting that textbooks should contain nationalistic compounds also uttered the following reasons: *not given extremely* (35.71%); *not like racism* (21.43%); *give shared values* (14.29%); *not humiliating other nations* (14.29%); and *related to language and culture* (14.29%). However, those proposing that textbooks should not include nationalistic compounds stated some reasons as *no need* (55.56%) and *may separate students* (44.44%). Moreover, in terms of whether textbooks include nationalistic compounds or not, the number of those stating that nationalistic compounds are contained in textbooks (28.57%) is observed to be less than those indicating no nationalistic compounds (71.43%). Further, those stating a positive idea on the inclusion of nationalistic compounds in textbooks suggested *not exaggerated* (100.00%), while those expressing lack of nationalistic compounds in textbooks expressed the reason as *no such compound seen* (100.00%). Some samples about the views of respondents are put forward below:

- There might be nationalistic compounds in our textbook but it should not be exaggerated in any case. (textbooks should include nationalistic compounds)

- There is no need to contain such elements in the textbooks. (textbooks shouldn't include nationalistic compounds)

- There are nationalistic compounds in the textbooks, but the inclusion of such compounds is not exaggerated. (textbooks include nationalistic compounds)

- I haven't come across with nationalistic compounds in the textbook. (textbooks don't include nationalistic compounds)

Interview Results of University Students on Hegemony

Table 84

Definition of Culture*

Codes	Keywords	f	%	N
	Social values	35	14.34	
	Historical process	34	13.93	
	National Heredity	33	13.52	
	Customs	31	12.70	
	Typical lifestyles	30	12.30	
	Tradition	26	10.66	
Culture	Faith	17	6.97	
	Language	12	4.92	70
	Behavior	7	2.87	
	Views	5	2.05	
	Regional characteristics	5	2.05	
	Racial characteristics	5	2.05	
	Geographical characteristics	2	0.82	
	Interaction	2	0.82	
Total		244	100.00	70

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of culture, the majority of the respondents referred to the term subsequently as *social values* (14.34%); *historical process* (13.93%); *national heredity* (13.52%); *customs* (12.70%); *typical lifestyles* (12.30%); *tradition* (10.66%); *faith* (6.97%); and *language* (4.92%). Besides, some participants defined culture through the following concepts: *behavior* (2.87%); *views* (2.05%); *regional characteristics* (2.05%); and *racial characteristics* (2.05%). However, only few respondents declared such concepts as *geographical characteristics* (0.82%) and *interaction* (0.82%). Samples representing the views of respondents are given below:

- Culture means social values shared by people from the same group.

- Culture is the characteristics of people shaped in a shared historical process.

- Culture is the national heredity transferred from one generation to another.

Table 85

Definition of Cultural Hegemony*

Codes	Keywords	f	%	N
	The dominance of a culture	50	54.95	
	Assimilation	14	15.38	
	Acculturation	7	7.69	
Cultural Hegemony	Colonization	6	6.59	75
	Unethical activities	6	6.59	
	The hegemony of America and England	5	5.49	
	Genocide	3	3.30	
Total		91	100.00	75

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is clearly understood from the table that the number of those defining cultural hegemony as *dominance of a culture* (54.95%) significantly surpasses the dispersion of the following definitions as: *assimilation* (15.38%); *acculturation* (7.69%); *colonization* (6.59%); *unethical activities* (6.59%); *hegemony of America and England* (5.49%); and *genocide* (3.30%). Samples representing the views of respondents are given below:

- As far as I know, it is the cultural dominance of a powerful country over weaker countries.

- Cultural hegemony and assimilation are synonyms in my opinion.

- Cultural hegemony refers to acculturation of people.

Table 86

The Dominant Culture(s) in EFL Textbooks according to Students' Views*

Codes	Cultures	f	%	N
	Target Culture	78	73.58	
	All local Cultures	12	11.32	
Dominant culture(s) in EFL Textbooks	Source Culture	12	11.32	70
	All (Target culture, Source culture, All local cultures)	4	3.78	
Total		106	100.00	70

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

As can be observed from the table, the occurrence of the target culture (73.58%) significantly outnumbers the emergence of the following groups as: all local cultures (11.32%); source culture (11.32%); and all (target culture, source culture, all local cultures) (3.78%).

Table 87

Students' Views on which Culture(s) should be Dominant in EFL Textbooks*

Codes	Cultures	f	%	N
	Target Culture	54	38.57	
	Source Culture	44	31.43	
Dominant culture(s) in EFL Textbooks	All (Target culture, Source culture, All local cultures)	25	17.86	72
	All Local Cultures	17	12.14	
Total		140	100.00	72

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

The table clearly displays that the emergence of the target culture (38.57%) slightly outnumbers the emergence of the source culture (31.43%), while highly surpassing the following groups: all (target culture, source culture, all local cultures) (17.86%), and all local cultures (12.14%).

Table 88

The Effects of Learning a Foreign Culture on National Identity *

Codes	Option	f	%	Keywords	f	%	N
Effects of Foreign Culture on National Identity	Yes	41	43.16	Penetrating into our culture	28	63.64	
				Loss of our national identity	16	36.36	
Total					44	100.00	95
	No	54	56.84	Just developing cultural intelligence	23	63.89	
				Making comparisons	13	36.11	

| Total | | 95 | 100.00 | | | 36 | 100.00 | 95 |

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen in the table, the number of those not approving the effects of learning a foreign culture on national identity (56.84%) outnumbers the number of those approving the mentioned effects (43.16%). Besides, those approving the effects of learning a foreign culture on national identity refer to the effects as *penetrating into our culture* (63.64%) and *loss of our national identity* (36.36%), while those disapproving such effects hint on *just developing cultural intelligence* (63.89%) and *making comparisons* (36.11%). Samples clarifying the views of participants are given below:

- Once a foreign culture is learned, it is penetrating into our culture and this may assimilate our national identity. (accepting the effects of learning a foreign culture)

- Learning a foreign culture just develops our cultural intelligence. (rejecting the effects of learning a foreign culture)

Table 89

*The Effects of Learning Target Culture on Students' Attitudes towards Source Culture**

Codes	Keywords	f	%	N
	Making comparisons	40	59.70	
	No effect	10	14.93	
Effects of Target Culture on Source Culture	Detracting us from our own culture	5	7.46	56
	Proximity to our own culture	5	7.46	
	Developing various perspectives	4	5.97	
	No effect on our habits	3	4.48	
Total		67	100.00	56

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the effects of learning the target culture on students' attitudes towards source culture, it is clearly observed from the table that the number of respondents who stated *making comparisons* (59.70%) supremely surpasses the following perspectives: *no effect*

(14.93%); *detracting us from our own culture* (7.46%); *proximity to our own culture* (7.46%); *developing various perspectives* (5.97%); and *no effect on our habits* (4.48%).

- As we compare two cultures, we can evaluate them and gain a deeper understanding of our own culture. (effects of target culture on source culture)

- I don't think there is any effect of learning target culture on source culture. Both of them are separate issues. (effects of target culture on source culture)

Table 90

Students' Views on the Dominance of Target Culture in EFL Textbooks*

Codes	Option	f	%	Keywords	f	%	N
The Dominance of Target Culture	Yes	19	29.23	Language and culture integration	19	86.36	
				Developing our worldview	3	13.64	
Total					22	100.00	
				Emphasis on our culture and other local cultures	26	44.07	65
	No	46	70.77	The inclusion of all cultures	19	32.20	
				The dominance of Turkish culture	8	13.56	
				Emphasis on language	4	6.78	
				Unethical	2	3.39	
Total		65	100.00		59	100.00	65

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is easily understood from the table that the number of those not approving the dominance of target culture in EFL textbooks (70.77%) outnumbers the number of those approving the mentioned dominance (29.23%). Besides, those approving the dominance of target culture mention such reasons as *language and culture integration* (86.36%) and *developing our worldview* (13.64%), while the other group who disapproved the dominance of target culture declared the following reasons: *emphasis on our culture and other local cultures* (44.07%); *inclusion of all cultures* (32.20%); *dominance of Turkish culture*

(13.56%); *emphasis on language* (6.78%); and *unethical* (3.39%). Samples representing the perspectives of respondents are given below:

- The target culture should be dominant in our textbook because I believe that we can't learn English language without English culture. (approving the dominance of target culture)

- I think our EFL textbook should emphasize our culture and other local cultures, only in this way we can learn English better. Because it makes the activities in textbook more interesting. (disapproving the dominance of target culture)

Table 91

Students' Views on whether EFL Textbooks impose Target Culture or not*

Codes	Option	f	%	Keywords	f	%	N
				The dominance of target culture lifestyle	10	47.62	
				The dominance of target culture names	2	9.53	
				The dominance of target culture festivals and special days	2	9.53	
Imposition of Target Culture	Yes	48	61.54	The dominance of target culture actors and actresses	1	4.76	
				The dominance of target culture places	1	4.76	
				The dominance of target culture history	1	4.76	78
				The dominance of target culture	1	4.76	
				The dominance of target culture economy	1	4.76	
				The dominance of target culture eating habits	1	4.76	
				The dominance of target culture customs and traditions	1	4.76	
Total					21	100.00	
	No	30	38.46	Diverse cultures	4	100.00	
Total		78	100.00		4	100.00	78

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can easily understand from the table that the number of those accepting the imposition of target culture in EFL textbooks (61.54%) outnumbers the number of those

rejecting the mentioned imposition (38.46%). Besides, those accepting the imposition of target culture mention such reasons as *dominance of target culture lifestyle* (47.62%); *dominance of target culture names* (9.53%); *dominance of target culture festivals and special days* (9.53%); *dominance of target culture actors and actresses* (4.76%); *dominance of target culture places* (4.76%); *dominance of target culture history* (4.76%); *dominance of target culture* (4.76%); *dominance of target culture economy* (4.76%); *dominance of target culture eating habits* (4.76%); and *dominance of target culture customs and traditions* (4.76%). On the other hand, those rejecting the imposition of target culture put forward *diverse cultures* (100.00%). Samples representing the views of respondents are given below:

- The American lifestyle is clearly represented all over the book. (accepting the existence of imposition)

- Diverse cultures are represented throughout the textbook. (rejecting the existence of imposition)

Table 92

*Students' Views on whether EFL Textbooks impose Target Culture implicitly or explicitly**

Codes	Option	f	%	Keywords	f	%	N
Imposition of Target Culture	Explicitly	11	22.92	Target culture foods	6	60.00	
				Target culture lifestyles	4	40.00	
Total					10	100.00	
				Hidden messages	17	68.00	
				Achieving their goals	3	12.00	68
	Implicitly	34	70.83	Not scary	3	12.00	
				Attractive	2	8.00	
Total					25	100.00	
	Both	3	6.25	Implicit and explicit text contents	1	100.00	
Total		48	100.00		1	100.00	68

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen in the table, the number of those stating the implicit imposition of the target culture (70.83%) outnumbers the number of those suggesting the explicit imposition (22.92%) and both (6.25%). Besides, those stating an implicit imposition suggest such reasons as *hidden messages* (68.00%); *achieving their goals* (12.00%); *not scary* (12.00%); and *attractive* (8.00%), while those stating an explicit imposition declare *target culture foods* (60.00%) and *target culture lifestyles* (40.00%). Additionally, those stating both impositions suggest *implicit and explicit text contents* (100.00%). Samples presenting the opinions of respondents are given below:

- In the EFL textbooks we use, there are hidden messages like urging the consumption of some products produced by the US. (implicit imposition)

- American foods are explicitly presented in the book. (explicit imposition)

- Both implicit and explicit messages are encountered in the textbook. (both)

Table 93

Other comments on Ideological and Hegemonic Compounds in EFL Textbooks*

Codes	Keywords	f	%	N
	No hegemony	8	53.34	
Other comments	No ideology	3	20.00	13
	Multiculturalism	2	13.33	
	No hidden agenda	2	13.33	
Total		15	100.00	13

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be observed from the table, the emergence of *no hegemony* (53.34%) highly surmounts the occurrence of the following themes as *no ideology* (20.00%); *multiculturalism* (13.33%); and *no hidden agenda* (13.33%). Samples reflecting these themes are represented below:

- The textbook should embrace our native culture rather than bearing the hegemony of British or American cultures.

- There should not be any ideology in the textbook, as this is an EFL textbook, not a politics textbook.

Interview Results of University Teachers on Hegemony

Table 94

Definition of Culture*

Codes	Keywords	f	%	N
	Past	7	14.29	
	Social values	5	10.20	
	Attitudes	4	8.16	
	Views	4	8.16	
	Customs	4	8.16	
	Solidarity	3	6.12	
	Languages	3	6.12	
	Traditions	3	6.12	
Culture	Lifestyles	3	6.12	
	Transmission	3	6.12	17
	Faith	2	4.08	
	Social structures	2	4.08	
	Cooperation	1	2.04	
	Emotions	1	2.04	
	Knowledge	1	2.04	
	Social structures	1	2.04	
	Experiences	1	2.04	
	Routines	1	2.04	
Total		49	100.00	17

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of culture, the majority of the respondents referred to the term as *past* (14.29%) and *social values* (10.20%). Besides, a number of participants defined culture through the following concepts: *attitudes* (8.16%); *views* (8.16%); *customs* (8.16%); *solidarity* (6.12%); *languages* (6.12%); *traditions* (6.12%); *lifestyles* (6.12%); and *transmission* (6.12%). However, only few respondents declared such concepts as *cooperation*

(2.04%); *emotions* (2.04%); *knowledge* (2.04%); *social structures* (2.04%); *experiences* (2.04%); and *routines* (2.04%). Samples representing the views of respondents are given below:

- Culture means the past of a society during which many events are experienced.

- Culture refers to social values created and transferred by a group of people.

- Culture is comprised of common attitudes owned by diverse societies.

Table 95

Definition of Cultural Hegemony*

Codes	Keywords	f	%	N
Cultural Hegemony	The dominance of a culture	14	93.30	15
	Assimilation	1	6.70	
Total		15	100.00	15

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is clearly understood from the table that the number of those defining cultural hegemony as *the dominance of a culture* (93.30%) significantly surpasses the dispersion of *assimilation* (6.70%). Samples representing the views of respondents are given below:

- It means the cultural dominance of a powerful country over economically poor countries.

- Cultural hegemony means assimilation in that both terms refer to the dominance of a more prominent culture.

Table 96

The Dominant Culture(s) in EFL Textbooks according to University Teachers' Views*

Codes	Cultures	f	%	N
	Target Culture	17	80.96	
	All Local Cultures	2	9.52	
Dominant culture(s) in EFL	Source Culture	1	4.76	17
Textbooks	All (Target culture, Source culture, All local cultures)	1	4.76	
Total		21	100.00	17

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

As can be observed from the table, the occurrence of the target culture (80.96%) significantly outnumbers the following groups as all local cultures (9.52%); source culture (4.76%); and all (target culture, source culture, all local cultures) (4.76%).

Table 97

University Teachers' Views on which Culture(s) should be Dominant in EFL Textbooks*

Codes	Cultures	f	%	N
	All (Target culture, Source culture, All local cultures)	10	41.67	
Dominant culture(s) in EFL Textbooks	Target Culture	6	25.00	17
	Source Culture	5	20.83	
	All Local Cultures	3	12.50	
Total		24	100.00	17

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

The table clearly displays that the occurrence of *all (target culture, source culture, all local cultures)* (41.67%) outnumbers the occurrences of target culture (25.00%), source culture (20.83%), and all local cultures (12.50%).

Table 98

The Effects of Learning a Foreign Culture on National Identity *

Codes	Option	f	%	Keywords	f	%	N
The Effects of Foreign Culture on National Identity	Yes	16	94.12	Comparing cultures	8	57.14	
				Changing our national identity	3	21.43	
				Making us intellectual	3	21.43	17
Total					14	100.00	
	No	1	5.88	Source culture already in mind	1	100.00	
Total		17	100.00		15	100.00	17

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As understood from the table, the number of those approving the effects of learning a foreign culture on national identity (94.12%) supremely outnumbers the number of those not

accepting the mentioned effects (5.88%). Besides, those accepting the effects of learning a foreign culture on national identity refer to the effects as *comparing cultures* (57.14%), *changing our national identity* (21.43%), *making us intellectual* (21.43%), while those disapproving such effects state *source culture already in mind* (100.00%). Samples clarifying the views of participants are given below:

- As we compare cultures, learning a foreign culture may have both positive and negative effects on national identity. However, such effects change from person to person. (accepting the effects of learning a foreign culture)

- As the source culture is already constructed in our memory, there seems to be no way of being affected by a foreign culture. (rejecting the effects of learning a foreign culture)

Table 99

The Effects of Learning Target Culture on University Teachers' Attitudes towards Source Culture*

Codes	Keywords	f	%	N
The effects of target culture on source culture	Making comparisons	7	46.67	
	Detracting from source culture	4	26.67	15
	Closer to our own culture	2	13.33	
	Providing interaction	2	13.33	
Total		15	100.00	15

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the effects of learning the target culture on students' attitudes towards source culture, it is clearly observed from the table that the number of respondents who stated *making comparisons* (46.67%) surpasses the following effects: *detracting from source culture* (26.67%); *closer to our own culture* (13.33%), and *providing interaction* (13.33%).

- Learning target culture makes us compare two diverse cultures, which helps us to comprehend the prosperity of our own culture. (effects of target culture on source culture)

- Learning target culture is sometimes very dangerous because it detracts the students from their own culture. (effects of target culture on source culture)

Table 100

University Teachers' Views on the Dominance of Target Culture in EFL Textbooks*

Codes	Option	f	%	Keywords	f	%	N
The dominance of target culture	Yes	4	25.00	Language and culture integration	4	100.00	
Total					4	100.00	16
	No	12	75.00	No need for a cultural hegemony	12	100.00	
Total		16	100.00		12	100.00	16

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is easily understood from the table that the number of those not confirming the dominance of target culture in EFL textbooks (75.00%) outnumbers the number of those confirming the mentioned dominance (25.00%). Besides, those confirming the dominance of target culture mention *language and culture integration* (100.00%), while the other group of respondents who disapproved the dominance of target culture declared *no need for a cultural hegemony* (44.07%). Samples representing the views of respondents are given below:

- It is very difficult to keep culture apart from language learning. So, there should be an integration of language learning and culture. (approving the dominance of target culture)

- The dominance of English or American culture is not useful for students. Therefore, there is no need for a cultural hegemony in textbooks. (disapproving the dominance of target culture)

Table 101

University Teachers' Views on whether EFL Textbooks impose Target Culture or not*

Codes	Option	f	%	Keywords	f	%	N
Imposition of the target culture	Yes	13	76.47	Examples of target culture throughout the textbook	10	71.4	
				Target culture lifestyle throughout the textbook	4	28.6	17
Total					14	100.00	
	No	4	23.53	Multicultural textbook	4	100.00	
Total		17	100.00		4	100.00	17

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can easily be understood from the table that the number of those accepting the imposition of target culture in EFL textbooks (76.47%) outnumbers the number of those rejecting the mentioned imposition (23.53%). Besides, those accepting the imposition of target culture mention such reasons as *examples of target culture throughout the textbook* (71.4%) and *target culture lifestyle throughout the textbook* (28.6%). On the other hand, those rejecting the imposition of target culture put forward *multicultural textbook* (100.00%). Samples representing the views of respondents are given below:

- One can encounter several examples of English and American cultures all through the textbook. (accepting the existence of imposition)

- I think our EFL textbook focuses on multiculturalism. (rejecting the existence of imposition)

Table 102

University Teachers' Views on whether EFL Textbooks impose Target Culture implicitly or explicitly*

Codes	Option	f	%	Keywords	f	%	N
EFL Textbooks impose Target Culture	Explicitly	4	23.53	Explicit representation of target culture lifestyles	2	100.00	
Total					2	100.00	

			Hidden messages	3	37.50	
			Implicit messages in new textbooks	2	25.00	
Implicitly	12	70.59	Comparing east and west implicitly	1	12.5	17
			Meaning cultural hegemony	1	12.5	
			Introducing target culture	1	12.5	
Total				8	100.00	
Both	1	5.88	Implicit and explicit messages throughout the textbook	1	100.00	
Total	17	100.00		1	100.00	17

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen in the table, the number of those stating the implicit imposition of the target culture (70.59%) outnumbers the number of those suggesting an explicit imposition (23.53%) and both (5.88%). Besides, those stating an implicit imposition suggest such reasons as *hidden messages* (37.50%); *implicit messages in new textbooks* (25.00%); *comparing east and west implicitly* (12.5%); *meaning cultural hegemony* (12.5%); and *introducing target culture* (12.5%), while those stating an explicit imposition declare *explicit representation of target culture lifestyles* (100.00%). Additionally, those stating both impositions suggest *implicit and explicit messages throughout the textbook* (100.00%). Samples presenting the opinions of respondents are given below:

- Contrary to older textbooks which gave explicit messages, new textbooks give messages in a hidden way. (implicit imposition)

- English or American lifestyle is clearly represented throughout the textbook. (explicit imposition)

- One can encounter both implicit and explicit messages throughout the textbook. (both)

Table 103

Other comments on Ideological and Hegemonic Compounds in EFL Textbooks*

Codes	Keywords	f	%	N
Other comments	Exclusion of hegemony or ideology	3	30.00	
	Multi-cultural	3	30.00	7
	Emphasis on global values	3	30.00	
	Representation of all cultures	1	10.00	
Total		10	100.00	7

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be detected from the table, such occurrences were observed subsequently: *exclusion of hegemony or ideology* (30.00%); *multi-cultural* (30.00%); *emphasis on global values* (30.00%); *and representation of all cultures* (10.00%). Samples reflecting these themes are represented below:

- Such dangerous issues as ideology or hegemony should be excluded from the textbooks as they may be harmful for the students.

- EFL textbooks should be multicultural as they are written for diverse communities.

- Global values should be emphasized in EFL textbooks.

Interview Results of High School Students on Hegemony

Table 104

Definition of Culture*

Codes	Keywords	f	%	N
Culture	Tradition	22	26.83	
	Social value	19	23.17	
	Custom	10	12.19	
	Characteristics	8	9.76	
	Lifestyle	7	8.53	
	Civilization	3	3.66	
	Cuisine	3	3.66	44
	Clothing	3	3.66	
	Attitude	3	3.66	
	Language	1	1.22	
	Experience	1	1.22	
	Variety	1	1.22	
	Literature	1	1.22	

Total		82	100.00	44

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of culture, the majority of the respondents referred to the term subsequently as: *tradition* (26.83%); *social value* (23.17%); *custom* (12.19%); *characteristics* (9.76%); and *lifestyle* (8.53%). Additionally, some participants defined culture through the following concepts: *civilization* (3.66%); *cuisine* (3.66%); *clothing* (3.66%) and *attitude* (3.66%). However, only few respondents declared such concepts as *language* (1.22%); *experience* (1.22%); *variety* (1.22%); and *literature* (1.22%). Samples representing the views of respondents are given below:

- Culture means common traditions shared by specific groups of people.

- Culture is a group of social values created by humans.

- All customs of a nation form culture.

Table 105

Definition of Cultural Hegemony*

Codes	Keywords	f	%	N
	The dominance of a culture	14	41.18	
	An unethical activity	11	32.36	
	Having no freedom	4	11.76	
Cultural Hegemony	Lack of self-expression	1	2.94	
	Intolerance	1	2.94	24
	Discrimination	1	2.94	
	Implicit imposition of a culture	1	2.94	
	Extinction of customs	1	2.94	
Total		34	100.00	24

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is clearly understood from the table that the number of those defining cultural hegemony as *dominance of a culture* (41.18%) highly outnumbers the dispersion of the following definitions as *an unethical activity* (32.36%); *having no freedom* (11.76%); *lack of self-expression* (2.94%); *intolerance* (2.94%); *discrimination* (2.94%); *implicit imposition of a*

culture (2.94%); and *extinction of customs* (2.94%). Samples representing the views of respondents are given below:

- It is the hegemony of a powerful culture over a weaker one.

- It means ruling a nation through culture which is not ethical.

- Cultural hegemony refers to the captivation of a nation crying for freedom.

Table 106

The Dominant Culture(s) in EFL Textbooks according to Students' Views*

Codes	Cultures	f	%	N
Dominant cultures in EFL Textbooks	Target culture	22	44.90	
	All (Target culture, Source culture, All local cultures)	11	22.45	44
	All local cultures	10	20.41	
	Source culture	6	12.24	
Total		49	100.00	44

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

As can be observed from the table, the occurrence of the target culture (44.90%) highly surmounts the emergence of the following groups as: all (target culture, source culture, all local cultures) (22.45%); all local cultures (20.41%); and source culture (12.24%).

Table 107

Students' Views on which Culture(s) should be Dominant in EFL Textbooks*

Codes	Cultures	f	%	N
Dominant cultures in EFL Textbooks	All local cultures	18	40.00	
	All (Target culture, Source culture, All local cultures)	13	28.89	44
	Target culture	10	22.22	
	Source culture	4	8.89	
Total		45	100.00	44

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

The table clearly displays that the emergence of all local cultures (40.00%) outnumbers all (target culture, source culture, all local cultures) (28.89%); target culture (22.22%); and source culture (8.89%).

