UNDERSTANDING CULTURAL ELEMENTS IN FRENCH LANGUAGE TEACHING MATERIALS: A BOOK REVIEW

FRANSIZCA DIL ÖĞRETIM MATERYALLERINDEKI KÜLTÜREL ÖĞELERI ANLAMAK: BIR KITAP İNCELEMESI

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ABSTRACT
This article examines the representation of cultural elements in the Edito A1 French language textbook, categorizing them into 'Big C Culture' (high culture such as art, literature, history) and 'little c culture' (everyday life, social etiquette, cultural practices). The study aims to assess the emphasis placed on these different types of cultural elements and their role in language teaching. By conducting a detailed content analysis of the textbook, the research identifies the frequency and context in which these cultural elements appear. The findings reveal a significant representation of 'Big C Culture' elements, which constitute 55% of the cultural content in the Edito A1 textbook. This indicates a notable emphasis on high culture aspects, including French history, literature, and the arts. In contrast, 'little c culture' elements account for 45% of the cultural content, suggesting a substantial focus on practical, everyday aspects of French culture such as social interactions, food, customs, and daily routines. The balanced presence of both 'Big C' and 'little c' culture indicates that the textbook aims to prepare learners for both real-life interactions and provide them with a deeper understanding of the target culture's rich heritage. This dual focus is crucial for developing communicative competence and cultural awareness among language learners, enabling them to navigate social contexts effectively while appreciating the broader cultural context. The article concludes by discussing the implications of these findings for foreign language teaching.

It highlights the importance of incorporating a balanced mix of cultural elements that not only foster practical communication skills but also provide learners with a deeper understanding of the target culture's rich heritage. The study underscores the need for language teaching materials to reflect both 'Big C' and 'little c' culture to create a comprehensive cultural learning experience.

Keywords: Language teaching, culture, Big C Culture, little c culture, foreign language education

ÖZET

Bu makale, Edito A1 Fransızca dil ders kitabındaki kültürel öğelerin temsilini inceleyerek bunları Büyük "K" Kültür (sanat, edebiyat, tarih gibi yüksek kültür) ve küçük "k" kültür (günlük yaşam, toplumsal görgü, kültürel uygulamalar) olarak kategorize etmektedir. Çalışmanın amacı, bu farklı türdeki kültürel öğelere verilen vurguyu ve dil öğretimindeki rollerini değerlendirmektir. Ders kitabının ayrıntılı bir içerik analizini yapan bu araştırma, bu kültürel öğelerin göründüğü sıklığı ve bağlamı belirlemektedir. Bulgular, Edito A1 ders kitabındaki kültürel içeriğin %55'ini oluşturan Büyük ""K Kültür öğelerinin önemli bir temsilini ortaya koymaktadır. Bu, Fransız tarihi, edebiyatı ve sanatları da dahil olmak üzere yüksek kültür yönlerine önemli bir vurgu olduğunu göstermektedir. Buna karşılık, küçük "k" kültür öğeleri kültürel içeriğin %45'ini oluşturmaktadır ve bu da sosyal etkileşimler, yemek, gelenekler ve günlük rutinler gibi Fransız kültürünün pratik, günlük yönlerine önemli bir odaklanma olduğunu göstermektedir. Hem 'Büyük K' hem de 'küçük k' kültürünün dengeli varlığı, ders kitabının öğrencileri hem gerçek yaşam etkileşimlerine hazırlamayı hem de onlara hedef kültürün zengin mirasına dair daha derin bir anlayış sağlamayı amaçladığını gösterir. Bu ikili odak, dil öğrenenler arasında iletişimsel yeterlilik ve kültürel farkındalık geliştirmek için çok önemlidir ve daha geniş kültürel bağlamı takdir ederken sosyal bağlamlarda etkili bir şekilde gezinmelerini sağlar. Makale, bu bulguların yabancı dil öğretimi için çıkarımlarını tartışarak sona ermektedir. Sadece pratik iletişim becerilerini geliştirmekle kalmayıp aynı zamanda öğrencilere hedef kültürün zengin mirasına dair daha derin bir anlayış sağlayan dengeli bir kültürel unsur karışımının dahil edilmesinin önemini vurgulamaktadır. Çalışma, kapsamlı bir kültürel öğrenme deneyimi yaratmak için dil öğretim materyallerinin hem 'Büyük K' hem de 'küçük k' kültürünü yansıtması gerektiğinin altını çizmektedir.

