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RAISING INTERCULTURAL AWARENESS OF THE 7TH GRADE STUDENTS THROUGH PRACTICAL ENGLISH ACTIVITIES

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To my beloved family

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RAISING INTERCULTURAL AWARENESS OF THE 7TH GRADE STUDENTS THROUGH PRACTICAL ENGLISH ACTIVITIES

(PhD Dissertation)

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ABSTRACT

In the 21st century, globalization leads to cultural diversity and multiculturalism in all aspects of life and transforms the world into the one in which people of different cultural backgrounds are increasingly interacting with one another. Accordingly, understanding and acceptance of cultural differences are now considered a must-be skill in order to be an effective interactant in intercultural settings. From this standpoint, it is also a need to re-shape English language teaching with an intercultural perspective. Raising intercultural awareness of language learners is highlighted by various scholars simply because preparing learners to communicate in English in international and national cultures become one of the significant goals of English language teaching. Consequently, there is a great need for studies which focus on raising intercultural awareness at various educational levels. The main purpose of this study was to investigate to what extent the coursebooks studied by the 7th grade students promoted intercultural awareness, to implement a set of activities to raise intercultural awareness of the 7th grade students, and to investigate whether the implementation of these activities helped students for raising their intercultural awareness or not. A case study approach was employed to find answers to the research questions, and both qualitative and quantitative data gathering instruments were used in order to gain a deeper understanding of the phenomenon in question. Quantitative data were gathered through the Intercultural Awareness Questionnaire. This questionnaire was administered as pre-and-posttest. Qualitative data were gathered through coursebook analysis, semi-structured interviews and field notes. An 8-week of implementation was carried out with the 7th grade students. The activities implemented in this process were designed in accordance with the conceptual framework of intercultural awareness. Pre-and-post test results were compared employing paired samples t-test. The coursebooks studied

by the 7th grade students were analyzed through a checklist designed for coursebook analysis. Semi-structured interview results and field notes were thematically analyzed. The findings of the coursebooks analyses showed that two different coursebooks were studied in the classroom. Findings related to coursebooks analyses revealed that both coursebooks had an imbalance problem in terms the distribution of cultural elements representing target culture, home culture and other cultures and the distribution of cultural elements representing the four cultural aspects. In addition, findings also revealed that the elements representing cultural aspects were presented in fragments and in a restricted way in both coursebooks, and the coursebooks also involved false or invented cultural information. Results of the paired samples t-test showed that the implementation of intercultural awareness-raising activities was effective for improving intercultural knowledge, intercultural skills, intercultural interaction and intercultural interest. On the other hand, students were able to compare other cultures with their own culture in a better way, improved their knowledge about both other cultures and home culture, and they were more interested in cultural topics at the end of the implementation process. Lastly, findings related to semi-structured interview and field notes also revealed that grammar-based teaching and using unauthorized coursebooks in disguise of a supplementary material were a big problem.

Keywords : Culture, Intercultural awareness, Intercultural awareness raising activities, English language teaching, Lower secondary school, 7th grade students
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7. SINIF ÖĞRENCİLERİNİN KÜLTÜRLERARASI FARKINDALIKLARININ UYGULANABİLİR İNGİLİZCE ETKİNLİKLER İLE ARTTIRILMASI

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ÖZ

Küreselleşme 21. Yüzyılda hayatın hemen her alanında kültürel çeşitlilik ve çokkültürlülüğe yol açarak dünyayı farkı kültürel altyapılardan gelen insanların kolayca etkileşime girebildiği bir hale dönüştürmektedir. Dolayısıyla, kültürel farklılıkları anlamak ve bunları saygıyla kabul etmek uluslararası ortamlarda etkili bir iletişim için artık olmazsa olmaz bir beceri olarak algılanmaktadır. Bu açıdan bakıldığında, İngilizce öğretiminin de kültürlerarası bir bakış açısıyla yeniden şekillendirilmesine ihtiyaç vardır. İngilizce öğrenenleri hem ulusal hem de uluslararası ortamlarda İngilizce konuşarak iletişim kurabilmeleri için yetiştirmek İngilizce öğretiminin en önemli hedeflerinden bir haline geldiğinden öğrenenlerin kültürlerarası farkındalıklarının arttırılması pek çok araştırmacı tarafından altı önemle çizen bir konu haline gelmiştir. Bu bağlamda eğitimin her seviyesinde kültürlerarası farkındalığın arttırılmasına odaklanan çalışmalara oldukça ihtiyaç vardır. Bu çalışmanın amacı 7. sınıf öğrencilerinin kullandığı ders kitaplarının kültürlerarası farkındalığı ne derece desteklediğini incelemek, hazırlanan bir dizi İngilizce etkinlikleri ile öğrencilerin kültürlerarası farkındalıklarını arttırmak ve uygulanan bu etkinliklerin öğrencilerin kültürlerarası farkındalıkları arttırmaya ne derece yardımcı olduğunu incelemektir. Çalışmanın araştırma sorularına cevap bulabilmek için örnek olay incelemesi deseni kullanılmış ve araştırılan olgu ile ilgili daha derin bir anlayış kazanabilmek için çalışmada hem nitel hem de nicel veri toplama araçlarından faydalanılmıştır. Nicel veriler Kültürlerarası Farkındalık Anketi ile toplanmış ve bu anket ön ve son test olarak kullanılmıştır. Nitel veriler ise ders kitaplarının incelenmesi, yarı-yapılandırılmış görüşme soruları ve saha notları aracılığı ile elde edilmiştir. Çalışmaya

katılan 7. sınıf öğrencileri ile 8 haftalık bir uygulama yapılmış ve bu süreçte kültürlerarası farkındalık ile ilgili oluşturulan kavramsal çerçeveye göre hazırlanan etkinlikler uygulanmıştır. Öğrencilerden elde edilen ön ve son test sonuçları bağımlı örneklem t-testi ile karşılaştırılmıştır. Kullanılan ders kitapları ders kitaplarında kültürel unsurların incelenmesi için tasarlanmış bir kontrol listesi ile incelenirken yarı-yapılandırışmış görüşme sonuçları ve saha notları tematik içerik incelemesi ile analiz edilmiştir. Ders kitaplarının incelenmesi sonucunda elde edilen bulgular her iki ders kitabında da hedef kültürü, yerel kültürü ve diğer kültürleri temsil eden kültürel unsurların dağılımında ve dört kültürel boyutun dağılımında dengesizlik olduğunu göstermiştir. Buna ek olarak, bulgular aynı zamanda ders kitaplarında dört kültürel boyutu temsil eden unsurların parçalar halinde ve kısıtlı bir şekilde sunulduğunu ve ders kitaplarının yanlış ya da uydurma kültürel bilgiler içerdiğini göstermektedir. Diğer yandan, bağımlı örneklem t-testinin sonuçları uygulanan etkinliklerin öğrencilerde kültürlerarası bilgi, beceri, etkileşim ve ilgi boyutlarının geliştirilmesinde etkili olduğunu göstermiştir. Yarı-yapılandırılmış görüşme ve saha notlarından elde edilen bulgular ise öğrencilerin kendi kültürleri ile diğer kültürleri daha iyi kıyaslayabildiklerini, diğer kültürlerle ilgili bilgilerinin arttığını ve kültürel konulara daha fazla ilgi duymaya başladıklarını göstermiştir. Bu verilerden elde edilen bulgular aynı zamanda İngilizce derslerinde dilbilgisi temelli öğretim devam ettiğini ve resmi olmayan ders kitaplarının yardımcı materyal kisvesi altında kullanıldığını göstermiştir.

