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Scrutinizing Values-Based Education in Secondary Grade EFL Coursebooks

Abstract: The study aims to expand the understanding of values and values-based teaching in the English language teaching community by scrutinizing English as a foreign language (EFL) coursebooks and the secondary grade curriculum. This is a qualitative study with a document analysis design. The data in the form of EFL coursebooks were examined, interpreted and coded to elicit meaning and gain understanding about the presentation of values residing in four coursebooks. The results of the study indicated that the values presented in secondary level EFL coursebooks do not show an equal distribution and the target values serve the purpose of raising awareness of learners about different values rather than allowing them to understand, internalize and discuss these values at higher levels of learning, which makes the process only superficial. Integrating the teaching of values into the curriculum of language learning classes has been an area of interest in recent years and the Turkish Ministry of Education (MoNE) revised its curriculum in 2018 and textbooks were written in 2019 in accordance with the requirements of the national curricula. Detailed analysis of the teaching of values and their distribution in these coursebooks might help curriculum planners and coursebook writers as well as teachers.

Keywords: Value, values-based teaching, value distribution, secondary grade EFL coursebooks, language curriculum, Ministry of National Education

摘要 (Gülşah Tikiz Ertürk: 中学英语课本中基于价值的教育的验证： 此项研究旨在通过检验英语课本和中学课程，以扩大关于价值和英语教师们的基于价值的教学的理解。这是一项带有文档分析设计的定性研究。它对英语教科书形式的数据进行了检验，解读和编码，以确定含义并加深对四门教科书中价值描述的理解。研究结果表明，中学英语教科书中所描述的价值分布不均，目标价值用于加强学习者对不同价值的意识，而非让他们在较高的学习水平上去理解，内化和讨论这些价值，从而使得这一过程变得肤浅起来。将价值教学整合到课堂语言学习当中成为了近年来一个有趣的领域。土耳其教育部（MoNE）在 2018 年修订了教学计划，并在 2019 年根据国家课程的要求编写了教科书。一项关于价值教学及其在这些课程书中分布的详细分析或许会对课程开发人员，教科书作者以及教师们有所帮助。

关键词：价值，基于价值的教学，价值分布，中学英语教材，语言课程，国家教育部

摘要 (Gülşah Tikiz Ertürk: 中學英語課本中基於價值的教育的驗證： 此項研究旨在通過檢驗英語課本和中學課程，以擴大關於價值和英語教師們的基於價值的教學的理解。這是一項帶有文檔分析設計的定性研究。它對英語教科書形式的數據進行了檢驗，解讀和編碼，以確定含義並加深對四門教科書中價值描述的理解。研究結果表明，中學英語教科書中所描述的價值分佈不均，目標價值用於加強學習者對不同價值的意識，而非讓他們在較高的學習水平上去理解，內化和討論這些價值，從而使得這一過程變得膚淺起來。將價值教學整合到課堂語言學習當中成為了近年來一個有趣的領域。土耳其教育部（MoNE）在 2018 年修訂了教學計劃，並在 2019 年根據國家課程的要求編寫了教科書。一項關於價值教學及其在這些課程書中分佈的詳細分析或許會對課程開發人員，教科書作者以及教師們有所幫助。

關鍵詞：價值，基於價值的教學，價值分佈，中學英語教材，語言課程，國家教育部

Zusammenfassung (Gülşah Tikiz Ertürk: Scrutinizing Values-Based Education in Secondary Grade EFL Coursebooks): Die Studie zielt darauf ab, das Verständnis von Werten und wertebasiertem Unterricht in der englischsprachigen Lehrerschaft zu erweitern, indem sie die EFL-Kursbücher und den Lehrplan der Sekundarstufe unter die Lupe nimmt. Es handelt sich um eine qualitative Studie mit einem Dokumentenanalyse-Design. Die Daten in Form von EFL-Kursbüchern wurden untersucht, interpretiert und kodiert, um Bedeutung zu eruieren und Verständnis für die Darstellung von Werten in vier Kursbüchern zu gewinnen. Die Ergebnisse der Studie deuteten darauf hin, dass die in EFL-Kursbüchern der Sekundarstufe dargestellten Werte keine gleichmäßige Verteilung aufweisen und die Zielwerte dem Zweck dienen, das Bewusstsein der Lernenden für unterschiedliche Werte zu schärfen, anstatt es ihnen zu ermöglichen, diese Werte auf höheren Lernebenen zu verstehen, zu verinnerlichen und zu diskutieren, was den Prozess nur oberflächlich macht. Die Integration der Vermittlung von Werten in den Lehrplan von Sprachlernklassen war in den letzten Jahren ein Bereich des Interesses, und das türkische Bildungsministerium (MoNE) hat seinen Lehrplan

2018 überarbeitet, und 2019 wurden Lehrbücher gemäß den Anforderungen der nationalen Lehrpläne geschrieben. Eine detaillierte Analyse der Vermittlung von Werten und ihrer Verteilung in diesen Kursbüchern könnte sowohl EntwicklerInnen von Lehrplänen und KursbuchautorInnen als auch LehrerInnen helfen.
Schlüsselwörter: *Wert, wertebasierter Unterricht, Werteverteilung, EFL-Kursbücher der Sekundarstufe, Sprachcurriculum, Ministerium für Nationale Bildung*

Резюме *(Гюльзах Тикиз Эртюрк: Изучение ценностного аспекта образования в учебниках английского языка как иностранного в средней школе): Исследование направлено на то, чтобы расширить представление коллег, преподающих английский язык, о ценностях и ценностно-ориентированном обучении за счет детального анализа профильных учебников и учебного плана, предусмотренного для работы в средней школе. Исследование проводилось с применением качественных методов и метода анализа документов. Данные, полученные в ходе анализа учебников, были изучены, проинтерпретированы и категоризированы. Это было сделано для того, чтобы определить значимость исследуемой проблематики и обратить внимание на то, как репрезентируются ценности в четырех школьных учебниках. Результаты исследования указывают на то, что ценности, представленные в учебниках для учащихся средней школы, актуализируются неравномерно и все сводится к тому, чтобы заострить внимание школьников на многообразии ценностей, вместо того, чтобы обеспечить возможность понимать, усваивать и обсуждать ценности на более высоких учебных уровнях. Все это делает процесс поверхностным. Инвольвирование данного аспекта в учебный план языковых классов стало в последние годы часто обсуждаемой темой. Учитывая это, турецкое Министерство образования переработало в 2018 году учебный план, а в 2019 году учебники были составлены в соответствии с требованиями государственных учебных планов и стандартов. Детальный анализ характера трансляции ценностей и степени их представленности в учебниках мог бы помочь разработчикам учебных планов, авторам-составителям учебников, преподавателям.*
Ключевые слова: *ценность, ценностный аспект на занятии, представленность ценностей, учебники английского языка как иностранного в средней школе, учебные планы языковых предметов, Министерство национального образования*