Table 108

The Effects of Learning a Foreign Culture on National Identity *

Codes	Option	f	%	Keywords	f	%	N
Effects of Learning a Foreign Culture on National Identity	Yes	9	23.68	Disadvantages to learn a foreign culture	4	40.00	
				Disempowering our national identity	3	30.00	
				Negative effects on our thoughts	3	30.00	
Total					10	100.00	
	No	29	76.32	Advantages to learn a foreign culture	10	55.55	38
				A better understanding of our culture through comparison	5	27.78	
				Preservation of national identity	2	11.11	
				Learning the language	1	5.56	
Total		38	100.00		18	100.00	38

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen in the table, the number of those not approving the effects of learning a foreign culture on national identity (76.32%) significantly outnumbers the number of those approving the mentioned effects (23.68%). Besides, those approving the effects of learning a foreign culture on national identity refer to the effects as: *advantages of learning a foreign culture* (40.00%); *disempowering our national identity* (30.00%); and *negative effects on our thoughts* (30.00%), while those disapproving such effects hint on *advantages of foreign culture* (55.55%); *better understanding of our culture through comparison* (27.78%); *preservation of national identity* (11.11%); and *learning the language* (5.56%). Samples clarifying the views of participants are given below:

- Learning a foreign language means learning a foreign culture which may be harmful for our national identity. Therefore, we may be affected negatively. (declaring the negative effects of learning a foreign culture)

- Learning a foreign culture means learning a foreign language which is very useful for being knowledgeable. So, there is no negative effect. (rejecting the negative effects of learning a foreign culture)

Table 109

The Effects of Learning Target Culture on Students' Attitudes towards their own Culture*

Codes	Keywords	f	%	N
	No effect	21	53.85	
Effects of target culture on	Comparison between cultures	10	25.64	
source culture	Negative effect	5	12.82	36
	Distance from source culture	2	5.13	
	Proximity to source culture	1	2.56	
Total		39	100.00	36

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the effects of learning the target culture on students' attitudes towards source culture, it is clearly observed from the table that the number of respondents who stated *no effect* (53.85%) highly surmounts the numbers of the following views: *comparison between cultures* (25.64%); *negative effect* (12.82%); *distance from source culture* (5.13%); and *proximity to source culture* (2.56%). Samples representing the views of respondents are given below:

- I don't think there is any effect of learning American culture on our attitudes towards our own culture. (the effects of learning the target culture)

- As we compare American culture and Turkish culture, there are possible effects as a result of this mental analysis. (the effects of learning the target culture)

Table 110

Students' Views on the Dominance of Target Culture in EFL Textbooks*

Codes	Option	f	%	Keywords	f	%	N
The dominance of target culture	Yes	20	50.00	The opportunity of learning the target culture	7	53.85	
				Target language	4	30.77	
				Learning culture through language learning	1	7.69	
				Advantages for career	1	7.69	
Total					13	100.00	
	No	20	50.00	Exclusion of cultural hegemony	10	52.63	40
				The inclusion of Turkish culture	6	31.58	
				Lack of interest in the target culture	2	10.53	
				Distance from source culture	1	5.26	
Total		40	100.00		19	100.00	40

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is easily understood from the table that the number of those approving the dominance of target culture in EFL textbooks (50.00%) is equal with the number of those not approving the mentioned dominance (50.00%). Besides, those approving the dominance of target culture mention such reasons as *opportunity of learning the target culture* (53.85%); *target language* (30.77%); *learning culture through language learning* (7.69%); and *advantages for career* (7.69%), while the other group who disapproved the dominance of target culture declared the following reasons: *exclusion of cultural hegemony* (52.63%); *inclusion of Turkish culture* (31.58%); *lack of interest in target culture* (10.53%); and *distance from source culture* (5.26%). Samples representing the views of respondents are given below:

- American culture should be extensively included in our textbook because it is a great opportunity to learn it. (approving the dominance of target culture)

- Any cultural hegemony should be excluded from textbooks because it doesn't support our learning. (disapproving the dominance of target culture)

Table 111

Students' Views on whether EFL Textbooks impose Target Culture or not*

Codes	Option	f	%	Keywords	f	%	N
Imposition of the target culture	Yes	27	64.29	The dominance of target culture throughout the textbook	4	57.13	
				Foods from target culture throughout the textbook	1	14.29	
				Target culture lifestyle throughout the textbook	1	14.29	42
				Target culture clothing style throughout the textbook	1	14.29	
Total					7	100.00	
	No	15	35.71	No imposition throughout the textbook	2	100.00	
Total		42	100.00		2	100.00	42

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can easily understand from the table that the number of those accepting the imposition of target culture in EFL textbooks (64.29%) outnumbers the number of those rejecting the mentioned imposition (35.71%). Besides, those accepting the imposition of target culture mention such reasons as *dominance of target culture throughout the textbook* (57.13%); *foods from target culture throughout textbook* (14.29%); *target culture lifestyle throughout textbook* (14.29%); and *target culture clothing style throughout textbook* (14.29%). On the other hand, those rejecting the imposition of target culture put forward *no imposition throughout the textbook* (100.00%). Samples representing the views of respondents are given below:

- Several examples reflect the dominance of American and British cultures throughout the textbook. (accepting the existence of imposition)

- I haven't felt any imposition in the textbook. (rejecting the existence of imposition)

Table 112

Students' Views on whether EFL Textbooks impose Target Culture implicitly or explicitly*

Codes	Option	f	%	Keywords	f	%	N
Imposition of the target culture	Explicitly	7	26.92	Explicit inclusion of special days or celebrations	5	100.00	
Total					5	100.00	
	Implicitly	14	53.85	Implicit acculturation	11	100.00	
Total					11	100.00	26
	Both	5	19.23	Changes from topic to topic	2	100.00	
Total		26	100.00		2	100.00	26

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen in the table, the number of those stating the implicit imposition of the target culture (53.85%) outnumbers the number of those suggesting the explicit imposition (26.92%) and both (19.23%). Besides, those stating an implicit imposition suggest *implicit acculturation* (100.00%), while those stating an explicit imposition declare *explicit inclusion of special days and celebrations* (100.00%). Additionally, those stating both impositions suggest *changes from topic to topic* (100.00%). Samples presenting the opinions of respondents are given below:

- The textbook implicitly gives messages to us. For example, it implicitly portrays American way of life. (implicit imposition)

- Special days celebrated by American people are explicitly portrayed in the textbook. (explicit imposition)

- Based on the topic, both implicit and explicit messages are given. (both)

Table 113

Other comments on Ideological and Hegemonic Compounds in EFL Textbooks*

Codes	Keywords	f	%	N
Other comments	Emphasis on source culture	2	28.57	
	Emphasis on the target culture	2	28.57	
	Emphasis on various cultures	2	28.57	7
	Lack of hegemony	1	14.29	
Total		7	100.00	7

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As can be detected from the table, such views were observed in the following order: *emphasis on source culture* (28.57%); *emphasis on target culture* (28.57%); *emphasis on various cultures* (28.57%); and *lack of hegemony* (14.29%). Samples reflecting these themes are represented below:

- Turkish culture should be emphasized in our EFL textbook.

- American and British cultures should be emphasized in our textbook.

Interview Results of High School Teachers on Hegemony

Table 114

Definition of Culture*

Codes	Keywords	f	%	N
	Transmission	6	14.63	
	Social values	6	14.63	
	Social characteristics	6	14.63	
	Traditions	4	9.76	
	Past	4	9.76	
	Experiences	4	9.76	
	Ruling the environment	2	4.88	20
	Languages	2	4.88	
	Religions	2	4.88	
Culture	Customs	2	4.88	
	Routines	2	4.88	
	Attitudes	1	2.44	
Total		41		20

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the definition of culture, the majority of the respondents referred to the term subsequently as *transmission* (14.63%); *social values* (14.63%); and *social characteristics* (14.63%). Besides, a number of respondents defined culture through the following concepts: *traditions* (9.76%); *past* (9.76%); *experiences* (9.76%); *ruling the environment* (4.88%); *languages* (4.88%); *religions* (4.88%); *customs* (4.88%); and *routines* (4.88%). However, only one respondent declared *attitudes* (2.44%). Samples representing the views of respondents are given below:

- Culture means transmitting social characteristics from one generation to another.

- Culture refers to social values which make a society stronger.

- A number of social characteristics form specific cultures.

Table 115

Definition of Cultural Hegemony*

Codes	Keywords	f	%	N
Cultural Hegemony	The dominance of a culture	20	90.91	20
	Imposition	2	9.09	
Total		22	100.00	20

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is clearly understood from the table that the number of those defining cultural hegemony as *the dominance of a culture* (90.91%) significantly surpasses the dispersion of *imposition* (9.09%). Samples representing the views of respondents are given below:

- I think it is the dominance of a nation over an economically weaker one.

- Cultural hegemony is the imposition of beliefs, values, and opinions.

Table 116

The Dominant Culture(s) in EFL Textbooks according to Students' Views*

Codes	Cultures	f	%	N
Dominant culture(s) in EFL Textbooks	Target Culture	16	66.67	
	Source Culture	6	25.00	20
	All Local Cultures	2	8.33	
Total		24	100.00	20

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

As can be observed from the table, the occurrence of the target culture (66.67%) highly outnumbers the emergence of source culture (25.00%) and all local cultures (8.33%).

Table 117

Students' Views on which Culture(s) should be Dominant in EFL Textbooks*

Codes	Cultures	f	%	N
Dominant culture(s) in EFL Textbooks	All (Target culture, Source culture, All Local cultures)	10	41.67	
	All Local Cultures	8	33.33	20
	Target Culture	4	16.67	
	Source Culture	2	8.33	
Total		24	100.00	20

*The difference between the total frequency and the number of participants, if there is any, arises from the availability of being able to choose more than one option.

The table clearly displays that the emergence of all (target culture, source culture, all local cultures) (41.67%) slightly outnumbers the emergence of all local cultures (33.33%), while highly surpassing the following groups target culture (16.67%) and source culture (8.33%).

Table 118

The Effects of Learning a Foreign Culture on National Identity *

Codes	Option	f	%	Keywords	f	%	N
The effects of foreign culture on national identity	Yes	14	70.00	The consciousness of our own national identity	12	60.00	
				A negative effect on our national identity	4	20.00	20
				Acquisition of new	4	20.00	

			perspectives			
Total				20	100.00	
	No	6	30.00	No effect on a loyal person	5	100.00	
Total		20	100.00		5	100.00	20

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

As seen in the table, the number of those approving the effects of learning a foreign culture on national identity (70.00%) outnumbers the number of those not approving the mentioned effects (30.00%). Besides, those approving the effects of learning a foreign culture on national identity refer to the effects as *consciousness of our own national identity* (60.00%), *negative effect on our national identity* (20.00%), and *acquisition of new perspectives* (20.00%), while those disapproving such effects hint on *no effect on a loyal person* (100.00%). Samples clarifying the views of participants are given below:

- Learning a foreign culture develops consciousness of our own nationality. (accepting the effects of learning a foreign culture)

- Learning a foreign culture does not affect a person who is loyal to his national identity. (rejecting the effects of learning a foreign culture)

Table 119

The Effects of Learning Target Culture on Students' Attitudes towards their own Culture*

Codes	Keywords	f	%	N
The effects of target culture on source culture	Making comparisons	10	45.46	
	Positive effect on our culture	4	18.18	
	A negative effect on our culture	4	18.18	20
	The consciousness of our own culture	2	9.09	
	Change of our worldview	2	9.09	
Total		22	100.00	20

The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

Regarding the effects of learning the target culture on students' attitudes towards source culture, it is clearly observed from the table that the number of respondents who stated

making comparisons (45.46%) highly surpasses the numbers of the following views: *positive effect on our culture* (18.18%); *negative effect on our culture* (18.18%); *consciousness of our own culture* (9.09%); and *change of our worldview* (9.09%). Samples representing the views of respondents are given below:

- When learning a foreign culture, we compare it with our own culture, and evaluate both of them.

- Learning a foreign culture has a positive effect on our own culture as it raises awareness of our national identity.

Table 120

Students' Views on the Dominance of Target Culture in EFL Textbooks*

Codes	Option	f	%	Keywords	f	%	N
The dominance of target culture	Yes	5	25.00	Natural process	4	66.67	
				Language and culture integration	2	33.33	
Total					6	100.00	
				The inclusion of all cultures	10	50.00	20
	No	15	75.00				
				The dominance of Turkish culture	4	20.00	
				No need for hegemony	4	20.00	
				Cultural integration	2	10.00	
Total		20	100.00		20	100.00	20

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

It is easily understood from the table that the number of those not approving the dominance of target culture in EFL textbooks (75.00%) outnumbers the number of those approving the mentioned dominance (25.00%). Besides, those approving the dominance of target culture mention such reasons as *natural process* (66.67%) and *language and culture integration* (33.33%), while those who disapproved the dominance of target culture declared the following reasons: *inclusion of all cultures* (50.00%); *dominance of Turkish culture*

(20.00%); *no need for hegemony* (20.00%); and *cultural integration* (10.00%). Samples representing the views of respondents are given below:

- This is a natural process while we are learning a foreign language. I mean to say target language, target culture. (approving the dominance of target culture)

- Only American or British culture should not be dominant, all cultures, global or local, should be integrated into learning. (disapproving the dominance of target culture)

Table 121

Students' Views on whether EFL Textbooks impose Target Culture or not*

Codes	Option	f	%	Keywords	f	%	N
Imposition of the target culture	Yes	12	66.67	Examples representing hegemony	8	66.66	
				Natural process	2	16.67	
				Explicit representation of our own culture	2	16.67	18
Total					12	100.00	
	No	6	33.33	No imposition	6	100.00	
Total		18	100.00		6	100.00	18

*The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.

One can easily be understood from the table that the number of those confirming the imposition of target culture in EFL textbooks (66.67%) outnumbers the number of those rejecting the mentioned imposition (33.33%). Besides, those accepting the imposition of target culture mention such reasons as *examples representing hegemony* (66.66%); *natural process* (16.67%); and *explicit representation of our own culture* (16.67%), while those disapproving the imposition state *no imposition* (100.00%). Samples representing the views of respondents are given below:

- In the textbook, there are examples representing the hegemony of the USA. (accepting the existence of imposition)

- I think the EFL textbook we use does not impose any culture. (rejecting the existence of imposition)

Table 122

Students' Views on whether EFL Textbooks impose Target Culture implicitly or explicitly*

Codes	Option	f	%	Keywords	f	%	N
Imposition of the target culture	Explicitly	2	16.67	Clear representation	2	100.00	
Total					2	100.00	12
	Implicitly	10	83.33	Hidden messages	6	100.00	
Total		12	100.00		6	100.00	12

**The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.*

As seen in the table, the number of those stating the implicit imposition of the target culture (83.33%) significantly outnumbers the number of those suggesting the explicit imposition (16.67%). Additionally, those stating an implicit imposition suggest *hidden messages* (100.00%), while those stating an explicit imposition declare *clear representation* (100.00%). Samples presenting the opinions of respondents are given below:

- In the textbook, we can easily feel the hidden messages. For instance, consumption habits are encouraged. (implicit imposition)

- Everything in the textbook is explicitly presented. (explicit imposition)

Table 123

Other comments on Ideological and Hegemonic Compounds in EFL Textbooks*

Codes	Keywords	f	%	N
Other comments	No need for hegemony	6	50.00	12
	Exclusion of ideology and hegemony	6	50.00	
Total		12	100.00	12

**The difference between the total frequency and the number of participants, if there is any, arises from the codes which were given more than once in the responses of the participants.*

As can be detected from the table, the emergence of *no need for hegemony* (50.00%) is equal to the dispersion of *exclusion of ideology and hegemony* (50.00%). Samples reflecting these themes are represented below:

- Rather than the hegemony of specific cultures, equal dispersion of diverse cultures should be provided.

- There should not be any ideology or hegemony in the textbook we use.

Ideology and Hegemony in Globally Written EFL Textbooks

The extent of ideological and hegemonic practices utilized in globally written textbooks is portrayed within this section. The globally written textbooks include Worldlink 1/2 by National Geographic, Speakout Elementary/Pre-intermediate by Pearson, and Touchstone 1/2 by Cambridge University Press.

Ideology and Hegemony in Worldlink 1/2 by National Geographic

Table 124

Ideology of Culture

Items		f	%
	Expanding	326	51.26
Culture	Inner	283	44.50
	Outer	27	4.24
Total		636	100.00

From the table, we can clearly notice the dominance of expanding circle cultural elements in the globally written EFL textbooks. While cultural elements were utilized by 51.26 % for the expanding circle, such occurrence was observed by 44.50 % for the inner circle, and 4.24 % for the outer circle group. This finding is significant in that it does not reveal the tendency of inner circle authors carrying their native cultural elements to the textbooks they write.

Table 125

Social, Geographical, and Entertainment Factors

Factors	Themes	Inner		Outer		Expanding	
		f	%	f	%	f	%
	Name	115	53.49	–	–	100	46.51
	Personality	23	56.10	2	4.88	16	39.02
	Nationality	8	29.63	2	7.41	17	62.96
Social	Company/ Institution	8	72.73	–	–	3	27.27
	Technology	4	80.00	–	–	1	20.00
	Celebration	2	28.57	1	14.29	4	57.14
	Cuisine	2	20.00	1	10.00	7	70.00
	Custom/ Tradition	1	16.67	–	–	5	83.33
Total		163	50.62	6	1.86	153	47.52
	Location	61	29.61	16	7.77	129	62.62
Geographical	Land Form	1	11.11	1	11.11	7	77.78
	Climate	1	12.50	1	12.50	6	75.00
Total		63	28.25	18	8.07	142	63.68
Entertainment	Movie	17	89.47	–	–	2	10.53
	Music	1	100.00	–	–	–	–
Total		18	90.00	–	–	2	10.00
Total		244	43.18	24	4.25	297	52.57

We can easily understand from Table 125 that, regarding the social factors, the total inner circle cultural elements (50.62%) are slightly more prominent compared to their expanding circle correspondents (47.52%), while such occurrence was scarcely observed in the outer circle group (1.86%). The themes occurred with different percentages. The theme, *Name* in the inner circle group (53.49%) appeared with dominance over its expanding circle counterpart (46.51), though no such occurrence was observed in the outer circle category. Namely, the theme *Personality* in the inner circle group (56.10%) was seen to surpass its expanding circle equivalents (39.02%), whereas the outer circle group appeared with the weakest frequency (4.88%). However, as for the theme *Nationality*, it is clearly understood from the table that expanding circle group (62.96%) emerged with a significant percentage

outnumbering its inner (29.63) and outer circle (7.41%) correspondents. Besides, the theme *Company/Institution* in the inner circle group emerged as the strongest theme (72.73%) significantly outnumbering its counterpart in the expanding circle (27.27%), albeit no emergence was discovered in the outer circle group. Similarly, *Technology* with 80.00% in the inner circle group surpassed its equivalent (20.00%) in the expanding circle group, although no occurrence was detected in the outer circle side. On the other hand, with 57.14%, the theme *Celebration* in the expanding circle significantly outnumbered its inner (28.57%) and outer (14.29%) circle correspondents. Having a look at Table 125, the theme *Cuisine* in the expanding circle group (70.00%) was utilized significantly more than its inner (20.00%) and outer (10.00%) circle correspondents, whereas the theme *Custom/Tradition* in the expanding circle group (83.33%) emerged with a strong frequency in comparison to its inner circle equivalent (16.67%) besides the outer circle group with no emergence. Additionally, having a look at geographical factors, it is easily understood from the table that the theme *Location* (62.62%) in the expanding circle group emerged with the highest percentage, much as the inner (29.61%) and expanding (7.77%) circle groups were observed to have occurred with lower percentages. Furthermore, by looking at the entertainment factors, one may conclude from Table 125 that the results obtained for the theme *Movie* suggest the inner circle group (89.47%) had a significant emergence compared to its expanding circle equivalent (10.53%) while no occurrence was observed in the outer circle category. Moreover, the theme *Music* in the inner circle group (100.00%) emerged only once, while no such occurrence was seen in the outer and expanding circle groups. Finally, the expanding circle (52.57%) dominance over the inner (43.18%) and outer (4.25%) circle groups was observed in the overall analysis. Samples exemplifying these cultural elements are given below:

- "Danny, Michael, Kathy, Allison, Ashley" (World Link, Student Book 1/2, 2015/2016, inner circle name)

- "Yumi, Matteo, Mariana, Steffi, Emilio" (World Link, Student Book 1/2, 2015/2016, expanding circle name)

- "Jimmy Fallon, Bruce Springsteen, Daniel Radcliffe, Andrew Walker, Will Steger" (World Link, Student Book 1/2, 2015/2016, inner circle personality)

- "Malala Yousafzai, Barrington Irving" (World Link, Student Book 1/2, 2015/2016, outer circle personality)

- "Alex Zanardi, Valentine Tereshkova, Peng Jiamu, Junko Tabei, Galileo Galilei" (World Link, Student Book 1/2, 2015/2016, expanding circle personality)

- "Irish, English, American, Austrian" (World Link, Student Book 1/2, 2015/2016, inner circle nationality)

- "Indian" (World Link, Student Book 1/2, 2015/2016, outer circle nationality)

- "Korean, Russian, French, Spanish, Japanese" (World Link, Student Book 1/2, 2015/2016, expanding circle nationality)

- "YouTube, Apple, Harvard University, Stratton Mountain School, McGill University" (World Link, Student Book 1/2, 2015/2016, inner circle company/institution)

- "Universidad nacional autonama de Mexico, El universal" (World Link, Student Book 1/2, 2015/2016, expanding circle company/institution)

- "The Apple II personal computer came out in 1977." (World Link, Student Book 1/2, 2015/2016, inner circle technology)

- "Paro is a Japanese toy used in hospitals." (World Link, Student Book 1/2, 2015/2016, expanding circle technology)

- "The Oscars, Super Bowl Party" (World Link, Student Book 1/2, 2015/2016, inner circle celebration)

- "The Festival of Color" (World Link, Student Book 1/2, 2015/2016, outer circle celebration)

- "The international festival of the Sahara, The Orange Festival, Three Kings' Day, Chuseok" (World Link, Student Book 1/2, 2015/2016, expanding circle celebration)

- "Mississippi Mud Pie, Grits" (World Link, Student Book 1/2, 2015/2016, inner circle cuisine)

- "Tadka dal" (World Link, Student Book 1/2, 2015/2016, outer circle cuisine)

- "Most sell traditional Korean dishes, including kalguksu- a delicious noodle soup". (World Link, Student Book 1/2, 2015/2016, expanding circle cuisine)

- "In England, in formal situations, both men and women usually shake hands when they meet someone for the first time. In informal situations, people often give a short wave and say ''Hi''." (World Link, Student Book 1/2, 2015/2016, inner circle custom/tradition)

- "In Japan, a smile can have different meanings. It usually means that the person is happy or that the person thinks something is funny. But it can also mean that the person is embarrassed". (World Link, Student Book 1/2, 2015/2016, expanding circle custom/tradition)

- "New York, Brooklyn, England, California, Canada" (World Link, Student Book 1/2, 2015/2016, inner circle location)

- "Cameroon, Sri Lanka, New Delhi, India, Philippines" (World Link, Student Book 1/2, 2015/2016, outer circle location)

- "South Korea, Salvador, Brazil, Sao Paulo, Switzerland" (World Link, Student Book 1/2, 2015/2016, expanding circle location)

- "The Marfa Lights" (World Link, Student Book 1/2, 2015/2016, inner circle landform)

- "Mount Cameroon" (World Link, Student Book 1/2, 2015/2016, outer circle landform)

- "Nazca desert, Sahara Desert, Mount Inthanon, Lop Nur Desert, Mount Everest" (World Link, Student Book 1/2, 2015/2016, expanding circle landform)

- "Las Vegas, US. Weather: Sunny days, comfortable evenings all year. In summer, it's 100 F/38C. " (World Link, Student Book 1/2, 2015/2016, inner circle climate)

- "Cape Town, South Africa. Weather: In spring and summer (September, March), it's warm. The fall and winter months are chilly, and it rains." (World Link, Student Book 1/2, 2015/2016, outer circle climate)

- "Sapporo, Japan. Weather: There's low humidity all year. Winters are cold with a lot of snow. July and August are dry and beautiful. " (World Link, Student Book 1/2, 2015/2016, expanding circle climate)

- "The Hunger Games, Star Wars, Man on Wire, Frozen, Contact" (World Link, Student Book 1/2, 2015/2016, inner circle movie)

- "Shutter, Cinema Paradiso" (World Link, Student Book 1/2, 2015/2016, expanding circle movie)

- "Do you like jazz?" (World Link, Student Book 1/2, 2015/2016, inner circle music)

Table 126

Ideology of Economy

Items		f	%
General Economy		104	92.04
	Expanding	8	7.08
Circles of Economy	Outer	1	0.88
	Inner	–	–
Total		113	100.00

From Table 126, we can notice that expanding circle cultural elements (7.08%) were perspicuously the dominating cultural elements compared to their outer circle correspondents (0.88%). Besides, no occurrence was detected in the inner circle group of cultural themes. However, regarding the item General Economy (92.04%), we can clearly observe from the table that it greatly occupies the overall ideology of economy. Samples mirroring the ideological ingredients are displayed below:

- "I often buy things on sale. The price is lower, so the items are more affordable." (World Link, Student Book 1/2, 2015/2016, economy)

- "There are many great things about Hong Kong, but there are some problems, too. Housing isn't cheap. With a population of over seven million, it is one of the world's most expensive cities to live in. I often buy things on sale. The price is lower, so the items are more affordable." (World Link, Student Book 1/2, 2015/2016, outer circle economy)

- "Is the article about expensive or affordable stores in Seoul?" (World Link, Student Book 1/2, 2015/2016, expanding circle economy)

Table 127

Ideology of Language

Items		f	%
General Language		6	12.00
	Inner	36	72.00
Circles of Language	Outer	−	−
	Expanding	8	16.00
Total		50	100.00

From the table, one can conclude that inner circle cultural compounds were utilized remarkably (72.00%) more than their expanding circle counterparts (16.00%). Similarly, the General Language ingredients (12.00%) were seen to be employed less than the inner and expanding circle groups. No occurrence of this category was observed in the outer circle group. Samples representing the language ideology are exemplified below:

- "He could learn to speak a language very quickly. Today, he is fluent in ten languages." (World Link, Student Book 1/2, 2015/2016, language)

- "We are studying English. It can help us get jobs in the future. " (World Link, Student Book 1/2, 2015/2016, inner circle language)

- "No, she always speaks to him in Spanish." (World Link, Student Book 1/2, 2015/2016, expanding circle language)

Table 128

Ideology of Education

Items		f	%
General Education		35	92.11
	Inner	2	5.26
Circles of Education	Outer	−	−
	Expanding	1	2.63
Total		38	100.00

Table 128 suggests that general education compounds (92.11 %) highly occupy the overall category. Besides, the education compounds in the inner circle group (5.26%) suggest a slightly more coverage compared to the expanding circle group of educational elements (2.63%). Finally, no occurrence of this category was observed in the outer circle group. Samples clarifying such ideological compounds are represented below:

- "You learn best when you study for two hours and then stop." (World Link, Student Book 1/2, 2015/2016, education)

- "People study and read at the British library, London, England." (World Link, Student Book 1/2, 2015/2016, inner circle education)

- "I'm trying to choose a college. My parents want me to apply to Tokyo University." (World Link, Student Book 1/2, 2015/2016, expanding circle education)

Table 129

Ideology of Sport

Items		f	%
General Sport		21	95.45
	Inner	1	4.55
Circles of sport	Outer	–	–
	Expanding	–	–
Total		22	100.00

From the table, we can easily understand that ideology of general sport compounds were notably employed (95.45%). Additionally, only one occurrence (4.55%) was observed in the inner circle within this category of ideological elements. No occurrence of sport ideology was noted in the outer and expanding circles. The following sample sentences display the compounds of sport ideology:

- "When you watch your team play, do you get emotional (do you yell or jump up and down)?" (World Link, Student Book 1/2, 2015/2016, sport)

- "The Super Bowl is the championship game for American football in the United States." (World Link, Student Book 1/2, 2015/2016, inner circle sport)

Table 130

Ideology of History

Items		f	%
	Inner	−	−
Circles of History	Outer	−	−
	Expanding	10	100.00
Total		10	100.00

The ideology of history occurred only in the expanding circle (100%). No occurrence of this category was identified in the inner and outer circles. In order to cite some samples from the examined textbooks, we suggest the following examples:

- "The historic center has some of the world's best colonial architecture, and there are even Incan ruins. Peru" (World Link, Student Book 1/2, 2015/2016, expanding circle history)

Table 131

Ideology of Gender

Items		f	%
	Outer	2	50.00
Ideology of Gender	Expanding	2	50.00
	Inner	−	−
Total		4	100.00

One can understand from the table that ideology of gender emerged equally in both outer (50.00%) and expanding circles (50%), while no such occurrence was detected in the inner circle group. The samples below support these aspects:

- "We have a group of 460 women. They use our ovens to make clean cooking fuel. Then they sell it. Each woman makes 150 dollars a month in extra money. And about

115000 people use our clean cooking fuel in Uganda. Today, the air is cleaner, and we are saving trees. And best of all, girls can stay in school. " (World Link, Student Book 1/2, 2015/2016, outer circle gender)

- "Inside Afghanistan's First Boarding School for Girls. It's the first girl's boarding school in Afghanistan." (World Link, Student Book 1/2, 2015/2016, expanding circle gender)

Table 132

Ideology of Solidarity

Items	f	%
Marriage in General	3	100.00
Total	3	100.00

The ideology of solidarity was utilized only in the category of Marriage in General (100.00%). No occurrence of this ideology was detected in three circles: inner; outer; and expanding. The following sample represent the mentioned ideology:

- "I think it's OK for couples with children to get divorced. Really? I'm afraid I disagree." (World Link, Student Book 1/2, 2015/2016, expanding circle education)

Table 133

Ideology of Affirmative Action

Items	f	%
General Affirmative Action	1	100.00
Total	1	100.00

The ideology of Affirmative Action was employed only in the category of General Affirmative Action (100.00%). No emergence of this ideology was observed in the inner, outer, and expanding circles. We display the following sentences to exemplify the matter:

- "Caring for animals" (World Link, Student Book 1/2, 2015/2016, affirmative action)

Table 134

Ideologies Included in Worldlink 1/2 by National Geographic

Items	f	%
Ideology of Culture	636	72.52
Ideology of Economy	113	12.88
Ideology of Language	50	5.70
Ideology of Education	38	4.33
Ideology of Sport	22	2.51
Ideology of History	10	1.14
Ideology of Gender	4	0.46
Ideology of Solidarity	3	0.34
Ideology of Affirmative Action	1	0.12
Total	877	100.00

One can conclude from Table 134 that *Ideology of Culture* (72.52%) was detected to supremely outnumber its counterpart ideologies ranging subsequently as *Ideology of Economy* (12.88%), *Ideology of Language* (5.70%), *Ideology of Education* (4.33%), *Ideology of Sport* (2.51%), *Ideology of History* (1.14%), *Ideology of Gender* (0.46%), *Ideology of Solidarity* (0.34%), and *Ideology of Affirmative Action* (0.12%).

