

## IDENTITY PERCEPTION AND HIDDEN CURRICULUM IN THE COURSEBOOKS TEACHING TURKISH AND ENGLISH AS A FOREIGN LANGUAGE\*

Nuray ALAGÖZLÜ\*\*  
Merve TELÇEKEN\*\*\*

*Abstract: Identity perception, presentation and attitudes as part of hidden curriculum in foreign language teaching coursebooks are worth examining due to the fact that they do not only teach a foreign language, but also change or shape world view of the learners implicitly. In this study, we aim to explore any possible hidden ideology and identity construction efforts in the argumentative texts selected from TFL (Turkish as a foreign language) and EFL (English as a foreign language) coursebooks making use of the premises of Social Identity Theory (SIT) by Taifel (1979) and Sentiment Analysis (Liu, 2012). For the analysis, several argumentative texts sharing the same topic from the two coursebooks were purposively selected and compared. The texts were analysed in three aspects: 'Identity perception and presentation', 'Us and Them Distinction' and 'Positive/Negative/Neutral Attitudes towards particular themes/notions in the texts' Any ideological imposition or bias in the coursebooks was thought to be significant for language teachers, instructors, administrators and curriculum developers who must be aware of the probable implicit mechanism that affects the learners in the coursebooks.*

**Keywords:** Hidden Curriculum, Attitudes, TFL, EFL, Coursebooks

*Türkçe'nin ve İngilizce'nin Yabancı Dil Olarak Öğretildiği Ders Kitaplarında Kimlik Algısı ve Gizli Müfredat*

*Özet: Yabancı dil öğretiminde kullanılan ders kitaplarında materyal oluşturma sürecindeki gizli müfredatın bir parçası olan kimlik algısı ve sunumu ve yazarların kimi toplum-kültürel konulara tutumları konusu, bu ders kitaplarının sadece bir yabancı dili öğretmekle kalmayıp, aynı zamanda öğrenenlerin dünya görüşünü de değiştirmesi ya da şekillendirmesi sebebiyle araştırılmaya değerdir. Bu çalışmada, Türkçenin ve İngilizce'nin yabancı dil olarak öğretildiği ders*

*kitaplarından seçilmiş tartışmacı metinler içindeki gizli müfredat kullanımı ile ideoloji ve kimlik oluşturma çabaları Taiifel'in (1979) Toplumsal Kimlik Kuramı ve Tutum Analizi (Liu, 2012) sayıltılarından faydalanarak araştırılmıştır. Çözümleme için, her iki ders kitabından aynı konuları irdeleyen tartışmacı metinler seçilmiş ve karşılaştırılmıştır. Bu karşılaştırma üç açıdan gerçekleştirilmiştir: Kimlik algılama ve sunumu, Biz ve onlar ayrımı, metin içinde belirli konu ya da kavrama karşı gösterilen olumlu/ olumsuz ya da nesnel tavır/tutum. Ders kitaplarında ortaya çıkarılacak olan bu tür bir uygulama ya da dayatmanın, öğrenenler üzerindeki etkilerinin farkında olmaları gereken yabancı dil öğretmenleri, öğretim elemanları, yöneticiler ve program geliştirenler için önemli olduğu düşünülmektedir.*

*Anahtar Kelimeler: Gizli Müfredat, Tutumlar, Türkçe'nin ve İngilizce'nin Yabancı Dil olarak Öğretimi Ders Kitapları*

## 1. INTRODUCTION

Curriculum as a set of pre-determined prescribed course of studies is generally explicitly conveyed and reported in the educational process (Robinson, 1983, pp. 10-12). It “gives the basic lesson plan to be followed, including objectives, sequence, and materials” (Posner, 2004). However, there exists an implicit mechanism of ideas works behind it, which ‘generates social meanings, restraints, and cultural values that shape students’ roles outside the classroom (Auerbach and Burgess, 1985). Specifically, in the textbooks are the agents of an ideological agenda that aim to transfer some predetermined values and norms (Hutchinson and Torres, 1994). To Tanner and Tanner (1995), that implicit agenda is the “actual curriculum” and can be expressed as a “plan or program of all experiences which the learner encounters, under the direction of a school” (p. 158). This affects students’ attitudes and dispositions towards themselves, other people or society” (Ndura, 2004 p.1). As a comprehensive outline of this effect is not plain, the system that operates under the textbooks, that is the “hidden curriculum” is necessary to be aware of and defined.

Hidden curriculum (Cunningsworth, 1995) as the unwritten and implicit rules that are embedded among the actual curriculum items also have foreign language learners gain some pre-determined values of the target culture in terms of a specific cultural and ideological agenda. (Tarshis, 2008). It aims to “change the individual” (Posner 2004 p.250). Although hidden curriculum is generally discussed on an institutional basis ( Dickerson 2007, Wojciech 2007), the concept is visible and deliberately constructed in the coursebooks. Skelton (1997) describes the role of hidden culture in the textbooks as the “political interference into the curriculum.” A political ideology aims to impose its own values and ideology to the individuals that

belong to a different culture and tries to create carbon copies through ‘interfering’ the actual curriculum implicitly and serves through a hidden one (p. 177).

A curriculum (and teaching materials form part of this) cannot be neutral because it has to reflect a view of social order and express a value system, implicitly or explicitly (Cunningsworth 1995, p.90)” Among the attitudes, ideas, beliefs or values to be mirrored in the curriculum or the teaching materials such as coursebooks, Hurst (2015) pinpoints three macro-level parameters in the curricula

Individualism: each person is a distinct being and should assert his/her independence from others; Egalitarianism: Everyone believes that all humans have equal intrinsic worth; and Universalism: the value which everyone attributes to the obligation to be guided by their society’s standards, laws, procedures etc. (p.1).

In a more detailed description of the reverberations of a hidden curriculum, adapting from Dunnet, S. et al, (1986 pp. 153/154) Hurst (ibid.) puts the ‘self’ and “people” in the first place where he is/ they are defined according to their work and achievements, their belief in collective wisdom of their group, their willingness to offer their work for the benefit of the “common good”, their positive motivation through a sense of competition.

The reflection of the individual in a given society can be examined in detail through the premises of Social Identity Theory proposed by by Taifel (1979) which we need to consider while going about a text to be deciphered in terms of a hidden agenda.