Introduction

Values may be defined as ideals guiding our decisions and behaviors to distinguish between what is right or wrong (Koutsokis, 2009). Hill (1991, p.4) describes "values" as "beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives. A value is, therefore, more than a belief; but it is also more than a feeling". Schwartz (1992), on the other hand, states that values are "desirable goals, varying in importance, that serve as guiding principles in people's lives" (p.21). Values, in fact, have existed as a major component in social sciences since their outset; however, application of values as a social form in the social sciences lacks an acknowledged conception of fundamental values, of the hierarchy and relations among these values and reliable experimental tools to measure them (Hitlin, & Piliavin, 2004; Rohan, 2000; Schwartz, 2012). In fact, values education has been an area where a lot of tension and conflict has also occurred (Stephenson, Burman, Ling & Cooper, 1998). For the transfer of these values, schools undoubtedly play a major role. 'Schools deliberately promote their core values - generally expressed as tolerance, respect, responsibility, fairness, caring, sharing, cooperation and commitment' (Bigger, & Brown, 1999, p.5).

For values-based education, there exist different terms such as moral education, citizenship education, civic education, character education, personal and social education, and religious education in the literature (Mergler, & Spooner-Lane, 2012). Values education is also considered to be a core component of the curriculum, to which a timetable space is allotted. Generally offered to students as 'well-being programs' in a commercial form, values education becomes more effective when students' well-being and academic achievement are at stake. The notion of the well-being of students for Aristotle also embodies a framework where an individual can actualize his or her potential and capacity to flourish (Clement, 2010). Indeed, for the rational fulfillment of an individual, cognitive, and affective prospects are also of crucial importance (Carr, 2008).

Regarding the current era, the values that used to be context specific and unique in the past are now challenged due to the global perspectives deriving from the fundamental change concerning the traditional boundaries that separated communities and ideologies. Accordingly, approaches that were appropriate in the past may be inappropriate for the contexts in the current period; thus, a search for new ways may be a vital necessity in the 21st century (Stephenson, et al. 1998).

Values-based education aims to cultivate the moral character of learners through different educational activities (Nucci & Narvaez, 2008). Moral dilemma discussions, for instance, are one of the various educational activities of this kind to be implemented (Blatt, & Kohlberg, 1975). In addition to moral dilemma discussions, other examples of frequently used contexts where values-based education methods are utilized may be as follows: presentation of moral models (Kristjánsson, 2006), building an unbiased community at schools (Power, 1988), encouraging learners to participate in civic activities such as community service and expressive activities, and presenting the biographies of moral exemplars and their moral characters (Han et al., 2018).

Various kinds of activities which are implemented by teachers to help learners grasp and develop values and morality are referred to as the means to conduct values-based education (e.g, Halstead, 1996; Lovat, 2011; Powney, Cullen, Schlapp, Johnstone, & Munn, 1995). It is also possible to discriminate between two forms of values-based education: the former being explicit, and the latter involving implicit values education (Thornberg, & Oğuz, 2013). While the teaching of values may be in implicit or explicit ways, "the explicit consideration, discussion, and/or debating of values such as respect, inclusion, responsibility and perseverance in the classroom and/or the school community enables teachers and students to explore, and potentially change, their values" (Mergler, & Spooner-Lane, 2012, p. 67).

Values Based Education and English Language Teaching

Little research has been conducted in English Language Teaching (ELT) in relation to the ethics and values in language classrooms. However, studies in the field have demonstrated that teaching practices which focus on the development of values in a respectful, warm and accepting manner for students result in satisfying educational outcomes on the part of the students (Benninga, Berkowitz, Kuehn, & Smith, 2006; Brooks, & McCarthy, 2001; Ferguson, 1999; Weinberger, 1996).

In the book *The Moral Life of Schools,* one study reported the teacher's role as a moral agent by focusing on classroom interaction in various state and private schools (Jackson, Boostrom, & Hansen, 2003) as a result of extensive lesson observations, the analysis of classroom interaction, conversations and periodical interviews with the teachers. Accordingly, eight "categories of moral influence' (Jackson et al., 2003, p.2) were introduced in two sets: the former was concerned with direct and observable reference to moral principles, which emphasized the teaching of morals while the latter was concerned with the process, the actions of the teachers and the moral influence they have on students. For the well-being of students, three categories were introduced: (1) classroom rules and regulations, (2) the curricular framework, (3) expressive morality (pp. 11-42). The rules and regulations category consists of the rules of conduct to ensure the well-being of students. The curricular framework, on the other hand, includes the states that are created within the borders of the class to facilitate and ensure that all the educational processes are operating the same in similar sessions, schools and subjects as stated in the curriculum Thus, the curricular substructure involves the shared beliefs, understandings, assumptions and presuppositions of students and teachers to engage students in the pedagogical tasks (Jackson et al., 2003).

Hence, curricular substructure serves as the milieu for moral agency in that the shared assumptions among the students and the teachers are formed as students are involved in classroom events and take part in classroom interaction. For example, the assumption of truthfulness requires both parties, teachers and students, to speak the truth in discussions. In short, through this substructure, moral messages are communicated to students (Ewald, 2003). The third category within Jackson et al.'s (1993) taxonomy is that in addition to communicating moral judgments through the rules and regulations and the curricular substructure, teachers also stand out as moral agents in the class as they communicate their messages to students through their choice of words, their tone of voice, their facial expressions and classroom settings to maximize learning opportunities (Johnson, Juhász, Marken, & Ruiz, 1998).

Values Education and ELT Materials in Turkey

Coursebooks are materials which are written to actualize the aims and objectives of school subjects. They also play a vital role in forming the views of teachers, students and families (O'Keeffe, 2012).

ELT materials have different roles such as promoting language acquisition, providing rich experiences with different genres, helping learners to be independent language users and discoverers as well as helping them to personalize their language experiences (Tomlinson, 2003). Indeed, the use of published materials in ELT is widespread (Littlejohn, 1998) and various guides have been designed to help teachers to select coursebooks in systematic ways (Ellis, 1998).

ELT materials, more specifically, coursebooks play the role of conveying universal or community-specific values to learners (Gebregeorgis, 2017) as well as teaching language and various hidden values (Setyono & Puji Widodo, 2019). In terms of the teaching of morals, coursebooks are generally based on portraying moral discourses which involve well-rounded persons. This is compatible with the independent pursuit of language objectives, and the discourses presented in coursebooks consist of the traditions and certain situations in a chosen country from a long-term perspective (Karasawa, 1989).