Anahtar kelimeler: Dil öğretimi, kültür, Büyük K Kültür, küçük k kültür, yabancı dil eğitimi

1. Introduction

Cultural elements in foreign language teaching provide learners with not only the grammatical structure of the language but also its communicative and social contexts. Cultural knowledge helps language learners communicate more effectively and accurately in the target language. Therefore, the presence of cultural elements in language teaching materials is important for students to develop both their language skills and cultural awareness.

Similar studies have examined the analysis of textbooks used in foreign language teaching. Köşker (2015) attempted to measure the levels of cultural knowledge of preparatory class students learning French as a foreign language in his article "Cultural Transfer in Foreign Language Teaching: The Case of French." The study observed that students had stereotypical knowledge about French culture they were learning but did not know it well enough.

In her thesis "Evaluation of Textbook Series 'Life' in Terms of Cultural Components", Böcü (2015) examined the cultural elements in the Life book at A1 and A2 levels and obtained the opinions of students and teachers regarding the cultural content of the books. The study found that the books were rich in cultural diversity, lacked direct references to the culture of the source language, balanced Big C Culture and little c culture elements, but observed that teacher books needed to be developed to effectively integrate cultural teaching into lessons.

Güvençer (2001) examined the cultural elements of three English textbooks taught in preparatory classes at university in his thesis "Cultural Representation in EFL Course Books" by surveying 335 preparatory class students and 70 lecturers to gather their opinions. The study emphasized the importance of textbooks used in language classes in transferring culture.

In his master's thesis "The Use of Reading Texts in the Book Titled 'Select Readings' to Teach Cultural Elements", Genç (2014) attempted to test the learning of cultural elements on 30 first-year university students reading the Select Readings book. The study concluded that using reading passages containing cultural elements in the Select Readings book had a meaningful impact on the development of students' cultural knowledge within a context.

Xiao (2010) classified and evaluated the cultural elements presented in the Contemporary College English for Listening 3 book, examining students' expectations and behaviors towards cultural learning at Jiangxi University of Science and Technology, China.

In her article "Treating Culture: What 11 High School EFL Conversation Textbook in South Korea Do", Lee (2009) examined how 11 textbooks used in high schools in Korea teach culture.

In his study "The Representation of Culture in German Language Textbooks: A Comparative Study", Müller (2017) examined how culture is represented in German language textbooks and found that some books delved deep into cultural elements and provided students with the opportunity to deeply understand cultural context, while others only superficially covered cultural content. The research emphasizes the need for effective integration of cultural content into language teaching materials, providing recommendations for increasing cultural awareness in the language learning process.

Garcia (2019) detailed the cultural elements in Spanish language teaching materials through content analysis, evaluating how different Spanish textbooks use cultural content in the language learning process.

In his study "Integrating Culture into French Language Instruction: Pedagogical Approaches and Challenges", Dubois (2015) discusses how culture can be integrated into French language teaching through pedagogical approaches and the challenges encountered. The study analyzes the cultural content of different French language textbooks and examines the role of this content in the language teaching process, concluding that some pedagogical approaches successfully integrate cultural content into language teaching, while others face challenges in doing so.

In her study "Cultural Content in Chinese Language Textbooks for Foreign Learners: A Comparative Study", Wang (2018) examines the cultural content in Chinese language textbooks for foreign students, comparing how different textbooks analyze this content and evaluating its impact on students' cultural awareness.

In his research "The Role of Culture in Russian Language Teaching: Perspectives from Textbooks", Ivanov (2016) discusses the role of culture in Russian language teaching through the perspectives of textbooks. The study analyzes the cultural content of different Russian textbooks and evaluates how this content influences students' cultural awareness.

Ali (2017) investigates the cultural representation in Arabic language teaching materials through a case study. The study evaluates the cultural content of various Arabic textbooks through content analysis and discusses the role of this content in the language teaching process.

Kim (2019) conducts a comparative analysis of cultural content in Korean language textbooks, examining their implications for teaching and learning. The study analyzes the cultural content of different Korean textbooks and evaluates its impact on students' cultural awareness.

In this study, the Edito A1 level book will be examined from a cultural perspective. The Edito series, which have been used as the main sources in French language teaching as a foreign language in the researcher's educational institution for four academic years, were selected due to the researcher's familiarity with the analyzed books.

The aim is to emphasize the importance of cultural transfer in foreign language teaching and to assist educators who wish to integrate cultural teaching into foreign language teaching environments due to the frequent use of this series in Foreign Language French Preparatory classes.

2. Method

This research examines the Edito A1 textbook used at a preparatory class in the Department of Foreign Languages at a state university. The aim of the study is to analyze the cultural elements presented in these textbooks and classify them according to cultural themes. This descriptive study employs content analysis to specifically focus on the cultural elements found in the cultural sections of the textbooks.