### **1.2. Social Identity Theory**

As we regard coursebooks as the tools providing intercultural contact and a negotiation of identities, we thought that “Social Identity Theory” can be used to explain this sort of intergroup behaviours on the basis of perceived or presented group status differences, the perceived legitimacy and stability of those status differences, and the perceived ability to move from one group to another. The approach adopted for the analysis of identity perception and presentation in the texts drew from the two hypotheses of Social Identity Theory (SIT) by Taifel (1979) as explained below:

#### **Social identity**

Tajfel (1974 p. 69) first proposed the term “Social Identity” by defining it as “the way how one socially categorizes himself”. Social identity is a person’s belief or perception of his own identity and his group membership(s) that groups give us a sense of social identity: a sense of belonging to the social world and the groups (e.g. social class, family, football team etc.). That sense of belonging to is a source of pride and self-esteem. Therefore, in order to increase our self-image we try to heighten the status of that group. For example, England is the best country in the world! Also we boost our self-image by discriminating and holding prejudice

views against the out group (the group we don't belong to). For example, the Americans, French etc. are a bunch of losers! (McLeod, 2011).

#### Us and them distinction

The second hypothesis of SIT relates to the distinction between in-group and out-group members. Within this dimension, there are three mental processes involved in evaluating others as “us” or “them” (i.e. “in-group” and “out-group” as given as follows:

First, we categorize people (including ourselves) in order to understand and identify them in their social environment (social categorization) (Tajfel, 1974 p. 69). We use social categories like black, white, Australian, Christian, Muslim, student, and bus driver. If we can assign people to a category, then, that tells us things about other members of that social group. Without referring to these social categories or norms, it may not be possible to specify an appropriate set of behaviours in the society. Identifying a person according to the characteristics of the groups s/he belongs to is also connected to stereotyping and prejudice by which we tend to exaggerate:

1. the differences between groups
2. the similarities of things in the same group (Tajfel, 1974, 1979).

Secondly, social identification is proposed as a stage where people adopt the identity of the group and behave in conformity with the norms of the group. Behaving in line with the group norms contribute to self esteem and pride.

Social comparison is an inevitable aspect of an intergroup encounter. When a person is categorized as a member of a group, he is compared with the members of other groups. To sustain self-esteem, the group he belongs to needs to be compared favorably with other groups. This accounts for prejudice as well, the groups will compete with each other to heighten their social status and self-esteem (Tajfel 1974 p.71).

In addition to the representation of the individual in the society in the curriculum, the writers' attitudes towards particular themes in the texts are also valuable indicators of the values and the worldview reflected. The themes handled can be through positive, negative or neutral lenses overtly or covertly. This is closely related to the overall ideology of the texts, which is a belief system that consists of certain values and attitudes and that unconsciously determines our 'way of seeing', creates values and set standards that guide our attitudes (Van Dijk, 1998; Watsons, 2015). Therefore, revealing the attitudes in the argumentative texts in the curriculum and instructional materials is helpful in that it makes us understand the direction the readers are drafted although they are openly stated.

Centralising on the aspects of Social Identity Theory (identity perception and “us and them” distinction) along with the attitudes of the writers towards several

themes in the texts from two coursebooks, this study aims to explore a hidden mechanism in the selected EFL and TFL coursebooks.

Specifically, this study seeks to answer

1. If there is an overall hidden curriculum/agenda in the argumentative texts of the EFL and TFL coursebooks based on the following aspects

- Social Identity Perception and Presentation –who the local community think they are

- Us and Them Distinction – how they see themselves among the others - any social categorization?

- Attitudes towards particular subjects in the texts - positive- negative or neutral attitudes?

2. If there are any eminent differences in the two coursebooks.

## **2. METHODOLOGY**

### **2.1. Procedure**

In this study, hidden curriculum is studied in the coursebooks Hitit 3 and Language Leader. These coursebooks are chosen according to their up-to-dateness, popularity and the existence of argumentative texts: Coursebooks of Level C2 as established according to Common European Framework of References (CEFR) are agreed on for the analysis as they are more likely to include argumentative texts.

The data include 26 argumentative texts sharing the same topic from the two coursebooks are purposively selected after they are thematically-matched (technology, gender, lifestyle, they communication, literature). The texts are evaluated in terms of the premises of Social Identity Theory (SIT) by Taifel (1979) and Sentiment Analysis (SA) as proposed by Liu (2012).

Sentiment Analysis is used to classify the polarity of a given text at the document, sentence, or feature/aspect level. It aims to answer if the expressed opinion in a document, a sentence or an entity feature/aspect is positive, negative, or neutral (Liu, 2012 p. 47).

The argumentativeness of the texts is determined considering the following elements:

- i. Claim [C]: the statement of the thesis
- ii. Data [D]: the evidence providing proof for C
- iii. Warrant [W]: the principle that bridges D to C implicitly/explicitly, proving the legitimacy of [D]
- iv. Qualifiers [Q]: the linguistic cues that show the strength of the C, D or W
- v. Backing [B]: further support for W
- vi. Rebuttal [R]: response to the anticipated objections against the arguments (Toulmin, 1958; Rottenberg, 1991 p.1)

### 3. FINDINGS

Regarding the aspects “Identity Perception and Presentation”, “Us and Them Distinction”, and “Attitudes towards Particular subjects” in the argumentative texts in the coursebooks, the most significant and general finding of this study is the existence of hidden agenda in both texts.

This study on TFL and EFL coursebooks confirms the idea that the writers of the coursebooks do not just create language teaching materials but also reflect their ideology. It also indicates that there are efforts to get the learners to absorb the perspective of a specific ideological agenda in the two coursebooks. A comparative account demonstrates this in depth as the findings are discussed as follows:

#### 3.1. Identity Perception and Presentation

Both coursebooks attempt to present the identity of the target cultures. By doing this, readers are given the impression that belonging to target culture is a privilege. In essence, who the target culture is and how it is to be perceived by the readers are reflected (See Appendix I).

##### Identity Description In the TFL Coursebook

First, to describe Turkish identity to the readers, several stereotypes are introduced. For example, gender stereotypes are given. Turkish women are presented as devoted and loyal to their family and bound to traditions and dependent. Secondly, Turkish society is described as open and welcoming to foreigners, in other words, hospitable and helpful in the text ‘My Second Language is Turkish’. Another text “ I am an American Boy” implies that learning Turkish language brings success. Turkey is given as an appealing country to be part of or to live. In the text on Japan’s Culture, the message that ‘Turkish people and especially Turkish woman figure are successful’ is emphasized. After the authors’ introducing Turkish culture in positive terms, there is the aim to persuade the readers that it is the best one to become a member.

##### Turkish Identity as Privilege

Turkish identity is presented positively. Primarily, in the text ‘My Second Language is Turkish’, narrating Turkish learning experience of a German professor Dr. Klaus - Liebe. Through the introduction of her adventure, The professor expresses the bond with Turkish community while learning Turkish language. In the passage, the professor is depicted in an atmosphere that enables her to improve new inspiring point of views due to her learning Turkish. She is told to use her two languages efficiently by enriching each other. By the experiences of Liebe, the readers feel her sense of privilege to speak Turkish and to belong to Turkish community.