Values and values-based education have been emphasized particularly in social studies and life sciences curricula and, in contrast, have been emphasized in the hidden curriculum in primary schools in Turkey (Demirel, 2009). The current study particularly focuses on moral education in coursebooks suggested in secondary state schools in Turkey. The teaching of values as stated in the curriculum as set by the Turkish Ministry of Education in 2018 is claimed to be taught through texts and activities in the coursebooks. The rationale for the analysis of these coursebooks derives from the fact that the Turkish Ministry of National Education explicitly claims that a new curriculum was prepared in 2018 aiming to raise the awareness of national, universal, moral, humane, cultural values and ethics beside the teaching of the four skills. It is also maintained that the new curriculum prepared in 2018 differs from the older version in that the key values such as honesty, justice, friendship, patience, self-control, responsibility, love, altruism and patriotism are embedded within the themes of the coursebooks at different levels. Besides, it was explicitly emphasized in the curricula that these values should be integrated within the themes and topics of the syllabi *(http://mufredat.meb.gov.tr/ProgramDetay.aspx?PID=342)*. Therefore, the moral discourse and desirable human characteristics thought to be existing in coursebooks that are currently presented at secondary level and published in Turkey were analyzed in detail. The main reason for selecting these coursebooks derives from the fact that the books are highly recommended by the Ministry of National education and even freely distributed to high schools in Turkey, which means the coursebooks are used in a wide range of contexts. Moreover, the main reason resides in the claim in terms of values teaching that was overtly made in the curriculum of the curricula as presented in 2018. This study; however, could also be replicated for the analysis of other coursebooks which have foreign origins and the results could be generalized for different contexts. Since values education has been recently emphasized in the literature, the coursebooks which were written in recent years were chosen for this study.

To the knowledge of the researcher, there have been very few studies examining the means of values-based education in Turkey, particularly coursebooks. One previous study, for example, studied the perspectives of Swedish and Turkish teachers on values education, yet irrespective of the analysis of the coursebooks (Thornberg, & Oğuz, 2013). Another study scrutinized the views of teachers in Turkey and the USA to examine how K-8 teachers approached morality, moral education, and the moral development of children (LePage et al., 2009).

The Basic Law of National Education, No. 739 also specifies the general aims and the fundamentals of Turkish National Education. The fundamental principles as stated by the law are universality and equality, orientation, educational rights of the learners, equality of opportunity and possibility, the revolution and principles of Atatürk, secularity, democracy education, providing scientific education, continuity, cooperation of school and parents, planning, and education in all places (MoNE, 1973). There has also been a revival of interest in the teaching of moral values and values-based education recently in Turkey (Thornberg & Oğuz, 2013) in recent years and many scholars who have considered this issue as their main focus of research interest emphasize the importance of values-based learning in their efforts (e.g. Kafadar et al., 2018; Karatay, 2011; Tay, 2013; Zehir-Topkaya, & Yavuz, 2011).

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Research Questions

Values-based learning has been researched not only in the field of education but also psychology and other disciplines. Through presenting various values in coursebooks, students could learn and internalize a lot about the world around them and this, in turn, could highly contribute to both to their language development and their personal growth as individuals through the presentation of different themes and topics. EFL coursebooks, with their potential to influence the values of learners, need to be further analyzed since they play a major role in promoting learners language skills along with many others. The main purpose of this study is to explore and analyze the inclusion of values and the ways (explicitly and/or implicitly) they are presented in all units in the 9th, 10th, 11th, and 12th grade high school coursebooks for English education in Turkey. Within this context, the study aims to answer the following questions:

> 1. What values are portrayed in secondary level EFL coursebooks?
>
> 2. What are the frequencies and percentages of the value distribution portrayed in secondary level English coursebooks?
>
> 3. How is values-based teaching reflected in the selected textbooks in secondary education in Turkey?

Theoretical Framework

The concept of the morality of teaching has gained prominence in recent pedagogical research conducted in classrooms ranging from elementary schools to tertiary level learning contexts (Ewald, 2003; Bergem, 1990; Sanger, 2001; Buzzelli & Johnston, 2001; Jackson, Boostrom & Hansen, 1993; Johnston et al., 1998). If an education system is aiming for mutual understanding, tolerance, and patience, and surpasses mere academic achievement, which may lead to a suitable condition for social and emotional development, learners should be equipped with the ability to be agents of change and they should acknowledge and accommodate diversity, appreciate and respect one another, strengthen alliances and harmony, and solve problems in their educational pursuits (UNESCO 1995).

In the literature, values have been classified in different ways. Messick and McClintock (1968) emphasized the role of choice in social dilemma situations. Liebrand (1984) classified social value orientations which differ in predispositions for distributions of outcomes for oneself or others as individualistic, competitive, altruistic, and cooperative. Rokeach (1973) divided values into two categories as the end values and the mean values whereas Schwartz (1992) studied values in ten basic dimensions: *conformity, tradition, universalism, benevolence, power, achievement, hedonism, stimulation, self-direction* and *security.* Whereas the first four value clusters are related to social values, the other six clusters mediate individualistic values (Clayton, 2012). Schwartz (2012) maintains that values within this theory are involved in a circular design which discloses the motivations each value manifests. According to Schwartz et al. (2012), Schwartz's (1992) value classifications based on the four value dimensions as self-expansion, openness to change, self-transcendence and conservatism are also divided into 19 separate value types such as face, power sources, power-dominance, achievement, hedonism, stimulation, self-direction-action, self-direction-thought, universalism-tolerance, universalism-nature, universalism-concern, benevolence-dependability, benevolence, caring, humility, conformity-interpersonal, conformity-rules, tradition, security-societal, security-personal. The dynamic relations among the different types of values manifest themselves in the conflict or congruence of different consequences regarding these specific values. For instance, any person who is trying to pursue achievement values may conflict with pursuing benevolence values since seeking success for oneself may contradict with the welfare of others and group bonding (Schwartz, 2012). These relations are related to the two-dimensional representation of Schwartz's theory:

> The first dimension distinguishes self-enhancement from self-transcendence values, which is similar to the distinction between proself and prosocial values in the social value orientation framework .... The second dimension distinguishes openness to change from conversation values, reflecting whether individuals are open to new things and ideas versus whether they have a preference for tradition or conformity. Values in

the same value cluster are prioritized in a similar way, while values belonging to clusters that are wide apart from each other are typically prioritized very differently. The closer together values are in this two-dimensional space, the more compatible they are, while values conflict in a particular situation, people are most likely to act upon the values they prioritize (Clayton, 2012, p.83).

The value typology of Schwartz has been tested and validated worldwide across many cultures and countries (Collins, Steg & Koning, 2007; Schwartz, 1992; Schwartz & Sagiv, 1995; Spini, 2003) and it was revealed that the majority of values in his framework indicate high cross-cultural consistency in terms of the meaning people attach to those values (Schwartz & Sagiv, 1995) and this suggests that the structure of values show a considerable similarity in different cultures although people may show some differences in the way they prioritize these values (Clayton, 2012). The circular structure as stated below reveals the totality of the relations of congruence or conflict among different value types.