Anahtar Sözcükler : Kültür, Kültürlerarası farkındalık, Kültürlerarası farkındalık arttırıcı etkinlikler, İngilizce öğretimi, Ortaokul, 7. Sınıf öğrencileri
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LIST OF ABBREVIATIONS

ALM	Audiolingual Method
AUM	Anxiety and Uncertainty Management
CAT	Communication Accommodation Theory
CEFR	Common European Framework for References
CMM	Coordinated Management of Meaning
CST	Cultural Schema Theory
EFL	English as Foreign Language
EIL	English as an International Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
ESL	English as a Second Language
FNT	Face Negotiation Theory
ICC	Intercultural Communicative Competence
MoNE	Ministry of National Education

CHAPTER I

INTRODUCTION

The overall aim of this chapter is to present a brief summary of the study. In this chapter, therefore, the background of the study, the statement of the problem, the aim and significance of the study are respectively explained in a detailed way. The research questions that guided the study, limitations and assumptions are also introduced in this chapter along with definitions of key terms.

1.1. Background of the Problem

Technological and scientific developments in the last few decades, especially in communication and transportation, have shrunk the world into a 'global village' as McLuhan (1964) states, and contributed to bring people together. Today, this global village opens numerous windows enabling people from different cultural and geographical backgrounds and speaking different languages to go easily beyond the usual limits of time and space and interact with one another (Crystal, 2003; House, 2006; Kohl, 2008). An increasing number of people are travelling for business and tourism, and more people are working in or migrating to different parts of the world in the pursuit of finding better jobs or better living conditions, which paves the way for dramatic changes in social and cultural structures, and turns societies into multicultural and multiethnic ones (Gray, 2010). Depending on these developments and changes, the pendulum of culture has also swung; the modernist view of culture, which sees culture as homogenous and nation-based, has been replaced with the post-modernist view according to which culture has a dynamic, multi-layered and complex nature (Kramsch, 2013).

The relationship between language and culture has long been studied by different scholars, particularly by anthropologists, sociologists and linguists. Boas (1940) explains this relationship and states that without language, culture could have existed but it definitely would not have developed, and would not have been disseminated and transmitted because

culture is dependent on interaction among people, and language is the must-be requirement for it. In other words there is a symbiotic relationship between language and culture in which the existence and development of one of them depends on the other. In a similar vein, Brown (2007) states that language and culture are "inextricably interwoven" and thus become "an inseparable whole"; therefore they cannot be "separated without losing the significance" of both of them (p. 189).

The close relationship between language and culture has long captured the interest of researchers and scholars in the field of foreign language teaching as well. There has been a considerable amount of research on the nature, importance, and the place of culture in studies on foreign language teaching (Kramsch, 2013). The conventional goal of foreign language teaching was 'native-like proficiency', and thus culture became synonymous with the way of life and everyday behaviors of native speakers of the target language, which is also called 'one language = one nation' view. According to this view, all members of a society speak, behave and act in the same manner. Therefore, while teaching a foreign language "the focus was on the typical, or sometimes stereotypical, behaviors, foods, celebrations and customs of the dominant group of native speakers" (Kramsch, 2013, p. 66). In the field of English language teaching, the dominant group of native speakers was undoubtedly Anglo-Americans, hence coursebooks and syllabuses were filled with Anglo-American cultural elements which most often stereotypically reflected the way of life and everyday behaviors of native speakers. Nevertheless, even this native-speaker based cultural approach was too broad to be covered. Accordingly, in 1988, the term cultural awareness was introduced to the literature. In the revised national curriculum of England and Wales, cultural awareness was included as one of the educational purposes of language teaching with the aim to promote understanding of and respect for other cultures (Byram, 1994, p. 75; Jones, 2000, p. 151).

Cultural awareness is based on the idea that it is impossible for language learners to become competent in or even familiar with all the cultural aspects in the target community. Therefore, being culturally aware involves a progress in which language learners gradually develop an understanding of existence of another culture along with similarities and differences between their own culture and the other culture (Tomlinson, 2001). However, as Baker (2009) underlines, the concept of cultural awareness is restricted to language learners' own culture and the target culture, and in most situations the priority is given to

the target culture. In today's global world, however, where English has already gained a global status, this view seems to have lost its validity.

Today, the world offers various international settings in which people mostly speak in English. Since the mid-1980s the English language has been increasingly spoken by more people, and thus today it is one of the mostly spoken languages in the world. In addition to being spoken as first language in different countries, it is also spoken and taught as a second or foreign language in most parts of the world, which makes its status global simply because, as Crystal (2003) underlines, when a language develops a special role recognized in every country, it achieves a genuinely global status (p. 3). This special role, as McKay (2002) explains, requires either being an official language or teaching of it as a second or foreign language. Graddol (2000), on the other hand, explains that the global status of English is based on the various domains in which it is spoken such as international organizations and conferences, scientific publication, tourism, tertiary education etc. Today, English is "the most widely taught, read, and spoken language that the world has ever known" (Kachru & Nelson, 2001, p. 9). Accordingly, the interaction in international settings is no longer restricted to native speaker-nonnative speaker interactions (Byram, 2008). Furthermore, the ownership of the English language is still a topic of hot debate simply because, as McKay (2002) states, a global language cannot be limited to any country; rather it must belong to those who use it, therefore the English language no longer belongs to native speakers but to anyone who uses it.

Considering the ultimate goal of conventional English language teaching was seen as the ability to use the target language in socially and culturally appropriate ways with native-like proficiency, this goal became a problem since the majority of the communicative interactions in English started to take place between non-native speakers of diverse cultures within a variety of different domains. Nonnative speakers of English have already outnumbered native speakers of English (Crystal, 2003), which means, as Alptekin (2002) emphasizes, much communication in English involves and will increasingly involve nonnative speaker–nonnative speaker interactions. In a similar vein, Lazar et al. (2007) state that native or near native fluency alone does not necessarily help native or non-native speakers of a language to successfully communicate with people from other cultures simply because, as Benett (1997) underlines, each person somehow reflects his/her own cultural background to communication so there is a "need to understand more completely

the cultural dimension of language" (p. 16). Therefore, native speakers are not considered the sole model in English language teaching, and more emphasis has been given to the role of intercultural communication in English language learning and teaching. However, the emphasis given on the cultural dimension of foreign language teaching and learning is still not sufficient (Sercu et al., 2005).

Intercultural communication became an important subject of research in the 1980s and since then it has been related mostly to language education (Kramsch, 2011). One of the most important reflections of this relationship in Europe is the concept of intercultural communicative competence (ICC), which can be considered an indispensable extension of the communicative competence in language learning and teaching. According to Byram (1997), ICC is the ability to de-center and take up the other's perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior. According to Guilherme (2000), ICC is the ability to interact effectively with people from cultures other than one's own culture. ICC includes the ability to understand the language and behavior of the target community, explain it to members of the home community – and vice versa (Corbett, 2007, p. 2).

Intercultural language learning and teaching along with intercultural communicative competence are also firmly embedded in the *Common European Framework of Reference for Languages: Learning, Teaching and Assessment* (CEFR) which aims "to provide a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks across Europe" (CoE, 2001, p. 1) and "in an intercultural approach to promote the favorable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture" (CoE, 2001, p. 1). As Corbett (2010a) states, substituting "native-like proficiency' for the more immediately achievable goals of cultural exploration and mediation", intercultural language learning aims that "learners use language to explore different cultures, and to mediate in those situations where cultural misconceptions occur" with "increasing sophistication and drawing on their accumulating cultural knowledge and developing skill in using the resources of the target language", learners "are also encouraged to employ personal qualities such as empathy, open-mindedness and respects for others" (p. 1).