2.1. Data Collection

The dataset includes only the Civilisation section of the Edito A1 textbook, which is specifically designed to teach cultural elements. All the activities on these pages were examined in detail, and cultural elements intended to be taught in the textbooks were categorized under "Big C Culture" and "little c culture," as classified by Xiao (2010):

Table 1 : Xiao's (2010) Culture Themes

Big C Culture (9 themes)	Small c culture (7 themes)
Politics	Food
Economy	Holiday
History	Lifestyles
Geography	Customs
Literature/Art	Cultural values
Social Norms	Hobbies
Education	Gestures/Body language
Architecture	
Music	

2.2. Data Analysis

The cultural elements in the textbook were thoroughly examined using content analysis. The frequency and distribution of cultural elements were tabulated, and descriptive statistics were employed to identify the most and least used cultural types in the textbook.

3. Conceptual and Theoretical Explanations
3.1. Language as a Concept

There are multiple definitions that define each other and have been put forward regarding the concept of language, which is considered as the heart of societies. İlhan (2005) states that language is a tool that can be defined in different ways (İlhan, 2005: 155-160). The main reason for this is that language has many features that enable the emergence of interpersonal relationships and communication, which are among our main ties to life.

Based on the assumption that there is communication between living beings other than humans, it is possible to express the fact that instincts are the basis of its emergence as an unchanging form of communication.

Although it is not possible to determine the exact emergence of language or languages, it is possible to state that they have their own rules and have provided communication between living beings since the time of Prophet Adam (Kumaravadivelu, 2006: 3-16).

İlhan (2005) states that it is not possible to determine exactly when and how languages emerged and how they differed among themselves, but that they acquired national identities as systems that developed their own rules in the process (İlhan, 2005: 155-160). Sunel (1988) exhibited similar approaches and stated that language, which enables people to communicate with each other, is a system that arises from the integrity of meaning and form. When people want to communicate with their environment, they first determine their messages, then they determine the words they will use to convey these messages and finally they bring these words together in a meaningful way (Sunel, 1988: 154). Aksan (2009) states that language is the factor that turns a community into a society, and emphasizes that the most important factor that turns a society into a nation is again language. He says that language is one of the most important ties between our past and future. He states that language is a versatile and highly developed system that is a tool for conveying thoughts and feelings (Aksan, 2009).

Akdemir (2009) states that while rationalists consider language as a product of the human mind, empiricists see it as the self-disclosure of the senses, and positivists claim that language emerges when imitating sounds in nature (Akdemir, 2009: 98-102).

Yüksel (2009) states that language is entirely a behavior of consciousness, but states that it does not only serve to convey thoughts, but is also a reflection of the worldview of the society that speaks it (Yüksel, 2009: 151-161). Barın (2004) states that language is a fundamental tool that plays a role in people's ability to convey their feelings and thoughts to other people (Barın, 2004: 22).

In another interpretation, İşler and Dursun (2000) defined language as "a mysterious and extraordinary ability, one of the greatest weapons in the hands of mankind, a clue that can define its existence in the universe, a mysterious system that hides the stages it has passed, its current and future position" (İşler and Dursun, 2000: 54). They stated that it is the foundation and transmitter of cultures and civilizations, the source of communication that gives people the chance to express their ability to think. Mengüşoğlu (1968) says that if we did not use language, we would live like animals without being able to communicate with each other. He states that language is not only a sound system but also a unifying bond between people, and since this bond would disappear without language, it would not be possible for people to understand each other. Language has formed with man, it has existed with man. He emphasizes that man learns, teaches and can establish connections with the outside world through language, and thus can achieve success in science, art and philosophy (Mengüşoğlu, 1968). As can be seen, language is very important for a society to exist, but culture is equally important for the formation and survival of the language. For this reason, the definitions of culture, its types and its effects on society are examined in the next section.

3.2. Psychological, Sociological, and Cultural Aspects of Language

Language, which is accepted as the basic tool of communication processes, is determined as a subject of study by disciplines such as psychology, sociology, biology, apart from linguistics. In addition to these, the concept of language is also examined by different disciplines due to its evaluation as a carrier of cultural elements. When evaluated within the science of psychology, it has been at the focal point of many studies on the ways it is perceived and used, and the psychologically based processes that occur during its learning and use have been examined (Özbay, and Barutçu, 2013: 933-973). A series of areas from the representation of language in the mind and brain to the processes of using this information in producing and understanding its expressions and the way the speaker acquires these skills are among the psychological aspects of language. In other words, the psychological aspect of language is related to how languages are learned and what role they play in our thinking (Noels et al., 2000: 57-65). Ultimately, language ability, which is based on genetic codes, is a feature controlled by the biological characteristics of humans.