Figure 1. *Theoretical model of relations among types of different values based on Schwartz's framework*

The recent theoretical developments in value theory emphasizes (Schwartz, 2012; Smith & Schwartz, 1997) a renewal in terms of research on values and they add that among the so-called structured values there exist some universals and differences. Beside these universals and differences, individuals and/or groups may diverge in terms of the priorities or hierarchies they attach to these various values. Whereas some values conform to (e.g., security and conformity) each other, some others may severely diverge (e.g., power and benevolence). Within this framework, the ten values are described in the broad goals they express, and some value types have multiple meanings revealing the motivational goals of multiple goals. Below the defining goals of these values are stated:

- *Self-Direction:* independent thought and action--choosing, creating, exploring.
- *Stimulation*: excitement, novelty, and challenge in life.
- *Hedonism*: pleasure or sensuous gratification for oneself.
- *Achievement*: personal success through demonstrating competence according to social standards.
- *Power*: social status and prestige, control or dominance over people and resources.
- *Security*: safety, harmony, and stability of society, of relationships, and of self.
- *Conformity*: restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms.
- *Tradition*: respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides.

- *Benevolence*: preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
- *Universalism*: understanding, appreciation, tolerance, and protection for the welfare of *all* people and for nature (Schwartz, 2012, pp. 5-7).

Methodology

Research Design

To address the research questions and the conceptual framework of the study, the qualitative research method with document analysis design was used as the main method of data collection and analysis. Owen (2014) maintains that gathering facts from documents is a challenging endeavor in that the researcher must prioritize the documents under scrutiny in terms of importance and relevance.

Being one of the analytical methods in qualitative research, document analysis offers a systematic approach for the review or evaluation of materials, both printed and electronic. Merriam (1988) maintains that any kind of document can help the researcher to unearth the hidden meaning, develop one's understanding and identify insights about the research problem. Qualitative document analysis is based on informed study of the subject matter through various examples and documents in a systematic manner by focusing on specific terms in the discourse, which requires constant exploration and the willingness to analyze other sources (Glaser, & Strauss, 1967). There exist systematic steps within the body of document analysis and through these steps printed and/or electronic documents can be reviewed and evaluated (Bowen, 2009).

In addition, documents could render the means to track development or change over time. The researcher can also use the document analysis method to verify findings on a subject. When the documentary evidence provided from the analysis of documents yields to corroboratory rather than contradictory information, the researcher can have greater confidence in the credibility of the findings. Document analysis is an iterative process combining elements of thematic analysis and content analysis. The process involves three major stages: skimming the documents, reading them more thoroughly and interpreting through a critical eye. The researcher is supposed to determine the appropriateness of documents under research to the research problem and purpose of the study (Bowen, 2009).

Procedure

For the current study, *High School RELEARN! (9th grade), English 10 (10th grade) Sunshine English (11th grade) and Count Me in (12th grade)* coursebooks were analyzed. In the curriculum prepared by the Turkish Ministry of National Education (MoNE, 2018), it is stated that the teaching of values is important, and they are defined and explicitly stated in the national objectives. Based on the regulations set by the Turkish Ministry of National Education, the teaching of values should be embedded in the themes and topics of the syllabi, taking into account learners' ages, psychological and sociological levels when choosing texts, characters, texts and visuals to be used in the instruction.

The selected coursebooks (Table 1) were chosen for the current study since it is overtly claimed by the Turkish Ministry of Education (MoNE) that values-based learning exists within the scope of these textbooks and these values can be uncovered by studying the language content and activities in which they are embedded. In Turkey, the foreign language curriculum is prepared by the Ministry of Education; however, the coursebook writing process is left to private publishers and experts in the field. All the coursebooks selected for secondary education are valid for five years upon acceptance by the Ministry of Education and they are used for +14 year-old learners at most state schools across the country with some exceptions, since some state schools may prefer other commercial language coursebooks depending on their purposes and the policies of their school administrations.

Table 1
Data Related to the Textbooks as Data Sources in the Study

Name of the Coursebook	Year of Publication	Author(s)	Publisher
High School RELEARN! Student Coursebook Grade 9	2019	Lamia Karamil, Evrim Birincioğlu	Pacific Publishing
English Coursebook Grade 10	2018	Ciler Genc Karatas	Gizem Publishing
Sunshine English Grade 11	2019	Muge Akgedik Can, Neslihan Atcan Altan	Cem Publishing
Count Me in Grade 12	2019	Fethi Cimen, Bilgen Taskiran Tigin, Ayten Cokcaliskan, Nihan Ozyildirim, Mustafa Ozdemir	Ada Publishing

High School RELEARN! Student Coursebook Grade 9 was written by Lamia Karamil and Evrim Birincioğlu and published by Pacific Publishing in 2019. The book consists of 10 themes and 319 pages. Including 10 units under different themes and 160 pages, *English Coursebook Grade 10* was written by Ciler Genc Karatas and published by Gizem Publishing. Written by Muge Akgedik Can and Neslihan Atcan Altan and published by Cem Publishing, *Sunshine English Grade 11*, similarly includes 10 units and 167 pages. Finally *Count Me in Grade 12* was written by Fethi Cimen, Bilgen Taskiran Tigin, Ayten Cokcaliskan, Nihan Ozyildirim and Mustafa Ozdemir. Published by Ada Publishing, the coursebook consists of ten units and 249 pages.

Table 2
The Themes as Presented in Textbooks

No of themes/Grade	9th Grade	10th Grade	11th Grade	12th Grade
1	Studying Abroad	School Life	Future Jobs	Music
2	My Environment	Plans	Hobbies and Skills	Friendship
3	Movies	Legendary Figures	Hard Times	Human Rights
4	Human in Nature	Traditions	What A Life!	Coming Soon
5	Inspirational People	Travel	Back to the Past	Psychology
6	Bridging Cultures	Helpful Tips	Open Your Heart	Favours
7	World Heritage	Food and Festivals	Facts About Turkey	News Stories
8	Emergency & Health Problems	The Digital Era	Sports	Alternative Energy
9	Invitations & Celebrations	Modern Heroes and Heroines	My Friends	Technology
10	TV and Social Media	Shopping	Values and Norms	Manners

All content in the form of reading texts and listening sections as well as speaking and writing activities were considered in the analysis focusing on the embedded values in coursebooks. Moreover, each coursebook consists of 10 units with varying themes to teach the necessary language skills and functions.

The data for the research were accessed through a visit to a high school in Izmir, Turkey. The researcher met an English teacher working at the school in person and received some important information regarding the use of these coursebooks, their views on the books and values education. The researcher received the four different copies of coursebooks as well as the e-books with the consent of the teacher and the school administration for further analysis. The so-called coursebooks were chosen as units of analysis based on the following justifications:

1. The coursebooks under analysis are curricular artefacts of the 2018 ELT curriculum for secondary schools all around the country. This could be a factor in increasing content validity since current ELT coursebooks are used by both English teachers and students.