Ideology and Hegemony in Speakout Elementary/Pre-intermediate by Pearson

Table 135

Ideology of Culture

Items		f	%
	Inner	476	51.63
Overall Culture	Expanding	389	42.19
	Outer	57	6.18
Total		922	100.00

As can be observed from the table, in terms of the ideology of culture, the inner circle group (51.63%) emerged with the highest dispersion, followed by the expanding circle (42.19%) category of cultural compounds. However, the outer circle cultural elements occupied only 6.18% of the overall cultural content.

Table 136

Social, Geographical, and Entertainment Factors

Factors	Themes	Inner		Outer		Expanding	
		f	%	f	%	f	%
	Name	108	56.25	1	0.52	83	43.23
	Personality	54	71.05	4	5.26	18	23.69
	Company/ Institution	34	91.90	1	2.70	2	5.40
	Nationality	11	22.45	2	4.09	36	73.47
Social	Art/ Literature	5	100.00	–	–	–	–
	Celebration	2	50.00	1	25.00	1	25.00
	Technology	2	50.00	–	–	2	50.00
	Cuisine	1	8.33	2	16.67	9	75.00
	Custom/ Tradition	1	50.00	–	–	1	50.00
	Clothing	–	–	–	–	1	100.00
Total		218	57.07	11	2.88	153	40.05
	Location	141	39.05	38	10.53	182	50.42
Geographical	Land Form	7	33.33	1	4.77	13	61.90
	Climate	4	57.14	2	28.57	1	14.29
Total		152	39.07	41	10.54	196	50.39
Entertainment	Movie	62	91.18	1	1.47	5	7.35
Total		432	51.49	53	6.32	354	42.19

From the table, regarding the social factors, we can plainly understand that the total inner circle cultural elements (57.07%) are more conspicuous than their expanding circle correspondents (40.05%), though the emergence of such elements is rare in the outer circle category (2.88%). Within this dimension, the themes emerged with different percentages. The theme, *Name* in the inner circle group (56.25%) was seen to be dominating its expanding circle equivalent (43.23%), while only one occurrence (0.52%) was discovered in the outer circle group. With respect to the theme *Personality,* the inner circle group (71.05%) was observed to highly surmount its outer (5.26%) and expanding (23.69%) circle correspondents. With regard to the theme *Company/Institution*, it is easily comprehended from the table that the inner circle group (91.90%) appeared with a great percentage surpassing its expanding

(5.40%) and outer (2.70%) circle counterparts. On the other hand, the theme *Nationality* in the expanding circle group occupied the highest percentage (73.47%) significantly surmounting its correspondences in the inner (22.45%) and outer (4.09%) circle groups. The theme *Art/Literature* was only detected in the inner circle category, though no such emergence was found in the outer and expanding circle parts. Moreover, the theme *Celebration* with 50.00% in the inner circle group outnumbered its counterparts in the outer (25.00%) and expanding circles (25.00%). Besides, although no emergence was discovered in the outer circle category, the theme *Technology* was observed to occupy 50.00% for each inner and expanding circle group. Furthermore, with respect to the theme *Cuisine*, one can easily perceive that the expanding circle compounds (75.00%) within this category outnumber their correspondents in the outer (16.67%) and expanding (8.33%) circle groups. Looking at the table, the cultural compounds of *Custom/Tradition* in the inner and expanding circle groups, the percentage of which is 50.00 for each, were utilized equally, whereas no such compound was detected in the outer circle category. Besides, the theme *Clothing* was observed to emerge only once in the expanding circle group. Regarding the overall social factors, one may be clearly understood from the table that inner circle social factors (57.07%) were observed to surmount their expanding (40.05%) and outer (2.88%) circle counterparts. Besides, when we look at geographical factors, it is clearly observed from the table that the theme *Location* (50.42%) in the expanding circle category appeared more than its inner (39.05%) and outer (10.53%) circle equivalents. At the same time, by looking at the theme *Land Form*, one may comprehend from the table that the expanding circle group (61.90%) had a significant occurrence compared to the inner circle group (33.33%) while only one emergence was detected in the outer circle category. As for the theme *Climate*, the inner circle group (57.14%) surpassed its outer (28.57%) and expanding (14.29%) circle correspondents. Regarding the geographical factors, the expanding circle group (50.39%) outnumbered the

inner (39.07%) and outer (10.54%) circle categories. At the same time, with respect to the entertainment factors in which only the theme *Movie* emerged, we can observe that the inner circle group (91.18%) outnumbered the expanding (7.35%) and outer (1.47%) circle groups within this category. Lastly, by looking at the overall cultural compounds, we can easily understand from the table that the inner circle cultural elements (51.49%) surpassed their expanding (42.19%) circle equivalents, whereas both inner and expanding circle groups highly outnumbered the outer circle category (6.32%). The samples driven from the analyzed sources are presented below:

- "Nick, Susanna, Jenny, Chris, Andrew" (Speakout Elementary/Pre-Intermediate, Students' Book, 2015, inner circle name)

- "Gagan" (Speakout Elementary/Pre-Intermediate, Students' Book, 2015, outer circle name)

- "Bruno, Omar, Muhammed, Zofia, Cheng" (Speakout Elementary/Pre-Intermediate, Students' Book, 2015, expanding circle name)

- Douglas, Richard Branson" (Speakout Elementary/Pre-Intermediate, Students' Book, 2015, inner circle personality)

- "Michelle Yeoh, Nelson Mandela, Desmond Tutu, Bob Marley" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle personality)

- "Claude Monet, Yann Martel, Fernanda Espinosa, Elton John, Thor Heyerdahl" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle personality)

- "BBC, the New York Times, Amazon, Virgin Galactic, Kevin Klein Foundation" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle company/institution)

- "Grameen Bank" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle company/institution)

- "China Airlines, SoleRebels" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle company/institution)

- "American, Irish, New Zealander, Australian, British" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle nationality)

- "Indian" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle nationality)

- "Norwegian, Argentinean, Colombian, Korean, German" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle nationality)

- "Doors of Stone, Romeo and Juliet, Hamlet, Harry Potter" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle art/literature)

- "Hogmanay, Independence Day" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle celebration)

- "Diwali, the Festival of Light" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle celebration)

- "Brazil's annual carnival" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle celebration)

- "Andy Warhol said, 'In the future, everyone will be famous for fifteen minutes.' With the invention of the internet and YouTube, maybe that time is now. " (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle technology)

- "A: What kind of car is it? B: It's VW Golf. " (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle technology)

- "He plans to start the day with a delicious bagel…" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle cuisine)

- "Curry, Pakora" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle cuisine)

- "Tapas, Falafel, Sushi, Paella, Burrito" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle cuisine)

- "After midnight, the first visitor to the house gives us presents, usually shortbread or coal for good luck. (In Hogmanay) " (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle custom/tradition)

- "Kuna people painting their face in the traditional way" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle custom/tradition)

- "Kuna clothes" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle clothing)

- "Sydney, Dublin, San Francisco, Oxford, Scotland" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle location)

- "Malta, Cape Town, Johannesburg, Kula Lumpur, Honk Kong" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle location)

- "Poland, Italy, Tokyo, Russia, Egypt" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle location)

- "The Grand Canyon, the River Thames, the Rockies, Lake Michigan, San Francisco Bay" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle landform)

- "The Masai Mara" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle landform)

- "The Iguaçu Falls, The Pamirs, Sugarloaf Mountain, Iguaçu Falls, The Andes" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle landform)

- "In Dublin today, it will be hot and sunny with temperatures up to twenty-five degrees Celsius." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle climate)

- "As a little girl, I lived in the steamy heat of tropical Malaysia." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle land climate)

- "The weather near Tromso is uncertain." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle climate)

- "American Hustle, Bridget Jones's Diary, Leatherheads, Lincoln, Less Miserables" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle movie)

- "Mandela: Long Walk to Freedom" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle movie)

- "The Machinist, Let the right one in, Kon-Tiki, The Zero Theorem, Amores Perros" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle movie)

Table 137

Ideology of Economy

Items		f	%
General Economy		90	87.38
	Inner	9	8.74
Circles of Economy	Outer	–	–
	Expanding	4	3.88
Total		103	100.00

When we look at the Ideology of Economy in the examined textbooks, we can see that the compounds of General Economy (87.38%) outnumber their inner (8.74%) and expanding (3.88%) circle correspondents, while no occurrence was observed in the outer circle category. The related samples showing the mentioned elements are listed below:

- "Internet shopping became the trend, the way everyone wanted to shop." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle economy)

- "Is New York an expensive city to live in?" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle economy)

- "A: I have decided to buy a house in Monaco. B: It might be expensive." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle economy)

Table 138

Ideology of Sport

Items		f	%
General Sport		28	87.50
	Expanding	3	9.38
Circles of Sport	Inner	1	3.12
	Outer	–	–
Total		32	100.00

By looking at the Ideology of Sport, it is clearly understood from the table that general sport compounds occupy most of the analyzed textbooks. However, when looking at the circles within this category, we observe that the expanding circle elements are utilized more than the inner circle compounds. On the other hand, no such occurrence was detected in the outer circle category. The following samples reflect the mentioned ideological compounds:

- "Football is king. In the second place, surprisingly, is cricket." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, sport)

- "British go-karting championships" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle sport)

- "Brazil is famous for football." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding sport)

Table 139

Ideology of Language

Items		f	%
General Language		2	6.67
	Inner	22	73.33
Circles of Language	Expanding	6	20.00
	Outer	–	–
Total		30	100.00

When looking at the Ideology of Language, we can understand that the inner circle group (73.33%) covers the biggest part within this category, while outnumbering the expanding group (20.00%). Although no occurrence was detected in the outer circle group, the general language compounds occupy 6.67% of the overall analysis. The pursuing samples mirror the mentioned ideological ingredients:

- "Everyone should learn a second language." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, language)

- "Do you read books in English? Do you like speaking in English? Are you studying English? Do you need it for your job?" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle language)

- "We also read newspapers and magazines in Italian, listen to Italian music and eat pasta. We welcome all nationalities. (especially Italian speakers)" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle language)

Table 140

Ideology of History

Items		f	%
	Expanding	13	61.90
Circles of History	Inner	7	33.34
	Outer	1	4.76
Total		21	100.00

From the table, the expanding circle dominance (61.90%) can be easily observed outnumbering the inner circle group (33.34%). Additionally, only one occurrence (4.76%) was detected in the outer circle group. Samples displaying such ideological compounds are presented below:

- "Big Ben, Sir John Soane's Museum, National Gallery, The statue of liberty, The Beatles story museum" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle history)

- "Taj Mahal" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle history)

- "The Great Wall of China, the Pyramids, the Eiffel tower, the blue mosque, the Royal Castle" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle history)

Table 141

Ideology of Education

Items		f	%
General Education		15	83.33
	Expanding	2	11.11
Circles of Education	Inner	1	5.56
	Outer	–	–
Total		18	100.00

From the table, we can clearly understand that general education compounds (83.33%) dominate the biggest part of the dispersion within the related category. Further, the expanding circle cultural compounds (11.11%) outnumber their inner circle counterparts (5.54%). Samples exemplifying the mentioned ideology are displayed below:

- "Love what you do and try to learn something new. People who are curious and learn new things experience feelings of satisfaction and happiness." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, education)

- "The Alternative School, in Lancashire, UK, offers a different type of schooling for young people who are having problems in mainstream education. The school offers an innovative and interesting educational programme, which is designed specifically for the individual." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle education)

- "Read 1000 books and walk 1000 miles… is a Chinese saying about education." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle education)

Table 142

Ideology of Laws

Items		f	%
General Laws/Rules		10	55.56
	Expanding	5	27.77
Circles of Laws/Rules	Inner	2	11.11
	Outer	1	5.56
Total		18	100.00

By looking at the Ideology of Laws, we can clearly notice that the general laws/rules (55.56%) dominate this group of cultural ingredients. On the other hand, having a look at the expanding circle compounds (27.77%), we can see that they surpass their inner (11.11%) and

outer (5.56%) circle equivalents. The following samples bring a light to the already mentioned cultural elements:

- "A man is caught stealing books from a bookshop. The judge asks why he did it, and the thief says he loves books. What is the man's punishment? A prison sentence? A big fine? No. the man is sent to read stories and books to hospital patients. He enjoys the job and continues to do it for many years! Welcome to alternative sentencing programmes. Instead of traditional punishments, criminals get the punishments that fit their crimes." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, laws/rules)

- "The American constitution" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle laws/rules)

- "In Singapore, children must learn most subjects (maths and science) in English." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle laws/rules)

- "In France, children don't have to wear uniforms at school." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle laws/rules)

Table 143

Ideology of Solidarity

Items		f	%
General Relationship Issues		13	92.86
	Inner	1	7.14
Circles of Solidarity	Outer	–	–
	Expanding	–	–
Total		14	100.00

When we look at the Ideology of Solidarity compounds, we can simply observe that general relationship issues (92.86%) dominate the largest part within this group. However, it is clearly understood that inner circle solidarity compounds (7.14%) occurred only once while

no such theme was observed in the outer and expanding circle groups. We can give the following samples to clarify such ideological compounds:

- "People who have a strong network of social relationships are not just happier, they live longer, too!" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, general relationship issues)

- "I love Hogmanay because all our friends and family come together and it's a great start to the New Year!" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, inner circle solidarity)

Table 144

Ideology of Affirmative Action

Items	f	%
General Affirmative Action	12	100.00
Total	12	100.00

It is easily observed from the table that only general affirmative action compounds (100.00%) were encountered within this category. The pursuing sample representing this group of ideology is displayed below:

- "When someone sees a person in trouble, do they stop and help or just walk on by?" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, affirmative action)

Table 145

Ideology of Politics

Items		f	%
General Politics		7	77.78
	Outer	2	22.22
Circles of politics	Inner	–	–
	Expanding	–	–
Total		9	100.00

Having a look at the group of Ideology of Politics, one can notice that general politics (77.78%) outnumbers the outer circle politics (22.22%) whereas no such compounds were found in the inner and expanding circle groups. In order to clarify the issue, the samples below are represented:

- "Blacks voted in an election for the first time." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, politics)

- "Nelson Mandela: The Fight for Freedom" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, outer circle politics)

Table 146

Ideology of Gender

Items	f	%
Ideology of Gender	6	100.00
Total	6	100.00

Ideology of Gender comounds in general were observed to be occurring six times (100.00%) as seen in Table 146. The sample below supports such ideological compounds:

- "They found some big differences between men and women. Women use more adjectives and phrases for feelings: 'excited', 'wonderful', 'love you' and <3, the emoticon for a heart. They often talk about family and friends. Men talk about sport, computers, game consoles, and videos. They also often use swear words." (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, gender)

Table 147

Ideology of Religion

Items		f	%
General Religion		1	33.33
	Expanding	2	66.67
Circles of Religion	Inner	–	–
	Outer	–	–
Total		3	100.00

Regarding the *Ideology of Religion*, as can be observed from the table, expanding circle religion compounds surpass the general religion compounds, though no occurrence was detected in the inner and outer circle groups of ideological elements. The pursuing samples exemplify the stated ideology:

- "Christmas" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, religion)

- "The blue mosque, a Buddhist temple" (Speakout Elementary/ Pre-Intermediate, Students' Book, 2015, expanding circle religion)

Table 148

Ideologies Included in Speakout Elementary/Pre-intermediate by Pearson

Items	f	%
Ideology of Culture	922	77.61
Ideology of Economy	103	8.67
Ideology of Sport	32	2.69
Ideology of Language	30	2.53
Ideology of History	21	1.77
Ideology of Education	18	1.52
Ideology of Laws	18	1.52
Ideology of Solidarity	14	1.18
Ideology of Affirmative Action	12	1.01
Ideology of Politics	9	0.75
Ideology of Gender	6	0.50
Ideology of Religion	3	0.25
Total	1188	100.00

It can be observed from the table that *Ideology of Culture* (77.61%) was observed to highly surmount its equivalents ranging subsequently as *Ideology of Economy* (8.67%), *Ideology of Sport* (2.69%), *Ideology of Language* (2.53%), *Ideology of History* (1.77%), *Ideology of Education* (1.52%), *Ideology of Laws* (1.52%), *Ideology of Solidarity* (1.18%), *Ideology of Affirmative Action* (1.01%), *Ideology of Politics* (0.75%), *Ideology of Gender* (0.50%), and *Ideology of Religion* (0.25%).

Ideology and Hegemony in Touchstone 1/2 by Cambridge University Press

Table 149

Ideology of Culture

Items		f	%
	Inner	369	54.67
Overall Culture	Expanding	289	42.81
	Outer	17	2.52
Total		675	100.00

From the table, we can see that inner circle cultural compounds (54.67%) are much more dominant than the expanding (42.81%) and outer (2.52%) circle groups. Besides, it is clear from the table that the outer circle group has the weakest dispersion within this category.

Table 150

Social, Geographical, and Entertainment Factors

Factors	Themes	Inner		Outer		Expanding	
		f	%	f	%	f	%
	Name	232	77.59	1	0.33	66	22.08
	Personality	22	81.48	2	7.41	3	11.11
	Nationality	10	18.52	2	3.70	42	77.78
Social	Celebration	3	33.33	–	–	6	66.67
	Cuisine	1	5.00	2	10.00	17	85.00
	Custom/ Tradition	1	100.00	–	–	–	–
	Clothing	–	–	–	–	1	100.0
Total		269	65.45	7	1.70	135	32.85
	Location	73	41.95	10	5.75	91	52.30
Geographical	Land Form	2	100.00	–	–	–	–

	Climate	1	50.00	–	–	1	50.00
Total		76	42.70	10	5.62	92	51.68
	Music	7	63.67	–	–	4	36.36
Entertainment	Movie	1	100.00	–	–	–	–
Total		8	66.67	–	–	4	33.33
Total		353	58.74	17	2.83	231	38.43

As can be observed from the table, regarding the social factors, the overall inner circle hegemonic compounds (65.45%) significantly outnumber their expanding circle counterparts (32.85%), whereas we barely observe such compounds in the outer circle group (1.70%). The themes were displayed in different percentages. Regarding the theme *Name* in the inner circle category, it can be easily understood that the inner circle group of cultural elements (77.59%) highly surpass their expanding (22.08%) and outer (0.33%) circle correspondents. Having a look at the theme *Personality*, one can simply observe that the inner circle group (81.48%) remarkably surmounts the expanding (11.11%) and outer (7.41%) circle groups of cultural components. On the other hand, by looking at the theme *Nationality*, it is seen that the expanding circle group (77.78%) had great dominance over the inner (18.52%) and outer (3.70%) circle groups. By looking at the theme *Celebration*, though no occurrence was detected in the outer circle group, the expanding circle compounds (66.67%) highly outnumbered the inner circle compounds. Additionally, as for the theme *Cuisine*, the expanding circle ingredients (85.00%) significantly surmounted the outer (10%) and inner (5%) circle counterparts. Further, the theme *Custom/Tradition* only emerged once (100.00%) in the inner circle group, while no occurrence was found in the outer and expanding circle groups. Similarly, we observed only one emergence (100.00%) of the theme *Clothing* in the expanding circle, whereas no such theme was detected in the inner and outer circle groups. Looking at the geographical factors, it is simply comprehended from the table that the total dispersion of the expanding circle (51.68%) slightly surmounts the overall inner circle emergence (42.70%) while significantly outnumbering the outer circle group (5.62%).

Namely, for the theme *Location,* it is clearly observed that the expanding circle compounds (52.30%) outnumber the inner (41.95%) and outer (5.75%) circle compounds. Moreover, the theme *Land Form* only occurred in the inner circle group (100%), while no occurrence was detected in the other circles. As for the theme *Climate*, no occurrence was discovered in the outer circle group, while only one emergence was detected each for the inner (50%) and expanding (50%) circle. Furthermore, having a look at the entertainment-related themes, we can understand from the table that inner circle group (66.67%) significantly surpasses the expanding circle group (33.33%), whereas no occurrence is observed in the outer circle group. Similarly, the theme *Music* in the inner circle group outnumbers its equivalent in the expanding circle, while no emergence is seen in the outer circle again. On the other hand, as for the theme *Movie*, we observed only one occurrence in the inner circle (100.00%), but no emergence was detected in the outer and expanding circle categories. Lastly, the inner circle (58.74%) dominance over the outer (2.83%) and expanding (38.43%) circle groups was detected in the overall cultural analysis. The given samples serve to illustrate the mentioned compounds:

- "Martin, Jenny, Amy, James, David" (Touchstone, Student's Book 1/2, 2014, inner circle name)

- "Samir" (Touchstone, Student's Book 1/2, 2014, outer circle name)

- "Ming-wei, Akemi, Natasha, Gemma, Vlad" (Touchstone, Student's Book 1/2, 2014, expanding circle name)

- "Billy Joel, Mariah Karey, Alicia Keys, Sean Penn, Norah Jones" (Touchstone, Student's Book 1/2, 2014, inner circle personality)

- "Ricky Martin, Bob Marley" (Touchstone, Student's Book 1/2, 2014, outer circle personality)

- "John Woo, Penélope Cruz, Ang Lee" (Touchstone, Student's Book 1/2, 2014, expanding circle personality)

- "Canadian, American, British, Australian" (Touchstone, Student's Book 1/2, 2014, inner circle nationality)

- "Indian" (Touchstone, Student's Book 1/2, 2014, outer circle nationality)

- "Polish, Portuguese, Russian, South Korean, Spanish" (Touchstone, Student's Book 1/2, 2014, expanding circle nationality)

- "Bonfire Night" (Touchstone, Student's Book 1/2, 2014, inner circle celebration)

- "In Korea on a baby's first birthday, parents put things like money, thread, and pencils in front of their baby. If the baby picks up the money, it means he or she is going to be rich. Choosing the thread means a long life for the baby, and choosing a pencil means he or she is going to be a good student." (Touchstone, Student's Book 1/2, 2014, expanding circle celebration)

- "The Sea Grill" (Touchstone, Student's Book 1/2, 2014, inner circle cuisine)

- "Lassi" (Touchstone, Student's Book 1/2, 2014, outer circle cuisine)

- "This quiet and friendly restaurant serves the best sushi in town." (Touchstone, Student's Book 1/2, 2014, expanding circle cuisine)

- "In an average lifetime, an American works over 90000 hours, walks an amazing 22000 kilometers and spends three and a half years eating. An average American talks on the telephone for two and a half years. On average, Americans sleep for 24 years and watch TV for 12 years." (Touchstone, Student's Book 1/2, 2014, inner circle custom/tradition)

- "Hanbok" (Touchstone, Student's Book 1/2, 2014, expanding circle clothing)

- "Texas, Miami, London, San Diego, Los Angeles" (Touchstone, Student's Book 1/2, 2014, inner circle location)

- "Puerto Rico, India, Kenya, Fiji, Hong Kong" (Touchstone, Student's Book 1/2, 2014, outer circle location)

- "Germany, Spain, Russia, China, South Korea" (Touchstone, Student's Book 1/2, 2014, expanding circle location)

- "It gets pretty cold in Canada in the winter." (Touchstone, Student's Book 1/2, 2014, inner circle climate)

- "The Atacama Desert" (Touchstone, Student's Book 1/2, 2014, expanding circle climate)

- "Lake Tahoe" (Touchstone, Student's Book 1/2, 2014, inner circle landform)

- "Country music, Jazz, Rock music, Hip-hop, Pop" (Touchstone, Student's Book 1/2, 2014, inner circle music)

- "Bouzouki, Waltz, Mariachi band, Latin music" (Touchstone, Student's Book 1/2, 2014, expanding circle music)

- "Friends" (Touchstone, Student's Book 1/2, 2014, inner circle movie)

Table 151

Ideology of Economy

Items		f	%
General Economy		74	94.87
	Expanding	3	3.85
Circles of Economy	Inner	1	1.28
	Outer	–	–
Total		78	100.00

The table clearly represents that general economy (94.87%) is significantly the most dominant group within this category. Additionally, the expanding circle group (3.85%) surmounts the inner circle group (1.28%) which emerges only once. Regarding the outer circle group, it is easily observed that no occurrence was detected within this category. Samples signifying the economical compounds are presented below:

- "My parents like to spend a lot of money on clothes." (Touchstone, Student's Book 1/2, 2014, economy)

- "The West Edmonton Mall in the province of Alberta is the size of 48 city blocks and has over 800 stores. And everything is cheap because you don't have to pay sales tax." (Touchstone, Student's Book 1/2, 2014, inner circle economy)

- "San Lorenzo Market in Florence is famous for leather purses, wallets, and gloves. There are lots of cafes- so after a morning of shopping, enjoy a coffee in the historic city center." (Touchstone, Student's Book 1/2, 2014, expanding circle economy)

Table 152

Ideology of Language

Items		f	%
General Language		6	11.54
	Expanding	40	76.92
Circles of Language	Inner	6	11.54
	Outer	–	–
Total		52	100.00

It can be observed from the table that the expanding circle language compounds (76.92%) notably prevail over their inner circle equivalents (11.54) while no such example was observed in the outer circle group. Besides, the general language compounds were seen to occur with a percentage of 11.54 in this category. Sample sentences stating the language compounds are listed below:

- "Today all employees need a second language for their jobs." (Touchstone, Student's Book 1/2, 2014, language)

- "All the students in my high school had to take English- it was required. And I needed English to get into my university." (Touchstone, Student's Book 1/2, 2014, inner circle language)

- "Well, we always spoke Chinese at home." (Touchstone, Student's Book 1/2, 2014, expanding circle language)

Table 153

Ideology of Sport

Items		f	%
General Sport		41	95.35
	Inner	2	4.65
Circles of sport	Outer	–	–
	Expanding	–	–
Total		43	100.00

We can easily understand from the table that general sport compounds (95.35%) are supremely utilized in this group. Besides, the inner circle sport elements (4.65%) are slightly covered, whereas no emergence was detected in the outer and expanding circle groups. The pursuing samples are presented to clarify sport ideology:

- "Aerobics is fun. Aerobics is good for you. Aerobics is easy." (Touchstone, Student's Book 1/2, 2014, sport)

- "The Yankees, The Red Sox" (Touchstone, Student's Book 1/2, 2014, inner circle sport)

Table 154

Ideology of History

Items		f	%
	Inner	6	54.54
Circles of History	Expanding	5	45.46
	Outer	–	–
Total		11	100.00

Regarding the Ideology of History, it can be easily understood from the table that the inner circle group (54.54%) slightly outnumbers the expanding circle group (45.46%).