Not only as a biological organ, but also the biological aspect of speaking ability and skill is dominant. Medical studies show that damage to the left hemisphere of the brain directly affects language ability in adults. This has proven that the biological control of language is directly provided by special cells concentrated in certain areas of the brain (Anderson and Lightfoot 2002 Cited: Uygun, 2012). It has been determined that individuals have innate language skills and that the main manager of the language system is the brain. As a result of the studies, it has been determined that speaking is basically controlled by two different areas located in the cerebral cortex. Broca and Wernicke areas have been accepted as two centers for speaking and understanding the language being spoken. The area referred to as Broca was first identified by French neurologist Paul Broca. The basic functions of this area were revealed by brain surgeon Wilder Penfield. This area is the focal point of the speech articulation skill in the brain and it has been understood that the sounds in the speech process are controlled through this area. It mostly makes sense of ambiguous structures and syntactic expressions in the process of understanding language. In addition to its linguistic functions, this area has also been found to be effective in working memory, calculation and music (Tsou, 2005: 46-54).

3.3. What is Culture?

Philosophers and thinkers have provided theological, racial, psychological, ethnological, geographical, economic, sociological, and political explanations for why individuals and societies resemble or differ from one another and why they change. However, these explanations often raise further questions. For instance, if geographical variables like climate explain societal and individual differences, why do neighboring regions with the same climate differ? If genetics are the cause, how can differences between societies of the same ancestry be explained (Güvenç, 1991)? Anthropology addresses these questions by positing that similarities and differences among people stem from their cultures and that changes in people result from cultural changes (Güvenç, 1991).

Despite compiling 164 definitions of culture, Kroeber and Kluckhohn faced criticism from Berelson (1964), who argued that the multitude of definitions indicates that culture is indefinable (Kroeber & Kluckhohn, 1952). Güvenç suggests the difficulty arises from the term's polysemy (Güvenç, 1991). Raymond Williams described culture as one of the most complex words in the English language (Williams, 1976). Tylor defined culture as the complex whole of knowledge, beliefs, arts, morals, laws, customs, and other capabilities acquired by humans as members of society (Güvenç, 1997).

George Peter Murdock identified seven key features of culture, emphasizing that it is learned, not instinctual, socially shared, and acquired through experience (Murdock, 1969). Bozkurt (2015) views culture as encompassing all aspects of daily life, from education to music, food to agriculture, trade to industrial activities, describing it as a design for living and a shared understanding that guides behavior.

Bozkurt categorized cultural diversity into several types: ethnocentrism (viewing other cultures through the lens of one's own), cultural relativism (evaluating cultures within their own context), subculture (distinct lifestyles within a society), counterculture (opposing dominant cultural patterns), elite culture (cultural patterns of the societal elite), popular culture (widely shared cultural patterns), and folk culture (isolated, traditional practices) (Bozkurt, 2015).

Durkheim defined culture as the totality of social facts, pervasive and compelling for individuals (Aydın, 1987). Barker (2003) focused on shared social meanings and the ways culture shapes our understanding of the world (Barker, 2003). L.A. White highlighted culture's role in shaping behavior and its need for carriers to ensure its continuity (Aydın, 1987). Demir emphasized culture as a symbolic entity passed down through socialization (Demir, 2012).

Linton (1945) described culture as a synthesis of learned behaviors and their outcomes (Tezcan, 1996). Culture encompasses a society's history, language, religion, traditions, social structures, and artistic expressions, with language playing a crucial role in preserving and transmitting cultural heritage (Fink, 2003).

Ültanır (2003) critiqued the narrow interpretation of culture in Turkey, often equated with social activities like folklore shows and concerts, suggesting a more holistic view is necessary (Ültanır, 2003).

In conclusion, culture is a complex, multidimensional phenomenon that encapsulates the characteristic features, lifestyles, thought processes, and historical experiences of societies, passed on to future generations. According to the Turkish Language Association (TDK), culture encompasses all material and spiritual values created throughout historical and social development, along with the means used to convey them to future generations (TDK, 2019). It shapes our perceptions, responses to various situations, and relationships with others, functioning as a system of socially transmitted behaviors and interactions. Modern social scientists see culture primarily as symbolic, intellectual, and abstract (Banks & McGee, 1989; Hofstede, 1984). Thus, culture, intertwined with language, guides all structures of language and serves as a dynamic entity for transmitting beliefs, traditions, and lifestyles to future generations.