2. These coursebooks are widely used at state schools throughout the country. This situation is assumed to enhance readership validity since the users of these coursebooks, teachers and students, have different backgrounds, from all over the country.

3. The incorporation of different values in the coursebooks needs critical consideration since the coursebooks are curricular products and in these there exist various value types and components in different ways which could reveal the rationale of the curricula.

4. The coursebook writers emphasize values (e.g. benevolence, respecting others) in some chapters overtly whereas some values are conveyed in implicit ways. This indicates values are projected as pedagogical foci in the Turkish language education system, particularly in secondary education.

To provide validity for the research, all the coursebooks for all levels were scrutinized without omitting a section or unit. To interpret the data in the most objective way, all suitable categories were formed through a comprehensive study of the literature. Thus, it was concluded that the validity of the research was achieved through using Schwartz's framework, which only focuses on measuring and evaluating the research questions. Besides, to provide interrater reliability an expert view was achieved. Another researcher independently coded the value types existing in the coursebooks and the coding of both researchers were compared for agreements. The results of the coding process showed close agreement on some value types; however, for the coding of values which diverged to a large extent, the two researchers negotiated and came to a mutual agreement to make the final coding prior to presenting the frequencies and percentages in tables.

Analysis, Findings, and Results

Table 3

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The Analysis of the 9th Grade Coursebook based on Schwartz's Value Framework

Units / Schwartz's Value Types	Self-Direction	Stimulation	Hedonism	Achievement	Power	Security	Conformity	Tradition	Benevolence	Universalism	f	%
Unit 1									p.40		1	1%
Unit 2						p.51			p.55, 64, 65		4	4%
Unit 3			p.77							p.82, 83	3	3%
Unit 4	pp.100, 101	p.113	p.110, 111	p.100		p.107, 113			pp.105, 107	pp.105, 107	12	12%
Unit 5	pp.117, 135	pp.118, 122,128, 134, 137	p.137	p.117, 128, 134, 135, 137				p.137	p.117	p.126	16	16%
Unit 6	pp., 142, 143,153	pp.148, 149, 157, 158		p.153				p.147	pp.147, 149, 157	pp.149, 157	14	14%
Unit 7	p.171, 173, 176, 177, 183	pp.164, 165, 170, 172		pp.173, 177, 183, 185	p.177	p.171	p.185	pp.184, 185	p.171	p.175	20	20%
Unit 8	p.209			p.197		pp.195, 208, 209	pp., 206, 208, 209		pp.195	pp.195, 208, 209	12	12%

	Self-Direction	Stimulation	Hedonism	Achievement	Power	Security	Conformity	Tradition	Benevolence	Universalism	f	%
Unit 9				p.233					pp.212, 218 225, 227	pp.215, 225, 227, 232	pp.215, 227, 233	12	12%
Unit 10	p.257		pp.236, 237	p.247	p.257						5	5%
TOTAL	14	14	6	14	2	7	4	8	16	14	99	100

In Table 3, the visual spread of page numbers reveals the instances of different value types as stated either implicitly or explicitly in the 9th grade English coursebook *High school Relearn.* It is clear from Table 3 that the motivations embedded in the different activities in the coursebook serve some closely-related values at times. For instance, throughout the explicitly stated ethics and values education sections in the book, the love and friendship value may be considered under the dimension of both benevolence and universalism. Thus, one motivation, or activity may include elements of two congruent value types. As a result of the analysis of the values, it was shown that there were 99 instances of all value types stated in the coursebook in relation to Schwartz's framework. The horizontal total line at the end of the table reveals the frequency of occurrence of different value types throughout the coursebook whereas the vertical column at the right end demonstrates the frequencies of occurrence of different values per unit.

Among all the values emphasized, benevolence (f: 16, 16%) is the most frequent value type occurring in the 9th grade coursebook. Following benevolence, there are instances of self-direction (f: 14, 14%), stimulation (f: 14, 14%), achievement (f: 14, 14%), and universalism (f: 14, 14%). Tradition (f: 8, 8%), security (f: 7, 7%), hedonism (f: 6, 6%), conformity (f: 4, 4%) and power (f: 2, 2%) were other value types represented in the coursebook, all of them mostly explicitly.

Table 4
The analysis of 9th Grade Coursebook based on Schwartz's value clusters

Value Clusters	Value Types	f	%	TOTAL
Openness to Change	Self-direction	14	14%	
	Stimulation	14	14%	31%
	Hedonism	3	3%	
Self –Enhancement	Hedonism	3	3%	
	Achievement	14	14%	19%
	Power	2	2%	
Self-Transcendence	Universalism	14	14%	30%
	Benevolence	16	16%	
Conservation	Security	7	7%	
	Conformity	4	4%	19%
	Tradition	8	8%	
TOTAL		99	100%	100%

When the distribution of values was analyzed based on the four value clusters in Table 4, it was revealed that openness to change (31%) and self-transcendence (30%) were the mostly emphasized value clusters with self-enhancement and conservation following them with 19% respectively.

Table 5
The Analysis of the 10th Grade Coursebook based on Schwartz's Framework

Units / Schwartz's Value Types	Self-Direction	Stimulation	Hedonism	Achievement	Power	Security	Conformity	Tradition	Benevolence	Universalism	f	%
Unit 1				pp.14, 15, 19, 21	p.21	p.19	p.19				7	6%

											f	%
Unit 2	pp.32, 35		pp.24, 27, 32	pp.31, 32, 34, 35	pp.31, 32, 34				p.25	p.25		**14**	**13%**
Unit 3	p.47			p.45					pp.39,40, 41, 43, 44, 45, 46			**9**	**8%**
Unit 4						pp.50, 51, 59			pp.50, 51, 54, 56, 58, 59	p.54	pp.52, 59	**12**	**11%**
Unit 5	p.65, 73	pp.62, 69	p.69			p.68					p.73	**7**	**6%**
Unit 6				pp.76, 82	p.81	pp.76, 84, 85, 86	p.84, 85, 86			pp.78, 87		**12**	**11%**
Unit 7	p.100	pp.93, 100							pp.90, 93, 96, 97, 98, 99, 100, 101		pp.90, 92, 99, 101	**15**	**14%**
Unit 8	p.104, 107, 110, 115	pp.104, 107, 110, 115				pp.113, 114	p.114					**11**	**10%**
Unit 9	p.122, 123, 126	pp.119, 120, 125, 126, 127		p.122, 123, 125, 127								**12**	**11%**
Unit 10	pp.133, 135			p.135		p.140			pp.137, 138, 140		pp.137, 138	**9**	**8%**
TOTAL	**15**	**13**	**4**	**16**	**5**	**8**	**9**		**25**	**4**	**9**	**108**	**100%**

The analysis of the 10th grade coursebook revealed 108 instances of different value types. In the 10th grade coursebook there are no explicit values and ethics sections throughout the book; however, the values intended to be passed to the learners are embedded within the themes presented in each unit. Similar to the 9th grade coursebook, the motivations interwoven within the themes and different activities in the coursebook serve closely-related values at the same time. Among all the values emphasized, tradition (f: 25, 23%) is the most frequent value type occurring in the 10th grade English coursebook. Following tradition, the majority of value types are achievement (f: 16, 15%) and self-direction (f: 15, 14%). Other value types either explicitly or implicitly stated are stimulation (f: 13, 12%), universalism (f: 9, 8%) and conformity (f: 9, 8%), security (f: 8, 7%), power (f: 5, 5%), hedonism (f: 4, 4%) and benevolence (f: 4, 4%).