However, it is also clear from the table that no occurrence is observed in the outer circle group. Samples reflecting the ideological compounds are presented below:

- "Museum of Natural History, Buckingham Palace, The tower of London, Golden Gate Bridge, Old St. Mary's Cathedral" (Touchstone, Student's Book 1/2, 2014, inner circle history)

- "Coliseum, St. Peter's Basilica, Spanish Steps, Grand Palace in Bangkok, Louvre" (Touchstone, Student's Book 1/2, 2014, inner circle history) (Touchstone, Student's Book 1/2, 2014, expanding circle history)

Table 155

Ideology of Education

Items	f	%
General Education	9	100.00
Total	9	100.00

We can easily understand from the table that the general education compounds (100.00%) occupy the overall Ideology of Education. Samples mirroring these ideological compounds are presented below:

- "But please try and study for your exams." (Touchstone, Student's Book 1/2, 2014, education)

Table 156

Ideology of Solidarity

Items	f	%
Family Values	4	100.00
Total	4	100.00

It is crystal-clear that the only theme observed within this group of ideological compounds is Family Values (100.00%). The samples clarifying these ideological elements are listed below:

- "Are you from a big family? Yes, I am. I'm one of six children." (Touchstone, Student's Book 1/2, 2014, solidarity)

Table 157

Ideology of Affirmative Action

Items	f	%
General Affirmative Action	3	100.00
Total	3	100.00

From the table, it is easily comprehended that the utilized theme within this group of ideological compounds is the general affirmative action (100.00%). Samples reflecting these compounds are stated below:

- "My neighbor's sick, so I did her shopping today." (Touchstone, Student's Book 1/2, 2014, affirmative action)

Table 158

Ideology of Religion

Items		f	%
General Religion		1	50.00
Circles of Religion	Inner	1	50.00
	Outer	−	−
	Expanding	−	−
Total		2	100.00

It is simply understood from the table that general religion compounds (50.00%) emerged once within this group of ideology. Just like the general compounds, the inner circle religion ingredients (50.00%) emerged once, while no such compound was observed in the outer and expanding circle groups. Below, we can see the samples exemplifying these compounds:

- "Santa Lucia Day" (Touchstone, Student's Book 1/2, 2014, religion)

- "Thanksgiving Day" (Touchstone, Student's Book 1/2, 2014, inner circle religion)

Table 159

Ideology of Gender

Items	f	%
General Gender	1	100.00
Total	1	100.00

Only one occurrence (100.00) was detected in terms of the gender ideology. The sample below presents the related compound:

- "Do men and women play together? Sure. We have ten women and six guys."

(Touchstone, Student's Book 1/2, 2014, gender)

Table 160

Ideologies Included in Touchstone 1/2 by Cambridge University Press

Items	f	%
Ideology of Culture	675	76.88
Ideology of Economy	78	8.89
Ideology of Language	52	5.92
Ideology of Sport	43	4.90
Ideology of History	11	1.25
Ideology of Education	9	1.03
Ideology of Solidarity	4	0.46
Ideology of Affirmative Action	3	0.34
Ideology of Religion	2	0.22
Ideology of Gender	1	0.11
Total	878	100.00

We can easily understand from the table that *Ideology of Culture* (76.88%) was observed to highly surmount other ideologies varying as *Ideology of Economy* (8.89%), *Ideology of Language* (5.92%), *Ideology of Sport* (4.90%), *Ideology of History* (1.25%), *Ideology of Education* (1.03%), *Ideology of Solidarity* (0.46%), *Ideology of Affirmative Action* (0.34%), *Ideology of Religion* (0.22%), and *Ideology of Gender* (0.11%).

Table 161

Overall Cultural hegemony in Globally Written EFL Textbooks

Items		f	%
	Inner	1089	50.35
Culture	Expanding	975	45.09
	Outer	98	4.56
Total		2162	100.00

Regarding the overall cultural hegemony in globally written textbooks, it is easily observed that the inner circle cultural compounds (50.35%) slightly outnumber the expanding circle group (45.09%), while both inner and expanding circle groups significantly surpass the outer circle group (4.56%).

Table 162

Overall Ideologies Included in Globally Written EFL Textbooks

Items	f	%
Ideology of Culture	2233	75.87
Ideology of Economy	294	9.99
Ideology of Language	132	4.49
Ideology of Sport	97	3.30
Ideology of Education	65	2.21
Ideology of History	42	1.43
Ideology of Solidarity	21	0.71
Ideology of Laws	18	0.61
Ideology of Affirmative Action	16	0.54
Ideology of Gender	11	0.37
Ideology of Politics	9	0.31
Ideology of Religion	5	0.17
Total	2943	100.00

It is simply apparent from the table that Ideology *of Culture* (75.87%) was noted to supremely outnumber other ideologies such as *Ideology of Economy* (9.99%), *Ideology of Language* (4.49%), *Ideology of Sport* (3.30%), *Ideology of Education* (2.21%), *Ideology of History* (1.43%), *Ideology of Solidarity* (0.71%), *Ideology of Laws* (1.61%), *Ideology of*

Affirmative Action (0.54%), *Ideology of Gender* (0.37%), *Ideology of Politics* (0.31%), and *Ideology of Religion* (0.17%).

Ideology and Hegemony in Locally Written EFL Textbooks

The extent of ideological and hegemonic practices utilized in locally written EFL textbooks is portrayed within this section. The locally written textbooks include: Progress Preparatory Class; Silver Lining 10; English A1.1; Teenwise; English Course 10; and English A1.2 approved by the Ministry of Turkish National Education, and Prospect 1; Prospect 2; Prospect 3; Vision 1; English Book 2; and English Book 3 approved by the Ministry of Education, Iran.

Ideology and Hegemony in the Locally Written EFL Textbooks Approved by the Turkish Ministry of Education

Table 163

Ideology of Culture

Items		f	%
	Expanding	822	47.30
	Inner	816	46.95
Overall Culture	Outer	79	4.55
Multiculturalism		10	0.57
Cultural Awareness		5	0.29
Culture Definition		5	0.29
Cultural Bias		1	0.05
Total		1738	100.00

As can be observed from the table, as for the Ideology of Culture, it is clear that the expanding circle cultural compounds (47.30%) slightly outnumber the inner circle group (46.95%), while both expanding and inner circle groups significantly surmounts the outer circle cultural compounds (4.55%). Additionally, by looking at the table, we can also observe few occurrences such as multiculturalism (0.57%), cultural awareness (0.29%), culture

definition (0.29%), and cultural bias (0.05). Samples of the cultural compounds are presented below:

- "Each country in the world has its own customs, traditions, and beliefs. Every culture is different from each other. " (English A1.2, Student's Book, 2015, p.37, culture)

- "Different Shelters Different Cultures" (Teen Wise, Student's Book, 2017, p.31, multiculturalism)

- "I am careful about the cultural values in speaking and listening." (English A1.2, Student's Book, 2015, p.40, cultural awareness)

- "Make a definition of 'culture' in your own words. Culture is all of the behaviors ...". (English A1.2, Student's Book, 2015, p.37, culture definition)

- "I am a businessman in Arabia. I have difficulty in the meetings because these people don't arrive on time for the meetings." (English A1.2, Student's Book, 2015, p.39, cultural bias)

Table 164

Social, Geographical, and Entertainment Factors

Factors	Themes	Inner		Outer		Expanding	
		f	%	f	%	f	%
	Name	325	78.88	1	0.24	86	20.88
	Personality	115	72.33	10	6.29	34	21.38
	Nationality	42	27.10	7	4.52	106	68.38
	Custom/ Tradition	13	26.53	2	4.08	34	69.39
	Technology	12	100.00	–	–	–	–
	Celebration	8	26.67	4	13.33	18	60.00
	Cuisine	5	33.33	1	6.67	9	60.00
Social	Clothing	4	28.57	1	7.14	9	64.29
	Institution	–	–	–	–	2	100.00
Total		524	61.79	26	3.07	298	35.14
	Location	164	30.20	32	5.90	347	63.90
	Land Form	10	52.63	6	31.58	3	15.79
Geographical	Climate	–	–	–	–	3	100.00
Total		174	30.80	38	6.73	353	62.47

	Music	62	87.32	7	9.86	2	2.82
Entertainment	Movie	1	25.00	1	25.00	2	50.00
Total		63	84.00	8	10.67	4	5.33
Total		761	51.14	72	4.84	655	44.02

Having a look at the table, we can simply observe that the total inner circle group (51.14%) slightly surpasses the expanding circle group (44.02%), while significantly surmounting the outer circle cultural compounds (4.84%). In this category of cultural elements, the themes occurred in diverse frequencies. The theme, *Name* in the inner circle group (78.88%) was detected to be remarkably more than its expanding circle counterpart (20.88%), though its outer circle correspondent (0.24%) occurred only once. Regarding the theme *Personality,* the inner circle cultural compounds (72.33%) were seen to be significantly outnumbering their expanding (21.38%) and outer (6.29%) circle equivalents. On the other hand, in terms of the theme *Nationality*, it is simply understood from the table that the expanding circle group (68.38%) occurred with a supreme percentage outnumbering its inner (27.10%) and outer (4.52%) circle correspondents. Similarly, as for the theme *Custom/Tradition*, we see that the expanding circle compounds cover the biggest percentage (69.39%) notably surpassing their inner (26.53%) and outer (4.08%) circle counterparts. The theme *Technology* was only observed in the inner circle group, while no occurrence was detected in the outer and expanding circle groups. Furthermore, the theme *Celebration* with 60.00% in the expanding circle surmounted its equivalents in the inner (26.67%) and outer (13.33%) circles. In a similar vein, the theme *Cuisine* significantly dominated the expanding circle (60.00%), while outnumbering the inner (33.33%) and outer (6.67%) circle groups. Further, the theme *Clothing* was observed to be significantly utilized in the expanding circle, while outnumbering its correspondents in the inner (28.57%) and outer (7.14%) circle groups. With respect to *Institutions*, only one occurrence was detected in the analysis. Looking at the overall social factors, it is clearly understood that the inner circle social compounds (61.79%)

conspicuously outnumber their expanding (35.14%) and outer (3.07%) circle correspondents. Moreover, having a look at geographical factors, it is simply comprehended from the table that the theme *Location* (63.90%) in the expanding circle group occurred more than its inner (30.20%) and outer (5.90%) circle equivalents. However, when we look at *Land Form*, it is clear from the table that the inner circle group (52.63%) had a notable emergence compared to the outer (31.58%) and expanding (15.79%) circle groups. As for the theme *Climate*, the expanding circle group (100.00%) occupied the whole dispersion, while no occurrence was seen in the inner and outer circle groups. Regarding the overall geographical factors, the expanding circle group (62.47%) surpassed the inner (30.80%) and outer (6.73%) circle groups. With reference to entertainment factors, it is easily observed from the table that inner circle compounds (87.32%) for the theme *Music* surmounted their outer (9.86%) and expanding circle (2.82%) equivalents. However, regarding the theme *Movie*, we can simply conceive that the expanding circle compounds (50.00%) have dominance over their inner (25.00%) and outer (25.00%) circle equivalents. For the overall entertainment factors, we can understand from the table that the inner circle group (84.00%) surmounts the outer (10.67%) and expanding (5.33%) circle groups of cultural compounds. The samples from the analyzed textbooks are presented below:

- "Tom" (Progress, Preparatory Class Student's Book, 2017, p.17, inner circle name)

- "Meera" (English Course 10, Student's Book, 2017, p.53, outer circle name)

- "Murat" (English A1.2, Student's Book, 2015, p.21, expanding circle name)

- "Leonardo Di Caprio" (Teen Wise, Student's Book, 2017, p.40, inner circle personality)

- "Salman Khan" (Teen Wise, Student's Book, 2017, p.43, outer circle personality)

- "Türkan Şoray" (Progress, Preparatory Class Student's Book, 2017, p.66, expanding circle personality)

- "He is an English scientist astrophysicist, cosmologist, and an author." (Progress, Preparatory Class Student's Book, 2017, p.96, inner circle nationality)

- "Most Indians look forward to this colorful festival." (Teen Wise, Student's Book, 2017, p.118, outer circle nationality)

- "What do Turkish people do when they go into a house?" (Progress, Preparatory Class Student's Book, 2017, p.115, expanding circle nationality)

- "The world is full of different customs and traditions. They symbolize the way of life. Here are some interesting ones. The *Polish* applaud when the plane lands. The Queen of *England* was born in April, but *Australians* celebrate the Queen's birthday with a public holiday in June and September. In *Greece*, a child's tooth is thrown onto the roof for good luck. *Brazilian* people celebrate New Year's Day with a bowl of lentil soup because they think the lentil is a symbol of wealth. *Turkish* people always offer to prepare a meal for guests. When they go into a house, they take off their shoes. In *Turkmenistan*, It is impolite to sit on a chair or sofa if the elderly person is sitting on the floor or carpet. In *India*, inviting a person to a social event (e.g. a bar or restaurant) means, the person who invites will pay for everything. When paying a cashier in *Austria*, always place the money in their hand. Placing the money on the table/bench is rude." (Progress, Preparatory Class Student's Book, 2017, p.115, customs traditions)

- "Facebook is a social networking…" (Silver Lining 10, Student's Book, 2017, p.140, inner circle technology)

- "London Music Festival" (English A1.2, Student's Book, 2015, p.49, inner circle celebration)

- "Basant Panchami" (Teen Wise, Student's Book, 2017, p.118, outer circle celebration)

- "Lantern Festival" (English A1.2, Student's Book, 2015, p.46, expanding circle celebration)

- "Yorkshire pudding is salty, not sweet. It has eggs, flour, and milk." (Teen Wise, Student's Book, 2017, p.76, inner circle cuisine)

- "Masala dosa has rice, lentils, and spice." (Teen Wise, Student's Book, 2017, p.76, outer circle cuisine)

- "Feijoada has black beans, garlic, spices, and pork." (Teen Wise, Student's Book, 2017, p.76, expanding circle cuisine)

- "Kilt is a knee-length wool garment and it is part of the traditional dress of Scotland." (Progress, Preparatory Class Student's Book, 2017, p.393, inner circle clothing)

- "Saree" (Silver Lining 10, Student's Book, 2017, p.93, outer circle clothing)

- "One type of traditional Japanese clothing is the kimono." (English Course 10, Student's Book, 2017, p.76, expanding circle clothing)

- "She wins a scholarship from Hochschule der Kunste Bern and moves to Switzerland." (Teen Wise, Student's Book, 2017, p.19, expanding circle institution)

- "Alaska" (Progress, Preparatory Class Student's Book, 2017, p.112, inner circle location)

- "Taj Mahal is a white marble mausoleum in India." (Progress, Preparatory Class Student's Book, 2017, p.140, outer circle location)

- "What time does the Ankara plane leave the airport?" (Progress, Preparatory Class Student's Book, 2017, p.120, expanding circle location)

- "Great Bear Lake" (Teen Wise, Student's Book, 2017, p.50, inner circle landforms)

- "The Chocolate Hill" (Teen Wise, Student's Book, 2017, p.50, outer circle landforms)

- "Volga River" (Teen Wise, Student's Book, 2017, p.50, expanding circle landforms)

- "Lisbon is so cool and romantic! It's the capital city of Portugal. It's winter, but the weather is rainy and cool, not very cold." (Teen Wise, Student's Book, 2017, p.82, expanding circle climate)

- "Star Wars Raja" (Progress, Preparatory Class Student's Book, 2017, p.106, inner circle movie)

- "Harishchandra" (Teen Wise, Student's Book, 2017, p.43, outer circle movie)

- "La Mome" (Teen Wise, Student's Book, 2017, p.67, expanding circle movie)

- "Hollywood movies with music are called as musicals…" (Teen Wise, Student's Book, 2017, p.43, inner circle music)

- "Her father, Ravi Shankar, is a famous Indian sitar player." (Teen Wise, Student's Book, 2017, p.71, outer circle music)

- "Lisbon is the birthplace of fado and you can enjoy listening to it." (Teen Wise, Student's Book, 2017, p.82, expanding circle music)

Table 165

Ideology of History

Items		f	%
General History		3	2.46
	Expanding	107	87.70
Circles of History	Inner	6	4.92
	Outer	6	4.92
Total		122	100.00

As can be understood from the table, the expanding circle history compounds (87.70%) extremely outnumbered the inner (4.92%) and outer (4.92%) circle groups. Besides, the general history group (2.46%) occupies only a slight part within this category. The following samples exemplify the mentioned ideology:

- "We see the historical objects in a museum. Why is it called the world heritage? Do they give us a message?" (Teen Wise, Student's Book, 2017, p.85)

- "If we learn history in the form of stories, we will never forget it. Rudyard Kipling" (Silver Lining 10, Student's Book, 2017, p.50, inner circle history)

- The Taj Mahal (Progress, Preparatory Class Student's Book, 2017, p.21, outer circle history)

- "Many visitors come to Turkey every year without thinking of how many ancient civilizations existed in Anatolia. All the ancient civilizations left their marks on this land. And this cosmopolitan heritage has always fascinated me. I like the joy of discovering the ancient times here." (Silver Lining 10, Student's Book, 2017, p.59)

Table 166

Ideology of Sport

Items		f	%
General Sport		43	76.79
	Expanding	9	16.07
Circles of sport	Inner	4	7.14
	Outer	–	–
Total		56	100.00

It is clearly understood from the table that general sport compounds (76.79%) highly occupy the overall category. Additionally, the expanding circle cultural compounds (16.07%) surmount their inner circle (7.14%) correspondents, while no emergence is detected in the

outer circle group. The related samples displaying these ideological compounds are presented below:

- "I like a sportsperson being smart, fit and at the same time having moral values." Ataturk (English A1.2, Student's Book, 2015, p.36)

- "Who was the first Turkish basketball player in the NBA?" (English A1.2, Student's Book, 2015, p.59, expanding circle, sport)

- "This sport was born in California. The first professional race was at Signal Hill in California in 1975." (English A1.2, Student's Book, 2015, p.53, inner circle sport)

Table 167

Ideology of Education

Items		f	%
General Education		29	64.44
	Expanding	9	20.00
Circles of Education	Inner	7	15.56
	Outer	–	–
Total		45	100.00

From Table 167, we can clearly understand that general education compounds (64.44%) dominate the overall category. Besides, while no occurrence was detected in the outer circle group, 20.00% expanding circle and 15.56% inner circle compounds were observed in the related group. Samples reflecting these compounds are given below:

- "Do we learn life at school or is school life itself? Is it a place to explore and improve oneself? For you, what is the most important one; having classes, friends, memories or fun? " (Silver Lining 10, Student's Book, 2017, p.13)

- "King Edwards High School teachers offer different kinds of clubs for their students and encourage them to attend these social clubs. No matter you like indoor or outdoor activities, you can find facilities for yourself there." (Silver Lining 10, Student's Book, 2017, p.17)

- "In any case, it is necessary to be victorious in education activities. The real salvation of a nation can only be in this manner. Ataturk " (English A1.2, Student's Book, 2015, p.36)

Table 168

Ideology of Economy

Items		f	%
General Economy		30	71.43
	Inner	8	19.04
Circles of Economy	Expanding	3	7.14
	Outer	1	2.39
Total		42	100.00

The table simply illustrates the dominance of general economy compounds (71.43%). The circles of cultural compounds emerge in different percentages: the inner circle group (19.04%) outnumbers the expanding (7.14%) and outer (2.39%) circle groups within this category. The associated samples from the textbooks are presented below:

- "What do you spend your money on generally? Who do you like shopping with? Friends or family? What does shopping make you feel? Do you think shopping therapy is real? " (Silver Lining 10, Student's Book, 2017, p.89)

- "Shop for your Tweed Run essentials. Shop & Cycle." (Silver Lining 10, Student's Book, 2017, p.93, inner circle economy)

- "Happy Holi. The festival of colors. As colorful as your dreams. Make the day more enjoyable with a 10% off sale." (Silver Lining 10, Student's Book, 2017, p.93, outer circle economy)

- "Milan Fashion Week" (Progress, Preparatory Class Student's Book, 2017, p.102, outer circle history, expanding circle economy)

Table 169

Ideology of Language

Items		f	%
General Language		3	7.89
	Inner	27	71.05
Circles of Language	Expanding	8	21.04
	Outer	–	–
Total		38	100.00

By looking at the Ideology of Language, we can easily comprehend from the table that inner circle compounds (71.05%) supremely surmount their expanding circle correspondents (21.04%), while a slight occurrence was detected in the group of general language compounds (7.89%). However, no emergence was observed in the outer circle category. The following samples represent the language compounds:

- "Is learning a new language a perfect experience? Does it make a real difference?" (Teen Wise, Student's Book, 2017, p.10)

- "How can you improve your English? What should you do? What should you avoid? " (English Course 10, Student's Book, 2017, p.68, inner circle language)

- "Learning Spanish is a piece of cake for me." (Silver Lining 10, Student's Book, 2017, p.20)

Table 170

Ideology of Politics

Items		f	%
	Expanding	29	93.55
Circles of Politics	Inner	2	6.45
	Outer	–	–
Total		31	100.00

As for the Ideology of Politics, we can easily observe that the expanding circle cultural compounds (93.55%) remarkably outnumber their inner circle equivalents (6.45%), while no

occurrence was found in the outer circle group. Samples exemplifying the ideological elements are presented below:

- "If I had not become the president, I would have wanted to be the Minister of Education." (English A1.2, Student's Book, 2015, p.36, expanding circle politics)

- "For example, British Royal Family gives it at Buckingham Palace." (Progress, Preparatory Class Student's Book, 2017, p.174, inner circle politics)

Table 171

Ideology of Affirmative Action

Items		f	%
General Affirmative Action		25	96.15
	Expanding	1	3.85
Circles of Affirmative Action	Inner	–	–
	Outer	–	–
Total		26	100.00

From the table, we can clearly see the dominance of general affirmative action compounds (96.15%) in the examined textbooks. Besides, while we encounter no emergence in the inner and outer circles, only one compound (3.85%) was observed in the expanding circle. Related samples from the analyzed textbooks are presented below:

- "Be loyal and trustworthy." (English A1.2, Student's Book, 2015, p.20)

- "Turkish people are helpful." (Progress, Preparatory Class Student's Book, 2017, p.25, expanding circle affirmative action)

Table 172

Ideology of Solidarity

Items		f	%
Family Values		15	88.24
	Inner	1	5.88
Circles of Family	Expanding	1	5.88
	Outer	–	–
Total		17	100.00

As can be clearly seen from the table, compounds of Family Values (88.24%) within the category of solidarity were detected to significantly occupy the biggest part of this group of cultural compounds. Only slight occurrences were observed in the inner (5.88%) and expanding (5.88%) circles, while no emergence was seen in the outer circle group. Samples representing the ideological compounds are displayed below:

- "You are having a big family breakfast." (English Course 10, Student's Book, 2017, p.25, family values)

- "Thanksgiving Day: It is an annual tradition in the United States. It is on the fourth Thursday of November. American families always have dinner together on this day. Before the dinner, they give thanks to God for their blessings and unity." (English A1.2, Student's Book, 2015, p.46, inner circle solidarity)

- "Turkish people consider family as a cornerstone of society. Family relations are very important to Turkish people. They respect their elders and love their youngers. Parents support their children financially until they get married. Children take care of the elders when they get sick or need help. Sometimes three generations can live together. There are several types of families according to social, economic and local conditions. The type of nuclear family is more suitable to modern Turkish social life today. The modern nuclear family members have different duties and responsibilities." (Progress, Preparatory Class Student's Book, 2017, p.126, expanding circle solidarity)

Table 173

Ideology of Religion

Items	f	%
Islam	8	53.33
Christianity	6	40.00
Buddhism	1	6.67
Total	15	100.00

From the table, the dominance of Islam (53.33%) is clearly observed in the Ideology of Religion. Besides, Christianity (40.00%) is detected to be the second dominant theme, while a bare representation of Buddhism (6.67%) is seen in the analysis. Religion-related samples reflecting the mentioned compounds are exemplified below:

- "In Ramadan, Muslims don't eat or drink anything from sunrise to sunset." (Progress, Preparatory Class Student's Book, 2017, p.178, Islam)

- "Christ the Redeemer is a statue of Jesus Christ. Rio de Janerio, Brazil hosts this beautiful statue. A local engineer built it in 1931. It is a symbol of Christianity; so many people visit the monument every year." (Progress, Preparatory Class Student's Book, 2017, p.140, Christianity)

- "The temples in Kyoto are stunning." (Teen Wise, Student's Book, 2017, p.22, Buddhism)

Table 174

Ideology of Gender

Items		f	%
	House Chores	8	80.00
Ideology of Gender	Success	1	10.00
	Equality	1	10.00
Total		10	100.00

In terms of Ideology of Gender, we can clearly see the dominance of House Chores (80.00%) over the themes Success (10.00%) and Equality (10.00%). Gender samples exemplifying the ideological elements are presented below:

- "My mother is responsible for doing the laundry. She also vacuums the floors." (English Course 10, Student's Book, 2017, p.62, house chores)

- "Joannie Rochette is world vice-champion in 2009 and the first Canadian female figure skater in all categories." (Progress, Preparatory Class Student's Book, 2017, p.101, outer circle history, success)

- "Humankind is made up of two sexes, women and men. Is it possible for humankind to grow by the improvement of only one part while the other part is ignored?" Ataturk (English A1.2, Student's Book, 2015, p.36, equality)

Table 175

Ideology of Laws

Items		f	%
Ideology of Laws	Laws	5	62.50
	Rules	3	37.50
Total		8	100.00

We can understand from the table that law compounds (62.50%) surpass the group of rules (37.50%). The following samples represent the related theme:

- "When a murderer escaped from prison, police went to the criminal's house. At first, they didn't find the criminal, but the witnesses gave some clues about his hiding place. Police found the criminal while he was sleeping inside an old fridge." (English Course 10, Student's Book, 2017, p.33, laws)

- "The Green Park Apartment Complex Rules and Regulations" (Silver Lining 10, Student's Book, 2017, p.85, rules)

Table 176

Ideologies Included in the EFL Textbooks Approved by the Ministry of Turkish National Education

Items	f	%
Ideology of Culture	1738	81.03
Ideology of History	119	5.55
Ideology of Sport	56	2.61

Ideology of Education	45	2.10
Ideology of Economy	42	1.96
Ideology of Language	38	1.77
Ideology of Politics	31	1.45
Ideology of Affirmative Action	26	1.20
Ideology of Solidarity	17	0.79
Ideology of Religion	15	0.70
Ideology of Gender	10	0.47
Ideology of Laws	8	0.37
Total	2145	100.00

As can be observed from the table, Ideology *of Culture* (81.03%) was detected to significantly surpass all other ideologies such as Ideology of *History* (5.55%), Ideology of *Sport* (2.61%), Ideology of *Education* (2.10%), Ideology of *Economy* (1.96%), Ideology of *Language* (1.77%), Ideology of *Politics* (1.45%), Ideology of *Affirmative Action* (1.20%), Ideology of *Solidarity* (0.79%), Ideology of *Religion* (0.70%), Ideology of *Gender* (0.47%), and Ideology of *Laws* (0.37%).