With this new intercultural perspective to language teaching and learning, it was a need to shift from culturally-limited EFL pedagogy to an intercultural one and to reconsider the concept of cultural awareness in terms of interculturality simply because, as Kramsch and Sullivan (1996) state, English language teaching should prepare learners to be both global and local speakers of English and to feel at home in both international and national cultures' (p. 211). The concept of cultural awareness ideally aimed to promote understanding of and respect for other cultures but in practice was restricted to learners' own culture and the target culture. Intercultural awareness, on the other hand, is not a sort of opposition to cultural awareness, rather it is an extension of the concept that is more applicable to needs of intercultural communication in the expanding circle contexts, in which cultural influences are likely to be varied, dynamic and emergent (p. 87). Therefore, intercultural awareness requires the inclusion of cultural knowledge about and understanding of similarities and distinctive differences between learners' own culture, target culture(s) and other cultures, and it also includes positive attitudes such as tolerance, respect and open-mindedness towards all cultures, and skills such as observing, comparing, exploring and reflecting. Although the importance of intercultural awareness has been highlighted by many scholars such as Baker (2009, 2012), Corbett (2007; 2010a), Chlopek (2008) and Sowa (2016), there are still problems about how to promote this phenomenon, and these problems are briefly presented in following section.

1.2. Statement of the Problem

In recent decades educational policymakers all around the world have been trying hard to look for ways to raise intercultural awareness of learners across the school curriculum. One of the areas of the school curriculum well-suited to promoting interculturality is foreign language education simply because an understanding of the relationship between culture and language and how interaction across cultures operates is an important component of becoming communicatively competent in a foreign language (Byram 1997; Kramsch 1998). Therefore, as previously explained in the above section, promoting intercultural awareness is seen as one of the goals of intercultural language teaching and learning. Although a special attention has been given to interculturality as an important curriculum objective in foreign language programs at all levels of education worldwide, including young learners EFL curricula, there is often a gap between the stated goals of the

curriculum and the reality in terms of what teachers do in the classroom and to what extent instructional materials reflect those curricular objectives due mainly to the problem of resourcing (Sowa, 2014).

Equipping language learners with intercultural knowledge and promoting intercultural awareness are among the significant purposes of English coursebooks (McKay, 2003; Corbett, 2010b; Iriskulova; 2012), yet, not all coursebooks provide adequate support and live up to this need (Kumaravadivelu, 2009; Çelik & Erbay, 2013; Akpınar, 2013; Sowa, 2016), and 'interculturalization' is viewed as a problem in both locally and internationally published English coursebooks (Aliakbari, 2004; Yamanaka, 2006; Lee, 2009; Zu & Kong, 2009, Xiao, 2010; Yuen, 2011). Alptekin (2002) explains the reason for this and states that English is rooted in the native speaker culture, and its teaching still remains mainly dependent on native speaker culture, and consequently learners' own culture and other cultures are many times disregarded. Likewise, Cavalheiro (2016) states that English language teaching practices have not quite gone hand in hand with the recent intercultural use of the language at an international level because cultural perspectives in English language teaching have still been taught from an Anglo-American point of view. In addition to that, as Gray (2002) underlines, global coursebooks are mainly based on the "one-size-fits-all" idea, which makes them sanitized for commercial purposes. As a result of this 'sanitization' process, sterile topics recur again and again without touching upon cultural taboos and facts, and without giving in-depth and real cultural information in order to avoid from criticism, reactions and arguments and also avoid from devoting any extra money to the writing of different editions according to the different cultures' demands (Gray, 2002; Melliti, 2013; Moirano, 2013).

One of the countries paying a special attention to interculturality as an important curricular objective in foreign language programs is Turkey. In this manner, the Ministry of National Education (MoNE) has been trying hard to adapt EFL curricula to the CEFR in a more effective way since 2004 (Karaçalı, 2004; Cephe & Aşık, 2016), and since 2013 English language teaching curriculum used for primary and secondary education levels has been designed with the integration of the CEFR's principles and descriptors, and coursebooks have been revised in accordance with the curriculum (Cephe & Aşık, 2016). In national context, however, locally published coursebooks in Turkey have problems in terms of intercultural issues. Integration and representation of home culture, target culture and other

cultures still cannot be fully achieved in English coursebooks written by Turkish authors along with containing too many culture-neutral elements (Iriskulova, 2012; Işık, 2011; Demirbaş; 2013; Çelik & Erbay, 2013; Başal, 2015; Arslan, 2016; Ulum & Bada, 2016).

In addition to coursebook related problems, teachers who want to promote their learners intercultural awareness often have difficulty in finding suitable additional or supplementary resources due to the lack of solid and concrete activities which aim to promote intercultural awareness (Manjarrés, 2009; Akpınar, 2013). Furthermore, in many contexts there is little debate about what sorts of materials and activities are effective in developing intercultural awareness and few guidelines are available for teachers in selecting materials (Sowa, 2016). Besides, Chlopek (2008) also points out that a distinction should be made between culturally heterogonous and culturally homogenous classes as these classes demand different activities and procedures, yet most of the existing suggestions for promoting intercultural awareness do not refer to this difference.

Corbett (2010a), on the other hand, underlines that many of the available activities for raising intercultural awareness demand a certain level of cognitive and emotional maturity with an intermediate level of proficiency and above although intercultural training, including intercultural awareness, must "begin as early as possible" and must not be "postponed until our learners are at an advanced language level and/or older (Chlopek, 2008, p. 12). What Corbett (2010a) and Cholpek (2008) underline is evident in national context. First, studies on intercultural awareness carried out in Turkey are more about implementation of some certain activities or techniques which are mostly designed for raising intercultural awareness of undergraduate students as they are thought to have a certain level of cognitive and emotional maturity, and are above a certain level of proficiency. Besides, Özmen, Cephe and Kınık (2016) also state that in Turkey very few dissertations written on English language and teaching between 2010 and 2014 focus on intercultural communication and secondary schools. Secondly, in order to begin intercultural training as early as possible cultural diversity and the concept of interculturality are reflected in the new EFL curriculum, and cultural issues are addressed, and elements of the target culture, home culture and other cultures are included and presented in a positive and non-threatening manner in each unit (MoNE, 2013, 2018).

In conclusion, intercultural perspective in foreign language learning and teaching emphasizes the inclusion of home culture, target culture and other cultures in order to

enrich cultural diversity and raise intercultural awareness which involves cultural knowledge and positive attitudes towards other cultures and the representatives of those cultures. Therefore, it has been seen as an important curricular objective but most of the instructional materials, particularly coursebooks, fail to live up to this objective in both national and international contexts due mainly to imbalances in the representations of those cultures. Besides, there is a lack of specific and concrete activity suggestions for raising intercultural awareness along with a lack of research centering around primary and secondary school students with low proficiency levels. Considering the special attention given to intercultural awareness and issues in the EFL curricula, there is a great need for studies focusing on how to raise intercultural awareness of young learners and adolescents with low proficiency levels.

1.3. Purpose of the Study

As explained in a detailed way in the section above, due to the coursebook-related problems, the lack of specific and concrete activity suggestions for raising intercultural awareness of lower secondary schools students with low proficiency levels, the main purpose of this study is to investigate to what extent the coursebooks studied by the 7th grade students promote intercultural awareness, to implement a set of activities to raise intercultural awareness of the 7th grade students, and to investigate whether the implementation of these activities help students for raising their intercultural awareness or not. To this end, first English coursebooks studied by the 7th grade students were analyzed in-depth and in-breadth through applying Yuen's (2011) checklist designed for coursebook analysis. There were two different coursebooks studied by the students; *Pantera 7* which was published and authorized by the Ministry of National Education (hereafter MoNE) and *Marathon Plus 7* which was not prepared according to the criteria set by the MoNE, and thus not authorized by the MoNE. This coursebook was studied in disguise of a supplementary material. Accordingly, both coursebooks –the authorized English coursebook and the unauthorized one– were analyzed through Yuen's (2011) checklist. Then, a conceptual framework was constructed in accordance with the literature and the activities were designed according to this framework. In addition to that, the purpose of this study is also to investigate the students' perceptions about the way they learned English and the activities implemented.