3.4. The Relationship Between Language and Culture

When we look at the relationship between language and culture, it is stated that a language used by only one person is not a language, but the concept of language is the main element of communication processes. In fact, language expresses an evolutionary process that is inherited after emerging within a certain system and then transferred by continuing the construction process. During this process, cultural existence is rebuilt and this situation continues its existence as a social activity (Yıldız and Bitirim, 2005: 165-184). Since they are influenced by each other and shape each other, culture and language are like mirror reflections of each other. Since language and the elements in its content are transferred between ages, the effects of the past period on the present are also completely reflected in the elements of culture over time. The concept of language is also expressed as a form of comprehension of thinking and hearing. All these, the way of thinking, hearing, character of nations, and the comprehension of objects cannot have an effect on the nation without having an effect on the language (Aydın, 2012: 22-23). It is stated that it is not possible to separate the elements of language and culture from each other, that a nation that is developing culturally will make significant progress in its language over time, that a nation that cannot complete its language development cannot have a real culture, and that a creative culture can be achieved by ensuring language superiority. In this case, when it is accepted that there are strong ties between language and culture, it is accepted that changes will also occur in the language of nations that are undergoing cultural change processes. In fact, all cultural elements belonging to societies have a strong relationship with the concept of language and it is not possible to separate these elements from each other (Akarsu, 1998: 88).

It is not possible to expect the mentality of a society that has not developed in its language to develop, and as a result, the society that does not develop its language will have a narrower and more limited productivity. Since this is reflected in all the material and spiritual cultural elements of that society, it is not expected to reach a superior level in terms of culture. Language is one of the important elements that constitute culture, and at the same time, it is one of the most important carriers that ensures the continuation of culture. Language is also the best narrator of the mentality of the society in which it is spoken.

According to Er (2006), language is a tool that reflects the thought systems of societies. Since it develops together with the society, in order to learn a foreign language, it is necessary to understand the thought system of the relevant society (Er, 2006: 2). According to Doğru (1996), it is not possible to separate the relationship between language and culture from the relationship between language and thought (Akt: Er, 2006: 3). Similarly, Hall (1959) suggests that the two concepts cannot be separated with the expression ''Culture is communication, communication is culture'' (Akt: Er, 2006: 3).

Doğru (1996) states that language is the mirror of nations with their social, religious tendencies, traditions and customs, and that all these elements are effective through language. He states that this expressed effect occurs through methods of expression, rules, sounds and expressions (Akt: Er, 2006: 3-4).

Brooks (1986) conveyed the relationship between these concepts as follows; The extent to which language, culture and thought affect each other and which one is the dominant element of communication has been a subject of debate for three quarters of a century; the studies of scientists such as Boas, Sapir, Whorf and Hoijer were both seen as unfounded opinions in the studies that followed them and the need for more in-depth research was felt (Brooks, 1986: 162-169). As can be seen, the relationship between language and culture has been investigated through the effects they have on thought. He stated that the area where the effect of culture and language on thought is most clearly seen is observed in vocabulary and gave the example of water; while linguistics students are very surprised by the number of words related to "snow" in Eskimo languages, they fail to realize the number of words related to "rain" in temperate climates. Again, in Old English, the number of words related to "war" is striking because the ancient Britons were a warrior society and these characteristics are clearly seen in their literary works and culture, which also reflects their system of thought (Brooks, 1986: 162-169).

4. Integration of Cultural Elements in Language Teaching

The analysis of cultural elements in foreign language education underscores their pivotal role in enhancing students' linguistic proficiency and cultural understanding. The Edito series books, focusing on both Big 'C' and small 'C' categories, exemplify this integration across various domains. In political studies, students engage in discussions on current political developments, illustrating how language operates in political contexts. Similarly, economic studies involve analyzing financial reports to grasp economic terminology in the target language. Historical exploration examines how language is used in historical contexts through documents and events. Geographical terms and expressions are studied in geography lessons, broadening understanding of geographic terminology in the target language. Literary and artistic works in the language provide insights into its artistic and literary usage. Social norms and rules are explored to understand social interactions and norms in the target language. Educational terms and expressions are learned through the study of educational materials. Additionally, architectural and musical terms, when learned and studied, enhance language mastery in these areas.

4.1. Daily Life and Cultural Practices

Focusing on daily life and cultural practices, various themes are explored. For instance, culinary culture involves learning recipes and discussing culinary traditions in the target language. Studies on holiday traditions delve into societal holiday habits in communities where the target language is spoken. Lifestyle topics involve learning daily life expressions and words for discussions on these subjects. By studying traditions and customs, students understand societal traditions in communities where the target language is spoken and engage in related discussions. Discussions on values and beliefs allow students to learn about and discuss the values of the community where the target language is spoken. Additionally, studies on hobbies and interests enable students to learn about hobbies and interests in the target language. By studying gestures and body language, students learn gestures and body language in the target language and learn to use these expressions correctly and appropriately.