Ideology and Hegemony in the Locally Written EFL Textbooks Approved by the

Iranian Ministry of Education

Table 177

Ideology of Culture

Items		**f**	**%**
	Expanding	627	81.64
Culture	Inner	122	15.89
	Outer	19	2.47
Total		768	100.00

As can be seen from the table, the expanding circle cultural compounds (81.64%) notably surmount their inner (15.89%) and outer (2.47%) circle counterparts. The pursuing samples represent the mentioned groups:

- "Iran: A True Paradise " (Vision 1, Student Book, p.105, expanding circle culture)

- "In 1871 Edison moved to Newark, New Jersey and started his first laboratory." (English Book 3, Student Book, p.74, inner circle culture)

- "What about India? In fact, the Taj Mahal is a popular destination,…" (Vision 1, Student Book, p.102, outer circle culture)

Table 178

Social, Geographical, and Entertainment Factors

Factors	Themes	Inner		Outer		Expanding	
		f	%	f	%	f	%
	Name	65	23.72	–	–	209	76.28
	Clothing	–	–	–	–	94	100.00
	Nationality	8	18.60	–	–	35	81.40
	Nationalism	–	–	–	–	25	100.00
Social	Personality	4	19.05	–	–	17	80.95
	Celebration	–	–	–	–	9	100.00
	Technology	4	80.00	–	–	1	20.00
	Art/literature	1	100.00	–	–	–	–
Total		82	17.37	–	–	390	82.63
	Location	18	9.28	13	6.70	163	84.02
	Land Form	–	–	–	–	7	100.00
Geographical	Climate	–	–	–	–	5	100.00
Total		18	8.74	13	6.31	175	84.95
Total		100	14.75	13	1.92	565	83.33

As can be comprehended from the table, as to the social factors, the overall expanding circle cultural compounds (82.63%) supremely outnumber their inner circle counterparts (17.37%), while no emergence was observed in the outer circle group. The emerged themes were observed with different percentages. The theme, *Name* in the expanding circle group (76.28%) surmounted its inner circle correspondent (23.72), though no emergence appeared in the outer circle category. On the other hand, as can be observed from the table the theme, *Clothing* (100.00%) only emerged in the expanding circle group. Regarding the theme, *Nationality*, the expanding circle group (81.40%) again outnumbered the inner circle group (18.60%), though no occurrence was seen in the outer circle group. However, the theme,

Nationalism (100.00%) only emerged in the expanding circle. Additionally, the theme, *Personality* in the expanding circle (80.95%) surmounted its equivalent in the inner circle group (19.05%), though no occurrence was detected in the outer circle group again. The theme *Celebration* only occurred in the expanding circle (100.00%), while no emergence was detected in the inner and outer circle cultural groups. Contrary to the general dispersion in social factors in which we observe the dominance of the expanding circle cultural compounds, the theme, *Technology* (80.00%) outnumbered its equivalents in the expanding circle (20.00%), though no emergence was detected in the outer circle group. Besides, the theme, *Art/Literature* only emerged in the inner circle (100.00%), while no such occurrence was detected in the outer and expanding circles. Furthermore, looking at the geographical factors, it is simply observed from the table that the theme *Location* (84.02%) in the expanding circle group surpassed its equivalents in the inner (9.28%) and outer (6.70%) circle groups of cultural elements. Moreover, having a look at the themes, *Land Form* and *Climate*, we can clearly see that these themes only occurred in the expanding circle group (100.00%), while no such occurrences were found in the inner and outer circle groups. Additionally, we see the dominance of the expanding circle (84.95%) in the overall geographical factors, followed by the inner (8.74%) and outer (6.31%) circle groups subsequently. Lastly, as can be understood from the table, the expanding circle (83.33%) cultural compounds dominate the overall category, while the inner circle group comes second with a percentage of 14.75, and the outer circle group (1.92%) represents a scarce occurrence. Samples related to these cultural compounds are represented below:

- "Jack is absent too." (English Book 3, Student Book, p.143, inner circle name)
- "Had Ali lived there for many years before you met him?" (English Book 3, Student Book, p.8, expanding circle name)

- "She's the tall girl. She's wearing a black chador." (Prospect 1, Student Book, p.29, expanding circle clothing)

- "About fifty years later, the English scientist Sir Isaac Newton used an even better telescope so that he could observe other objects in space." (English Book 3, Student Book, p.54, inner circle nationality/personality)

- "Tahereh Saffarzadeh was an Iranian writer, translator, and thinker. When other kids were still playing outside, she learned reading and reciting the Holy Quran at the age of 6." (Vision 1, Student Book, p.76, expanding circle nationality/personality)

- "The brave soldiers defended our country (Iran) in war." (Vision 1, Student Book, p.49, nationalism)

- "I really like Fajr Film Festival." (Prospect 3, Student Book, p.57, expanding circle celebration)

- "One of the best-known American space programs was Project Apollo." (English Book 3, Student Book, p.55, inner circle technology)

- "They sent Sputnik into space so that it would measure the density and temperature of the Earth's upper atmosphere." (English Book 3, Student Book, p.59, expanding circle technology)

- "People who read Oliver Twist…" (English Book 2, Student Book, p.46, inner circle literature)

- "Tabriz has a cold climate, but Abadan is very warm." (English Book 3, Student Book, p.50, expanding circle location/climate)

- "Moghan Plain is a nice place in the North-west of Iran." (Vision 1, Student Book, p.21, expanding circle landform)

Table 179

Ideology of Religion

Items	f	%
Islam	81	92.05
Christianity	7	7.95
Total	88	100.00

We can clearly understand from the table that the theme− *Islam* (92.05%) remarkably surmounts the theme− *Christianity* (7.95%). Samples mirroring such ideological elements are given below:

- "In The Name Of Allah, the Compassionate, the Merciful." (English Book 2, Student Book, p.i, Islam)

- "Roman Catholic" (English Book 3, Student Book, p.73, Christianity)

Table 180

Ideology of Gender

Items		f	%
Ideology of Gender	Single-sex Education	36	83.72
	House Chores	7	16.28
Total		43	100.00

By looking at the gender-related compounds, we can easily understand that *Single-sex Education* (83.72%) highly outnumbers the compounds of *House Chores* (16.28%). Samples of the related ideological compounds are presented below:

- "Farid: Mom, where are you?

  Mom: I'm in the kitchen.

  Farid: Hello. Where's Dad?

  Mom: In the garage."

  (Prospect 1, Student Book, p.32, house cores)

  Girls' class (Prospect 1, Student Book, p.34, single-sex education)

Table 181

Ideology of Solidarity

Items	f	%
Family Values	35	97.22
Support	1	2.78
Total	36	100.00

Having a look at the table, it can be easily understood that the theme− *Family Values* (97.22%) supremely dominates the overall category by surpassing the theme− *Support* (2.78%). The pursuing samples reflect the related ideological compounds:

- "When you support your family, you try to help them." (English Book 3, Student Book, p.8, family values)

- "People helped poor children after they read Dickens' book." (English Book 2, Student Book, p.45, support)

Table 182

Ideology of Language

Items		f	%
	Expanding	18	51.43
Circles of Language	Inner	17	48.57
	Outer	−	−
Total		35	100.00

From the analyzed textbooks, it is easily understood that the expanding circle language compounds (51.43%) slightly surpass their inner circle equivalents (48.57%), though no emergence can be seen in the outer circle group. Samples from the expanding and inner circle groups are displayed below:

- "English is an easy language. We can learn this language easily." (Vision 1, Student Book, p.115, inner circle language)

- "I'm trying to learn French…" (English Book 2, Student Book, p.46, inner circle language)

Table 183

Ideology of Economy

Items		f	%
General Economy		14	40.00
	Expanding	19	54.29
Circles of Economy	Inner	2	5.71
	Outer	–	–
Total		35	100.00

It is clearly displayed in the table that the expanding circle compounds (54.29%) notably outnumber the inner circle compounds (5.71%); however, no occurrence is detected in the outer circle group. The economy related elements from the textbooks are presented in the following samples:

- "You can prepare your own meals for your trip. Making your own meals may save you time and money, and you know exactly what goes into everything you prepare." (Vision 1, Student Book, p.119, economy)

- "How much is the tea? It's 200 tomans. " (English Book 2, Student Book, p.39, expanding circle economy)

- "American dollars" (Prospect 3, Student Book, p.33, inner circle economy)

Table 184

Ideology of History

Items		f	%
	Expanding	11	64.71
Circles of History	Outer	6	35.29
	Inner	–	–
Total		17	100.00

We can simply comprehend from the table that the expanding circle group (64.71%) remarkably surpasses the outer circle group (35.29%); yet, no emergence is observed in the inner circle group. The historical compounds are presented through the following samples:

- "What about India? In fact, the Taj Mahal is a popular destination, but it is hot in summer. Probably Iran is the best choice." (Vision 1, Student Book, p.102, outer circle history)

- "Well, you may have some choices. You can visit China. It is famous for the Great Wall." (Vision 1, Student Book, p.102, expanding circle history)

Table 185

Ideology of Education

Items		f	%
General Education		12	75.00
Circles of Education	Inner	3	18.75
	Expanding	1	6.25
	Outer	–	–
Total		16	100.00

The table clearly represents that the general education compounds (75.00%) significantly surmounts the inner (18.75%) and expanding (6.25%) circle educational compounds. The educational samples from the examined textbooks are presented below:

- "Some of these scientists did not have easy lives. But they tried hard when they were working on problems. They never felt weak when they were studying." (Vision 1, Student Book, p.80, education)

- "Melika tries hard to learn English." (Vision 1, Student Book, p.77, inner circle education)

- "I should/may learn Spanish." (Vision 1, Student Book, p.109, expanding circle education)

Table 186

Ideology of Affirmative Action

Items		f	%
General Affirmative Action		10	90.91
	Expanding	1	9.09
Circles of Affirmative Action	Inner	−	−
	Outer	−	−
Total		11	100.00

General Affirmative Action-related elements dominate the overall category, while only one emergence can be seen in the expanding circle group. On the other hand, we see no such occurrence in the inner and outer circle groups. Samples of these compounds are represented below:

- "Helping the injured animals" (Vision 1, Student Book, p.17, affirmative action)

- "Iranian people are hospitable and kind to travelers and tourists." (Vision 1, Student Book, p.105, expanding circle affirmative action)

Table 187

Ideology of Politics

Items		f	%
	Expanding	10	100.00
Circles of Politics	Inner	−	−
	Outer	−	−
Total		10	100.00

As can be comprehended from the table, the only emergence of political compounds was seen in the expanding circle group, yet no such occurrence was detected in the inner and outer circle groups. A sample of politics is represented below:

- "Imam Khomeini" (English Book 3, Student Book, p.ii, expanding circle politics)

Table 188

Ideology of Laws

Items		f	%
	Laws	5	62.50
Ideology of Laws	Rules	2	25.00
	Rights	1	12.50
Total		8	100.00

Regarding the Ideology of Laws, the theme− laws (62.50%) outnumbered the theme−Rules (25.00%) and the theme−Rights (12.50) subsequently. The pursuing samples illustrate the mentioned ideology:

- "Young children should not work in coal mines. It's against the law." (English Book 2, Student Book, p.43, laws)

- "We must not break any rule if we want to have a good and safe trip." (Vision 1, Student Book, p.107, rules)

- "Do you think children have rights? If so, what kind?" (English Book 3, Student Book, p.44, rights)

Table 189

Ideology of Partialism

Items		f	%
	Expanding	3	100.00
Circles of Education	Inner	−	−
	Outer	−	−
Total		3	100.00

Partialism was only observed in the expanding circle group (100.00), while no such occurrence was observed in the inner and outer circle groups. A sample of the mentioned ideology is presented below:

- "Carlos: What about India? In fact, the Taj Mahal is a popular destination, but it is hot in summer. Probably Iran is the best choice.

  Diego: I heard Iran is a great and beautiful country, but I don't know much about it."

  (Vision 1, Student Book, p.102, expanding circle partialism)

Table 190

Ideologies Included in the EFL Textbooks Approved by the Ministry of Education, Iran

Items	f	%
Ideology of Culture	768	71.78
Ideology of Religion	88	8.22
Ideology of Gender	43	4.02
Ideology of Solidarity	36	3.36
Ideology of Language	35	3.27
Ideology of Economy	35	3.27
Ideology of History	17	1.59
Ideology of Education	16	1.50
Ideology of Affirmative Action	11	1.03
Ideology of Politics	10	0.93
Ideology of Laws	8	0.75
Ideology of Partialism	3	0.28
Total	1070	100.00

It can be easily comprehended from the table that Ideology *of Culture* (71.78%) was observed to notably surmount all other ideologies like Ideology of *Religion* (8.22%), Ideology of *Gender* (4.02%), Ideology of *Solidarity* (3.36%), Ideology of *Language* (3.27%), Ideology of *Economy* (3.27%), Ideology of *History* (1.59%), Ideology of *Education* (1.50%), Ideology of *Affirmative Action* (1.03%), Ideology of *Politics* (0.93%), Ideology of *Laws* (0.75%), and Ideology of *Partialism* (0.28%).

Table 191

Overall Cultural hegemony in Locally Written EFL Textbooks

Items		f	%
	Expanding	1449	58.31
Culture	Inner	938	37.75
	Outer	98	3.94
Total		2485	100.00

Having a look at the table, we can easily see that the expanding circle group (58.31%) dominates the overall cultural hegemony in locally written EFL textbooks. Further, while the inner circle (37.75%) comes second, the outer circle (3.94%) comes subsequently third.

Table 192

Overall Ideologies Included in Locally Written EFL Textbooks

Items	f	%
Ideology of Culture	2485	77.80
Ideology of History	136	4.26
Ideology of Religion	103	3.22
Ideology of Economy	77	2.41
Ideology of Language	73	2.29
Ideology of Education	61	1.91
Ideology of Sport	56	1.75
Ideology of Solidarity	53	1.66
Ideology of Gender	53	1.66
Ideology of Politics	41	1.28
Ideology of Affirmative Action	37	1.17
Ideology of Laws	16	0.50
Ideology of Partialism	3	0.09
Total	3194	100.00

For the overall ideologies included in locally written EFL textbooks, we can understand from the table that Ideology *of Culture* (77.80%) was detected to significantly dominate all other ideologies like Ideology of *History* (4.26%), Ideology of *Religion* (3.22%), Ideology of *Economy* (2.41%), Ideology of *Language* (2.29%), Ideology of *Education* (1.91%), Ideology of *Sport* (1.75%), Ideology of *Solidarity* (1.66%), Ideology of Gender

(1.66%), Ideology of *Politics* (1.28%), Ideology of *Affirmative Action* (1.17%), Ideology of *Laws* (0.50%), and Ideology of *Partialism* (0.09).

Chapter V

Discussion

Introduction

This chapter offers an elaborate discussion of the findings seeking answers to the research questions by comparing and contrasting them with the findings of other studies which have been carried out so as to examine the ideological and hegemonic practices in globally and locally written EFL textbooks and how EFL teachers/instructors and students conceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks. This study analyzed the compounds of culture, economy, religion, history, education, language, sports politics, law, gender, partialism, multiculturalism and affirmative action in globally and locally written textbooks just as the compounds of cross-cultural communication, inner circle, expanding circle, outer circle, cultural awareness and national identity were analyzed based on the data obtained from the interviews and the questionnaire.

Discussion related to research question 1

The first research question of this study intends to dwell on the ideological and hegemonic practices in globally and locally written EFL textbooks. Globally and locally written EFL textbooks containing the values, beliefs, norms of native speaker society through the examination of ideological compounds have been analyzed. Similarly, Lee (2009) and McKay (2003b) emphasize the fact that textbooks are seen as the chief source for teaching language and culture to examine the cultural content of ELT textbooks across the globe. In line with the ideas of Hamiloğlu and Mendi (2010), Lee (2009), and McKay (2003b) discovered that four textbooks incorporated components from various cultures, while one concentrated on Anglo-American cultural aspects. This present study showed that locally written textbooks dwell more on expanding circles, whereas globally written textbooks except for national geographic textbooks, to a large extent, mention inner circle. Correspondingly,

Abdullah (2009) scrutinized the textbooks in Malaysia and concluded that their textbooks included local cultures that included expanding circles. A similar finding was found in various textbooks in Chile also including the local culture instead of the target one (McKay, 2003b). In our study, the most dominant ideological component was culture (75.87 % in global textbooks and 77.80 % in local textbooks) whose components contain social norms, traditions, beliefs, social values (Williamson, 2000). Surprisingly, in both locally and globally written textbooks, the ideology of culture was prevalent (75.87 % in global textbooks and 81.03 %). This component was both implicitly and explicitly presented in the textbooks analyzed in this study.

In accordance with our study, White (2014) also notes two textbooks, New Interchange and New Headway used in Iran, are highly ideological and hegemonic because Anglo-American cultures are strongly emphasized because pictures and materials in these textbooks portray local lives of these two cultures that ignore other cultural aspects. Cultural imperialism and hegemony can be placidly seen in these books (Roshan, 2014). Stern (1983) maintains that cultural elements can be conceptualized at three levels. The first level includes linguistics, educational, anthropology, sociology, and sociolinguistics theories. The second level incorporates ethnographic or cultural portrayal of the second language. The third level is related to the socio-cultural ground. For Stern, culture, communication and society are synonymous with each other. Similarly, in our study, it was found that three levels related to cultural imperialism and hegemony were seen in globally written textbooks that emphasized the cultural imperialism of inner circle countries, whereas, in locally written textbooks, the cultural imperialism of expanding circle countries was stressed. What is interesting about the findings of this study is that outer circle countries were generally underrepresented, which may show that these countries are still under the effect of the postcolonial idea (4.56 % in global textbooks and 3.94 % in local textbooks. Speakout and Touchstone textbooks, in

particular, refer to inner circle countries whose cultural imperialism is largely emphasized (51.63 % in Speakout and 54.67 % in Touchstone). In National Geographic textbook, expanding and inner circle countries were presented by mentioning their cultural elements (95, 76 % in both expanding and inner circles). Similar findings were seen in Greek English language books imposing cultural and dominant ideologies in ELT settings (Fotopoulos, Karra, & Zagkos, 2017). Similarly, Garcia (2005) focused on 14 first- and second-course ELT textbooks in Spain to analyze international and intercultural aspects. They found that a cross-cultural approach was not adopted and mentioned in these textbooks that had little opportunity so that learners could advance intercultural competence. In our study, Iranian textbooks discarded intercultural competence because they focused more on their own cultures. However, inner circle was underrepresented (15.89 %). However, global textbooks presented intercultural competence implicitly. What is interesting is that the textbooks written by the Ministry of Turkish Education spared a specific chapter for intercultural competence. The representation ratio of the inner circle in the textbooks written by the Ministry of Turkish Education is as high as global textbooks (46.95 %).

Ihm (1996) focused on various textbooks and found that diversity of cultures and even American diversity were not mentioned because America includes multiculturalism. However, even this multiculturalism was not represented in these textbooks that ignored gender, race and other related social issues. Rather, they misrepresented wrong information regarding Japanese, Chinese and other minorities in the USA. Except for Iranian textbooks, multiculturalism was included in the syllabi of the textbooks in our study.

Xiao (2010) analyzed *Contemporary College English for Listening 3* and found that Anglo-American cultures were highly represented in it. Xiao (2010) developed two ideas regarding culture. The big C represents politics, education, history, music, economy while *little c* includes lifestyles and values themes. In our study, the big C ignored a lot of big issues

except the economy, education, and history in global textbooks whereas the little c is more thoroughly emphasized. Iranian textbooks focused more on religion, whereas Turkish textbooks concentrated more on history. Similarly, Xiao (2010) claims the fact that little c culture has been disregarded and undervalued. Soares (2005) also found that textbooks included only main language skills and resources. In our study, cultural imperialism was followed by history (4.26 %) and religion (3.22 %) in all locally written textbooks, while in globally written textbooks, the components of economy (9.99 %) and language (4.49 %) were prevalently represented. Semetko and Valkenburg (2000) clearly stress the fact that economy (9.99 %) is one of the most important elements stressed in global issues. In addition, the second most important element is language (4.49 %) because the language ideology of inner circle countries was prevalently emphasized, whereas in locally written textbooks language ideology (2.29 %) was also represented in inner circle countries in the fifth category.

Shimako (2000) also found that textbooks in Japan mostly represented American culture, although they adopted some Japanese cultural aspects. However, Çelik and Erbay (2013) examined the textbook series Spot in Turkish elementary schools and found a balance between local, target and international cultures that showed an inclination towards European cultures. The possible reason for this result was the adoption of the Common European Framework of Reference that Turkey was involved in. Our study also showed that western values and customs were adopted in Turkish textbooks.

Lee (2009) focused on Korean EFL textbooks that covered 11 high-school EFL conversation textbooks and discovered that these textbooks disregarded local cultures because the culture was mostly Anglo-American culture based. However, in our study, cultures of expanding circles were dominant. Similarly, Song (2013) dwelt on four EFL textbooks and interpreted that Korean culture as a local culture was largely preserved but American white

cultural aspects were also reinforced. However, in our study American culture was hardly presented explicitly but it was largely given implicitly in Turkish textbooks.

Kırkgöz (2009) evaluated the three English textbooks used in grade 4 classes by the Turkish Ministry of National Education in state primary schools and found that the three textbooks were appropriate. In this study, the expanding circle was prevalent. In our study as well, the expanding circle was largely represented followed by inner circle cultures. However, outer circle cultures (8.50 % in total) in both global and local textbooks were largely discarded.

Shin, Eslami, and Chen (2012) focused on seven series of internationally ELT textbooks totaling 25 textbooks and found that the inner circle culture was dominant and critical approach was not reinforced. The topics were presented only traditionally.

Aftab (2012) investigated the context in Pakistan and concluded that textbook analysis of the teachers was insufficient. In addition, both the teachers and the administrators did not have sufficient abilities and critical lens to evaluate textbooks, syllabus, curriculum, materials, and tasks. In Turkish context as well, teachers do not receive training on how they can choose textbooks. Critical thinking skills need to be given about the choice of textbooks.

In the Iranian context, Majdzadeh (2002) focused on intercultural competence in the eighth- and ninth-grade Iranian public and private school ELT textbooks. Iranian ELT textbooks largely included Islamic elements and largely disregarded Western culture or Christianity. Similarly, our study showed that Iranian textbooks mentioned Islam (92.05 %) and largely ignored western cultural values and belief systems (7.95 %), showing that they have developed a cultural bias towards western countries.

Kachru (1985) focused on Interchange textbooks and found that American culture of inner circle was dominant, although expanding circle was of considerable importance. Male and white characters and the US culture were prevalent and denoted the lack of equality in

terms of gender and race (Roohani & Molana, 2013). The cultural elements and interactions were superficially handled in these textbooks. In line with the findings of Kachru's study (1985)   our study also found that both globally and locally written textbooks included both inner and expanding circles.

Tajeddin and Teimournezhad (2014) analyzed two international and localized textbook series, Top Notch: English for Today's World (Saslow & Ascher, 2006) and The ILI English Series: Intermediate (2004) and found that these textbooks contained sociological and aesthetic values respectively most of which were neutrally given. The learners' views of female and male gender in the society are shaped via textbooks (Kobia, 2009). In our study, we found that gender roles were stereotyped. From these findings, it can be said that little progress has been made regarding gender. Levine and O'Sullivan (2010) analyzed gender bias and female visibility in images and illustrations of EFL textbooks used by Japanese university students and found that males had more social roles whereas females had lower status occupations in the textbooks. In this present study, locally written textbooks represent gender discrimination, just as globally written textbooks tend to emphasize gender discrimination in outer and expanding circles. Similar roles were also seen in Turkish textbooks because traditional roles are given to males and females. These roles are still stereotyped.

Sunderland, Cowley, Rahim, Leontzakou, and Shattuck (2000) textbooks and teacher-talk may affect each other and cause gender-based identity problems. Teacher-talk and text can be compared to see whether teacher talk produces gender biased utterances and discourses. Teachers can surpass texts and develop a critical perspective against gender biases. It was found that teacher talk cannot be predicted when it is considered along with textbooks that may cause gender blindness. Rind (1998) stresses the fact that gender biases hamper objectivity, and each culture has different perspectives towards gender issues. While some gender roles are adopted and approved in some cultures, other cultures opposed to

various gender roles. In addition, gender is interpreted and conceptualized within the paradigm of western-based gender understanding.

Aliakbari (2004) concentrated on Iranian EFL/ELT high school textbooks and discovered that vocabulary and reading parts were knowledge-based, and the textbooks emphasized Iranian culture. Baleghizadeh and Jamali (2010) examined the ideological aspects of six American and British textbooks. British textbooks aimed to entertain learners whereas American textbooks covered more business-related issues. Both American and British textbooks contained target-culture information. In our study, business-related issues (9.99 %) were also important elements in Worldlink, Speakout, and Touchstone textbooks because these globally written textbooks prioritized economy that included consumerism and shopping habits explicitly.

Dominguez (2003) emphasizes the fact that L2 textbooks may lead to cultural prejudice and personal bias that are explicitly and implicitly given in textbooks. In our study, globally written textbooks presented inner circle cultures both explicitly and implicitly. Bias is given through western values because other cultures are subordinated or marginalized by excluding outer circle.

Ansary and Babaii (2003) analyzed sex-linked job possibilities in Right Path to English I and Right Path to English II (Birjandi & Soheili, 1999) and found that these textbooks focused more on males than females who were underrepresented. Adaskou, Britten, and Fahsi (1990) conducted a study in Malaysia and identified four dimensions composed of the aesthetic, sociological, semantic and the pragmatic ones.

Tyrer (2012) focused on First (1960s); Kernel Intermediate, Kernel Plus and Kernel One (1970s); The Strategies series in Opening Strategies (1980s); and four editions of Headway Intermediate and Upper Intermediate (1986-2009) and found that historical specificity of texts and values were dominant. In our study, the element of history (4.26 %)

after the element of culture was ranked as the first category in locally written textbooks. However, globally written textbooks rank the element of history (1.43 %) in the sixth category. Adaskou, Britten, and Fahsi (1990) found that representation of Western culture caused bifurcation and discontent among learners because they tended to compare Western cultures with their own culture because even behaviors of learners are shaped by these Western-based cultural elements. A similar finding was found in our study because inner circle cultures were emphasized in both globally and locally written textbooks.

Ndura (2004) focuses on cultural reflection in ESL textbooks in the US and found that ESL textbooks lacked important cultural aspects. In addition, stereotypes are constantly presented in these textbooks, and dynamic representation and diversity are excluded.

Internationally-distributed textbooks such as Interchange Series reinforced entertainment, liberal, consumerism, and inculcation of Western values as norms as well as commercial, sports, educational, and conventional institutions. (Zarei & Khalessi, 2011). This finding supports our findings because cultural imperialism in both globally and locally written textbooks was prevalent.

Mahmood, Asghar, and Hussain (2012) found that the focus of the textbook Step Ahead 1 is non-native culture, insufficient inter-cultural harmony, and the least consideration was given to the source culture that estranges the learners from their own culture. A similar finding was found in our study because while inner and expanding circles were commonly represented in both globally and locally written textbooks, out circle was insufficiently represented, which shows that inter-cultural harmony was ignored. Correspondingly, Adaskou, Britten, and Fashi (1990) mention the cultural gaps between the target culture and the learner's culture in the sphere of aesthetic senses in Pakistan context by analyzing Oxford Progressive English textbooks that contain negative stereotypes in this culture, and local cultures are undervalued. Ahmed and Shah (2013) maintain that local cultures are westernized

in these textbooks. These textbooks imply ideological aspects that are invisible because they are given in an invisible way. Karim and Haq (2014) analyzed public and private schools' textbooks in Pakistan context and found a clear-cut difference between the textbooks based on hidden curriculum and the culture of language. In our study, some elements of inner circle cultures were implicitly given, trying to show that cultures are neutrally presented.

Böcü and Razi (2016), and Toprak and Aksoyalp (2015) analyzed intercultural communicative competence in the textbook series Life at A1 and A2 level by National Geographic Learning having an abundance of illustrations and pictures and found that some components were balanced except that fact that geography and geographical issues were extremely reinforced. Intercultural elements were found to be positive. A critical approach was also adopted in these textbooks. Intercultural awareness was also emphasized in them. In contrast, in the textbooks of Turkish Ministry of Education, intercultural awareness (0.29 %) was spared a separate chapter to reinforce it. However, other textbooks focused on intercultural awareness implicitly.

Cortazzi and Jin (1999), Crystal (2003), and Lee (2009) focused on six commercial textbooks for the Fundamental English courses at a university in Thailand. A balance was provided in that various cultures were represented in these textbooks (Teo & Kaewsakul, 2016). Gray (2007) analyzed British ELT global coursebooks published over the past three decades from a cultural study perspective and found that meanings determined by British ELT publishers were perceived differently by a group of Barcelona based teachers. Therefore, cultural content is represented and perceived differently.

Duman (2002) analyzed course books, Breeze 9 and Breeze 10 developed by the Turkish Ministry of National Education and found that home culture, target language culture, and international target cultures were positively represented. In our study, international target cultures were presented in locally written textbooks, especially in the textbooks of Turkish

Ministry of Education. However, Iranian textbooks focused more on its own culture disregarding international cultural aspects.