1.4. Significance of the Study

In Turkey, since 2006 the EFL curricula has been designed in accordance with the CEFR and the importance of intercultural awareness has been underlined in the EFL curricula since 2013 (MoNE, 2013), yet studies on intercultural awareness in national context mainly cluster around coursebook analyses and implementation of a set of activities with undergraduate students for a short period of time rather than focusing on primary schools, lower secondary schools or high schools. Besides, those studies on coursebooks reveal important problems about intercultural awareness. Considering that coursebooks are the tools through which the curriculum, educational plans and decisions are actualized (Arıkan, 2014), particularly in Turkey's case in which EFL curricula are only maintained and realized through coursebooks (Arıkan, 2008, 2011), those problems become more crucial. On the other hand, almost none of these studies focus on unauthorized coursebooks designed in accordance with the current curriculum by professionals and studied as additional or supplementary materials in classrooms. As for the significance of this study, in this sense, the results of the study may suggest new ways to raise intercultural awareness of lower secondary school students and enrich teachers' perspectives on designing intercultural awareness raising activities in English. In addition, the results of this study may also contribute to teachers' choices on coursebook selection and evaluation by revealing strengths and weaknesses of the coursebooks in terms of intercultural awareness.

1.5. Research Questions

The main purpose of the study is to investigate to what extent the coursebooks studied by the 7th grade students promote intercultural awareness and to raise students' intercultural awareness through using practical English activities designed according to the conceptual framework. In addition to that, students' perceptions about the way they learned English and the activities implemented are within the scope of the study. Accordingly, the study seeks answers to the research questions given below.

1. Do the English coursebooks studied by the 7th grade students promote intercultural awareness of the 7th grade students?
2. Do the activities implemented in the classroom help the 7th grade students to raise their intercultural awareness?

3. What is the level of the 7th grade students in terms of intercultural awareness?
4. What are the students' perceptions about the activities?

1.6. Limitations and Assumptions

There are certain limitations needed to be highlighted in this study. The first limitation of this study is the number of students. There were a total number of 32 students and both pretest and posttest were administrated to these students and the implementation was carried out with them. The second limitation of the study is the duration of the implementation. The implementation was carried out in a weekly 2-hour English class and lasted 8 weeks. Although the activities were implemented in English classes, whether these activities helped students to improve their proficiency in English was out of the scope of the study. Furthermore, the results related to the coursebooks are only limited to the ones analyzed. Lastly, the validity of the questionnaire is based on experts' opinions. This issue is dealt with in a detailed way in Section 3.4.2.

This study is also based on some assumptions. First, it was assumed that the students' responses to the questionnaire used as pretest and posttest were real and sincere. Second, it was assumed that the students' responses to the interview questions reflected their real thoughts and opinions. The third assumption is that the students participated in the study were not under the influence of such factors as gender and socio-economic circumstances. Lastly, it was also assumed that students studied only the coursebooks analyzed in this study, and thus possible effects –in a negative or positive way– of any other materials individually studied on intercultural awareness were out of the scope of the study.

1.7. Definitions of Key Terms

Culture: "A complex and multi-layered system that portrays the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts" (Moran, 2001, pp. 24-25).

Intercultural Awareness: "Conscious understanding of the role culturally based and shaped forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication" (Baker, 2011, p. 198).

Intercultural Communicative Competence: It is an umbrella term that includes both communicative competence and intercultural competence. The term refers to "the ability to de-center and take up the other's perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behavior" (Byram, 1997, p. 42), and consists of "linguistic competence, sociolinguistic competence, discourse competence, strategic competence, socio-cultural competence and social competence" (Byram, 1997, p. p).

Intercultural approach: An approach to language education whose ultimate goal is to develop learners' intercultural communicative competence by revising goals, input, activities, settings and learners' and teachers' roles from an intercultural perspective (Corbett, 2007, pp. 2-4). Raising intercultural awareness is a significant part of this approach.

Case study: An empirical inquiry that investigates a single instance, phenomenon, or social unit as a bounded system within its real-life context through gathering detailed and in-depth data collection (Yin, 1984; Merriam, 1998). This bounded system is bounded by time and place, and consequently, in case studies, a program, an event, an activity or individuals are 'a case' to be studied over time through detailed, in-depth data collection involving multiple sources of information rich in context (Creswell, 2009).

CHAPTER II

REVIEW OF LITERATURE

The aim of this chapter is to provide the related literature so as to construct the theoretical framework and present field studies. To this end, first the concept of culture and the relationship between language and culture will be described in a detail way. Second, the status of English and the role of English in intercultural communication will be described with reference to pedagogical suggestions. Third, intercultural communication theories are presented, and the term intercultural awareness is explained along with touching upon both national and international studies. Lastly, English language teaching in lower secondary schools in Turkey is described in a detailed way.

2.1. Defining Culture

Etymologically the word "culture" comes from the Latin word "*colere*" which means "to cultivate" (Williams, 1995), and it is simply because that the word culture had been used to refer to cultivation until the 18th century (Kramsch, 1998). With the influence of the Age of Enlightenment, however, the connotation of the word 'culture' changed and began to refer to effective development of human mind (Williams, 1995). As a concept the term culture was first defined in print by E. B. Taylor in 1871 as;

> Culture, or civilization, taken in its wide, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (1871, p.1).

As it can be clearly understood from the definition, it reflects ethnographic point of view and melts two interrelated but different concepts in the same pot. As the concept of culture has become a part of various academic fields from sociology, anthropology, psychology to language teaching, it has gained many definitions and these definitions have changed over time in the light of new perspectives, which makes culture a broad and complex term. In a similar vein, according to Croft (1980), there are more than 450 different definitions of the

word or concept of culture (p. 550), and which makes 'culture' one of the most complex terms in the English language.

As the term culture is defined variously from various academic standpoints, there is a need to define the term from the standpoint of language teaching. Brooks (1975) defines culture as "the distinctive life-way of a people, whether tribesmen, townsmen, or urbanites, who are united by a common language" (p. 35), yet this view regards culture as a static, easily classifiable and single-layered phenomenon. Byram (2003), on the other hand, defines culture as "the shared beliefs values and behaviors of a social group", then describes 'social group' as "any collectivity of people from those in a social institution such as a university, a golf club, a family, to those organized in large-scale groups such as a nation or even a 'civilization' such as European" (p. 50). He emphasizes that there is no need for a mass of people to constitute their own culture. Contrary to outdated definitions, Byram's definition reflects present-day views which regard culture as dynamic, multi-layered, complex and variable.