4.2. Action-Oriented Approach and Culture

The action-oriented approach is highlighted as a significant innovation in foreign language education, emphasizing tasks integrated with elements in the Common Reference Text (CRT).

In this approach, individuals who are learning a foreign language, regardless of whether they are in their own country or abroad, are referred to as "social individuals" (CRT, 2006: 15). This approach emphasizes the achievement of social goals within the framework of the European-wide CECRL for Languages. The main aim of the activity approach is to prepare students to live and work together, regardless of whether they are in their own country or in a foreign country, and to direct them towards living together by showing the differences in cultural and language elements.

5. Analysis
Edito A1 textbook consists of 12 units and each unit has one Civilisation section. Each section was analyzed using a content analysis and every single one of the culture themes was counted. Then they were classified based on Xiao's (2010) themes, which comprises 9 themes for Big C culture (politics, economy, history, geography, literature, social norms, education, architecture and music), and 7 themes for little c culture (cultural values, lifestyles, customs, hobbies, holiday, food, gestures and body language).

The following table summarizes the cultural themes found in Edito A1 textbook:
Table 2: Cultural Themes in Edito A1

Theme	n	%
History	1	5
Geography	1	5
Literature/Art	5	25
Social norms	1	5
Architecture /Music	2	10
Education	1	5
Food	1	5
Lifestyles	5	25
Customs	2	10
Hobbies	1	5

The descriptive statistics of cultural themes found in Edito A1 textbook is given above. As seen in the table above, literature/art and lifestyles are found to be the most frequently used cultural themes in the book (25% each). They are followed by architecture/music and customs, each comprising 10% of all the cultural themes. The rest of the themes found in the textbook has the same percentile (5%): history, geography, social norms, education, food and hobbies. In total, Big C culture themes comprise the 55% of all the themes whereas little c culture themes account for 45%.

After finding all the cultural themes in the textbook, they are further analyzed into Big C culture and little c culture themes. The Big C culture themes can be seen in the table below:

Table 3: Big C Culture Themes

Theme	n	%
History	1	9.1
Geography	1	9.1
Literature/Art	5	45.4
Social norms	1	9.1
Architecture /Music	2	18.2
Education	1	9.1
Politics	0	0
Economy	0	0

The most frequently used Big C culture theme was literature/art with close to half of all the cultural themes found in the textbook (45.4 %). It is followed by architecture/music with 18.2% and history, geography, social norms and education with 9.1% each. Politics and economy themes were not found in the analysis.

The in-depth analysis of little c culture themes is tabulated below:

Table 4: Little c culture Themes

Theme	n	%
Food	1	11.1
Holiday	0	0
Lifestyles	5	55.6
Customs	2	22.2
Social norms	0	0
Hobbies	1	11.1
Gestures/body language	0	0

The descriptive analysis of little c culture themes shows that lifestyles account for more than half of all the cultural themes with 55.6%. Customs comprise 22.2% and then comes food and hobbies with 11.1% each. Holiday, social norms and gestures/body language cultural themes were not observed in Edito A1 textbook.

Conclusion

The incorporation of cultural elements in foreign language teaching is crucial for the holistic development of learners' linguistic abilities and cultural understanding. This study's examination of the Edito A1 textbook reveals a deliberate effort to integrate both Big C Culture and little c culture themes, facilitating a comprehensive cultural learning experience.

The findings highlight that the Edito A1 textbook emphasizes literature/art and lifestyles, each constituting 25% of the total cultural themes, followed by architecture/music and customs, each making up 10%. These themes provide a rich cultural context, helping learners to not only grasp the language but also appreciate the cultural nuances that come with it. The focus on Big C Culture themes, such as literature/art and architecture/music, alongside little c culture themes like lifestyles and customs, illustrates a balanced approach to cultural education.

However, the analysis also highlights some themes such as such as politics, economy, holiday, social norms, and gestures/body language that are not present in Edito A1 textbook.

In comparison with similar studies, the results align with findings that emphasize the importance of cultural content in language textbooks. Previous research by Böcü (2015), Genç (2014), and Müller (2017) similarly underscores the necessity of diverse cultural themes to enrich language learning. This study reinforces the idea that textbooks must evolve to cover a wider range of cultural elements, ensuring that students gain a deeper and more accurate understanding of the target culture.