Secondly, the positive perception of Turkish identity continues by the text that touches on to Petrovich’s experience in Turkey. After learning the language of the community, the author reflects the protagonist in a new life experience. He is shown

to be united with his new (Turkish) community by learning its language. By involving into Turkish culture, he adapts to Turkish lifestyle. Petrovich's life strengthens the image that one's feeling himself / herself as a member of Turkish society is something splendid. In essence, Turkish image is presented attractive so that the readers can build an enthusiasm to become a member of Turkish culture.

The third implication of positivity towards Turkish identity is reflected by the text about Japan culture and literature. Turkish female author Yelda Karataş is mentioned as a representative of Turkish figure, who achieves success in Haiku writing. Her success in the area of Japan writing style Haiku evokes the image in readers' minds that adapting into Turkish culture is something special as Turkish people are prosperous and powerful individuals. Thus, Turkey is presented as a favorable culture in order to create a desirable portrait of it.

#### Identity Description In the EFL Coursebook

Like the TFL coursebook, Language Leader presents how American identity is perceived and implies that becoming a member of target culture brings prosperity. First, American woman is presented as independent, successful, and self sufficient individual. American mother is reflected a courageous and independent enough to realize her dreams. Additionally, she is an entrepreneur who runs after her personal dreams rather than being a devoted mother. American man in the personality of Brad Pitt is associated with American values like entrepreneur spirit and individualism, which leads individuals going from rags to riches by their personal attempts. American society is displayed as a country where freedom and democracy are appreciated. It is reflected as an egalitarian culture. America's embracing and ruling role (or perceived responsibility) in the world is implied as well. English language as part of American identity is imposed to be related to success. Also, there are some implications that British-American cultures are different from the others, for example in terms of interpersonal distance.

#### American Identity as Privilege

American identity is introduced as valuable in order for the readers to evoke the desire to become a member of the target culture. First evidence is the implication that belonging to American society brings success as exemplified with American women who are given as stereotypes. Martin Luther King and Kennedy pinpoint America's central role in establishing equality and give the message that America is a community which provides equal chance, freedom and democracy to its members on the way to achieve success America adopts the role of a giver. Among all above, the most striking implication is the message that all English speakers are the winners of Nobel Prize. All in all, based on the above, that adopting American culture and belonging to American culture is honorable can be inferred (See Appendix I).

### 3.2. Us And Them Distinction

Regarding the “Us and Them Distinction” in the coursebooks, based on the interpretations above, we can conclude that both coursebooks are open to other cultures although they place themselves at favourable statuses.

In the TFL coursebook, it is easily observed that the existence of the other cultures is accepted and included with a multicultural approach. The TFL coursebook appears to adopt a neutral and objective attitude towards other cultures, not discriminating them on the grounds of their cultural and social characteristics. For example, in the text about Japan poetry writing style, Haiku, the success of a Turkish writer Yelda Karatas is mentioned, a Turkish pride. Along with her success, Japanese culture and literature is found worth reflecting. In a similar vein, German culture is included through Aziz Nesin’s story in the TFL coursebook and in a manner by which the author criticizes Germans due to their indifference to Turkish language and culture.

Moreover, the passage about phobias and fears includes cultures like Britain and Bolivia. Some negative attributes are shown to belong to foreigners here. For example, the author does not use a Turkish female figure who suffers from the phobias; instead, there is Emma from England. The case is the same for the male from Bolivia, who confronts phobias of going outside.

The text “Para ile Mutluluk Olur mu?” (Does Money Bring Happiness?) in the TFL coursebook implies that people from developed and rich countries like USA, England, and Ireland are unhappy. Touching on to the other cultures while not mentioning about Turkey’s situation, the idea that money does not bring happiness is conveyed. In addition, that we may not have money, but we are happy seems to be the implicit message. Lastly, a text about music styles, which provides a reference to African culture, introduces the origin of Jazz, Blues to the readers. So, in short, it can be said that the TFL coursebook tends to introduce such foreign communities to the readers rather than discriminating them against the target culture.

In the EFL coursebook, in contrast to the phenomenon in the TFL coursebook, the target culture, American Culture, is shown relatively better and more privileged than the other included cultures. Implications clearly depict a profile of a powerful and dominant society. Therefore, the boundary between the target culture and the others is much clearly drawn in the texts in the EFL coursebook. The following examples can be used to confirm that the coursebook has efforts to separate American culture from the others by indicating that American culture has a role in the development of the individuals in the other cultures.

For example, in the text about famous footballer Charles Miller, even though the sportsman is Brazilian, his education in Britain is given as the cause or the source of his success. The same bias that all English speaking people are successful is imposed as revealed in another instance related to Oscar winners. On the other



hand, Cubans are presented as “the others” through the point of view of Americans in the text titled “September 6... Havana, Cuba; First Impressions.” The visiting tourists describe a corrupted atmosphere in Cuba ascribing it to its citizens, vehicles and so on. To exemplify, Cuban women are shown as those who smoke cigarette and requests one dollar for each photo from the tourists. Cuban culture seems to be alienated and an implicit insult or prejudice is felt. The text “Is EBS a Falling Star?” indicates that Europeans are confronting serious working problems such as a lack of community service, which creates a negative effect on the readers. Another text “Amish: Frequently Asked Questions” introduces German, French and Switzerland oriented Amish culture as “different” and “unfavourable” to readers. There is the reflection of their being an anomie in American society with their different social values and beliefs (See Appendix II).

All in all, it is clear that both coursebooks adopt a multicultural viewpoint and are open to other cultures and they place themselves at higher statuses.

### **3.3. Writers’ Attitudes towards Particular Themes**

In the TFL Coursebook, it is observed that positive attitudes towards Turkish life style, Turkish Language and literature; and other cultures are highlighted. The authors state the importance of Turkish architecture as symbols of preserved native identity. It is claimed that the houses are structured in a way to annihilate social differences and to serve as a source of socializing with neighbors. That positive attitude creates an attractive image for Turkish daily life and connotes hospitality. The family structure is also prioritized as a reflection of maintained Turkish values like discipline for a good morality. While relatively negative attitudes are directed to technology and space travelling. Technological innovations are presented with potential disadvantages to show readers that their exaggerated achievement can actually harm the users in contrast to the representation of technology in the EFL course book, which might be interpreted as a reaction to the presentation of technology as an irreplaceable improvement of other cultures. On the other hand, gender differences are neutrally reflected. The coursebook shows Turkey as being an egalitarian society, in which both sexes are equal and powerful referring to their mental ability.