Table 6
The analysis of 10th Grade Coursebook based on Schwartz's value clusters

Value Clusters	Value Types	f	%	TOTAL
Openness to Change	Self-direction	15	14%	
	Stimulation	13	12%	28%
	Hedonism	2	2%	
Self –Enhancement	Hedonism	2	2%	
	Achievement	16	15%	22%
	Power	5	5%	
Self-Transcendence	Universalism	9	8%	12%
	Benevolence	4	4%	
Conservation	Security	8	7%	
	Conformity	9	8%	38%
	Tradition	25	23%	
TOTAL		**108**	**100%**	

When the distribution of values was analyzed based on the four value clusters in the 10th Grade English coursebook, the figures indicate that conservation (38%) and openness to change (28%) were

the mostly emphasized value clusters with self-enhancement (22%) and self-transcendence (12%) following them. This may suggest that traditional values and norms are fostered in the coursebook whereas learners are also expected to be involved in independent thought and action through choosing, creating, and exploring by experiencing challenge and excitement in life through various activities.

Table 7
The Analysis of the 11th Grade Coursebook based on Schwartz's Framework

Units / Schwartz's Value Types	Self-Di-rec-tion	Stimu-lation	Hedo-nism	Achieve-ment	Power	Security	Confor-mity	Tradition	Benevo-lence	Univer-salism	f	%
Unit 1	pp.11, 13, 14, 20	pp.20, 21		pp.11, 12, 13, 14, 15, 16, 20, 21		p.21			pp.19, 21		**17**	**%13**
Unit 2	p.32	pp.32, 34	p.23,	pp.32, 34, 36, 37			p.29		p.29		**10**	**%8**
Unit 3				p.41, 45	p.45				pp.41, 47		**5**	**%4**
Unit 4	pp.59, 60	pp.51, 56, 57, 58, 60		pp.56, 57, 59		p.59		pp.57, 59	pp.55, 59, 60	p.52	**17**	**%13**
Unit 5	pp.68, 73				p.71	pp.66, 71			pp.66		**6**	**%4**
Unit 6	pp.79, 81, 86			p.75		pp.83, 85		p.75	pp.79, 82		**9**	**%7**
Unit 7	pp.93, 94, 96, 99				p.97			pp.88, 89, 90, 96, 97, 99	p.93	pp.91, 94, 97, 99	**16**	**141** **%12**
Unit 8	pp.102, 104, 105, 109	p.101, 105, 106, 107	pp.101, 106, 107	pp.102, 104, 105, 108, 111	p.111	p.110		p.111	pp.104, 109	pp.108, 110	**23**	**%18**
Unit 9	p.117					p.123		pp.117, 123	p.114,	p.117	**6**	**%4**
Unit 10					pp.127, 128, 130, 132, 134	pp.127, 134	pp.127, 128, 130, 131, 132, 135	pp.127, 131	pp.128, 129, 130, 131, 132, 133, 135		**22**	**%17**
TOTAL	**21**	**13**	**4**	**23**	**4**	**13**	**3**	**18**	**17**	**15**	**131**	**100%**

The analysis of the 11th grade coursebook revealed 131 instances of different value types. In the 11th grade coursebook, in addition the implicitly stated values, there is an explicit unit which emphasizes values and ethics. In this unit, some values are presented through moral exemplars and the targeted values are contextualized through different tasks with varying levels of learning suited to Bloom's taxonomy (1956). In the other units, however, the target values intended to be taught are embedded within the themes presented in each unit. Among all the values presented in the coursebook, achievement (f: 23, 18%) is the most frequent value type that occurs in the 11th grade English coursebook. Following achievement, other presented value types are self-direction (f:21, 16%), tradition (f: 18, 14%), benevolence (f: 17, 13%), universalism (f:15, 11%). stimulation (f: 13, 10%), tradition (f: 13, 10%), hedonism (f: 4, 3%), power (f: 4, 3%) and conformity (f: 3, 2%).

Table 8
The analysis of the 11th Grade Coursebook based on Schwartz's value clusters

Value Clusters	Value Types	f	%	TOTAL
Openness to Change	Self-direction	21	16%	
	Stimulation	13	10%	28%
	Hedonism	2	2%	
Self –Enhance-ment	Hedonism	2	2%	
	Achievement	23	18%	23%
	Power	4	3%	
Self-Tran-scendence	Universalism	15	11%	24%
	Benevolence	17	13%	
Conservation	Security	13	10%	
	Conformity	3	2%	26%
	Tradition	18	14%	
TOTAL			**100%**	**100%**

Regarding the distribution of values in the 11th grade English coursebook, it was revealed that openness to change (28%) and conservation (26%) were the mostly emphasized value clusters with self-transcendence (24%) and self-enhancement (23%) following them. This may indicate that the book interestingly gave almost equal importance to both openness to change and conservation. While self-expansion and growth, promotion of attaining goals and anxiety-free values seem to emerge with a more personal focus, there are also instances of activities aiming to regulate how learners relate these values in social contexts and how this influences them. With regard to the figures of other value clusters, it is possible to observe the dynamic relationships of values and the balance between the top clusters [self enhancement (23%) and openness to change (28%)] which emphasize the expression of personal interests and characteristics, and the bottom category [conservation (26%) and self-transcendence (24%)] with a focus on regulating this personal emphasis with a more social perspective. Where the 11th grade coursebook is concerned, it is interesting to note that all value clusters seem to be almost equally distributed.