Instead of offering a thorough and comprehensive definition of culture, Gupta (2003) categorizes definitions of culture under six different titles in order to emphasize its complex nature as follows;

> *Descriptive* definitions are comprehensive lists of all aspects of human life and activity thought to be examples of 'culture'.
> *Historical* definitions emphasis the importance of tradition and heritage.
> *Normative* definitions emphasize the shared rules governing the activity of a group of people.
> *Psychological* definitions focus on specific features such as learning, problem-solving assimilation etc.
> *Structural* definitions are concerned with the pattern or organization of culture
> *Genetic* definitions look at the origins or genesis of culture.
>
> (p. 157)

Despite the range of definitions of culture, as Gupta (2003) states, there are some common aspects. First, culture is something shared and transmitted both within and between generations. Second, cultural phenomena are collective, and they exist above and beyond individuals. Therefore, although culture depends on individuals for its existence, no single individual 'possesses' all of the culture of a particular group. Third, culture is also to be regarded as a system that in its totality allows individuals to make sense of their living environments. Finally, culture exists both the explicit and implicit level. Accordingly, some cultural phenomena are visible and thus observable whereas some of them such as

the organizing principles that lie behind patterns of behavior are invisible and not easily observed (Gupta, 2003, p. 158).

In a similar vein, considering both implicit and explicit levels, Moran (2001) states that culture is a multi-dimensional phenomenon that consistently tends to evolve, and each dimension is interrelated with the other ones. The way a group of persons live directly depends on a shared set of practices associated with a shared set of products, based upon a shared set of practices on the world, set within specific social contexts (Moran, 2001, p. 24).

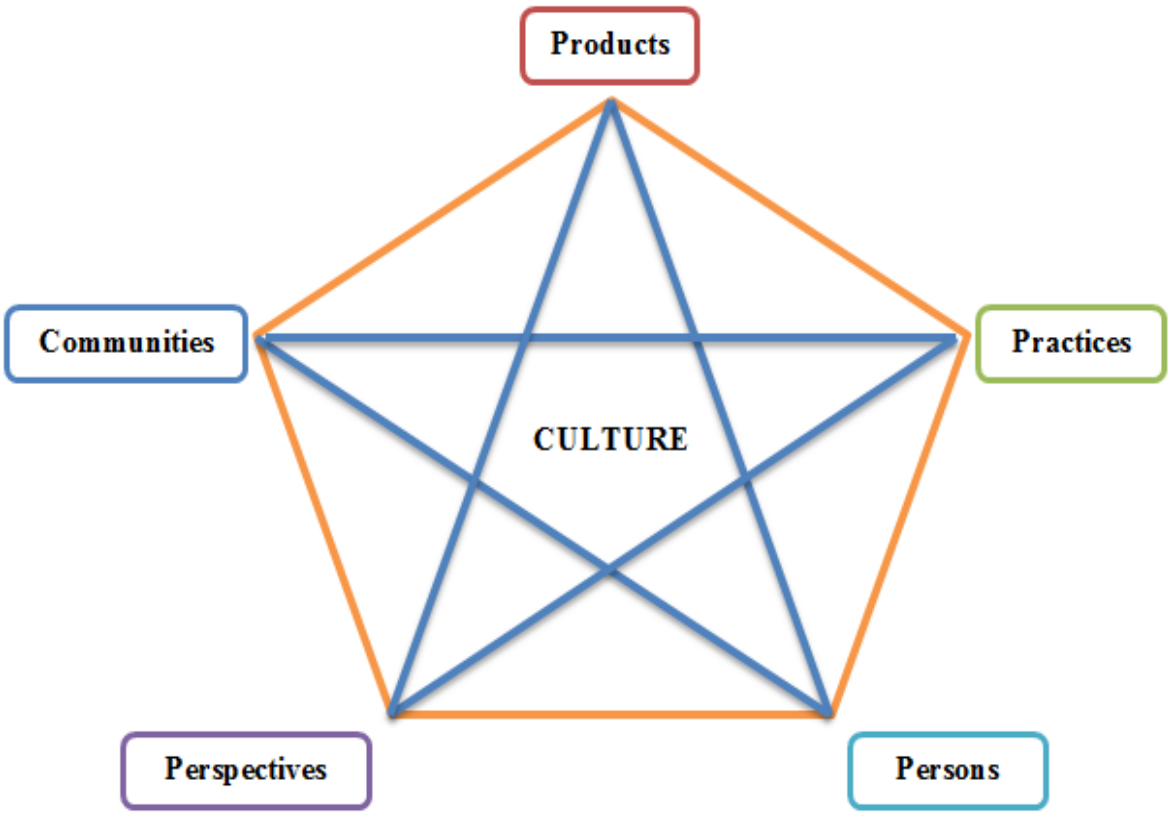


Figure 1. Five Dimensions of Culture (adapted from Moran, 2001, p. 24)

Moran (2001) further explains that products refer to all artifacts produced or adopted by the members of the culture ranging from tangible objects such as clothing, written documents, or building to more elaborate but perceptible ones like language, music or institutions of family. Practices cover the full range of actions and interactions that members of the culture carry out i.e. language, interpretations of time and space, and notions of appropriateness. Perspectives represent the beliefs, values, and attitudes either explicit or implicit. Communities include the specific social contexts, circumstances, and groups in which members carry out cultural practices. Accordingly, similar to what Byram

(2003) states, the number of people comprising these communities may range from a group of people to masses. Lastly, persons refer to individual members who take on particular cultural identity that both links them to and separates them from other members of the culture (p. 25)

It can be inferred from Moran's (2001) explanations that in each dimension language plays an important role. Therefore, defining and describing culture by focusing on language, and investigating its role while using language have become an important subject of research in the field of language teaching. That is simply because of the close relationship between language and culture. From this standpoint Bates and Plog (1990) define culture as "the system of shared beliefs, values, customs and behaviors which members of society use to deal with their world and each other, and which are transferred from generation to generation through language" (p. 7). Kramsch (1998) defines culture as membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating, and acting, and the discourse community and the standards themselves (p. 127).

By synthesizing various definitions, Purba (2011) summarizes what culture is as follows;

> Culture is the context within which a member of a society exists, behaves, thinks, feels and relates to other. It is the shared value system of the members of a society. Second, as a system, culture has patterns, which an outsider can understand. Third, developed based on symbols manifested in abstract ways of referring to and understanding ideas, culture is communicated through language. Fourth, culture is shared by people in the same society. Finally, it is learned as people are not genetically endowed by a particular culture (p. 50).

It can be inferred from Moran's (2001) and Purba's (2011) definitions that language is a significant aspect of culture and it has pivotal roles in existence, practice, development, dissemination and transmission of culture.

2.2. Relationship between Culture and Language

Without language, culture could have existed but it definitely would not have developed, and would not have been disseminated and transmitted because to do all, culture is dependent on interaction among people, and language is the must-be requirement for it (Boas, 1940). Language is like a mirror which reflects value systems, beliefs and worldviews of a society. Therefore, it is obvious that there is a close relationship between culture and language, and it has been highlighted in various studies. Brown (2007) states

that language and culture are inextricably interwoven and thus become an inseparable whole; therefore they cannot be separated without losing the significance of either of them (p. 189). Kramsch (1998) points out that language and culture are so elaborately related that their boundaries are often blurred, and it is also the principal means whereby people conduct their social lives, and when it is used in the context of communication, it is bound up with culture in multiple and complex ways. Kramsch (1998) summarizes these multiple and complex ways as follows;

- Language expresses cultural reality. People use words to express facts, ideas, events and they also reflect attitudes, beliefs, point of view, thus words refer to a stock of knowledge about the world.
- Language embodies cultural reality. In addition to expression, people also create cultural experience, and the way in which people use the spoken, written, or visual medium itself creates meanings that are understandable to the group they belong to.
- Language symbolizes cultural reality. People identify themselves and others through their use of language; they view their language as a symbol of their social identity (p. 3)

Jin and Cortazzi (1998) explain the complex relationship between language and culture through visualizing the relationship in a framework as shown in Figure 2.