As for the EFL Coursebook, in a similar vein, positive attitudes towards American life style, American language and literature as well as technology – Space travelling are found in the texts. American lifestyle is depicted attractively. Economic success of the community reflects target culture’s entrepreneur spirit. and this is an effort to affect learners by informing their chance to become successful and rich in America, as part of great American dream. Thus, competitive nature of American society is mirrored in a way. Differently from the TFL coursebook, Language Leader prefers to present technology as competitive and praise it to the best and adopts a merely positive promotion without disadvantages in the texts to reflect technology is part of tempting American culture. The reader

sees the purpose to create an influence on learners with the accomplishments of target culture. Interestingly, a negative attitude is revealed towards other cultures. Gender differences are not highlighted as in the TFL coursebook and both sexes are presented as equally treated members of the society. However, in the Turkish text, although there seems to be a neutral point of view about males and females, The use of the word ‘small brain of women’ connotes signs of a negative representation. It is reflected that the male figure without grey brain cells in the text does not require the help of these cells; instead he manages to perform his work with one side of the brain (See Appendix III).

Sentiment	<b>TFL Coursebook</b>	<b>EFL Coursebook</b>
Positive	Turkish life style, Other cultures, Turkish literature, Turkish Language	American life style, Technology – Space travelling, American literature, English Language
Negative	Technology – Space travelling	Other cultures
Neutral	Gender	Gender

Table 1. Writers’ Attitudes towards Selected Themes

#### 4. DISCUSSION

Taking identity presentation, the inclusion/ presentation of the other cultures and writers’ attitudes in the texts as the components of “hidden curriculum” in the EFL and TFL coursebooks, this study examined how identity is perceived and reflected in the argumentative texts, how the other cultures are viewed from the eyes of the writers of the texts, and their attitudes towards several socio-cultural themes.

It is observed that both coursebooks are in an attempt to show belonging to target communities as a privilege to foster learners’ sense of belonging positively. America is reflected as an egalitarian, powerful, innovative and esteemed country where individuals are respected and given equal opportunities for success. Presented women portraits are successful persevering, and independent women and men who run after their dreams just because America is a country full of opportunities and where success is valued. Likewise, speaking English is exclusive and the reason for success or those who speak English are successful. Additionally, American citizens have adorable life styles where advanced technology is a part of their life. Technological innovations are taken over and used as the source of pride.

Similarly, Turkish identity and speaking Turkish are shown as a prestige with the examples from the group of learners who are very content to learn Turkish and understand Turkish culture. Thus the writers reflect credit on integrating into Turkish culture and identity.

Turkish society is shown as one that validates hospitality, family bonds, loyalty to family, humbleness and respect to the elderly and presents women within this social structure. Although gender differences are not highlighted or openly

expressed and men and women are demonstrated as equal members of the society, women are shown dependent and responsible for their children, which conforms to the traditional structure of Turkish society.

In both coursebooks, other cultures are integrated in a way that supports intercultural awareness. In search of any difference between the presentation of the target identity and the other cultures manifested in the texts, it must be stated that the EFL coursebook has more intense efforts to reflect the favourable aspects of its society in the affirmative direction, which appears to be the major difference between the two coursebooks. The scrutiny of “us and them” distinction and attitudes in the texts can be said to support each other in that it also reveals the status of other cultures in the texts. The EFL coursebook tends to shape the boundaries between themselves and the other societies, which seems to be to gain relatively higher social status.

Undeniably, the most valuable result of this study is the existence of an implicit agenda which must be aware of. There is a set of messages beyond the argumentative and informative surface of the texts that can be either grasped at one glance or as a result of intensive analysis.

##### **5. PEDAGOGICAL IMPLICATIONS**

Either in the institutions or in the overall school curriculum or in the coursebooks, hidden curriculum is an crucial aspect to be considered by the professionals in the educational process. Our study has implications for the learners, teachers, curriculum and materials developers, and the administrators in EFL and TFL, an area which needs to be fostered as Turkish is nowadays widely taught outside Turkey.

For teachers, it is undeniable that coursebooks are serving as assistants of instructors during the teaching process. While teaching, coursebooks they use cannot be totally neutral from target culture characteristics. Although elements language and culture cannot be imagined separately, language teachers should be attentive about how the cultural elements are presented through the coursebooks as they may serve as a threat against students’ lifestyles, beliefs and native identities. So, apart from the quality of the exercises, four skill sections and the like hidden features should be considered as a significant dimension of the evaluation.

For learners, selecting a proper coursebook is significant for teachers just because of the impact of the coursebook on learners, central in teaching process. They are possible to be distracted by any disagreeable imposition in the coursebooks. The awareness of an implicit agenda in the coursebooks is valuable for the learners in that they can be guided to become critical readers through establishing a comparison and a contrast between their native culture and the target culture.

Regarding curriculum and materials developers, at every stage of the curriculum development process, any negative imposition on the learner should be

avoided. Such imposition may occur in the problem determination, needs assessment, objectives coursebook or materials selection, teaching and evaluating stages. People responsible for the materials should select or adapt materials that are away from stereotypes and biases to provide learners clear sources from implicit ideological representations. Otherwise, the materials can be conflicted with students' native culture and values. So, this study shows material developers how significant reading texts without any bias are for learners and their personal and sociocultural development.

As for administrators, as they are final decision makers and have the responsibility to approve what is agreed upon, they need to provide the necessary permission and foresight any possible content after performing necessary evaluation steps. This study foresees a detailed analysis of the coursebooks that will be used by the institutions. Therefore, it is required that school administrative staff authorize teachers for having a robust evaluation of the reading texts in the coursebooks without trusting their popularity on the market.

Finally, our study has implications for the improvement of teaching Turkish as a foreign language (TFL) coursebooks, whose quality has to be fostered by a contrast and comparison between EFL and TFL coursebooks. As EFL coursebooks are widely used and the history of English language teaching is very old, the developments in teaching EFL can be used to support the field of TFL as a newly flourishing field. Therefore such a comparison will probably produce some contributions to develop more elaborated forms of the existing TFL coursebooks.

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## APPENDIX I

### IDENTITY PERCEPTION

#### 1. HITIT 3

##### 1.1. Identity Perception: Gender Stereotypes

Text 1.1a: Today's Children are Great (Bugünkü Çocuklar Harika) (p. 12)

"Annem 'Ne de olsa, sokak çocuklarından terbiyesiz laflar öğrenebilirler. Onun için sokağa salıvermem' diye ekledi. Konuk kadınlardan biri 'çok doğru efendim' dedi. Hatta okulda bile çocuklarımızın terbiyesi bozuluyor." (p. 12, lines 50-55)

"My mum added that 'No matter what, they can learn some bad words from the children on Street, so I will not send them outside.' One of the woman visitors said

‘So correct ma’am’. Our children have morality problem seven at school.” (p. 12, lines 50-55).