In conclusion, the cultural analysis of the Edito A1 textbook underscores the pivotal role of cultural elements in foreign language education. The balanced representation of Big C Culture and little c culture themes supports effective language learning and cultural awareness. Future efforts may focus on the other books in the Edito series (i.e. Edito A2, B1 etc.). Therefore, a comparative analysis can make across all books, which will help educators and learners to navigate the complexities of language and culture, fostering a more profound and practical understanding of the target language.

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Genişletilmiş Özet

Yabancı dil eğitimi, sadece dil bilgisi ve kelime dağarcığının öğretilmesinden ibaret değildir. Dil, kültürel, tarihsel ve sosyal bağlamla yakından ilişkilidir. Bu nedenle, yabancı dil öğretiminde kültürel unsurların entegrasyonu, öğrenicilerin dili daha etkili ve anlamlı bir şekilde kullanabilmelerini sağlamak açısından büyük önem taşımaktadır (Byram, 1997). Bu çalışma, Fransızca yabancı dil öğretiminde yaygın olarak kullanılan Edito A1 ders kitabındaki kültürel boyutları incelemeyi amaçlamaktadır. Çalışmanın amacı, bu ders kitabında yer alan kültürel unsurların kapsamını ve çeşitliliğini belirlemek ve bunların 'Büyük K Kültür' ve 'küçük k kültür' olarak nasıl sınıflandırıldığını değerlendirmektir (Kramsch, 1993).

Dil ve kültür, birbirinden ayrılmaz bir bütündür. Bir dili anlamak ve etkin bir şekilde kullanmak, o dilin kültürel bağlamını anlamayı gerektirir. Fransızca öğretimi bağlamında, kültürel unsurların dahil edilmesi, öğrenicilere dili daha bütüncül bir şekilde kavrama imkanı sunar. Bu, sadece dilsel yeterliliği değil, aynı zamanda kültürel farkındalık ve iletişimsel yeterliliği de artırır (Risager, 2006). Bu çalışma, Edito A1 ders kitabındaki kültürel içeriği analiz ederek, 'Büyük K Kültür' ve 'küçük k kültür' arasındaki dengeyi ve bu unsurların öğretim sürecine nasıl entegre edildiğini araştırmaktadır.

Çalışmada içerik analizi yöntemi kullanılmıştır. İçerik analizi, materyalin sistematik ve nesnel bir şekilde incelenmesini sağlar (Stemler, 2001). Bu yöntemle, ders kitabının okuma parçaları, diyaloglar, alıştırmalar ve görsel içerikler gibi çeşitli bölümleri detaylı bir şekilde analiz edilmiştir. Her bir kültürel unsur, belirlenen tanım ve kriterlere göre 'Büyük K Kültür' veya 'küçük k kültür' olarak sınıflandırılmıştır. Bu sınıflandırma, öğrenicilere sunulan kültürel bilginin çeşitliliğini ve kapsamını anlamamıza yardımcı olmuştur.

Analiz, Edito A1 ders kitabında yer alan çeşitli kültürel unsurları detaylı bir şekilde ortaya koymuştur. 'Büyük K Kültür', Fransız tarihi, edebiyatı, sanatı ve önemli kurumlara yapılan referanslarla belirgin bir şekilde yer almıştır. Örneğin, ders kitabında ünlü Fransız edebi eserlerinden alıntılar, Fransız Devrimi gibi tarihsel olaylar üzerine tartışmalar ve ünlü Fransız müzeleri ve anıtları hakkında bilgiler bulunmaktadır. Bu tür içerikler, öğrencilerin Fransız kültürünü derinlemesine anlamasını sağlar ve onların kültürel bağlamda dilsel yetkinliklerini artırır (Tomalin & Stempleski, 1993). Özellikle Fransız edebiyatından seçilmiş metinler ve Fransız sanatına yapılan vurgu, öğrencilerin Fransız kültürünün entelektüel ve sanatsal mirasını tanımalarına yardımcı olur.

'Küçük k kültür' ise Fransız halkının günlük yaşamlarını yansıtan unsurlarla iyi bir şekilde temsil edilmiştir. Bu, Fransız sosyal pratiklerine, örneğin yemek alışkanlıkları, özel gün kutlamaları, günlük rutinler ve sosyal etkileşimler üzerine bölümleri içermektedir. Diyaloglar ve alıştırmalar, yaygın sosyal etkileşimleri tasvir etmekte olup, öğrenicilere Fransız toplumunun sosyal normları ve kişilerarası dinamikleri hakkında pratik bilgiler sunmaktadır (Brody, 2003). Bu unsurlar, öğrencilerin günlük yaşamda karşılaşabilecekleri durumlar hakkında bilgi sahibi olmalarını ve bu durumlarda etkili bir şekilde iletişim kurabilmelerini sağlar. Özellikle, Fransız mutfağına dair bölümler ve günlük yaşam pratiklerine ilişkin örnekler, öğrencilerin Fransız yaşam tarzını daha iyi anlamalarına olanak tanır.