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Table 9
The Analysis of the 12th Grade Coursebook based on Schwartz's Value Framework

Units / Schwartz's Value Types	Self-Direc-tion	Stim-ula-tion	He-don-ism	Achieve-ment	Power	Secu-rity	Con-for-mity	Tradi-tion	Be-nevo-lence	Uni-versa-lism	f	%
Unit 1	p.26	p.12								p.15	3	3
Unit 2						pp.42, 43, 49			pp.35, 38, 39, 41, 46, 47, 48, 49		11	13
Unit 3	p.59				p.59	pp.58, 59, 61, 62, 73		p.59		pp.58, 59, 61, 62, 63, 65, 66, 67, 69, 71, 73	19	22
Unit 4	pp.82, 83, 85, 87, 88, 95, 100		pp.87, 89		p.95	pp.82, 83		p. 83			13	14
Unit 5	pp.108, 109, 110	pp.109, 111, 113, 120	p.113						pp.107, 115		10	11
Unit 6						p.126, 127	pp.130, 131		pp.123, 131,137, 139	pp.122, 126, 127,130, 131, 137	14	16

Unit 7		p.146		p.159		pp.146, 147					4	5
Unit 8	pp.171, 177	p.177		p.169		pp.168, 179					6	7
Unit 9						p.199					1	1
Unit 10						pp.222, 223	pp.222, 223, 231	pp.227, 231			7	8
TOTAL	14	2	5	5	2	16	8	4	14	18	88	100

In Table 7, the visual spread of page numbers in the 12th grade English coursebook reveals the instances of different value types as stated, all in an implicit way. As a result of the analysis of the values, it was shown that there were 88 instances of all value types stated in the coursebook in relation to Schwartz's framework. The coursebook portrays values differently from other coursebooks in that there exist no explicit values and ethics sections in the coursebook.

Among all the values emphasized, universalism (f: 18, 20%) is the most frequent value type occurring in the 12th grade coursebook. This indicates that values such as understanding, tolerance appreciation, and protection for the welfare of all people and for nature are mostly emphasized (Schwartz, 2012, pp.5-7), albeit implicitly. Following universalism, there are instances of security (f: 16, 18%), benevolence (f: 14, 16%), self-direction (f: 14, 16%), and conformity (f: 8, 9%). Hedonism (f: 5, 6%), achievement (f: 5, 6%), tradition (f: 4, 5%), power (f:2, 2%) and stimulation (f:2, 2%) followed these value typologies with less frequency. It is interesting to note that Unit 9 includes only one instance of values. The portrayal of different values was observed in the form of moral dilemmas (e.g. doctors having to decide about euthanasia) and/or moral exemplars (e.g. famous people or institutions like Darüşşafaka schools in Turkey) throughout the coursebook. The values were also presented in the units embedded in accordance with the themes of the coursebooks. The values presented were compatible with the target-intended behaviors, which were presented through different themes such as friendship, manners, human rights etc.

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Table 10
The analysis of the 12th Grade Coursebook based on Schwartz's value clusters

Value Clusters	Value Types	f	%	total
Openness to Change	Self-direction	14	16%	
	Stimulation	2	2%	21%
	Hedonism	2.5	3%	
Self –Enhancement	Hedonism	2.5	3%	
	Achievement	5	6%	11%
	Power	2	2%	
Self-Transcendence	Universalism	18	20%	36%
	Benevolence	14	16%	
Conservation	Security	16	18%	
	Conformity	8	9%	32%
	Tradition	4	5%	
TOTAL		88	100%	100%

Where the value clusters are concerned, it was revealed that self-transcendence (36%) and conservation (32%) were mostly emphasized with openness to change (21%) and self-enhancement (11%) following them, respectively. The emphasis on self-transcendence is revealing in terms of the social value orientation, which emphasizes understanding other people as well as sustaining and fostering the welfare of other people with whom one is in continuing personal contact (Schwartz, 2012). Besides, openness to change is fostered with 21%, which indicates that the coursebook assumes that students should be fostered in terms of independent thought and action, which might further lead to autonomy. Furthermore, the book emphasizes challenge in life and sensuous gratification for learners.

Discussion and Conclusion and Implications

Within the current study, a comprehensive analysis of 40 units in the form of themes existing in secondary grade EFL language coursebooks for Turkish teenagers was conducted. The results were presented in the form of tables where the frequencies and percentages of different value types were presented. In addition to these figures, the percentages of four value clusters were presented to reveal the general tendency of these value clusters presented in EFL coursebooks.

Considering the general value clusters, the results of the study showed that the 11th grade coursebook shows a more equally weighed distribution among all value types with openness to change (28%), self-enhancement (23%), self-transcendence (24%) and conservation (26%) whereas the 10th and 12th grade EFL coursebooks seem to emphasize conservation (38% and 32% respectively). By contrast, the self-transcendence cluster was least emphasized with (12%) whereas it was highly emphasized (36%) in the 12th grade English coursebook. This category embodies universalism and benevolence values, which involve the importance of social order, helpfulness, and justice in society. This finding reveals that the final book of the series put a more comprehensive emphasis on the relations between individuals and groups and the welfare of others, and some values such as honesty, responsibility, loyalty and friendship are emphasized. In addition to benevolence, universalism is also emphasized in the 12th grade coursebook, which includes appreciation of other groups and cultures, tolerance, protection, and welfare of other groups as well as the care for nature. However, the 10th grade coursebook is the only coursebook in secondary education which emphasizes the conversation value cluster with the highest percentage (38%), which indicates that security, conformity, and tradition are the main value types represented in the coursebook.

When the percentages of value clusters are concerned, it is also interesting to note that the 9th grade English coursebook included activities which involve the clusters of openness to change (31%) and self-transcendence (30%) whereas self-enhancement (19%) and conservation (19%) values did not receive enough attention. This means that students are fostered to an extent where they can have independent thought and action by choosing, creating, and exploring by themselves, which helps them to improve their identities in terms of learner autonomy and challenge in their life. In addition to openness to change cluster, the relative emphasis on self-transcendence values existing in the 9th grade coursebook, namely benevolence and universalism, the coursebook seems to assume that students will be able to enhance the welfare of those who are in frequent contact and also their understanding, appreciation and tolerance will be enhanced through the activities presented in the coursebook. On the other hand, the 9th grade coursebook was the only coursebook in the series that provided learners with explicit values and ethics sections throughout the book. Since the 9th grade coursebook explicitly provided students with activities to practice different values, the emphasis on two clusters - openness to change and self-transcendence were emphasized more compared to other clusters in terms of the themes of the units as presented in the coursebook. It is also interesting to observe that these clusters put an emphasis on the contrasts like the one between openness to change and conservation on the one hand, and like the one between self-enhancement and self-transcendence on the other. This indicates that students are exposed to different kinds of values which favor the welfare of others rather than that of the interests of one-self. It is clear from the analysis of the coursebook that students' awareness to improve the well-being of others is sharpened on purpose.