## 1.2. Identity Perception: Privilege

Text 1.2a – İkinci Dilim Türkçe (My Second Language Turkish) (p.68)

“Dili öğrendikçe ve onu kullanma girişimlerimi genişlettikçe içinde yaşadığım yeni dünya da derinleşiyordu; her yeni sözcük o dünyayı daha derin daha karmaşık hale getiriyordu. Ama bunları yaparken eski dilim hiçbir hasara uğramıyordu. İki dilim birbirini tamamlıyordu ve karşılıklı olarak birbirini güçlendiriyordu.” (p. 68, lines 12-17)

“On the time I learn the language and enlarge my attempts to use it, my new world that I am living in was getting deeper; every new word was getting it deeper and more chaotic. Yet, while I was doing these, my old language was not destroyed. My both languages were completing and strengthening each other.” (p.68, lines 12-17)

Text 1.2b – İkinci Dilim Türkçe (My Second Language Turkish) (p.68)

“Türkiye’de konuştuğum insanların benim küçük başarılarımdan dolayı gösterdikleri takdir beni çok mutlu ediyordu ve beni daha çok çalışmam konusunda isteklendiriyordu.” (p. 68, lines 18-20)

“The admiration that people, who I talk with in Turkey, showed me for my little successes were making me very happy and enthusiastic about working harder.” (p.68, lines 18-20)

Text 1.2c – İkinci Dilim Türkçe (My Second Language Turkish) (p.68)

“Konuşmalar sırasında beni saran salt ‘doğulu’ sevinç değildi. İçimde o ana kadar ihmal ettiğim ya da keşfedemediğim yanlarımı yaşıyordum. Yeni yeni dünyalar açılıyordu önümde. Bu kadarla da kalmıyordu; alışageldiğim kavramlar farklı anlamlar kazanıyor, yeni şekiller alıyordu.” (p.68, lines 27-31)

“During the speeches, it was not only ‘eastern’ happiness that I felt. I was living the sides of me, which I delayed or did not discover. New vocabulary was opening new worlds in front of me. It was not that enough; concepts that I am used to were gaining new meanings and new shapes.” (p.68, lines 27-31)

Text 1.2d – İkinci Dilim Türkçe (My Second Language Turkish) (p.68)

“Günden güne bu dilin dünyasına daha çok giriyordum. Dilin, günlük yaşamındaki anlamlarını özümsemeyi ve bunun yanında konuşmaya dayanamayan, sözsüz iletişim biçimlerini kullanmayı öğreniyordum. Artık kendimi yeni bir topluluğun üyesi olarak hissediyordum, hala da öyle hissediyorum.” (p.68, lines 32-37)

“I was becoming a part of that language more day by day. I was learning to acquire the daily meanings of language and to use communication techniques

without using speech. I was feeling myself a part of a new community and I still do.” (p.68, lines 32-37)

Text 1.3a- Ben de Amerikan Delikanlısıyım (I am an American Boy) (p. 77)

“Amerikalı Mark Petrovich, 1995’ten beri İstanbul’da yaşıyor. Yeni Aktüel dergisinde köşe yazarı, İTÜ’de ders veriyor, tek kişilik komedi şovu ve radyo programı yapıyor.” (p. 77, lines 1-3)

“American Mark Petrovich has been living in Istanbul since 1995. He is a writer at new Aktuel magazine, lectures at ITU, performs a one person stand up and a radio show.” (p. 77, lines 1-3)

Text 1.3b- Ben de Amerikan Delikanlısıyım (I am an American Boy) (p. 77)

“İTÜ’nün basketbol takımını tutuyorum. Biliyorsunuz, ben İTÜ’de öğretim üyesiyim. Futbolda Beşiktaş’ı tutuyorum.” (p. 77, lines 10-11)

“I support ITU’s basketball team. You know, I am a lecturer at ITU. I support Besiktas at football.” (p. 77, lines 10-11)

Text 1.3c- Ben de Amerikan Delikanlısıyım (I am an American Boy) (p. 77)

“Bende Türkçe’ye birkaç kelime ekleyeyim istedim, nasip değilmiş.” (p. 77, lines 26-27)

“I also wanted to add new words to Turkish but I couldn’t.” (p.77, lines 26-27)

#### 1.4. Identity Perception: Literature

Text 1.4a- “Japonya’nın Şiir Geleneği: Haiku” (Japan’s Poetry Tradition: Haiku) (p.16)

“Gazetedeki haberi gördün mü? Japonya’nın en önemli Haiku ödülünü Yelda Karataş adında bir Türk almış.” (p.16, lines 1-3)

“Did you see the newspaper? A Turk named as Yelda Karataş won the most significant Haiku award of Japan.” (p. 16, lines 1-3)

### 2. LANGUAGE LEADER

#### 2.1 Identity Perception: Gender Stereotypes

Text 2.1a What a Babe (p. 30)

“Fifty years ago last week an American woman died of cancer in Texas. She was arguably the best sportswoman ever, anywhere in the world, and she lived at a time when sporting ability was considered to be the province of male. John Henderson recalls the amazing life of Babe Didrikson, who could run, jump, throw, hit, swim – and sew – better than anyone.” (p. 30, lines 1-6)

Text 2.1b What a Babe (p. 30)

“She was disgusted that she was allowed to compete in only three events of the Olympics that are followed. It was at these games that the 21 year old announced to a world audience her phenomenal ability: ‘I am out to brat everybody in sight and

that's just what I am going to do' she said when she stepped off the train in California." (p. 30, lines 30-35)

Text 2.1c What a Babe (p. 30)

"The other pros understood her importance to the tour and admired rather than resented her success. One of them Patty Berg said: 'When I came in second to her, I feel as though I have won.'" (p. 30, lines 50-55)

Text 2.1d Mia Hamm (p. 31)

"At the age of 15, Mia Hamm became the youngest player ever to play for national soccer team of United States. She was the first international star of women's game and eventually became one of most famous women athletes in the world, giving the hope to the young sportswomen." (p. 31, lines 1-6) ... "She became youngest American woman to win the world cup championship at the age of 19." (p. 31, lines 11-12)

Text 2.1e – The Big Risk (p. 109)

"I am American, 42, now living in England. I've got two children, both working. The oldest is married and expecting her first baby in a few months' time. Here is what I want to do. Give up my safe, well-paid job and go to study photography and film in California." (p. 109, lines 4-9)

Text 2.1f – The Big Risk (p. 109)

"Is it wrong, Vanessa to live out your dreams? Last year, I bought a sports car – something I couldn't afford when I was younger. That gave me the idea to do the film course." (p. 109, lines 10-13)

2.2 Identity Perception: Communication

Text 2.2a- Martin Luther King Jr. (p. 7)

"I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood." (p.7, lines 4-6)

Text 2.2b American and British Culture (p.8)

"People from Britain and the US often leave more space around them than other nationalities. They are more likely to move away when they feel that others are invading their space" (p. 8, lines 1-4).