Kullman (2003) analyzed various EFL textbooks and concluded that cultural identity was ignored in EFL/ESL areas. The cultural identity of local cultures was hardly emphasized in our study. However, in global textbooks, the cultural identity of inner circle countries was prevalently stressed because locally written textbooks tend to reinforce cultural identities of expanding and inner circle countries. In the textbooks of Turkish Ministry of Education, Turkish identity is reinforced through Atatürk explicitly. However, international identity is constructed in these textbooks implicitly. As for Iranian textbooks, Iranian identity is prevalently reinforced.

Andarab (2014) focused on the needs of the learners in textbooks. Ulum and Bada (2016) found that the outer circle and expanding circle characteristics had a significant place in the content of material designed targeting learners of English by analyzing the textbooks developed by Turkish Ministry of Education. Bada and Ulum (2017) found textual analysis principles in textbooks. Andarab (2015) found a stereotypical association of culture and location/country by analyzing native speaker varieties of English in ELT course books. Stereotypical families and cultures were constantly given in these textbooks that ignored social issues and problems. In our study, in Iranian textbooks, stereotypical families and cultures were emphasized more when compared to those in Turkish textbooks. It can be interpreted that Turkish textbooks have more awareness of the problem of stereotyping when compared to Iranian textbooks.

Spectrum and True to Life textbooks in Iranian English language settings show that the hegemony of English, sexism, consumerism, and cultural stereotypes are overrepresented (Abdollahzadeh & Baniasad, 2010). Our study also shows that Iranian textbooks largely emphasized their own cultures, stereotypes, and gender-based issues. In a similar vein,

imported textbooks refer to particular ideologies and cultural values in Iranian context (Abdollahzadeh & Baniasad, 2010). The most frequent ideologies were hegemony of English, sexism, and cultural stereotypes. The results of the analysis of these textbooks also indicate that the teachers are conscious of the ideologies but were not trained to raise awareness about sexism, consumerism, and cultural stereotypes (Abdollahzadeh & Baniasad, 2010; Apple, 2012; Bhatia, 2000; Kubota 1998; Porreca, 1984). Bhatia (2000) notes that the English language has influenced social media, mass media such as the radio, television, and print media in India. In addition, it affects consumerism, advertisement, and fashion. Cultural stereotypes were represented in these English course books.

Hartman and Judd (1978), Porreca (1984), Litosseliti (2014), Willis and Jozkowski (2018) investigated stereotypes regarding men and women and found that women were underrepresented and mislabeled. Similarly, Alptekin (1993) and Skopinskaja (2003) refer to stereotypes in British EFL materials considering gender, race, class, and religion. These stereotypes are explicitly or implicitly given in textbooks that reflect aspects of a society. However, in globally written textbooks, stereotypes were presented with care in our study because in recent years studies and criticisms on stereotypes have emerged. Therefore, it can be said that textbook authors may have approached this issue with care. Stereotypes in EFL materials and native speaker-based cultural stereotyping in course books render target language practices formidable and complicated (Clarke & Clarke, 1990). In our study, Iranian textbooks stereotyped certain cultural elements such as family members and animals.

Power inequalities, gender, media, and politics were addressed in Critical Discourse Analysis (Fairclough, Mulderrig, & Wodak, 2011). However, CDA is not limited to these issues in textbooks. Reproduction of inequality is constantly exercised and reinforced in the textbook (Van Dijk, 2011). Not only textbooks but also advertisements for academic posts, prospectuses and HE policy documents in EU were also criticized by analyzing higher

education in late modern British and European society on several occasions (Fairclough, 2001). Not only stereotypes but also marginalization of alternative cultures were reproduced, which affected the construction of identities in EFL/ESL settings (Harper, 2012; Xiong & Qian, 2012). In our study, a similar finding was found because the outer circle was largely ignored and otherized in both locally and globally written textbooks. In addition to these problems, unacceptable gender structures were also reinforced in global textbooks (Gungor & Prins, 2010). The theoretical background of these problems such as stereotyping and marginalization were created in modernity that created only specific cultural values and aspects based on Bernstein's analysis of a middle range theory and Fairclough's three-dimensional framework (Wacquant, 1992). In our study, locally written textbooks ignored alternative cultures more than global textbooks that represented only certain cultures.

Lara (2012) focused on 3 textbooks in Spanish context and found that EFL/ESL course books refer to a sexist, racist and linguist attitude towards certain social groups. Gender roles, ethnicity and language ideology of inner circle cultures were emphasized. Our study also showed that locally written textbooks addressed similar issues since they are largely based on expanding and inner circle countries. Only certain and popular topics are presented and discussed in the textbooks analyzed in this study. There are certain taboo topics that may be hard to present in other cultures. It is possible that authors take these taboo topics into consideration. For example, it is not possible to present a topic titled ideology or hegemony because these topics may be perceived as risky topics. It is not possible to discuss all topics in each society.

Bahman and Rahimi (2010) analyzed 3 English textbooks in the high schools of Iran and discovered that representation of women and men in these textbooks were biased. In reading texts, males were represented more frequently than females. In addition, these textbooks covered many male-generics where women were not clearly seen. Besides, sexism

was represented regarding animal representations as well. In our study, it was found that gender discrimination (1.66 %) in locally written textbooks was largely emphasized because a dichotomy was created between men and women in Iranian textbooks (4.02). Gender discrimination in the textbooks of Turkish Ministry of Education is rarely seen. However, Turkey has made a lot of progress about this issue thanks to the adoption of Common European Framework. Similarly, global textbooks also seldom mention gender discrimination (0.11) because women, as well as gender theories, have been discussed a lot in the related literature in recent decades.

Tajeddin and Teimournezhad (2015) analyzed dialogues and passages in international and localized textbooks used in Iran where local cultures are represented by language education policymakers. Most of the cultural elements in the local textbooks were culturally neutral. However, our study showed that neutrality was distorted because gender discrimination and bias in their cultures were stressed. Therefore, the study conducted by Tajeddin and Teimournezhad should be approached with caution. Jannati (2015) shows that ESL/EFL textbooks focus on gender bias and stereotypes. Gender imbalance was seen in these textbook images.

However, international textbooks included intercultural elements, most of which were related to the aesthetic category. Bovin (2015) showed in his study that included textbooks in Sweden that neutrality was underrepresented in international textbooks and that curriculum for Swedish upper secondary school offers democratic values and humanism, while the syllabus for English dealt with linguistic competence instead of cultural and societal understanding. Thus, cultural and societal understanding, as well as democratic values, were reinforced in Swedish syllabi for English. Power relations between Swedish and English were also given in these textbooks. A similar competition was seen in locally written textbooks because expanding circle was largely represented. However, following this circle, inner circle

cultures are competitively placed in these textbooks. Therefore, a balance cannot be achieved since both locally and globally written textbooks largely discard outer circle. Thus, cultural elements of outer circle are placed out of this competition. It can be interpreted that topics are not distributed equally because of certain perspectives developed by textbook authors. The textbooks of Turkish Ministry of Education, for example, include certain cultures by reinforcing Turkish identity and cultural features.

Wachholz and Mullaly (2001) indicate that as a result of the analysis of fourteen American introductory textbooks used between 1988 and 1997, feminist, anti-racist and radical social work scholarship was underrepresented. In our study, these kinds of poststructuralist issues such as feminism and anti-racism are disregarded. Naji and Pishghadam (2013) show that in recent textbooks, cultural aspects of the Expanding and Outer Circle countries were denoted and portrayed. However, in our study, the outer circle is underrepresented because they may be seen as postcolonial territories. It can be interpreted that outer circle countries are largely excluded from these textbooks.

Jahan (2012) notes that local textbooks such as English for Today used in Bangladesh tend to resist ideologies and imperialism. However, a certain amount of exposure to inner circle ideologies is still preserved. In our study, it was found that cultural imperialism and inner circle ideologies are dominantly preserved. Since these textbooks can be seen as extensions of media, they may reinforce their own cultures through explicit and implicit information.

Bouzid (2016) studied the textbooks in Moroccan culture and found that intolerance towards other religions was stressed. However, in our study, Iranian textbooks focused more on religions. In the textbooks written in Turkey context, religion was rarely mentioned. In globally written textbooks, religion was ranked as the lowest category. Therefore, he concluded that tolerance, diversity, and empathy towards other religions and cultures need to

be addressed. Alsaifa (2016) showed that the textbooks used in Saudi Arabian context focused more on inner circle countries and their cultural values. Westernization was overtly stressed. However, other cultures were marginalized based on the tenets of modern world system developed by Wallerstein (2011). Our study showed that outer circle cultures were marginalized. The possible reason for this finding is that outer circle may be conceptualized within inner circle framework or can be seen as an extension of inner circle cultures. The world in essence but not ethically is divided in the east and west. However, any outer circle country in the east may be conceptualized as a part of the eastern culture or a weaker version of inner circle countries (Eagleton, 2014; Said, 2012).

Golam (2016) stresses the fact that the textbooks used in Saudi Arabia from 1982 to 2013 still maintains inner circle cultural dominance, although some national values are emphasized in these textbooks. This finding shows that there is a moderate shift from the inner circle to the expanding circle. In Iranian textbooks, national values are reinforced in our study. However, this progress seems to be insufficient since hegemony and ideology of inner circle cultures are still prevalent and effective in these textbooks. Our study also showed that in both globally written textbooks, the ideology of inner circle countries is dominant. Marginal and unchartered topics such as racism can be incorporated into textbooks based on historical and political backgrounds (King, Davis, & Brown, 2012). Both theoretically and practically marginalized groups can be mentioned and emphasized in curricula. However, in our study racism was not encountered because the possible reason for its exclusion is that this topic can be too risky.

Critical analysis and perspectives regarding racism, slavery, racial hierarchy and marginalized groups, as well as racialized identities, need to be examined in detail because these topics have been only superficially analyzed in different parts of America (Anderson & Metzger, 2011). Our study showed that both globally and locally written textbooks excluded

topics such as racism, slavery, racial hierarchy and marginalized groups. Train (2007) maintains that an ethical stance and responsibility with respect to the complexity, contingency, and diversity of language practices and speaker identities surrounding Spanish need to be focused on. The imperialism, ideology, and colonialism, as well as standardization of English, have been criticized in this context. In addition, inequality taking place in a global context has also been investigated. Thus, it is an ethical responsibility of language teaching practitioners to enable learners to develop their critical thinking skills. In our study, in locally written texts, activities regarding critical thinking skills are totally excluded. However, in globally written textbooks critical thinking skills were largely reinforced by even guiding learners to resist via social media. Iranian textbooks ignored questions or topics regarding critical thinking skills.

Knain (2001) also emphasizes the fact that democratic citizenship needs to be reinforced and that the nature of science should be stressed because giving only historical contexts may cause bias and prejudice. Supporting learners' scientific knowledge through language learning may present more neutral knowledge. Our study showed that locally written textbooks discarded issues such as democracy and scientific knowledge in certain contexts, whereas globally written textbooks presented these topics implicitly. In addition, presentation of scientific knowledge was reinforced in global textbooks.

García-Cabeza and Sánchez-Bello (2013) stress the fact that sex education is always ignored in language learning settings. If sex education is not presented to learners, then biased approach regarding sex and gender are taught in textbooks and language learning environment. This topic is often silenced in these settings. However, it remains crucial to emphasize the importance of sex education and gender-related issues in language learning. What is interesting is that in our study sex education has never been mentioned in locally and

globally written textbooks. Rather, in Iranian textbooks, gender discrimination was reinforced. This finding shows that gender remains an important problem.

Ferreira, Morais, and Neves (2011) claim that pedagogical principles are determined by ideological principles that are epistemologically and sociologically are grounded in Portuguese context. They analyzed Bernstein's theory. Based on South Africa's Curriculum, Ramsuran (2005) also emphasizes that socio-political conditions affect the course of language teaching because ideology becomes dominant in this sphere. Developing world standard curriculum may cause the emergence of ideology and hegemony. Thus, local contexts are often discarded or made to be forgotten for the sake of developing world standard curriculum that may pose some important risks. In our study, socio-political issues were often ignored because political issues (0.31 % in global textbooks and 1.28 % in local textbooks) are risky topics in EFL textbooks. The possible reason for the exclusion of this topic is that each political issue or stance refers to certain bias or prejudice. Therefore, textbooks tend to refrain from covering political issues.

Leeman and Martínez (2007) note that discourses in textbooks between the 1970s and 1980s have underestimated access, inclusion, and representation for minority Spanish language students. However, textbooks in the 1990s focus on economic competitiveness and globalization. Thus, two different ideological tendencies are seen in those years. Ideology undergoes some changes but global ideology is replaced by other ideologies. Therefore, replacement is experienced in the representation of ideologies. Cultural and linguistic contexts become diverse. However, one faces multi-faceted and more complicated ideologies that are more difficult to analyze because Spanish culture is ignored for the sake of global ideologies, which causes identity problems. The same problem was witnessed in our study because Turkish culture is often ignored in global textbooks. The effect of global ideologies is more clearly seen. However, in our study, especially Iranian textbooks mentioned their own

cultures by disregarding global cultures. Textbooks published in Turkey, in our study, show that they refer to international topics by incorporating Turkish culture and identity.

Commeyras (1996) and Foster (2011) emphasize that textbooks never present neutral features. Rather, they offer historical truths that are selectively framed in terms of ideologies. Thus, history is often given biased and prejudiced. For example, feminist perspectives are often disregarded because these historical narratives serve some ideological purposes. The role of women is often forgotten or misrepresented. Teachers and learners need to be aware of these weaknesses in historical narratives. When one happens to analyze these narratives in textbooks, they will notice that they are given in favor of men or other ideological elements (Apple, 2012). Therefore, critical approaches towards the historical narratives need to be developed so that an ethical perspective can be provided. In our study, neither global nor local textbooks explicitly mentioned feminism. In addition, certain roles were assigned to males and females. Sensitivity regarding feminism has not been developed in the textbooks that we analyzed. Although women roles have been shown in global and Turkish textbooks, no textbook spared a certain topic regarding feminism. Therefore, it can be remarked that there seems a difference between women roles and feminism.

Woyshner and Schocker (2015) maintain that black women are underrepresented and marginalized in textbooks. Thus, gender inequality is presented. Gender relations are not offered equally considering the importance of black women globally. The dominance of white women in textbooks needs to be criticized in order to emphasize the importance of black women as well (Schmeichel, 2014; Schmidt, 2012). There have also been some other topics such as lesbian and gay issues that have been ignored. Schmeichel (2014) and Schmidt (2012) claim that let alone black women, gender issues have never been neutral. The criticism regarding gender issues needs to be reinforced (Reiss, 1998). Our study also shows that

gender neutrality has not been achieved because theories regarding gender issues have only emerged in recent years. Therefore, it may take time to place gender issues into consideration.

Su (2007) stresses the fact that Chinese identity and culture have not been represented neutrally in various textbooks. Therefore, political and ideological issues were presented on a biased basis. In our study as well, the relation between identity and culture were not balanced out in either globally or locally textbooks. It seems formidable to develop a neutral textbook that deals with neutral cultures and identities.

Traditional textbooks tend to support Chinese cultural identity ignoring various perspectives and voices of different gender, cultural, and ethnic groups. Textbooks between 1978 and 1995 showed the representation of political and ideological issues as well as the history of cultural and ethnic groups as well as both genders in Taiwan (Su, 2007). Similarly, Lucardie, Otjes, and Voerman (2014) focused on the effect of thin ideology and mainstream ideologies such as liberalism and conservatism. In our study, Iranian textbooks were seen to contain more conservative ideas, while Turkish textbooks refer to more liberalist and global ideas in accordance with western-based trends.

Johnson (2011) stressed the fact that distinct ideologies toward the function and form of both English and Spanish have been prevalent in anti-bilingual education law. Textbooks have also been prepared in accordance with this law. Glenn (1997) analyzed various course books and concluded that no book is perfect, and most of them are useless or poor because their adequacy has been criticized. Our study also showed that monolingual perspective (mostly English) in the textbooks analyzed was reinforced. Less commonly used languages are not reinforced or motivated just as outer circle countries are largely excluded.

Olsson (2010) states that stereotypes regarding orientalism have been dominant in school textbooks because generalizations of these stereotyped images need to be criticized. Ephross and Reisch (1982) found that the political-economic structure of society, the nature

of social class and social class relationships, and the nature of social change have been common in fourteen textbooks published in the 1970s. Our study showed that global textbooks emphasized the role of economy. This idea is related to neoliberalism because neoliberalism gives its full attention to economy. This situation can be understood because these textbooks are published for marketing and making profits.

Weninger and Kiss (2013) emphasize that semiotic analysis needs to be developed to understand the nature of linguistic competence through the analysis of cultural elements. They criticize monolithic approaches in EFL course books. Dynamic perspectives need to be supported by criticizing various images and illustrations within the paradigm of semiotics. Our study showed that Iranian textbooks had dichotomic illustrations because women and men were represented non-secularly. Koulouri and Venturas (1994) stress the fact that Greek educational system does not allow schools to develop their own curricula and syllabi, which lack pluralism. The content of the books is generally biased and prejudiced because direct democracy and pluralism are often ignored. However, in recent years, sociological as well as methodological concerns have been put forward in accordance with the principles of European Union. EFL textbooks have also been produced in a biased way in that they have been monolithic. Our study showed that locally written textbooks disregard political systems (1.28 %) such as democracy, direct democracy or pluralism, whereas global textbooks present these topics implicitly (0.31 %).

Camase (2009) analyzed EFL textbooks published in Romania between 1983 and 1988 and showed that communist ideology was dominant in these textbooks. In addition, representation of Romanians and non-Romanians was unfair in these textbooks because they were distributed unequally. These textbooks have been analyzed socio-politically and ideologically. It can be interpreted that Romania produced communism-based reading passages in EFL textbooks between 1983 and 1988. Similar findings were found in our study

because local textbooks reinforced Kemalist ideology and Homeyni ideology, whereas global textbooks seldom focused on certain individuals' ideologies.

Crawford (2000) stresses the fact that textbooks have been socially constructed through the effect of powerful groups that impose certain ideas on learners. Thus, dominant groups' cultural, political and hegemonic justification and ideas could be made more visible through critical lens because the elites often tend to take initiatives and decisions about the content of these textbooks that have ideologically constructed skill teaching. In our study as well, cultural and political issues cannot be seen clearly because their ideologies are implicitly presented. Thus, it can be said their ideologies are socially constructed. It can be interpreted that ideologies cannot be presented neutrally.

Zajda (2015) shows that nationalism, patriotism and national identity have been prevalent in Russian textbooks. Putin's new regime strives to impose new identities on learners by emphasizing the importance of the new Russian state. Thus, a balanced view has not been found in these textbooks since they impose the mixture of old and new Russian ideologies. In addition, textbooks have been supervised and prescribed by the Ministry of Education by ignoring alternative cultures. However, some textbooks have had to include western-based democracy by mixing Russian identity with democratic identities. It can be said that an ideological shift has been experienced in Russia. However, this shift has been largely ideological by focusing on the Russian identity. Russian authorities have been monitoring ideological transformation and exercise certain identities. Our study showed that Atatürk and Homeyni were the dominant figures in Turkish and Iranian textbooks respectively. However, global textbooks do not present icons that are important in their inner circle cultures. Although icons are not given, other inner-circle-related cultural imperialism and identity are given.

Vural and Özuyanık (2008) show that in Cyprus territorial identity rather than ethnic identities have been emphasized. Thus, collective identity has been interpreted within the paradigm of territorial identity. They try to reduce self and other dichotomies in their own territories. Pritchard (1993) analyzed the issue of poverty and how poverty has been represented in textbooks. It was found that poverty was ascribed to certain nations and cultures, which shows that poverty was given biased and prejudiced. By doing so, sociology of knowledge has been reinforced through representations of certain cultures. In this sense, neutrality could not be provided in these textbooks and the images in these textbooks. Our study showed that the issue of poverty was not mentioned. However, in globally written textbooks, poverty issue was implicitly given via the illustrations. It can be interpreted that these kinds of issues are not explicitly given, although poverty is a very important issue in the world.

Foster (2011) emphasizes that textbooks are not neutral owing to powerful cultural entities. Apple (2012) also notes that selection of textbook knowledge is immensely political and ideological. Rice (2005) notes that textbooks provide symbolic construction and ideological elements, which need to be criticized and emphasizes the fact that teachers need to be trained to browse course materials with a critical lens. Teachers need to be given opportunities to choose books based on critical thinking skills. Thanks to these critical thinking skills, ideological elements can be deconstructed, even if neutrality cannot be fully provided.

Nakagawa and Wotipka (2016) state the fact that women are underrepresented in textbooks. However, there has been some positive progress in favor of women based on the analysis of 500 books from 74 countries. In addition, national, social and political factors also affect their status because they contradict global perspectives. Bernstein, Hellmich, Katznelson, Shin, and Vinall (2015) stress the fact that neoliberal approach has been covered

in textbooks. The neoliberal approach is closely related to the marketing-based idea. This marketing paradigm affects the constructions of textbooks that affect how learning will take place in classroom settings. Thus, construction of these textbooks is based on marketing that has been dominant in recent years.

Chapelle (2009) also notes that local issues are underrepresented in French textbooks. Local histories and policies need to be emphasized in these textbooks. Lebrun, et al. (2002) also claims that teachers do not have the critical ability while choosing textbooks because they choose textbooks under the influence of marketing strategies. Ignorance and negligence of local issues pose a serious problem in textbooks that resist them. Luke (1989) also maintains that textbooks need to focus on possible selves and possible worlds that do not exercise dominant ideologies and hegemonies because these kinds of textbooks present limiting and restraining texts that shape learners' thoughts. Similarly, Ferguson, Collison, Power, and Stevenson (2009) show that textbooks use strategic planning while forming the content which is given implicitly or explicitly. Therefore, a critical social theory needs to be developed while choosing textbooks. Even training manuals of textbooks are ideological entities that guide teachers' minds. Thus, textbooks function as means of mass media communication. Liu (2005) also claims that discourses regarding cultural knowledge and ideology in Chinese textbooks are created based on hegemonic forces. Even choice of grammatical and lexical components may be ideological in nature, which creates social control and a closed system that imposes certain identities excluding other identities. In our study, both locally and globally textbooks hardly mentioned local problems. It can be said that local problems need to be addressed. What is interesting is that a very important problem such as poverty is not mentioned. Thus, a certain and limited number of global and local problems are given in these textbooks. They are not presented equally. The reasons for the exclusion of

these topics may result from the framing problem because framing entails selection and manipulation of certain topics and themes that may be ideological in nature.

Similarly, Curdt-Christiansen (2008) notes the fact that power relations in textbooks are one-sided in Chinese textbooks that coerce mainstream ideologies of Chinese cultural knowledge. The power relationships are based on the tenets of cultural knowledge. That includes Chinese diasporan communities. Similarly, Heinrich (2005) also stresses the fact that foreign language teaching in Japanese culture focuses on the values of the middle class and also emphasizes that there are unequal power relationships in the representation of Japanese native speakers and Japanese foreign language learners. Socially accepted cultural knowledge of Japanese society is reinforced in textbooks that are produced in the Japanese context. In our study, Turkish society was chosen from the middle class or national and international celebrities. However, Iranian textbooks never presented celebrities but focused more on the middle-class people in the Iranian context. Our study also showed that globally written textbooks and Turkish EFL textbooks presented the middle and upper-class people. The latter, Turkish EFL textbooks emphasized Turkish identity by including global topics.

Wasburn (1997) showed that slavery has been conceptualized in different frames in almost 100 years. Slavery represents conservatism and religious components in the reflection of slavery. Svendsen (2015) shows that subject knowledge and pedagogic identities are prevalent in textbooks that contain hegemonic construction because textbooks may impose what is thinkable and what is not thinkable based on Norman Fairclough's Critical Discourse Analysis and Basil Bernstein's theory of the pedagogic device. Melliti (2013) shows that globalism has been represented at the expense of locality as diversity is ignored. Global issues do not have to be interconnected with local contexts because global issues cannot cover locally real issues. These global textbooks impose thinkable and unrisky topics to discuss the topic of slavery like the topic of poverty is not presented and represented in either globally or

locally written textbooks, although these kinds of issues are still historically deep-rooted problems. This issue poses a paradox since historically pivotal topics are not covered in EFL textbooks.

Jahan (2012) shows that local experts need to be involved in the production of textbooks if textbooks would like to reflect realities because local textbooks need to resist cultural imperialism cultures (Kumaravadivelu, 2003a, 2006; Pennycook, 1994; Phillipson 1992). Local cultures are marginalized in these textbooks. Abdollahzadeh and Baniasad (2010) found that hegemony of English, sexism, and cultural stereotypes were prevalent in Iranian textbooks. Although teachers were aware of ideologies in textbooks, they did not intend to raise awareness regarding them. Our study also suggests that exclusion of these topics prevents learners and teachers from gaining awareness. In this sense, the participatory approach can be used to raise these issues in classroom settings.

Discussion related to research question 2

The second research question of the study seeks answers to how EFL students and teachers perceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks. Researchers in ELT focus on various sources that facilitate learners' learning curve and processes. Littlejohn (1998), Pulverness and Tomlinson (2003), and Tomlinson (2003; 2012) note that any kind of source, traditional and technological, may benefit students as long as these sources are adjusted to learners 'needs. Pre-service teacher education often includes textbooks or related-sources. For example, in Portuguese culture, various textbooks are used in accordance with levels, which are determined by the Ministry of Education. Thus, centralization of choice of textbooks plays a pivotal role. Mahmood (2009) notes that it is authorities who manipulate the use of textbooks and curricula, which form a top-down process. Similarly, Fullan (1994) and Ghosn (2003) note that course books are official resources in the classroom settings because course books dictate certain values and

epistemological tendencies (Skopinskaja, 2003). Therefore, course books constitute a sociopolitical basis in the process of learning. This process is also called classroom ecology composed of teachers, learners, curricula, syllabi, activities, tasks and classroom environment (Guerrettaz & Johnston, 2014). Therefore, pre-service teachers must comprehend the role of ELT materials that provide opportunities for learners. However, there are few studies to denote how practitioners utilize ELT sources in classroom settings (Harwood, 2013). It is important that novice practitioners should be informed about course books and develop critical approaches towards ELT materials. They need to be given training regarding the choice of textbooks (Ellis, 1997; Garton & Graves, 2014; Hurst, 2015; Sheldon, 1988; McDonough & Shaw, 2012). Our study showed that in terms of ideological elements, the participants stated that educational compounds, affirmative behaviors, popular culture and scientific knowledge were contained. However, they were uncertain about universal topics, social unity compounds, equality compounds, social principles, honesty compounds, social goals, value judgment, social and ethical compounds, local issues, economical compounds and judicial system. The participants noted that they disagreed about the topics of partialism, ethnical discrimination, gender discrimination and political parties. Considering the component of ideology, there was a significant difference between high school and university students. The mean score of university students (3.17) was found to be higher than that of high school students (2.98). Given the effect of gender on ideology, there was no significant difference between males and females. The mean scores of females (3.09) and males (3.05) were close to each other. However, when looked at the details of certain components based on the concept of ideology, both high school and university students want religious, political, nationalistic, gender topics to be omitted. The possible reason for this exclusion is that these topics may cause chaos and complexity in classroom settings because they often stated that they are in EFL settings to learn the target language. Considering the component of ideology

including high school teachers and university lecturers, it can be said that there was a significant difference between high school teachers and university lecturers. The mean score of university lecturers (2.90) was found to be higher than that of high school students (2.70). Given the effect of gender on ideology, there was no significant difference between males and females. The mean scores of females (2.76) and males (2.80) were close to each other. High school teachers wanted religious and nationalistic compounds to be included into the syllabus or textbooks, while university lecturers wanted only nationalistic compounds to be included. Other topics such as religion, politics, and gender should be excluded from university lecturers. Almost all of the participants including students and teachers expressed the fact that history, sports, education, culture, and economy are present in their textbooks.