 The 10th, 11th and 12th grade coursebooks provided values education sections only through implicit ways like presenting idioms, reading passages, stories, and moral exemplars embedded within the themes of the coursebooks. Considering the portrayal of these value clusters might prove to be fruitful for having an impressionistic view of the books; however, a more detailed analysis of various activity types is needed to provide a more comprehensive values-based education context. Whereas some activities are more integrated and have a higher potential of involving learners in understanding and practising some values, other activities follow an independent path which could make activities fail in terms of achieving the desired values training. Besides, these coursebooks were written by different people most probably with different backgrounds or personalities. This may have contributed to the different distributions and emphasis on these different values. Since values education was only recently included in the curricula and the coursebooks were written in accordance with these principles in a short time, involving different values in the themes of the coursebooks might

have been organized randomly. A more comprehensive framework for the presentation of values may also prove to be useful in the long run. In addition to that, close cooperation among coursebook writers might yield to a more efficient way of presenting values in the coursebooks.

It is known that language coursebooks provide the tool for language learners to observe values in life. Likewise, Komalasari and Saripudin (2018) claim that the application of values could also be learned through the coursebooks. Tajeddin and Teirmournezhad (2015) also point out that textbooks play their role in conveying learners' cultural values. Indeed, in the 9th, 10tth, 11th and 12th grade EFL coursebooks cultural values were presented in accordance with the themes of the coursebooks to expand learners' cultural awareness in studying English. However, the secondary grade EFL coursebooks as suggested by MoNE in Turkey fail to achieve this purpose. Values were interwoven within the themes of the coursebook. However, the existence of values in EFL coursebooks does not guarantee that learners will grasp and internalize these values since the activities presented in the coursebooks need to be well planned and presented.

In accordance with the third research question, values-based teaching is reflected in the so-called coursebooks in both implicit and explicit ways. In the 9th, 10th and 12th grade coursebooks, values-based teaching generally takes place in the form of expanding learners' awareness, the purpose of which is to raise the consciousness of students regarding their values and identities through presenting some moral exemplars, reading passages and national and universal dialogues through implicit or explicit ways. Although some national values such as tradition and conformity or more universal values are stated, they do not seem to be practised thoroughly in the 9th, 10th and 12th grade English coursebooks. However, in the 11th grade, values are practised at higher levels depending on Bloom's (1956) taxonomy and students are supposed to analyze, order and inquire into their tasks while they are exposed to different values through their language learning period. In the 11th grade English book, for instance, students are expected to discuss the values for business ethics and perform a brainstorming activity prior to doing research about other successful entrepreneurs of the 21st century based on their interests and making a video to introduce that person, which involves them in the creation of new knowledge at a higher level of learning.

Values-based learning has been studied by various scholars from different fields. Presenting values in coursebooks might be a good tool to understand the world through a variety of different themes and topics. Coursebooks have the potential of affecting the values of learners. More generally, coursebooks stand out as the central component in many educational systems as they play the role of a reference book for any kind of learning activity. Besides, they convey beliefs, values, concepts, facts and procedures through the themes they embody. For this reason, they have a high capacity for curriculum material producers and conveyors in meeting the standards of presentation, language and legibility, content feasibility and visuals (Saripudin, & Komalasari, 2016; Komalasari, & Saripudin, 2017).

Feng (2019) pointed out that in the presentation of values in an EFL course, teachers must develop analytical tools and they should be equipped with the knowledge to analyze social values in the classroom, as well as to put these into practice and further use them to shape discourse in the future coursebooks. Since the majority of values were presented in a random manner in the EFL coursebooks which were under analysis in this study, the role of teachers while they are using these books is of vital importance in that teachers can facilitate the learning of students through some effective techniques and strategies. For instance, in the books there are cultural depictions of men and women in middle-eastern countries. Besides, in all coursebooks the national anthem and address to the youth by Atatürk are provided at the beginning of the books. Sharpening learners' awareness in terms of some national and universal values, some gender roles as well as some cultural values such as honesty, individuality, prestige through inquiry might prove to be long-lasting and more effective. When these coursebooks are considered, some more guidance for the teaching of values could be provided by textbook writers for language teachers, in order to familiarize them with the process of considering the recent involvement of values-based teaching in the curricula. Hence, the role of teachers plays a major role in helping learners facilitate their internalized capacity of discovery (Eidle, 1993). Cranton and King (2003) also state that professional development sessions may yield some productive results in terms of the examination of people's beliefs by using thoughts from other people and these

processes and experiences might allow individuals to make sense of the world through transformative learning.

Weninger and Kiss (2013) also analyzed visuals, texts, and tasks in EFL textbooks what were written for and by Hungarians in terms of cultural meanings. The results of the semiotic analysis revealed that the texts, images, and tasks played their role in managing and facilitating learners' understanding. The analysis of two different textbooks, namely 'Bloggers 2' and 'Steps', portrayed the reading passages about famous people from different nationalities, which supposedly involved cultural elements. However, the lack of the links between these passages and the tasks was one of the important findings and it was suggested that learners needed to be prompted with carefully planned tasks for the discourse in forthcoming textbooks. Similarly, the EFL coursebooks analyzed in this study required more careful planning in terms of the links between the target values and activities presented, where a unit with the name of a value does not guarantee that effective values-based teaching is fulfilled. Activities and the instructions given in these activities should activate learners and make them use their critical thinking skills as well as metacognition.

In addition, the three EFL coursebooks failed to spend enough time and effort on providing discussions that involve negotiation and practice of different values on the part of the learners except for the 11th grade coursebook, which provided learners with more varied, stimulating and connected activities in a contextualized manner, whereas others failed to achieve this connectedness and context. In addition to the lack of the weight given to different values, the analysis of the EFL coursebooks also revealed that the majority of activities in the coursebooks play the role of raising the awareness of the learners, thus leaving no room for practice and internalization of the target values. Instead, values seem to be introduced, realized in a passive way with no further room for discussions. It has been pointed out that such discussions on cultures and values may prove to be prolific in facilitating the learners' learning process as well as motivating them and identifying commonalities and differences among different cultures, since these discussions closely provide the ground for appreciation and understanding of norms, beliefs and values. (Folse, 1996; Shulman, 1998).

In brief, since some values seem to surpass others in terms of importance and the weight given to these values, a more comprehensive approach would be more useful in teaching these values. For all coursebooks used in secondary grade in the Turkish education system, a more systematic classification of value clusters could be embedded in the themes by curriculum designers and curriculum content could be revised in order to provide this congruence for the Turkish context. Besides, the results of this study could provide a basis for the detailed comparative analysis of other coursebooks with foreign origins worldwide; that is, the value distributions as revealed within this study can be compared to the value distributions of other coursebooks with foreign origins. Accordingly, the concept of 'values teaching' can be purified by analyzing various language coursebooks worldwide and the results could be generalized for various audiences like teachers, practitioners, administrators, and experts in the field. This would contribute positively to course book writing practices on a larger scale, too. Finally, besides providing closer links between the target values to be taught and the activities, a balanced distribution of Schwartz's value typology could be applied as the main framework for the presentation of value-related teaching materials and activities.

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