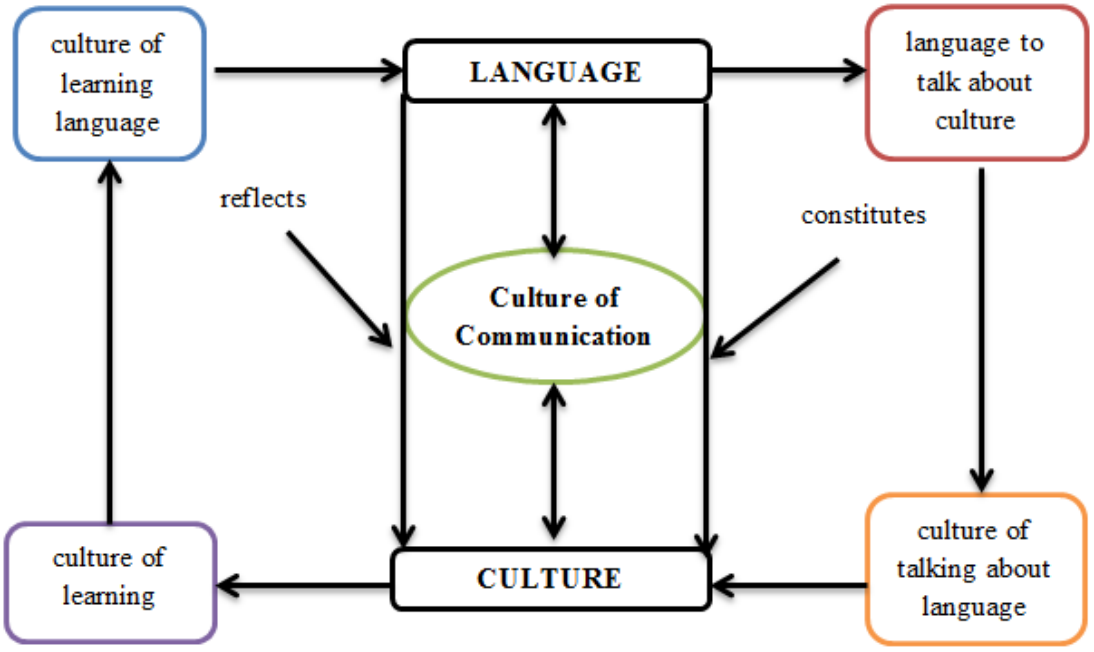


Figure 2. Complex links between language and culture: A framework of communication and learning (adapted from Jin & Cortazzi, 1998, p. 99)

As shown in Figure 2, there are complex links between language and culture. Language is not only a part of culture, but it also forms culture, and language and culture together

constitute the culture of communication which is necessary for preventing breakdown in communication (Jin & Cortazzi, 1998).

In a similar vein, Moran (2001) highlights the omnipresence of language in culture because one reflects the other and thus language is literally everywhere in culture, and a member of a culture is surrounded by language. Members of a culture create or use the language to carry out all their cultural practices, to identify and organize their cultural products, to name the underlying cultural perspectives in all the various communities that comprise their culture (Moran, 2001, p. 35). In a similar vein, Starkey (1999) states that language is an expression of culture and from the standpoint of language teaching he argues that any language course directly or indirectly involves learning about the cultures of the people who speak the language. Parallel to Starkey (1999), Baker (2012) also argues that due to the closely intertwined nature of culture and language, it is difficult to teach language without an acknowledgement of the cultural context in which it is used (p. 62). Therefore, as Alptekin (2002) underlines, appropriate use of the language requires attention to the culture-specific context embedding the norms, values, beliefs, and behavior patterns of a culture (p. 58).

2.2.1. Linguistic Relativity

In the 1920s and 1930s scholars Edward Sapir and Benjamin Lee Whorf tried to explain the relationship between language and culture in a series of publications. Their hypothesis, named the Sapir-Whorf Hypothesis, is based on the idea that the way people think is influenced by the language they speak (Perlovsky, 2009) because people experience their world through their language, and that they therefore understand their world through the culture embedded in their language (Thornbury, 2006; Rice, 2011). The theory claims that conceptual contents of languages and cultures are importantly determined by words and their semiotic reflections and semantic differences and these 'cultural meanings' could be borrowed among languages and exchanged among cultures (Perlovsky, 2009). Acknowledging that language and culture are inextricably related so that you cannot understand or appreciate the one without knowledge of the other, in his article published in 1929 Sapir states that;

> Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to

> imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. . . . We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation (Sapir, 1949, p. 69).

There are strong and weak versions of this hypothesis. The strong version, also known as linguistic determinism, assumes that patterns of thought and perceptions of reality are determined by one's native language (Johnson & Johnson, 1999). According to the weak version, on the other hand, language does not determine the world-view but it is still extremely influential in predisposing speakers of a language toward adopting their world-view (Wardhaugh, 2010). In other words, as Yule (2010) explains, native language seems to have a role in shaping "habitual thought," that is, the way people think about things as they go about their daily lives, without analyzing how they are thinking (p. 268). Nowadays, the claims of the strong version – that, for example, if you have no word for blue in your language, you will not be able to see blue – are largely discredited (Thornbury, 2006, p. 59) by the rise of the cognitive sciences in the 1960s, which favored a strong emphasis on the commonality of human cognition and its basis in human genetic endowment (Gumperz & Levinson, 1996). The weak version, however, has been more welcomed and accepted than the stronger version as there are not sufficient empirical studies to support the latter one.

The Sapir-Whorf hypothesis, as mentioned partly above, has been criticized so far due mainly to misinterpretations, overstatements and lack of empirical data (Brown, 2007). Scholars, on the other hand, also criticize the hypothesis on the ground that there is a universal 'language of thought' and that all languages share the same elements at the most basic level so there is a universal language of thought (Baker, 2009, p. 49).

2.2.2. Sociocultural Theory

Sociocultural theory (SCT hereafter) views language as the prime semiotic system for representing and maintaining cultural practices and artifacts (Baker, 2009, p. 39). Vygotsky (1978), Soviet psychologist and the pioneer of the SCT, associates learning with socialization and states that learning occurs as a result of a social process and the human intelligence in society or culture. Vygotsky (1978) explains the two-level development as follows;

> Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first, between people (inter-psychological) and then inside the child (intra-psychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals (p. 57).

SCT argues that human mental functioning is fundamentally a mediated process that is organized by cultural artifacts, activities, and concepts, and within this framework, humans are understood to utilize existing, and to create new, cultural artifacts that allow them to regulate, or more fully monitor and control, their behavior (Lantolf, Thorne & Poehner 2015, p. 207). Developmental processes take place through participation in cultural, linguistic, and historically formed settings such as family life, peer group interaction etc. In other words, the most important forms of human cognitive activity develop through interaction within these social and material environments (ibid, p.207). SCT regards language as a cultural artifact as well the most significant meditational tool since language enables people to talk and think about the events and entities which exist and do not exist on earth (Aimin, 2013).

2.2.3. Language Socialization

Language socialization theory is originally associated with anthropological and ethnographic approaches to investing the link between the processes of linguistic and cultural development, and their dependence on cultural contexts (Ochs, 2000; Baker, 2009; Howard, 2014). Language socialization, as Duranti, Schieffelin and Ochs (2012) explain, focuses on how children and other novices understand and act in the 'context of situation' in relation to the 'context of culture'. The scholars state that;

> Children and other novices in society acquire tacit knowledge of principles of social order and systems of beliefs… through exposure to and participation in language mediated interactions (Schieffelin & Ochs, 1986, p. 2).