Text 2.2c- Speech of Kennedy (p. 7)

"My fellow citizens of the world ask not what America will do for you, but what together we can do for the freedom of man." (p.7, lines 11-12).

Text 2.2d- Brad Pitt – Actor or Architect? (p. 101)

"But, although acting has brought Pitt wealth and fame, it seems that his true passion is architecture." (p. 101, lines 4-5)

2.3. Identity Perception: Literature



Text 2.3a – “The Nobel Prize for Literature” (p. 59)

“Perhaps one of the more unusual winners was Winston Churchill – the former Prime Minister won the prize in 1953 for his ‘mastery of historical and biographical description’.” (p. 59, lines 15-18)

“The most common language of the winners is English, although the country with most winners is France.” (p. 59, lines 19-20)

## APPENDIX II

### “US AND THEM” DISTINCTION

#### 1. HİTİT 3

##### 1.1. Us and Them Distinction in the TFL Coursebook

Text 1. Japonya ‘nın Şiir Geleneği: Haiku (Japan’s Poetry Tradition: Haiku) (p. 16)

“Çok güzel. Haiku, görülenleri ve hissedilenleri kısa ve etkileyici biçimde yansıtıyor. Bir görme biçimi sanki. Sıradan olaylar içinde bir ‘an’ ı yakalayıp onu anlatıyor” (p. 16, lines 37-40)

“Very nice. Haiku reflects what is seen and felt in a short and effective way. It is a way of seeing. It catches a moment in the ordinary events and talks about it. (p. 16, lines 37-40)

Text 2 – Bugünün Çocukları Harika (Today’s Children are Great) (p.12)

“Bir gün uzman, Almanca demiş ki, ‘Burada herkes birbirine sık sık, ‘ulan’ diyor, dikkatimi çekti. ‘Ulan’ ne demektir? Almanın sözleri yüzünden komşumuzun yüzü kızarmış.’” (p. 12, lines 20-23)

“One day excerpt asks in German that “Everybody says ulan to each other frequently here. What does ulan mean? Because of German’s words, our neighbour blushed.” (p. 12, lines 20-23)

Text 3 – Korkudan Fobiye (From Fear to Phobia) (p. 32)

“Bolivya’da oynayan Raul Gutierrez, uçak fobisi yüzünden futbolu tamamen bıraktığını açıkladı.” (p. 32, lines 1-4)

“Raul Gutierrez, who plays for Bolivia, announced that he quitted playing football because of his phobia against planes.” (p. 32, lines 1-4)

“İskoçya’da yaşayan Duncan Gibb (49) fobisi yüzünden 30 yıl sonra ilk kez evinden çıktığı gün öldü.” (p. 32, lines 1-4)

“Duncan Gibb (49), who lives in Scotland, was dead on the first day that he went outside after 30 years because of his phobia.” (p.32, lines 1-4)

Text 4 – Korkudan Fobiye (From Fear to Phobia) (p. 32)

“Aktör sevgilisi Gareth’in çok anlayışlı olduğunu dile getiren Emma, evlilik töreninde hipnozla kusma fobisinden kurtulmayı hedefliyor.” (p. 32, lines 9-13)

“Emma, who declares that her actor lover Gareth is so understanding, aims to get rid of her vomiting phobia through hypnoses on her wedding day.” (p32, lines 9-13)

Text 2.2a Para ile Mutluluk Olur mu? (Does Money Bring Happiness?) (p. 62)

“Ne var ki NEF’in mutluluk endeksinde dünyanın en varlıklı ülkelerinden biri olan İrlanda’nın 113., ABD’nin 150. Ve İngiltere’nin Libya’nın altında 108. Sırada bulunması; buna karşılık, Pasifik Okyanusu’nun güneyindeki küçük ve yoksul bir devlet olan Vanatu’nun “Dünya’nın en mutlusu” olarak birinci sırayı alması “para mutluluk getirir” düşüncesini çürütüyor.” (p.62, lines 17-20)

“In happiness index of NEF, Ireland is on 113, USA is on 150 and England is on 108, under Libya and oppose to this, Vanatu’s, which is a tiny, poor government on the south of Pasific Ocean becoming number one as “World’s Happiest” refutes the idea that “money brings happiness”. (p. 62, lines 17-20)

Text 2. 2b- Notalarda İsyen (Riot in Musical Notes) (p. 98)

“Kendisinden sonra gelen müzik türlerine de öncülük eden blues, Afrika’dan 1600’lü yıllarda Amerika’ya getirilen insanların bir yandan tarlalarda çalışırken bir yandan da hep bir ağızdan şarkı söylemeleriyle birlikte ortaya çıkmıştır. Bu şarkıların sözleri özgürlüğü, birliği, beraberliği ve ümidi dile getiren haksızlıkları sorgulayan sözlerdi.” (p. 98, lines 4-6)

“Blues, which serves as the leader for the music styles that follow it, is originated on 1600s from singings of people that are brought to America while working on fields. The lyrics of these songs are emphasizing freedom, unity, solidarity and hope as well as questioning the injustices.” (p. 98, lines 4-6)

## 2. LANGUAGE LEADER

### 2.1. Us and Them Distinction in the EFL Coursebook

Text 2.1a Charles Miller Father of the Beautiful Game (p. 27)

“In 1984, young Charles was sent to school in England, where he learned to play both football and cricket.” (p. 27, lines 14-16)

Text 2.1b - “September 6, ... Havana, Cuba – First Impressions” (p. 67)

“If you want to want a photo with them, you have to pay them a dollar!” (p. 67, lines 38-39)

Text 2.1c - “September 6, ... Havana, Cuba – First Impressions” (p. 67)

“There are lots of beggars and pickpockets in some areas. In one street, a couple of pickpockets tried to steal my wallet. A guy pushed me hard in the back, and his partner, a young woman, grabbed my wallet. [...]” (p. 67, lines 39-42)

Text 2.1d Is EBS a Falling Star? (p. 128)

IDENTITY PERCEPTION AND HIDDEN CURRICULUM IN THE COURSEBOOKS TEACHING  
TURKISH AND ENGLISH AS A FOREIGN LANGUAGE

“European Breakdown Services (EBS) has fallen from first place to fourth place in terms of customer satisfaction; EBS’s services are rated as ‘poor’ and ‘not value for money’.” (p. 128, lines 3-8)

Text 2.1e Is EBS a Falling Star? (p. 128)