However, in certain topics, there seems a bifurcation between what is and what should be in textbooks. Some participants do not want some topics to be covered in textbooks. The possible reason for this exclusion is that they may not want risky topics to be present in EFL settings. Considering the concept of hegemony, there was a significant difference between high school and university students. The mean score of university students (3.33) was found to be higher than that of high school students (2.98). Given the effect of gender on hegemony, there was no significant difference between males and females. The mean scores of females (3.48) and males (3.48) were the same. Considering the component of hegemony including high school teachers and university lecturers, it can be said that there was no significant difference between high school teachers and university lecturers. The mean score of university lecturers (3.79) was found to be higher than that of high school students (3.71). Given the effect of gender on ideology, there was no significant difference between males and females. The mean scores of females (3.71) and males (3.93) were close to each other. It can be said that gender variable did not make a statistical difference in either ideology or hegemony. However, perception and understanding of ideology and hegemony, there was a

significant difference between high school and university students. This finding implies that these concepts are perceived differently by two different groups at two different educational levels. The component of ideology did not make a statistical difference between the teachers and lecturers. The possible reason for this non-difference is that both agents see similar effects and topics in textbooks that tend to largely include inner and expanding circle countries.

In terms of hegemony, all of the participants stated that the target culture was dominant and prevalent. Except for the university students, all the other participants including the students and teachers emphasized the fact that all local and global cultures need to be covered. In terms of the effect of foreign culture on national identity, both high school and university students stress the fact that learning foreign cultures through English does not affect national identity, whereas high school teacher and university lecturers stated that learning foreign cultures through English influences national identity. All the participants presented similar reasons for these findings by articulating that it is better to understand national identities by comparison of target cultures and agreed that these textbooks had no negative effect on national identity. In addition, all the participants expressed the fact that textbooks influence national identity implicitly. The students articulated the fact that the textbooks did not contain ideological compounds, while the teachers believed that the textbooks included ideological elements. All of the participants stated that ideological elements in the target culture should not be given in textbooks explicitly or implicitly because all of them want local and other cultures to be equally represented in textbooks. Except for the high school students who stated that ideological compounds in the source culture were given implicitly, university students, lecturers, and high school teachers stressed that ideological compounds in the source culture were presented explicitly.

Fukkink (2010) found inconsistencies between the standards and the intended curricula in Dutch culture. Verboord and Van Rees (2009) show that students' preferences are

taken into consideration because there are resemblances between the choices of literary experts and students' preferences regarding textbook reading passages. In our study, both high school and university students preferred to see the target culture in order to reinforce the target language. However, high school and university teachers wanted cultures to be represented at an equal level. Our study also showed that the students agreed that cultural, sports compounds, inner circle cuisine and lifestyles were contained. However, they were unsure about certain topics such as local cultures and historical compounds. They also disagreed with the fact that the compounds of regime and religion were contained.

McKay (2003a) notes that international nature of English should cover local teaching content. Rahimi and Hassani (2012) found that main skills are underrepresented and insufficiently related to various cultures. In addition, teachers and students attribute various ideas to textbooks (Ketabi & Talebinezhad, 2009; Sakai & Kikuchi, 2009). McDonough and Shaw (2012) show that High Impact textbooks present a holistic view that integrates communicative approach and other skills that meet learners' needs. Matsuda (2006) notes that globalizing world in these textbooks ignores local cultures and societies that face serious problems in their daily lives.

Curdt-Christiansen and Weninger (2015) also maintain that textbooks are influenced by political decisions, educational beliefs, and priorities, cultural realities and language policies that become visible via the textual and visual worlds of textbooks. Learning a foreign language is an ideological domain. Proficient learners refer to ideological becomings (Bakhtin, 1981) because their identity is constructed through dominant discourses imposed by those in power. In terms of cultural hegemony, our study showed that the students agreed with the fact that inner circle cultural patterns such as their music and cinema facilitate their communicative skills. However, they were uncertain about the topics such as behaviors,

political structures, judicial systems, geography, history, cultural values, beliefs and marriage institutions of inner circle countries

Dyer and Bushell (1996) emphasize the fact that global aspects of the world need to be represented in textbooks. Erfani (2012) also explicates that Iranian culture is not represented in these textbooks and thus the problems in Iran are not encountered in them. Course books can be seen as sources that are socializers (Apple, 1985). There are few studies that focus on the specific relationships between textbooks and learners. Socializing effect of textbooks on learners has been underrepresented. In this sense, textbooks are important tools that enable individuals in classroom settings to socialize with each other (Kalmus, 2004) because culture is perceived as a constitutive social process.

Lara (2012) shows that textbooks need to be analyzed by taking a critical approach into consideration because hidden agenda and implicit ideologies are not considered by teachers while choosing textbooks in Spain. Sexism and the ideologies create negative stereotypes and myths regarding identities in textbooks.

Bahman and Rahimi (2010) show that men were represented as superior to women because illustrations regarding men outweighed those regarding women. In addition, this sexist bias was also seen in animal representations. Names, nouns, pronouns, and adjectives attributed to women and men were imbalanced in textbooks in Iran. Similarly, in terms of ideological elements, our study showed that the teachers agreed with the fact that educational compounds were contained. However, they were uncertain about affirmative behaviors, popular culture, and scientific knowledge universal topics, social unity compounds, equality compounds, social principles, honesty compounds, social goals, value judgment, social and ethical compounds, local issues, economical compounds. However, they disagreed with the fact− judicial system. The participants noted that they disagreed about the topics of partialism, ethnical discrimination, gender discrimination and political parties were contained.

Tajeddin and Teimournezhad (2015) found that localized textbooks were emphasized in Iran. Sociological values precede aesthetic values. However, intercultural textbooks emphasized aesthetic values. They found that neutrality was available because cultures were shown equally. In terms of hegemonic elements, our study found that the participants agreed that local cultures were contained but they were unsure about whether inner circle culture was contained or not. The teachers stated that the traditions of local cultures were not presented in textbooks. In terms of identity, our study showed that national identity was not contained in the textbooks. Religion, beliefs, regime and health issue of local cultures were not presented. Mei (2015) stresses the fact that teachers should take the hidden agenda in textbooks into consideration. The negative aspects of the hidden curricula are often ignored while selecting textbooks.

Rashidi and Meihami (2016) show that whereas ELT textbooks published in the inner circle included more L1 and L2 cultural content, ELT textbooks published in the expanding circle covered more L1 and international cultural content. Besides, ELT textbooks in the outer circle referred to the tendency to include L1, L2, and international cultural content. Regarding cultural elements, the inner and outer circle covered L2 aesthetic cultural elements, while the expanding circle textbooks represented their cultural elements through L1 aesthetic and sociolinguistic cultural senses

Addison (2011) shows that ELT industry supports corporate brand values and marketing. In addition, cultural simplification and stereotypes in business are represented in these textbooks. Western cultural knowledge and ideology are also seen in these textbooks. Market-based values are strictly reinforced. Colonialism and post-colonialism are given implicitly. Therefore, critical pedagogy needs to be developed to augment learners' creativity and critical thinking skills.

Abdollahzadeh and Baniasad (2010) show that teachers need to raise awareness of ideologies because textbooks in Iran explicitly and implicitly represent certain ideologies and cultural values. Shah, Tariq, and Bilal (2013) emphasize that textbooks are socially and politically constructed and that Islam is represented as a political ideology but not as a religious practice. Textbooks underline Islamic vocabulary, whereas western-based values such as critical thinking, civic participation, or democratic values of freedom of speech, equality, and respect for cultural and religious diversity are underrepresented.

Tollefson (2007) shows that pedagogical values and educational needs to be covered within critical perspectives by excluding ideological elements. You (2005) shows that textbooks are produced in similar trends by imitating each other's stereotypes. In addition, local contingencies are often ignored since they often focus on globalism. In terms of cultural hegemony, our study showed that literature, art, music, cinema, geography of inner circle cultures could facilitate learners' communicative skills. However, they were uncertain about the beliefs and judicial systems of inner circle countries. What is interesting is that marriage and economic system would not be effective in teaching and affecting language learners, although the economy is one of the most mentioned topics in all textbooks except for Iranian textbooks.

Chapter VI

Conclusion and Implications

Introduction

This chapter deals with the conclusions obtained from the study, the general evaluation of the overall findings, the pedagogical implications, and the limitations of the study to be performed on the related topics in the field. In addition, detailed implications and recommendations for policy-makers, practitioners, school mentors, university supervisors, pre-service language teachers, textbook authors, learners and English Language Teacher Education have been presented.

Conclusions

This study mainly focused on the compounds of culture, economy, religion, history, education, language, sports politics, law, gender, partialism, multiculturalism and affirmative action in globally and locally written textbooks just as the compounds of cross-cultural communication, inner circle, expanding circle, outer circle, cultural awareness and national identity were analyzed based on the data obtained from the interviews and the questionnaire.

This study also aimed to scrutinize the ideological and hegemonic practices in globally and locally written EFL textbooks. The first objective of the study was to discover if globally and locally written EFL textbooks contained the values, beliefs, norms of native speaker society through the examination of ideological compounds. The second objective of the present study endeavored to examine the hegemonic practices in which the source society or state dictated over the learners of the language. The third objective of this study was to explicate how EFL teachers/instructors and students conceived the underlying ideology and hegemonic practices in globally and locally written EFL textbooks.

The study was performed as mixed method study design based on critical research paradigm that can be defined as a perspective on research that refers to social inequities,

inequities, and power differentials. Both quantitative and qualitative data collection tools were preferred. The first research questioned entailed the analysis of 18 textbooks, six of which were global textbooks, 12 of which were local ones. Convenience sampling was adopted in the research design. The second research question necessitated conducting a questionnaire composed of 52 items aiming to measure ideology and hegemony as well as two semi-structured interviews, each of which was composed of 10 questions seeking answers to hegemony and ideology. 1176 participants (1014 students/162 teachers) were involved in the questionnaire, and 393 participants (311 students/82 teachers) volunteered to be interviewed about the content of ideology and hegemony in textbooks.

The focus of the study was to examine to determine the extent of ideological and hegemonic practices included in globally and locally written EFL textbooks, besides investigating whether it is a cultural hegemony or a need for cultural literacy to bear such characteristics. Within this framework, the following research questions are put forward:

1. What are the underlying ideologies and hegemonic practices represented in globally and locally written EFL textbooks?

More specifically;

1a. How do globally and locally written EFL textbooks portray the underlying ideologies?

1b. How do globally and locally written EFL textbooks portray hegemonic practices?

2. Is it a cultural hegemony or a need for cultural literacy to bear ideological and hegemonic practices in globally and locally written EFL textbooks?

More specifically;

2a. How do EFL teachers perceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks?

2b. How do EFL students perceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks?

The findings of the present study show that ideology and hegemony of inner and expanding circle cultures are dominant in textbooks. Culture was the most prevalent factor in both globally and locally written textbooks. The participants also emphasized the importance of culture in the interviews. In addition, outer circle countries are excluded and marginalized. In global textbooks, economy is highly emphasized, which may show that they have marketing purposes, whereas locally written textbooks stress the topics of history and religion. Interestingly, the participants also wanted the topic of economy and history to be included in textbooks. Another interesting finding as that religion and politics were not represented in the textbooks. In line with this idea, the participants also did not want these topics to be integrated into the textbooks. Iranian textbooks highlight religion, while Turkish EFL textbooks focus on history. Partialism was extremely dominant in Iranian textbooks that adopted the elements of other cultures into their own cultures. In global EFL textbooks, the element of nationalism is implicitly given, whereas the same element is explicitly presented in local EFL textbooks.

In locally written textbooks, multiculturalism and law-related issues were barely mentioned, while few religion, politics and gender-related issues were directly mentioned. Some topics, although they were very pivotal across the globe, were never mentioned. The topics of poverty, slavery, and racism were by no means focused on in the textbooks. Thus, it can be said that some topics are underrepresented or never represented owing to the fact that these topics might be too risky. The participants in the interviews stated that these kinds of topics might cause conflicts or chaos in classroom settings. Therefore, it is possible that the authors of the textbooks may have avoided including these topics. Although the participants emphasized the importance and inclusion of ethical values, this issue was underrepresented in

both global and local EFL textbooks. As for the ideology of language, this element was emphasized in both global and local textbooks. However, the participants stated that the ideology of language should not be prioritized in textbooks. Thus, it can be interpreted that there is a bifurcation between what is presented and what should be represented. The element of education was moderately stressed. However, most of the participants believed that this element should be emphasized more. Another important element is sport that is prevalent in both global and local EFL textbooks.

The results of the questionnaire showed that ideology and hegemony are closely related to each other. It is hard to give a clear-cut definition of these two terms because both textbooks and the participants often used these two terms interchangeably. This complexity can be understood because concepts in social sciences might be fuzzy (Murphy, 2004). This study also found and interpreted that exclusion of certain topics might be ideological in nature. In line with the selection of certain textbooks and topics, particular discourses are created, and thus minds might be manipulated and socially constructed. Since these textbooks can be perceived as extensions of the media, it can be said that certain topics are deliberately framed with care by global and local textbooks authors because even local textbooks and textbook authors might behave in accordance with the socio-political system of their own cultures. For example, Iranian textbooks insistently impose religious ideas on EFL learners by excluding and ignoring western-based ideas. Similarly, Turkish EFL textbooks also stress the importance of history and national identity, which are perceived and constructed as important by the Turkish Ministry of Education. Thus, it can be said that each culture has its own ideological practices that are reflected in EFL textbooks. Therefore, it is not unusual to say that textbooks cannot be neutral. Even global EFL textbooks tend to support their inner circle cultural aspects by ignoring alternative cultures that may be called outer circle owing to the possible effect of post-colonialism.

The overall questionnaire results show that both teachers and students agree that educational, cultural, popular and sports elements are included in textbooks. However, they emphasize the fact that partialism, religious elements, ethnic and gender discrimination as well as presence of political parties are excluded in these textbooks. However, the students, unlike the teachers, stress the fact that affirmative action, scientific knowledge, regime and target lifestyles such as American and British ones were represented and emphasized in the textbooks. The teachers hinges on the elements of judiciary system, geography that were included in the textbooks and articulate that historical elements, traditions and national identity of source cultures were absent in EFL textbooks but that traditions and customs of the target culture are and should be included in EFL textbooks.

All of the participants express that ideology can be defined as leading views, mindscapes, social values and belief systems. All of them state that ideology should not present in textbooks but high school teachers note the fact ideology should be incorporated for cultural intelligence. All of the participants describe culture as social values, historical processes, traditions and customs as well as transmission of these values from generation to generation. The university students maintain that EFL textbooks cover and should include target culture. Similarly, university and high school teachers state that these textbooks contain target culture but should include all cultures equally. High school students emphasize the fact that these textbooks have target culture but should include all local cultures equally. All of the participants in the study stress the fact that the target culture does not have a negative on the formation of national identity but rather they help gain awareness of importance of national identity. In addition, they state that EFL textbooks contain imposition implicitly.

Implications

Based on the findings of the present study and the related literature on ideology and hegemony in EFL textbooks, the following implications were drawn for the development of English language teaching and teacher education.

Implications for EFL Teachers

Teachers should be aware of the fact that global or local EFL textbooks cannot be neutral when they present certain topics in these textbooks. Therefore, not only topics that are included but also those that are excluded need to be taken into consideration. What is interesting is that teachers do not have active roles in the selection of textbooks that are locally or globally written because a group of people or administrators tend to select these textbooks. In addition, uniformity is adopted. Diversity is generally rejected in EFL preparatory schools because plurality is not adopted. Although some teachers may have different voices about different textbooks, it is generally a group of people that decide on the selection of textbooks. What is more interesting is that teachers do not spare extra time to add extra topics or to criticize some topics that need to be done before or after each activity. Critical reflection on each topic should remain pivotal. Otherwise, textbooks may have mediatic and framing effect teachers who might be perceived as passive agents in the selection of textbooks.

Teachers should develop activities to develop learners' critical thinking skills. In addition, they should be aware that global textbooks, in particular, are published for marketing purposes. Teachers should support unmentioned or excluded topics with extracurricular activities and tasks. Teachers can receive training regarding Critical Thinking Skills developed by Californian researchers (Cromwell, 1992; Ennis, 1985; Facione, N. C., Facione, P. A., & Sanchez, 1994). In addition, participatory research as an alternative can be used in classroom settings so as to support textbooks because participatory approach (Giroux,

2011) postulates that social dialogue based on critical perspectives and topics on the agenda that are not covered in textbooks can provide a considerable number of opportunities for teachers so that they can include risky topics as well. In addition, teachers can raise awareness of learners by helping them gain critical skills.

Implications for EFL Learners

Learners are the most passive agents in the selection of textbooks because they are often not viewed as active participants of curriculum or syllabus. Learners are generally given textbooks and topics to learn the target language without criticizing topics because they focus on only what is given to them. Therefore, learners need to take active roles in selections of textbooks. In addition, teachers and learners can receive training together before selecting textbooks. Need analysis of learners needs to be performed at the individual, social and cultural levels.

Learners can be given warm-up activities about the topics covered in textbooks at the beginning of the semester and may be asked to justify their reasons for why or why not they favor topics in textbooks presented to them. Before learners are given textbooks, they can be asked about what they would like to study during language learning process because this kind of strategy may increase their both extrinsic and intrinsic motivation levels. Meaningful negotiation of selection of textbooks may render learners more motivated. It is understandable that this process is not effortless but adoption of this democratic process may contribute to a more democratic climate in classroom settings. What is more important is that when necessary, some topics that learners do not favor might be skipped by asking learners' preferences because when textbooks are strictly followed by teachers and dictated by policymakers or administrators, then the authenticity of foreign language learning becomes unconvincing. If learners are given the chance to reflect upon selection of textbooks and even

choice of content, then the process of developing critical thinking skills may be facilitated through various tasks.

Implications for Policy-makers

Since ideological and hegemonic practices are prevalent in both local and global textbooks, it is important for policymakers to take these practices into consideration. Although textbooks try to add discussion and critical thinking questions, some risky topics are deliberately excluded. Policymakers should strive to provide neutrality and plurality. In addition, outer circle countries need to be mentioned and presented in both global and local EFL textbooks. Besides, more alternative cultures such as Barasana communities in Brazil that emphasize the role of linguistic plurality need to be covered so that teachers and learners can have the chance to compare their own national identity along with other identities. Glocal representation of various cultures needs to be included in curriculum, syllabus, and textbooks. Mahmood, Asghar, and Hussain (2012) note that glocalized approach should be adopted in both the target and source culture as well as the intercultural harmony. Policy makers may deliberately or unconsciously reflect their cultural bias into textbooks. Therefore, they can also receive training about critical theory, critical pedagogy and critical approaches towards writing or selection of textbooks. A mere selection of a committee that writes and decides on content and topics of textbooks might be insufficient. Therefore, plurality, diversity, multiculturalism, and democracy can be adopted by policy-makers. If this democratic approach can be approved of, then a critical view can be easily supported in order to augment the efficiency and effectiveness of textbooks for both teachers and learners. Inner, expanding and outer circles need to be equally distributed in textbooks.

Implications for Textbook Authors and Publishers

It is very important for textbook authors and publishers to focus on diversity and include outer circle countries. In addition, they can also add risky topics such as poverty and racism. Besides, the dominance of inner circle culture can be alleviated. Instead of marketing strategies and values, ethical values need to be adopted. Authors and publishers need to express the ideology of their textbooks explicitly.

Global EFL textbooks impose certain language teaching and learning methods on teachers and learners who have little control over their teaching experiences because teachers remain under the effect of textbook authors and publishers who try to market their textbooks with persuasion. Therefore, teachers, learners, and administrators need to act together to select textbooks. However, exclusion of one member of this team may affect the process of selection negatively. Therefore, careful selection of textbooks by each agent in the institution needs to be fulfilled by including extracurricular activities. Otherwise, it will be only textbook authors and publishers that may dominate and control use of textbooks in EFL classroom settings, which may have a negative effect on teaching and learning because dominance of inner circle ideology and hegemony may not produce effective language learners who are aware of other circles and who can develop critical thinking dispositions towards textbooks, content of textbooks and textbook authors and publishers.

Implications for Foreign and Second Language Education

It is a well-known fact that textbooks provide input and intake for learners. However, the nature of this input should not be perceived as innocent because ideology and hegemony might be given explicitly and implicitly. Foreign language teaching and learning cannot be perceived merely as the acquisition of linguistic, pragmatic, strategic or communicative skills and competence. Applied linguistics is one of the most affected fields by media, marketing, ideology, hegemony and cultural imperialism. In addition, the presence of popular culture and

populist ideas in textbooks pose a serious problem for the nature of the linguistic input because both teachers' and learners' minds are socially constructed. Thus, negotiation and social dialogue gain meaning in selection and adoption of textbooks. If actual need analysis can be performed by practitioners, then motivation, a central component in foreign and second language learning, may be heightened. Boring and uninteresting topics and tasks may prevent efficient and effective learning.

The inclusion of topics such as gender, religion, and identity may hinder learners from processing certain words, phrases, clauses, and sentences. Thus, it can be interpreted that cultural issues affect language learning directly. Therefore, each step in the selection of textbooks and each topic in these textbooks need to be handled with care. When necessary, some topics might be omitted. These unwanted topics should not be covered for the sake of curriculum or syllabus. This process can be understood through action research. Detailed analysis of diaries and interviews may give rich clues regarding the nature and content of textbooks. In addition, applied linguistics should develop alternative ways other than textbooks. Constitution of ideologies and hegemonies specific to certain cultures can be challenged by using Fairclough's Critical Discourse Analysis and Basil Bernstein's theory of the pedagogic device (Svendsen, 2015). Thus, it is an ethical responsibility of language teaching practitioners to enable learners to develop their critical thinking skills. Outer circle countries need to be included.

There are even some researchers who claim that textbooks should not be used. In this sense, community language learning method or participatory approach can be implemented in EFL classroom settings because these approaches do not impose textbooks on teachers and learners. Imposition of textbooks in a uniform way needs to be deconstructed based on the tenets of critical theory and critical pedagogy. Thornbury (2013) emphasizes the fact that local socio-cultural perspectives need to be taken into consideration since there is a surplus of

textbooks. The culture of positivism should be avoided because positivistic approach tends to exclude certain cultures. Post-method era announces the deconstruction of learning and teaching methods because methods are often reified or rendered sacred. In a similar vein, textbooks should also be written in accordance with the tenets of the post-method era. Fast globalization may bring the end of textbooks in the near future. Hard copy monolingual and bilingual dictionaries have already been a thing of the past. A similar experience can be seen in textbooks in non-distant future. Since textbooks dictate what and how teachers should and learners should learn a foreign language, this issue becomes a more thorny issue that remains to be solved.

As Thornbury stated (2013) the experiment suggests that there is 'life after the course book', and that – especially given the relatively easy access to digital materials nowadays – the possibilities for satisfying the need for texts within an experiential approach to language learning and without the imposition of a course book is not only viable but possibly highly productive'.

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Appendices

Appendix A: Factor Analysis

Table 193

Factor Analysis- First Phase

Rotated Component Matrix[a]

	Component											
	1	2	3	4	5	6	7	8	9	10	11	12
A5	.779	.035	.059	.071	.090	-.021	.015	.090	.116	.011	-.121	.238
A14	.777	.081	.010	.029	.122	-.079	-.073	-.043	-.057	.076	.083	-.086
A13	.769	.088	.046	-.082	.060	-.092	-.020	-.123	-.076	.049	.169	-.174
A4	.736	.056	-.087	.077	.201	-.110	-.037	.022	-.069	.056	-.158	.140
A1	.671	.087	.079	-.157	.076	.052	-.042	-.142	-.010	.308	-.122	.092
A9	.607	.077	-.011	-.014	.143	.164	-.091	.063	.111	.013	.161	.174
A3	.481	.157	.024	.073	.109	-.158	.337	.083	.201	-.336	-.030	-.001
B31s	.110	.876	.093	.087	-.041	-.027	-.035	-.034	-.133	.025	.026	.054
B31r	.161	.859	.183	.107	.065	.015	.007	-.044	-.001	.090	-.028	.137
B31p	.145	.840	.177	.110	.007	-.105	-.062	.114	.074	.148	.110	.019
B31ö	.046	.700	.217	.233	.143	-.028	-.011	.138	.246	.140	.099	-.087
B31ş	-.005	.695	.326	.065	.261	.082	.032	-.134	-.097	.006	-.058	-.038
B31v	-.074	.158	.814	.134	.114	.038	-.015	-.031	.149	.032	.091	.012
B31y	.058	.163	.797	.040	.013	.088	-.023	.116	.081	.208	.071	-.089
B31ü	.083	.197	.788	.163	.102	-.120	-.001	-.018	-.001	.007	-.089	-.046
B31z	.010	.212	.727	.087	-.153	-.080	.015	.045	-.056	-.061	.013	.087

B31l	-.005	.179	.176	.871	-.010	.075	-.028	-.016	.001	.101	.041	-.077
B31m	-.011	.217	.170	.846	.057	.041	-.044	.005	-.082	.017	.082	.152
B31n	.010	.275	.271	.642	.146	.228	.049	.011	-.025	-.044	-.123	.241
B31k	.004	-.123	-.098	.540	.051	.256	-.013	.223	.181	.109	-.029	-.392
C33	.128	.152	.057	-.035	.764	-.036	-.108	-.054	.063	.166	-.027	.064
C34	.346	-.032	.001	.215	.709	-.067	.064	.107	.092	-.128	.069	.033
C35	.390	-.030	.008	.211	.708	-.016	.112	.194	-.020	-.163	.081	-.040
C32	.104	.230	.020	-.120	.681	.098	-.096	.064	.294	.163	.007	-.013
B31i	.074	-.119	-.111	.208	.026	.789	.165	.044	.128	-.128	-.033	-.141
B31j	-.159	.063	.089	.075	-.101	.746	.074	.184	-.047	-.156	.103	-.089
B31g	-.064	.068	-.053	-.016	-.083	.714	.064	.051	.013	.211	.046	.121
B31ğ	.009	-.111	.005	.161	.195	.493	-.175	.161	-.037	-.078	-.165	-.100
B16	-.130	.071	-.019	-.043	.021	.077	.815	.160	.068	.062	-.047	.026
B18	.007	-.084	-.003	.060	-.113	.058	.703	-.075	.276	.109	-.068	-.352
B23	-.029	-.124	-.006	-.059	-.043	.091	.655	-.018	.154	.156	.322	.144
B31c	.031	.186	.013	.236	.062	.056	-.155	.733	.097	-.029	-.160	-.070
B31a	-.069	-.094	.096	-.093	.072	.225	.181	.697	-.054	-.103	.215	.097
B31b	-.077	-.088	.001	-.110	.131	.376	.277	.638	-.190	.230	-.028	.067
B22	-.037	.019	.065	-.023	.193	.091	.132	-.106	.769	-.116	.106	.079
B24	.051	-.026	.072	-.007	.095	-.061	.258	.057	.750	.162	-.022	-.014
B20	.173	.247	.080	.130	.160	-.043	.192	-.009	.158	.697	-.067	-.046
B17	.233	.197	.127	.081	-.040	-.094	.194	.017	-.067	.660	.227	.147

B27	.133	-.075	.155	.129	-.003	.029	-.016	.240	.275	.038	.712	.037
A10	-.094	.274	-.075	-.069	.112	-.034	.120	-.262	-.174	.056	.634	.010
A6	.301	.062	-.059	.113	.044	-.103	-.046	.066	.105	.106	.050	.767

Table 194

Factor Analysis- Second Phase A

Rotated Component Matrix[a]