In other words language socialization is regarded as a key not only to the acquisition of linguistic knowledge but also to sociocultural knowledge, and thus acquisition of specific skills in a language is shaped by the culturally specific activities within which these skills are used (Richards & Schmidt, 2010). In their study Schieffelin & Ochs (1986) observe that sociocultural knowledge is encoded in conversational discourse, and children and other novices acquire both language and culture through participating in interactions which consist of routines and patterns named 'interactional routines'. They also observe that there

are similarities in some interactional routines across cultures, yet how often and under which circumstances these interactional routines occur and the procedures for language socialization vary across cultures. Accordingly, in order to understand language in culture studies about language socialization investigate language behavior "embedded in broader patterns of social behavior and cultural knowledge" (Schieffelin & Ochs, 1986, p. 11).

Although both SCT and language socialization view learning and development as a result of certain processes in which novices socialize in the practices of the social group by more expert members of the society through mainly language, SCT has psychological basis whereas language socialization has anthropological basis (Baker, 2009).

2.2.4. Ethnography of Communication

Ethnography of Communication, previously named Ethnography of Speaking by Hymes (1962), deals with the relationship between language and culture in a different way. This view does not only consider language as an abstracted set of rules or norms, but ways of speaking as well, thus language is not studied in isolation but within social and cultural setting (Hymes, 1989). Farah (1998) explains Hymes's views on language and Ethnography of Communication as follows;

> Hymes argues that the study of language must concern itself with describing and analyzing the ability of the native speakers to use language for communication in real situations (communicative competence) rather than limiting itself to describing the potential ability of the ideal speaker/listener to produce grammatically correct sentences (linguistic competence). Speakers of a language in particular communities are able to communicate with each other in a manner which is not only correct but also appropriate to the sociocultural context. This ability involves a shared knowledge of the linguistic code as well as of the sociocultural rules, norms and values which guide the conduct and interpretation of speech and other channels of communication in a community … the ethnography of communication ... is concerned with the questions of what a person knows about appropriate patterns of language use in his or her community and how he or she learns about it (p. 125).

In a similar vein, Saville-Troike (1989), one of the pioneers of this approach, also states that the subject matter of the ethnography of communication is what a speaker needs to know to communicate appropriately within a particular speech community, and how he or she learns to do so. This subject matter is actually what Hymes is mostly concerned with in his theory, and opposing Chomsk's theory of competence Hymes (1972) states that a person who acquires communicative competence acquires both knowledge and ability for language use with respect to

1. whether (and to what degree) something is formally possible
2. whether (and to what degree) something is feasible in virtue of the means of implementation available
3. whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated
4. whether (and to what degree) something is in fact done, actually performed, and what its doing entails (p. 281).

In other words communicative competence is directly related to knowing what to say to whom, and how to say it appropriately in any given situation, and thus, it is never enough to know the linguistic code of language but a speaker should also have the shared cultural knowledge to the shared presuppositions and judgments of truth value (Saville-Troike, 1989).

Ethnography of Communication is an important theory which shows that language and culture are intrinsically related. Besides, communicative competence which emerged with this theory has been deeply affecting ESL and EFL pedagogy for a long time although the term has changed and evolved since Hymes put forward it. The subject of communicative competence is dealt with in section 2.5 in a detailed way.

2.2.5. Languaculture

In addition to the theories explained above, the term linguaculture coined by a linguistic anthropologist Paul Friedrich in 1989 also show the relationship between language and culture. In his article, Friedrich (1989) states that the many sounds and meanings of what is conventionally called "language" and "culture" constitute a single universe of its own kind' (p. 306), and then he defines the term linguaculture as "a domain of experience that fuses and intermingles the vocabulary, many semantic aspects of grammar, and the verbal aspects of culture" (ibid, p. 306). This term, however, is problematic simply because, as it can be understood from Friedrich's definition, it does not involve all of culture, but only verbal aspects of culture. Another linguistic anthropologist Michael Agar takes the term and then changes it. Agar (1994) modifies the term to languaculture and expands its range to all social groups by explaining the tie between language and culture as follows;

> Language, in all its varieties, in all the ways it appears in everyday life, builds a world of meanings. When you run into different meanings, when you become aware of your own and work to build a bridge to the others, 'culture' is what you're up to. Language fills the spaces between us with sound; culture forges the human connection through them. Culture is in language, and language is loaded with culture (p. 28).

Agar's term emphasizes two relations: 'langua' is about discourse not just about words and sentences, and 'culture' is about meanings that include, but go well beyond, what the dictionary and the grammar offer (Risager, 2008). On the other hand, he also suggests that the abbreviations L1 and L2 be renamed as LC1 referring to source languaculture and LC2 referring to target languaculture (Agar, 2006). In his languaculture model Agar defines the place between LC1 and LC2 as 'translation arena'. That is simply because for him culture is an artificial construction built to enable translation between source (LC1) and target (LC2), and thus it is translation that establishes the relationship between LC1 and LC2 (Risager, 2008; Norris & Tsedendamba, 2015).

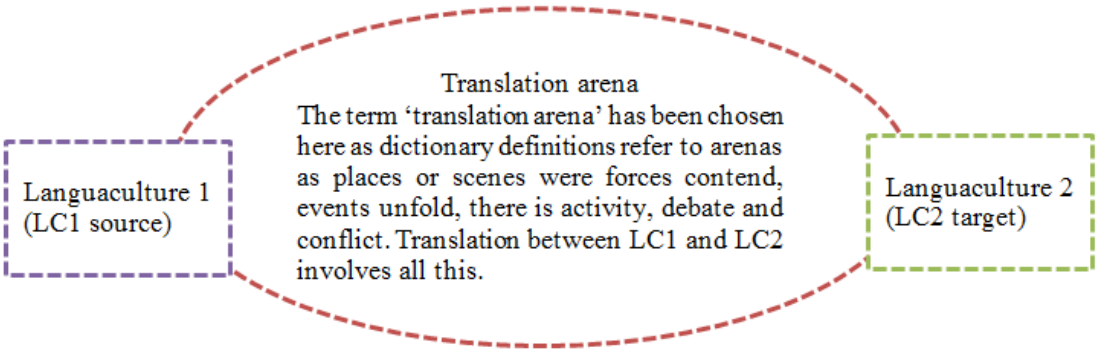


Figure 3. Agar's languaculture model (adapted from Norris & Tsedendamba, 2015, p. 205)

Although Agar's term is based on Freidrich's linguaculture, there is a main difference between the two scholars' views. Friedrich (1989) argues that there are dimensions of culture that are not related to language, and there are dimensions of language that are not related to culture. Agar (1994), on the other hand, focuses on meaning in discourse, particularly in conversation, and yet he is not as clear as Friedrich about the idea that there are dimensions of culture that are not related to language or discourse (Risager, 2008).

Karen Risager reshapes the concept of linguaculture (or languaculture) by adding the concept a transnational perspective. Risager (2006) states that the concept of linguaculture (or languaculture) suggests a totally language-dependent understanding of culture, and it implies a world consisting of territorially bound languages and their associated cultures. Considering globalization, internationalization and languages that gained global status, it is unsatisfactory and restrictive because a language can be used as a first, second, and foreign language. Accordingly, Risager (2008) states that an individual's linguaculture is first and foremost tied to the language he or she learnt first in life. Learning other languages means building on the linguaculture of his/her first language. Personal connotations to words and

phrases are transferred, and a kind of language mixture develops, where the new language is supplied with linguacultural matter from the first language. It can be inferred from Risager's statements that associating the English language with Anglo-American culture is unreasonable as there are plenty of speakers of English as a second and foreign language, or it has already had many linguacultures.