“At present, the staff are extremely unhappy and demotivated because the computer systems are not working properly. Some key staff have already left the company, customer complaints have risen sharply and many have switched to rival firms. EBS is clearly facing a crisis. (p. 128, lines 29-36)

Text 2.1f - Amish: Frequently Asked Questions (p. 129)

“The Amish are different and wish to separate themselves from mainstream society.” (p. 124, lines 9-10)

Text 2.1g - Amish: Frequently Asked Questions (p. 129)

“They do not join the military, pay social security or accept financial assistance from the government.” (p. 124, lines 11-12)

“They are considered in appropriate and are not encouraged or accepted.” (p. 124, lines 16-17)

“They live in a separate world, with its own values, the most important of which is a mistrust of anything modern, especially modern technology.” (p. 124, lines 12-13)

### APPENDIX III

#### WRITER’S ATTITUDES TOWARDS TO A PARTICULAR SUBJECT

##### 1. HITIT 3

###### 1.1. Attitudes towards Technology

Text 1.1a. Okumanın E- Hali (E- Form of Reading) (P.8)

“Eğlence sektöründen siyasete, yemek tariflerinden tarih bilgisine kadar çeşitli konularda tasarlanan web siteleri, kısa zamanda günlük yaşamın vazgeçilmez bir parçası haline geldi.” (p.8, lines 1-4)

“From entertainment sector to politics, recipes to history information, websites that are designed for many areas became inseparable pieces of daily life.” (p.8, lines 1-4)

Text 1.1b. Okumanın E- Hali (E- Form of Reading) (P.8)

“Ancak şöyle bir endişe de var: E- kitap bir gün basılı kitabın hatta okumanın sonunu mu getirecek?” (p.8, lines 17-18)

“But there is a concern like this: Is the e-book going to bring the end to the habit of reading books?” (p.8, lines 17-18)

Text 1.1c. Okumanın E- Hali (E- Form of Reading) (P.8)

“Bu kitapların satışı ve satın alma işlemleri sanal mağazalar üzerinden yapılıyor. Bu da ödeme sırasında ortaya çıkabilecek bazı güvenlik sorunları anlamına geliyor.” (p. 8, lines 36-37)

“Selling process of these books is done through virtual shops. This means some security problems that can occur during payment.” (p. 8, lines 36, 37)

“Bir başka güvenlik sorunu da indirdiğiniz dosyanın bilgisayarınıza virüs bulaştırması. Bu da ödeme sırasında ortaya çıkabilecek bazı güvenlik sorunları anlamına geliyor.” (p. 8, lines 38-39)

“Another security problem is the viruses that come with downloaded files. You can lose all of your files for the sake of reading a book.” (p.8, lines 38-39)

### 1.2. Attitudes towards Space Travelling

Text 1.2a- Uzaya gitmeden Önce Bilmeniz Gerekenler (Things to Know Before Going to Space) (p. 144)

“Oysa uzay mekiği henüz fırlatma rampasındaydı ancak Walter’in oturuş biçiminden dolayı kan bedenin üst bölümlerinde yoğunlaşmış ve üstüne yerleştirilen alıcı, fazla sıvı saptandığı için böbrekleri harekete geçirmişti.” (p. 144, lines 7—11)

“Space craft was on launching platform but because of Walter’s sitting position, blood was intense on his body’s top parts and placed receiver made kidneys work as there was excessive water.” (p. 144, lines 7—11)

Text 1.2b- Uzaya gitmeden Önce Bilmeniz Gerekenler (Things to Know Before Going to Space) (p. 144)

“Astronotların yerçekimsiz ortamda yaşadıkları pek çok sorundan biri vücuttaki sıvıların yer değiştirmesi nedeniyle ortaya çıkan rahatsızlıklardır. Bu değişiklik yörüngeye ulaştıktan hemen sonra başlar ve ağırlıksız ortamda kan, astronotun başında birikerek şişkin yüz sendromu’na yol açar. Bacaklar ise, azalan sıvı basıncı nedeniyle incelik ve ‘örümcek bacakları’ görüntüsüne kavuşur.” (p. 144, lines 24-36)

“One of the many problems that astronauts confront on non-gravity atmosphere is the disorders caused because of liquids’ changing places. This change starts just after achieving to the orbit and leads to ‘swallowed face syndrome’ by piled up blood on astronaut’s head. Legs gain the view of ‘spider legs’ by getting thinner because of decreased liquid.” (p. 144, lines 24-36)

Text 1.2c- Uzaya gitmeden Önce Bilmeniz Gerekenler (Things to Know Before Going to Space) (p. 144)

“Ağız, boğaz ve burundaki mukoza dokuları şiştiği için koku ve tat alma duyuları zamanla azalır ve hiç tat alamamaya başlarlar, iştahları kesilir, vücutları zayıf düşer ve hastalıklara dirençsiz hale gelir, aynen grippe olduğu gibi.” (p.144, lines 32-36)

“Because mucosa tissues in mouth, throat and nose are swollen, smelling and tasting senses decrease in time and they stop to get taste, lose their appetite, their immune system gets weaker and they become unprotected against illnesses – just like in flu.” (p.144, lines 32-36)

### 1.3. Attitudes towards Gender

Text 1.3a Erkek ve Kadın Beyni Farklı Mı? (Are Male and Female Brains Different?) (p.129)

“Bir görüntüleme çalışmasında erkeklerin bir iş yaparken beynin her iki tarafında da farklı beyin bölgelerinin aktive olduğu belirlenmiş. Kadınlarda ise aktive olan bölgeler beynin sadece sağ tarafındaymış. (p. 129, lines 15-18)

“On a viewing research, it is identified that while doing a job, some sides on both parts of the male brain are active. For females, it is only some sides on the right side, which is active.” (p. 129, lines 15-18)

“Erkekler ve kadınlar tek kelimeleri benzer şekilde işliyor. Ancak bütün bir cümlenin yorumlanmasında erkekler beyinlerinin tek tarafını kullanırken kadınlar her iki tarafını da kullanıyorlar.” (p. 129, lines 41-44)

“Males and females process only – words similarly. Yet, on the interpretation on a whole sentence, while men use their one part of their brain, females use the both.” (p.129, lines 41-44)

“Kadınların beyinleri erkeklerden daha küçük ancak kadınlarda gri hücreler daha fazla. Gri hücreler beynin düşünmemizi sağlayan kısımları. Erkek beyni daha büyük olmasına rağmen eşit derecede performans göstermemesi bu şekilde açıklanıyor.” (p 128, lines 4-9)

“Women’s brains are smaller than men but they have more grey cells. Grey cells are the parts that enable us to think. Although male brain is bigger, its not performing equally is described through this.” (p 128, lines 4-9)