Edito A1 ders kitabında 'Büyük K Kültür' ve 'küçük k kültür' arasındaki denge, öğrencilere kapsamlı bir kültürel perspektif sunmak için nispeten eşit bir şekilde sağlanmıştır. Bu dengeli yaklaşım, sadece dilsel yeterlilik değil, aynı zamanda kültürel yeterlilik geliştirmek için de esastır ve öğrenicilerin çeşitli iletişim bağlamlarında etkili bir şekilde hareket etmelerini sağlar (Byram, 1989). Bu dengeli içerik, öğrencilerin hem tarihsel ve entelektüel bilgileri hem de günlük yaşam pratiklerini anlamalarını sağlar, bu da onların dil öğrenim sürecini daha zengin ve anlamlı kılar.

Ancak, çalışmamız bazı iyileştirme alanlarını da belirlemiştir. Ders kitabı, kültürel unsurları etkili bir şekilde içermesine rağmen, kültürel içeriği dil öğretimine daha bütünleşik bir şekilde dokuyan bir yaklaşıma yer vardır. Bu, öğrencilerin kültürel bilgiyi iletişim senaryolarında uygulamalarını gerektiren daha bağlamsal alıştırmaları içerebilir. Bu tür alıştırmalar, öğrencilerin pratik dil kullanımını ve kültürel duyarlılığını artırarak, dil öğrenme süreçlerini daha etkili hale getirebilir (Duff & Uchida, 1997). Öğrencilerin kültürel bilgilerini gerçek hayat senaryolarında uygulamalarına olanak tanıyan bağlamsal alıştırmalar, onların dil öğrenme sürecini daha dinamik ve etkileşimli hale getirebilir.

Ayrıca, çalışma, kültürel öğretim konusunda öğretmen eğitiminin önemini de vurgulamaktadır. Öğretmenler, öğrencilerine kültürel içeriği etkili bir şekilde sunabilmek için uygun pedagojik stratejilerle donatılmalıdır. Bu, öğrencilerin sadece dil becerilerini değil, aynı zamanda kültürel farkındalıklarını da geliştirmelerine yardımcı olacaktır (Liddicoat & Scarino, 2013). Öğretmenlerin kültürel yeterliliği ve bu bilgiyi sınıf ortamında nasıl kullanacakları konusundaki bilgileri, öğrencilerin dil ve kültürü bir arada öğrenmelerini sağlayarak, daha bütüncül bir eğitim deneyimi sunar. Öğretmenlerin bu konuda donanımlı olmaları, kültürel içeriğin derslerde etkili bir şekilde işlenmesini ve öğrencilerin dil ve kültür arasında daha güçlü bağlantılar kurmalarını sağlar.

Sonuç olarak, Edito A1 ders kitabı, kültürel unsurları dengeli bir şekilde sunarak öğrencilerin dil ve kültür arasındaki bağı anlamalarına yardımcı olmaktadır. Bu çalışma, ders kitabının güçlü yönlerini ve geliştirilmesi gereken alanları ortaya koyarak, yabancı dil eğitiminde kültürel yeterliliğin önemini vurgulamaktadır. Öğrencilerin dil öğrenme süreçlerinde kültürel unsurlara daha fazla dikkat edilmesi, onların dil becerilerini ve kültürel duyarlılıklarını artırarak, daha etkili ve bütüncül bir yabancı dil eğitimi sağlamaktadır (Moran, 2001). Bu bağlamda, dil öğretim materyallerinin kültürel içerik açısından zenginleştirilmesi ve öğretmenlerin bu içeriği etkili bir şekilde kullanabilmeleri için eğitilmeleri, yabancı dil eğitiminde başarıyı artıracaktır. Dil öğretiminde kültürel boyutun göz ardı edilmemesi, öğrencilerin gerçek yaşamda karşılaşacakları kültürel ve dilsel zorlukları daha iyi anlamalarına ve bu zorluklarla başa çıkmalarına yardımcı olacaktır. Bu, öğrencilerin sadece dilsel yeterliliğini değil, aynı zamanda kültürel farkındalığını da geliştirerek, onları daha yetkin ve bilinçli dil kullanıcıları haline getirecektir (Bennett, 1993).