								Component								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
a17	.704	.100	.080	.136	.075	.000	.033	.097	.167	-.035	.094	.139	.082	-.061	.061	.102
a20	.665	.035	.068	.081	.013	.200	.076	.026	-.050	.026	.028	.250	.016	.168	.173	.005
a22	.660	-.036	.043	-.035	.012	.031	.081	.154	-.228	.051	.145	.094	.088	.189	-.152	-.045
a18	.657	.038	.065	.083	.103	.062	.171	-.064	-.043	.147	.118	.057	.125	.035	.022	.064
a21	.634	-.159	.004	.049	.012	.221	.177	.012	-.178	.132	-.016	.144	.033	.178	.016	-.046
a19	.602	-.011	.113	.030	.079	.080	.159	.027	-.176	.114	.046	.266	-.026	-.017	.178	.078
a16	.597	.179	.099	.273	.203	.071	-.134	.150	.112	-.034	.067	.077	.014	-.114	.060	.108
a25	.534	-.077	.208	.102	.170	-.039	.029	.042	-.195	.062	.097	-.029	.166	.201	-.090	.162
b35a	.063	.872	-.030	.063	.126	.071	.088	.078	.070	.053	.010	.026	.078	.001	-.082	-.016
b35c	.073	.869	.077	.081	.008	.100	.089	-.085	.079	.132	-.018	.079	-.026	-.079	-.030	.036
b35b	-.009	.792	.189	.145	.002	.152	-.012	-.141	.130	.059	-.069	.147	.055	.031	.145	.008
b35	.025	.789	-.011	.095	.071	.061	.007	.099	.163	.019	-.026	.085	.048	.045	.104	-.024
b36a	-.138	.549	.001	.129	-.109	.348	.069	.107	.162	.199	.021	.126	-.150	.215	-.168	.188
b36	-.181	.503	.022	.088	-109	.371	.115	.008	.250	.145	.025	.154	-.120	.223	.030	.217
b41b	.108	-.038	.780	.086	.034	.026	.172	.003	-.033	.059	.128	.093	.093	.076	-.010	-.046
b40b	.107	.085	.766	.082	.197	.032	.050	.117	.064	.089	.030	.026	.134	-.020	-.123	-.017
b42b	.076	.073	.725	.227	-.128	.012	.118	.293	.062	.084	.017	.053	-.054	.099	.241	-.047
b39b	.092	.018	.714	.014	.212	.126	-.015	.146	-.050	.101	.183	.048	-.097	-.031	.116	.073
b43c	.105	.139	.185	.834	.083	.125	.180	.097	-.028	.153	.025	.093	-.025	-.009	.038	.053
b43a	.165	.148	.053	.834	.099	.170	.177	.184	.005	.067	.057	.057	.054	.074	-.082	.022
b43	.152	.091	.003	.810	.112	.123	.139	.170	-.006	.059	.070	.108	-.007	.072	.133	-.024
b43b	.144	.170	.468	.712	-.026	.094	.112	-.021	.005	.054	.043	.116	.023	.057	.071	-.013
b38	.143	-.020	.008	.065	.767	.149	.223	.060	-.021	.093	.040	.038	.135	.162	.090	-.041
b38a	.122	.026	-.005	.077	.762	.087	.112	.150	-.025	.130	.128	.131	.150	.088	-.158	.084
b38c	.069	.127	.154	.110	.747	.146	.068	.169	-.102	.189	.059	.124	-.123	.062	-.014	.100

b38b	.160	.065	.426	.052	.698	.078	.030	-.051	-.038	.126	-.023	.117	-.068	.008	.123	-.039
b37a	.147	.170	-.059	.110	.131	.775	.062	.242	.084	.016	.180	.020	.139	.016	-.093	.050
b37c	.086	.194	.095	.158	.198	.741	.118	.082	-.021	.186	.067	.043	-.036	-.023	-.050	.051
b37	.212	.102	-.011	.100	.125	.726	.099	.163	.076	.009	.164	.108	.135	-.017	.127	.007
b37b	.127	.192	.349	.163	.063	.699	.020	-.101	.074	.058	.099	.065	.136	.042	.120	.021
b44c	.070	.098	.213	.188	.133	.091	.782	.159	.010	.154	.100	.094	-.006	.029	-.040	.077
b44	.213	.042	-.040	.194	.152	.085	.757	.215	.049	.108	.095	.039	.117	.028	.200	.064
b44a	.219	.068	.035	.162	.169	.158	.753	.226	.015	.051	.150	.026	.138	.005	-.136	.021
b44b	.102	.131	.512	.147	.033	.003	.692	-.061	.059	.032	.007	.119	.030	.001	.090	-.088
b42a	.073	.008	.147	.184	.094	.138	.141	.823	-.031	.083	.108	.067	.114	.069	-.018	.073
b42	.101	-.041	.093	.220	.066	.154	.187	.643	-.006	.044	.055	-.021	.103	.133	.402	-.105
b42c	.035	.085	.328	.253	.006	.132	.184	.631	-.090	,278	.092	.148	-.114	.025	.015	.100
b39a	.129	-.044	.030	.021	.356	.057	.080	.530	-.089	.019	.203	.075	.184	.016	-.149	.227
b40a	.189	-.001	.170	-.036	.251	.064	.227	.504	.052	.069	.117	.087	.274	.047	-.404	.108
a14	-.017	.132	.065	-.060	.027	.086	-.042	.053	.807	-.017	-.047	.018	-.056	-.113	-.032	-.099
a13	-.123	.099	.036	-.091	.048	-.002	.069	-.033	.758	.141	-.079	.069	.000	.002	-.051	-.050
a12	-.088	.129	-.105	.023	-.120	.039	.017	.027	.756	.070	.043	.031	-.036	-.071	.095	.083
a11	-.096	.163	.056	.155	-.133	.057	.046	-.199	.688	.015	-.045	.027	.082	.155	-.038	.172
b34c	.146	.161	.135	.038	.147	.085	.091	.089	.053	.836	.066	.078	-.067	-.033	-.051	.030
b34a	.142	.162	-.005	.135	.151	.052	.041	.232	.049	.718	.217	.002	.141	-.038	-.104	-.027
b34	-.002	.017	.027	.081	.169	.060	.248	.053	.147	.654	.041	.054	.352	.154	.153	-.040
b34b	.074	.098	.372	.119	.111	.101	.009	-.066	.096	.653	.058	.133	-.012	-.006	.209	-.022
b33a	.170	-.018	.105	.014	.049	.061	.092	.099	-.029	.091	.778	-.003	.152	.051	-.089	-.104
b33	.057	-.022	.072	.011	.110	.113	.049	.083	-.040	.022	.733	-.043	.052	.054	.188	.120
b33c	.137	.010	.147	.081	.010	.134	.060	.124	-.069	.277	.722	.017	-.024	.001	-.132	-.052
b33b	.042	-.063	.042	.085	.026	.107	.079	-.002	.002	-.045	.655	.221	.251	.056	.144	.104
a8	.208	.118	.150	.062	.043	.055	-.006	.101	-.057	.035	.043	.739	-.008	.100	-.131	-.006
a9	.151	.189	.067	.137	.086	.106	.138	-.036	.067	.140	-.025	.676	.037	.083	.030	.086
a10	.243	.012	.077	.055	.117	.157	-.032	.092	.064	-.023	.092	.588	.273	.007	-.097	-.103
a7	.259	.143	-.007	.115	.146	-.085	.116	.043	.201	.078	.046	.587	.053	.009	.127	,029
b32	.175	.047	.049	.025	.024	.164	.109	.088	-.020	.061	.187	.131	.758	.070	.036	.026
b32a	.187	.037	.038	-.025	.070	.083	.085	.186	-.057	.152	.265	.090	.671	.024	-.121	.198
a2	.139	.048	.074	.086	.069	-.022	-.004	-.003	.027	.021	.079	-.030	.079	.809	.090	.050
a1	.387	.014	.033	.149	.137	.044	.002	.089	-.094	-.038	-.048	.160	.046	.550	-.105	-.168
a3	.079	.080	-.017	-.082	.212	.053	.076	.213	-.100	.013	.150	.339	-.029	.541	.027	.026
b29	.250	.074	.259	.102	.011	.044	.070	.026	-.017	.088	.142	-.063	-.038	.060	.565	.022
a26	.016	.194	-.125	.008	.099	.122	.000	.134	.204	.051	-.021	-.006	.126	-.142	.165	.682
a24	.319	-.061	.050	.025	.031	.016	.074	.061	-.120	-.096	.083	-.021	.058	.120	-.165	.680

Table 195

Factor Analysis- Second Phase B

Rotated Component Matrix[a]

	Component					
	1	2	3	4	5	6
A30	.686	.186	.234	.177	.104	-.126
A27	.669	.170	-.033	-.115	.091	.169
A29	.636	.310	.185	.113	.197	-.198
A28	.616	.158	.254	.109	.099	.080
A23	.514	-.037	.263	.323	.080	.262
A10	.258	.754	.087	.044	.123	.041
A7	-.017	.596	.367	.291	-.062	.049
A12	.353	.578	-.102	-.039	.133	.380
A11	.275	.529	.196	.304	.114	.134
A8	.336	.482	.266	.190	.174	-.203
A21	.133	.039	.720	.109	.140	.151
A19	.150	.233	.713	-.031	.001	-.030
A18	.145	.291	.635	-.023	.049	.069
A22	.159	-.186	.608	.393	.182	.078
A6	.002	.354	.150	.677	.159	.049
A5	-.075	.309	.084	.620	.162	.252
A4	.204	.203	.177	.573	.252	-.189
A17	.225	-.162	-.138	.485	-.133	.112
A14	.114	.047	.111	.198	.824	.026
A13	.058	.209	.174	.000	.799	.051
A15	.395	.000	-.058	.101	.636	.202
A25	-.034	.122	.111	.067	.074	.784
A24	.361	.013	.227	.303	.185	.527

Appendix B: Content Validity Index

ITEMS	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Expert 7	Expert 8	Expert 9	Expert 10	Expert 11	Expert 12	AGREEMENT	I-CVI
Politics	4	4	4	4	4	4	4	4	4	4	4	4	12	1,00
Regime	4	3	3	3	4	3	4	4	4	4	4	4	12	1,00
Economy	4	4	4	2	4	3	3	3	4	4	4	3	11	0,92
Religion	4	4	3	4	3	3	2	4	4	3	4	3	11	0,92
Morals	4	4	3	2	2	3	3	4	4	3	4	3	10	0,83
Laws	4	3	3	2	3	3	2	4	4	3	4	3	10	0,83
Values	4	4	3	3	2	4	2	4	4	4	4	4	10	0,83
Political parties	4	4	4	4	4	4	4	4	3	3	4	4	12	1,00
Foundations	4	3	3	2	2	3	1	4	3	3	4	4	9	0,75
Ethnicity	4	4	4	4	4	4	3	4	4	4	4	3	12	1,00
Gender	4	4	4	4	2	4	3	4	3	4	4	3	11	0,92
Partialism	4	4	4	4	2	3	3	4	4	3	4	4	11	0,92
Reductionism	4	4	4	4	2	3	2	4	4	4	4	4	10	0,83
Identity	4	3	3	4	2	3	1	4	4	3	4	4	10	0,83
Tasks	4	2	3	3	3	3	1	4	4	3	4	3	10	0,83
Goals	4	3	3	4	2	3	3	4	4	4	4	4	11	0,92
Norms	4	3	4	4	2	4	2	4	3	3	4	4	10	0,83
Intelligence	4	3	3	2	3	2	3	4	3	3	3	3	10	0,83
Honesty	4	3	2	3	3	3	2	4	4	3	3	4	10	0,83
Solidarity	4	3	4	3	3	3	4	4	3	2	1	4	10	0,83
Equality	4	3	2	3	3	3	4	4	4	3	1	4	10	0,83
Tolerance	4	2	2	1	3	1	3	4	3	3	3	4	8	0,67
Empathy	4	2	1	1	2	1	2	4	3	2	2	3	4	0,33
Holistic view	4	4	2	1	3	2	3	4	4	3	3	4	9	0,75
Charity	4	4	1	1	2	1	1	4	3	2	2	3	6	0,50
Affirmative action	4	3	3	3	2	3	3	4	4	3	3	4	10	0,83
Multiculturalism	4	3	2	2	3	3	3	4	3	3	3	4	10	0,83
Language	4	3	3	4	3	3	4	4	4	2	3	4	10	0,83
Education	4	3	3	3	3	3	4	4	4	3	4	3	10	0,83
Culture	4	4	3	3	4	3	3	4	4	3	3	4	12	1,00
History	4	3	3	4	2	3	2	4	4	2	4	4	12	1,00
Sport	4	3	3	2	3	3	3	4	4	2	3	3	10	0,83
Health	4	1	1	1	2	2	1	4	2	3	2	3	4	0,33

S-CVI/AVE: 0,83
TOTAL AGREEMENT: 5

Appendix C: Informed Consent Form

INFORMED CONSENT FORM

PLEASE SPARE TIME TO READ THIS DOCUMENT CAREFULLY

We invite you to participate in the thesis study "**Ideological and Hegemonic Practices in Globally and Locally Written EFL Textbooks**" being conducted by **Ömer Gökhan Ulum.** Before deciding whether to participate in the study or not, you should know about why and how the study will be conducted. Therefore, it is important to read and understand this form. If there is any unclear point that you are not able to comprehend, or if you need more information, you should ask us.

This study is totally based on **voluntariness**. You have the right **not to participate** in this study, or to **leave** the study whenever you want. **Your response to the questions will be interpreted as your consent to the study.** While responding to the questions, please do not be under the pressure of anyone. The data gathered from the study will be totally used with the aim of research.

1. Information about the study:

a. The aim of the study: The main purpose of this study is to investigate the ideological and hegemonic practices in globally and locally written EFL textbooks. Firstly, it aims to explore whether globally and locally written EFL textbooks contain the values, beliefs, norms of native speaker society through the examination of ideological compounds. Secondly, this study attempts to inquire the hegemonic practices in which the source society or state dictates over the learners of the language. Thirdly, this study aims to bring light to how EFL teachers/instructors and students conceive the underlying ideology and hegemonic practices in globally and locally written EFL textbooks.

b. Content of the Study: Ideological and Hegemonic Practices in Globally and Locally Written EFL Textbooks

c. Aim of the study: □ Scientific Research   □ Thesis Study

d. Planned time of the study: 18 months

e. The estimated number of volunteer participants: 1000

f. The setting(s) of the study: Adana, Turkey

2. Consent to participate in the study:

I have read the information above which explains the content and aim of the study, and understood it properly. Written and oral explanations related to the study were made by the researcher, and I found the opportunity to ask questions about the study and to get satisfactory responses from the researcher. The possible risks and benefits of the study were orally declared as well. I understood that I wouldn't encounter any negative consequence if I leave the study without any explanation whenever I want.

Under these circumstances, I participate in this study voluntarily without any pressure or obligation.

Participant's

Name-Surname:..

Signature:

Researcher's

Name-

Surname:..

Signature:

Note: *Two copies of this form are arranged. One of these forms is given to the volunteer while the other one is kept by the researcher.*

Appendix D: Interview 1

Interview on the Ideological Compounds in EFL Textbooks

A. Background Questions

1. What does **ideology** mean to you?

B. Transition Questions

2. Are there ideological compounds in your textbook?

3. Should your EFL Textbook include ideological compounds? Why?

C. Key Questions

4. Which **religious** compounds do your EFL textbooks include? What do you think about them?

5. Which **political** compounds do your EFL textbooks include? What do you think about them?

6. Which **nationalism** compounds do your EFL textbooks include? What do you think about them?

7. Which **gender** compounds do your EFL textbooks include? What do you think about them?

8. Which **laws** compounds do your EFL textbooks include? What do you think about them?

9. Which **affirmative action** compounds do your EFL textbooks include? What do you think about them?

10. Which **economy** compounds do your EFL textbooks include? What do you think about them?

11. Which **cultural** compounds do your EFL textbooks include? What do you think about them?

12. Which **language** compounds do your EFL textbooks include? What do you think about them?

13. Which **educational** compounds do your EFL textbooks include? What do you think about them?

14. Which **historical** compounds do your EFL textbooks include? What do you think about them?

15. Which **sport** compounds do your EFL textbooks include? What do you think   about them?

D. Closing Questions

16. What would you like to add about ideological compounds in EFL textbooks?

Appendix E: Interview 2

Interview on the Hegemonic Compounds in EFL Textbooks

E. Background Questions

1. How do you define **culture** in your own words?

2. What does **cultural hegemony** mean to you?

F. Transition Questions

3. Whose culture is emphasized more in your EFL Textbook?

    (You can choose more than one option.)

    Target culture (   )

    Source culture (   )

    Every local culture (   )

    All (   )

    Why?

4. Whose culture should be emphasized more in your EFL Textbook?

    (You can choose more than one option.)

    Target culture (   )

    Source culture (   )

    Every local culture (   )

    All (   )

    Why?

G. Key Questions

5. Does learning a foreign language affect your national identity? How?

6. How does learning the target culture affect your attitudes towards your own culture?

7. Do you appreciate the dominance of target culture in EFL textbooks? Why?

8. Do you think EFL textbooks impose target culture or not? How?

9. Do EFL textbooks impose target culture explicitly, or implicitly? How?

H. Closing Questions

10. What would you like to add about hegemonic and ideological compounds in EFL textbooks?

Appendix F: Questionnaire

Dear Participants,

The purpose of this questionnaire is to get information about your views on ideological and hegemonic practices in globally and locally written EFL textbooks. Data gathered through this questionnaire will be used for scientific research. Thanks for your contribution.

Part I. Personal Data

Gender: Female (   )   Male (   )

School: University (   )   High School (   )

EFL Textbook: Local (   )   Global (   )

Part II. Ideological Elements in EFL Textbooks

	1	2	3	4	5
	I totally disagree	I disagree	I am not sure	I agree	I totally agree
Items					
1. The EFL textbook I use puts emphasis on educational compounds.					
2. The EFL textbook I use puts emphasis on affirmative behaviors that the society adopts.					

3. The EFL textbook I use puts emphasis on popular culture.					
4. The EFL textbook I use puts emphasis on scientific knowledge.					
5. The EFL textbook I use puts emphasis on universal topics.					
6. The EFL textbook I use puts emphasis on social unity compounds.					
7. The EFL textbook I use puts emphasis on equality compounds.					
8. The EFL textbook I use puts emphasis on social principles.					
9. The EFL textbook I use puts emphasis on honesty compounds.					
10. The EFL textbook I use puts emphasis on social goals.					
11. The EFL textbook I use puts emphasis on value judgment.					
12. The EFL textbook I use puts emphasis on social and ethical compounds.					
13. The EFL textbook I use places importance on local issues.					
14. The EFL textbook I use puts emphasis on economical compounds.					
15. The EFL textbook I use puts emphasis on					

judicial system.					
16. The EFL textbook I use bears the compounds of partialism.					
17. The EFL textbook I use bears the compounds of ethnical discrimination.					
18. The EFL textbook I use bears the compounds of gender discrimination.					
19. The EFL textbook I use puts emphasis on political parties.					

Part III. Hegemonic Elements in EFL Textbooks

	1	2	3	4	5
	I totally disagree	I disagree	I am not sure	I agree	I totally agree
Items					
20. The EFL textbook I use emphasizes cultural compounds.					
(a) The compounds of my own culture					
(b) American-English cultural compounds					
(c) The compounds of other local cultures					

21. The EFL textbook I use emphasizes the American-English cuisine.					
22. The EFL textbook I use emphasizes sports compounds.					
(a) American-English sport compounds					
(b) The sports compounds of other local cultures					
(c) The sports compounds of my own culture					
23. The EFL textbook I use emphasizes American-English lifestyle.					
24. The EFL textbook I use emphasizes customs and traditions.					
(a) American-English customs and traditions					
(b) The customs and traditions of other local cultures					
(c) The customs and traditions of my own culture					
25. The EFL textbook I use emphasizes historical compounds.					
(a) American-English historical compounds					
(b) The historical compounds of my own culture					
(c) The historical compounds of other local cultures					
26. The EFL textbook I use emphasizes geographical					

and climatic compounds.					
(a) American-English geographical and climatic compounds					
(b) The geographical and climatic compounds of other local cultures					
(c) The geographical and climatic compounds of my own culture					
27. The EFL textbook I use emphasizes national identity compounds.					
(a) American-English national identity					
(b) The national identity of other local cultures					
(c) The national identity of my own culture					
28. The EFL textbook I use emphasizes health compounds.					
(a) American-English health compounds					
(b) The health compounds of other local cultures					
(c) The health compounds of my own culture					
29. The EFL textbook I use emphasizes the life style of my own culture.					
30. The EFL textbook I use emphasizes the cinematic, artistic, musical, and literary compounds of my own culture.					
31. The EFL textbook I use emphasizes the cuisine					

of our own culture.					
32. The EFL textbook I use emphasizes regime compounds.					
(a) The regime compounds of other local cultures					
(b) American-English regime compounds					
(c) The regime compounds of my own culture					
33. The EFL textbook I use emphasizes American-English religious compounds.					
34. The EFL textbook I use emphasizes religious compounds.					

Part IV. General Perspectives on Cultural Hegemony

	1	2	3	4	5
	I totally disagree	I disagree	I am not sure	I agree	I totally agree
Items					
35. Knowing American-English culture makes it easy to communicate cross-culturally.					

36. It is important for me to know about the differences between American-English culture and my own culture.					
37. Knowing American-English culture makes me think about cultural differences.					
38. It is important for me to know about American-English cinema and music cultures.					
39. I am aware of the relationship between English language rules and American-English culture.					
40. Knowing American-English culture develops a tolerance for other cultures.					
41. It is important for me to know about the art and literature of American-English culture.					
42. Knowing American-English identity creates the awareness of my own national identity.					
43. It is important for me to know about the behaviors of individuals in the American-English culture.					
44. It is important for me to know about American-English routines.					
45. I adjust my speaking (eg. tone, accent, etc.) according to the communicational requirements of American-English culture.					
46. It is important for me to know about the social and politic structures of American-English culture.					

47. It is important for me to know about the judicial system of American-English culture.					
48. It is important for me to know about the cuisine of American-English culture.					
49. It is important for me to know about the geography of American-English culture.					
50. I am aware of American-English cultural values while using English.					
51. It is important for me to know about the history of American-English culture.					
52. I am aware of American-English customs and traditions while using English.					
53. It is important for me to know about the economic system of American-English culture.					
54. It is important for me to know about the religious beliefs of the American-English culture.					
55. It is important for me to know about the marriage institution of American-English culture.					

Appendix G: Permission from the Ministry of Turkish National Education

T.C.
ADANA VALİLİĞİ
İl Milli Eğitim Müdürlüğü

Sayı : 98258552-604.01.01-E.2444646
Konu : Ömer Gökhan ULUM'un Uygulama İzni

Sayın; Ömer Gökhan ULUM
(Adana Bilim ve Teknoloji Üniversitesi Yabancı Diller Yüksekokulu)
Sarıçam/ADANA)

İlgi : a) 04/01/2018 tarihli dilekçeniz.
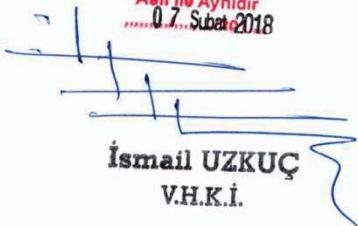   b) Müdürlük Makamı'nı 31.01.2018 tarihli ve 98258552-20-E.2168544 sayılı oluru.

Hazırlamış olduğunuz, *"Küresel ve Yerel olarak yazılmış İngilizce Ders Kitaplarındaki ideolojik ve hegenonik uygulamalar"* başlıklı çalışmanızın, Müdürlüğümüze bağlı bulunan liselerde öğrenim gören 10,11,12. Sınıf öğrencilerine ve bu liselerde görev yapan ingilice öğretmenlerine 2017-2018 eğitim öğretim döneminde veli izin belgeleri toplanarak okul Müdürlüğü tarafından toplanmasından sonra uygulanmasının uygun görüldüğü ile ilgili ilgi (b) olur ekte sunulmuştur.
Bilgilerinizi rica ederim.

Turan AKPINAR
Milli Eğitim Müdürü

EK: Onay Örneği (1 Sayfa)

Güvenli Elektronik İmzalı
Aslı İle Aynıdır
0 7 Şubat 2018

İsmail UZKUÇ
V.H.K.İ.

Adres: Döşeme Mah. Mücahitler Cad. Yeni Valilik Binası 01130 Seyhan/Adana
e-posta: arge01@meb.gov.tr
Elektronik Ağ: http:adana.meb.gov.tr
Elektronik Ağ: http:adanaarge.meb.gov.tr

Ayrıntılı bilgi için:
Tel: (0322)458 83 71- 1666
Faks: (0322)458 83 92

Bu evrak güvenli elektronik imza ile imzalanmıştır. https://evraksorgu.meb.gov.tr adresinden 473d-a775-3c3c-8485-323d kodu ile teyit edilebilir.

Appendix H: Permission from Çukurova University

Çukurova Üniversitesi Sosyal Bilimler Bilimsel Araştırma ve Yayın Etiği Kurulu
Toplantı Tutanağı

Toplantı Tarihi: 09 Mart 2018, saat 12.00
Toplantı Yeri: İktisat Bölümü Toplantı Salonu
Toplantıya Katılamayan Üyeler:

Kurul Başkanlığımıza ulaşan ve Adana Bilim ve Teknoloji Üniversitesi Yabancı Diller
Yüksekokulu öğretim elemanı ve doktora öğrencisi Okutman Ömer Gökhan ULUM'un
"Küresel ve Yerel Olarak Yazılmış İngilizce Ders Kitaplarındaki İdeolojik ve Hegemonik
Uygulamalar" başlıklı doktora tezinde Üniversitemiz lisans öğrencileri ve öğretim elemanları
ile anket uygulamayı planladığı anlaşılmış, anketi inceleyen Prof. Dr. Yasemin KIRKGÖZ'ün
raporu doğrultusunda; içerik olarak etik kurallara uygun olduğu ve ankete katılan kişilerin
kimliklerinin gizli tutulması koşulu ile çalışmada kullanılabilir nitelikte olduğu kanaatine
varılmış ve bu belgenin "etik belgesi" olarak verilmesine oy birliği ile karar verilmiştir.

Prof. Dr. H. Mahir FİSUNOĞLU   Prof. Dr. Mustafa APAYDIN   Prof. Dr. Meral ATICI
Kurul Başkanı

Prof. Dr. Tahir BALCI   Prof. Dr. Fatih BİLGİLİ   Prof. Dr. Serap ÇABUK

Prof. Dr. Birnur ERALDEMİR   Prof. Dr. M. Ali KIRMAN   Prof. Dr. Hatice SOFU

Appendix I: Permission from Adana Science and Technology University

T.C.
ADANA BİLİM VE TEKNOLOJİ ÜNİVERSİTESİ
Personel Daire Başkanlığı

Sayı : 77363837-199-E.9578   10/11/2017
Konu : Okt.Ömer Gökhan ULUM

YABANCI DİLLER YÜKSEKOKULU MÜDÜRLÜĞÜNE

İlgi   : 08/11/2017 tarihli ve 97096650-199-E.9445 sayılı yazınız.

        Yüksekokulunuz öğretim elemanlarından Okt.Ömer Gökhan ULUM'un "Küresel ve Yerel olarak Yazılmış İngilizce Ders Kitaplarındaki İdeolojik ve Hegemonik Uygulamalar" adlı tezinin verilerini anket ve mülakat aracılığıyla Üniversitemiz 1.sınıf öğrencileri ile öğretim elemanlarından toplaması Rektörlüğümüzce uygun görülmüştür.
        Bilgilerinizi ve gereğini rica ederim.

e-imzalıdır
Prof. Dr. Serkan TOKGÖZ
Rektör Yardımcısı