“Beyin yaşlandıkça doku hacmi azalır ve sıvı miktarı artar. Bu etki kadınlarda erkeklerde olduğundan daha az şiddetlidir. Böylece kadınların yaşları ilerlese de matematik, düşünme vb. zihinsel becerilerinde daha az geriliyor. Ancak konu unutkanlık olunca kadınlar, unutkanlığa erkeklerden daha fazla eğilimli. Yani hafıza konusunda erkeklerin gerisinde kalıyorlar.” (p. 129, Lines 25-31)

“When the brain gets older, its tissue volume increases and liquid amount increases. This effect is less powerful on females than males. So, although women get older, they get less tense on mental skills like math and thinking. Yet, if the issue is forgetting, women are more tend to have amnesia. So, they are behind men in terms of memory.” (p. 129, Lines 25-31)

### 1.4. Attitudes towards Turkish Lifestyle

Text 1.4a- Eski Türk Evlerinin Mimarisi (Architecture of Ancient Turkish Houses) (p.104)

The text depicts Turkish way of living in a positive manner. This representation is performed by lines below:

“Ev için Türkçedeki sözcüklerden biri ‘huzur ve sükûnet içinde yaşanılan yer’ anlamında kullanılan ‘mesken’ dir. Geçmişte inşa edilen Türk evlerine bakıldığında, bu sözcüğün neden ‘ev’ ile ilişkilendirildiği anlaşılabilir” (p. 104, lines 1-4)

“One of the words in Turkish for ‘house’ is ‘residence’, which means the place that people live in peace and quiescence. When it is looked at the Turkish houses, which are built in the past, it can be understood why the word is associated with the concept of ‘house’.” (p. 104, lines 1-4)

The writer aims to praise the old settlements of Turkish people to create a positive point of view. He states that the members of Turkish community have got a peaceful life and reflects their houses as a symbol. There is an attempt to encourage readers to adopt the Turkish understanding / lifestyle.

Text 1.4b- Eski Türk Evlerinin Mimarisi (Architecture of Ancient Turkish Houses) (p.104)

“Eski Türk evleri komşuluk, güvenlik gibi faktörlere bağlı olarak konumlandırılmış ve yapılarında genellikle ağaç, kireç, kerpiç gibi dayanıksız malzemeler kullanılmıştır. Bu mimari anlayışta göçebeliğin etkisi bulunmakla birlikte temelde bir dünya görüşü olduğundan da söz edilebilir. Anlatılmak istenen biraz da asıl yıkılmaması gerekenin din ve devlet kurumları olduğudur. Nitekim bu kurumlar sağlamlığın sembolü olan taş malzemeyle yapılmıştır.” (p. 104, lines 11-18)

“Old Turkish houses are located according to the factors like neighborhood and generally indurible materials tree, lime and mud-brick are used. On this architecture understanding, there is the effect of being nomadic and its basis is a worldview. What is wanted to be expressed is that what should not be collapsed is religious and governmental institutions. Hence, these institutions are built with the symbol of endurance, the stone.” (p. 104, lines 11-18)

Text 2- Bugünkü Çocuklar Harika (Today’s Children are Great) (p.12)

In Aziz Nesin’s book , there is a traditional family example, which preserves its moral values and traditions with discipline. So, the readers find out that Turkish parents manage to guard their family and beliefs. Turkish life style including family values, family education and family discipline is valued.

“Akşam sofraya oturuldu. Kardeşim Fatoş konukların çok hoşuna gitti. ‘Aman ne cici, ne uslu kız...’ diyorlardı. Fatoş’u bu kadar terbiyeli yetiştirdiği için annemi kutladılar.” (p. 12, lines 45-48)

“On the evening, we sat to dinner. Guests liked Fatoş very much. They were saying ‘what a cute, well-behaved girl...’ They congratulated mom for raising Fatoş as a well – bred person.” (p. 12, lines 45-48)

## 2 LANGUAGE LEADER

### 2.1. Attitudes towards Technology

Text 2.1a – The Book is Reborn (p. 68)

“In the same way that MP3 players mean you don’t have to carry around dozens of CDs, the e-book contains all the books you might want to read in one small package.” (p. 68, lines 23-26)

“Well, now there is a solution. Instead of carrying heavy books around you simply take an e-book.” (p. 28, lines 21-22)

“Manufacturers knew they had to invent a superior technology, and electronic paper was the result – it is flicker free and looks exactly like real paper and ink.” (p. 68, lines 44-47)

“In fact, there are several Internet companies that will be supplying medical and scientific e-book files in near future.” (p. 68, lines 57-58)

### 2.2. Attitudes towards Space Travelling

Text 2.2a – Stranger Than Fiction (p. 72)

American society is shown as ready to enterprise and take risks for success.

“Wolf is the Vice President of international design consultancy Wimberly Allison Tong Ett Goo Whose projects includes Wedding Pavilion at Florida Walt Disney World. He is convinced the market will take off, so he is investing a substantial proportion of this company’s research and development (R&D) budget into researching the needs of space units.” (p. 72, lines 13-24)

“US Space Startup Company Bigelow Aerospace has also been the potential for hotels in space but with a completely different design: an expandable space structure that has a flexible outer shell. When it is in orbit, the module is inflated, creating a larger work, play and living area for astronauts.” (p.72, lines 71-81)

### 2.3. Attitudes towards Gender

Text 2.3a You Just Don’t Understand (p.12)

“During the discussion, one man was particularly talkative, full of lengthy comments and explanation. When I made the observation that women often complain that their husbands don’t talk to them enough, this man volunteered that he heartily agreed.” (p.11, lines 5-11)

“Women are believed to talk too much. Yet study after study finds that it is men who talk more – at meetings, in mixed group discussions and in classrooms where girls and young women sit next to boys or young men.” (p.11, lines 29-34)

The author turns the roles upside down and uses a male figure that performs some emotional acts like women. He feels hurt instead of an individual man that does not care. The author shows that actually patriarchy wants to negotiate with the female figure, which is talkative and significant. So, the author keeps praising both

sides in given excerpt and this effort of her provides a peaceful atmosphere of American culture. So, it is again a positive attitude towards both sexes.

“For most women, the language of conversation is primarily a language of rapport: a way of establishing connections and negotiating relationships.” (p. 10, Lines 1-4)

#### 2.4. Attitudes towards American Lifestyle

Text 2.4a- Supermarket Plans Further Expansion (p. 86)

The text exemplifies American success and entrepreneur spirit.

“From its small beginnings as a market stall over 85 years ago, Smithsons has become one of the world’s biggest companies and employers.” (p. 86, lines 9-11)

“With its enormous purchasing power, analysts predict the acquisition and rebranding of established store chains in some markets, as well as direct market entry in others.” (p. 86, lines 5-8)