2.3. Culture in Foreign Language Teaching

The close relationship between language and culture has so far been highlighted and revealed many times by different scholars and researchers through different views and theoretical perspectives. This relationship between language and culture captured the interest of researchers and scholars in the field of foreign language teaching as well, and as a result, there has been considerable amount of research on the nature, importance, and the place of culture in foreign language studies (Kramsch, 2013), nevertheless, culture has remained one of the most debated issues in the field of foreign language teaching (Brown, 2007; Arabsky & Wojtazsek, 2011; Kramsch, 2011).

Language and culture was not seen by scholars as inseparable as they are seen today (Allen, 1985; Kitao, 1991; Kramsch, 1998; Corbett, 2003; Moran, 2001; Genç & Bada, 2005; Purba, 2011; Kramsch, 2013). Kramsch (2011) and Purba (2011) state that until 1970s culture and language had been seen as separate areas of inquiry in applied linguistics as the primary focus of language teaching was on linguistics forms. This does not mean that cultural elements about the target language were totally ignored because, as Sysoyev and Donelson (2002) explain, even in the beginning of the 20th century researchers discussed the importance and possibilities of including cultural components into second/foreign language curricula. The inclusion of cultural elements and the importance given to them in this period, however, were restricted to "accessing to the great literary masterpieces of civilization" (Allen, 1995, p. 138). Even in the 1960s, it was acknowledged by some scholars that reading was the key means through which students "learned the civilization associated with the target language" (Flewelling, 1993, p. 339). In line with this, Kramsch (2013) stresses that until the 1970's, culture was seen as the literacy or humanities component of language study and was associated with the grammar-translation method of teaching foreign languages (p. 64).

The same period, however, was also the rise of the Audiolingual method (ALM). It is based on both structuralist theories of language and behaviorist psychology, and although culture ostensibly has a role, it is not functional simply because the method aims to teach the target language through habit formation. Although the ALM held sway until the 1970s Corbett (2003), it was revealed that students failed to transfer skills acquired through the ALM to real communication (Richards & Rodgers, 2001, p. 65) as language manipulation was carried out without regard to context and meaning (Celce-Murcia, 2001), both of which are directly related to culture.

In the late 1970s, Communicative Language Teaching (CLT) came to the fore in foreign language teaching. Unlike the ALM, this method views language as a system of expression of meaning, and as a unit of functions that allow interaction and communication (Richards & Rodgers, 2001, p. 161), and thus focuses on the teaching of "usable, practical" contents directed to enable learners communicate orally, so that ESL/EFL classrooms initially dominated by dialogues (Purba, 2011, p. 46). Although culture was neglected in CLT at first (Pulverness, 2003), in later development of the communicative approach it was realized that in order for effective communication, learners should adapt their language use to the social variables (i.e. those of class, gender or race) in which they interact with others, and as a result of this the role of culture in the ESL/EFL pedagogy curriculum became important (Purba, 2011).

Kramsch (2013) summarizes the place and the role of culture in foreign language teaching, and points out that there are two main views about the place of culture in foreign language teaching: modernist view and postmodernist view. The modernist view bifurcates as Big C culture and small c culture. Big C culture refers to literature and the arts where as small c culture involves attitudes, values, beliefs, and everyday lifestyles (Holliday, 1999; Richards & Schmidt, 2010). Kramsch (2013) also states that after the 1970s, following the communicative turn in language pedagogy, culture became synonymous with the way of life and everyday behaviors of native speakers of the target language. In this modernist view, however, culture was seen as grounded "in the national context in which a national language was spoken by a homogeneous national citizenry" (ibid, p. 64), which was also the reflection of the famous modernist convention of 'one language = one nation'. As this view considered all members of a society speak, behave and act in the same manner, while teaching a foreign language "the focus was on the typical, or sometimes stereotypical,

behaviors, foods, celebrations and customs of the dominant group of native speakers" (ibid, p. 66). The view of 'one language = one culture' paved the way for the rise of Anglo-American culture in foreign language teaching. With the influence of CLT, the dominant culture in commercial coursebooks and other course materials was Anglo-American culture until recently. As Alptekin (2002) states, with English rooted in the native speaker culture, its teaching still remains mainly dependent on native speaker culture, while the learners' own culture and other cultures are many times disregarded. However, problems arise from this dependence such as nonnative speaker teachers feel intimidated by native speaker norms of use and usage, and also find themselves in the potentially awkward position of equipping their students with aspects of the native speaker's sociolinguistic and strategic competencies (Alptekin, 2002, p. 62).

The postmodernist view, on the other hand, is based on dynamic, multi-layered and complex nature of culture which is similar to Moran's (2001) and Byram's (2003) definitions of culture explained in section 2.1. Globalization and computer-mediated technologies which enable people to instantly convey their massages to elsewhere in the world has not only changed the nature of communication but also the meaning of culture simply because culture is no longer bound to the territory of a nation-state (Kramsch, 2013), which leads to a complex world where people are expected to have linguistic and cultural qualifications in order to deal with the complexity of world, both productively and receptively, at local level or international level (Risager, 2000; Jæger, 2001). Depending on these changes, the pendulum of the way native speakers use the language and live has swung. Byram (1995) states that as for culture, in our present world language learners will find themselves more and more often in situations where they have to understand the relationships between different cultures and will have to make sense of different behaviors and attitudes, they will have to become mediators trying to interpret and connect two or several ways of understanding the world (p. 54). In line with Byram (1995), Kramsch (1998) argues that language learners need to function fully in a situation where at least two languages and two cultures interact, more exactly, in a 'third place' from which they must understand and mediate between the home and target language and culture (p. 259).

Today, the importance of culture in foreign language teaching is appreciated and accepted by most of the scholars. However, the debates about culture in foreign language teaching have already taken on a new dimension depending on the post-modernist view on culture.

The reason behind this new dimension is the global status that the English language has gained. Native speakers are not considered the sole model in English language teaching (McKay, 2002; Nault, 2006), English does not belong to any single nation or group anymore (Crystal, 2003; Jenkins, 2003), and the number of nonnative speakers communicate in English are on the rise (Byram & Risager, 1999; Alptekin, 2002). Accordingly the new debates on culture in foreign language teaching have gained an intercultural perspective in which the roles of learners' own culture and other cultures are also debated rather than the target language culture. Kramsch and Sullivan (1996) argue that EFL pedagogy should be renamed English as an international language, and it should prepare learners 'to be both global and local speakers of English and to feel at home in both international and national cultures (p. 211). In line with this, Aguilar (2007) states that rather than reflecting a specific culture it is necessary to enrich all instructional materials and activities with learners' own culture and other cultures that are familiar and relevant to their lives (p. 73). In addition, Alptekin (2002) suggests instructional materials and activities should have suitable discourse samples pertaining to native and nonnative speaker interactions, as well as nonnative and nonnative speaker interactions; and that rather than monolingual native speakers, successful bilinguals with intercultural insights and knowledge serve as pedagogic models (p. 63).

2.4. English as an International Language

2.4.1. Changing Status of English

The spread of globalization has paved the way for dramatic changes in all dimensions of individuals' lives all around the world. However, it could not have been achieved if there was not a common language to fulfill the interaction and communication among individuals (Kirkpatrick, 2007). It is quite obvious that that common language is English as 'it was in the right place at the right time' (Crystal, 2003, p. 120) when the world needed a common language to facilitate the exchange of ideas and dissemination of knowledge effectively in political, economic, technological and sociocultural areas in international settings. Accordingly, today the English language is the most widespread medium of international communication in the world due mainly to widespread uses of English by native and non-native speakers all around the world. In order to highlight the status of

English around the world, Kachru (1985) developed three concentric circles model consisting of inner, outer, and expanding circles as shown in Figure 4.

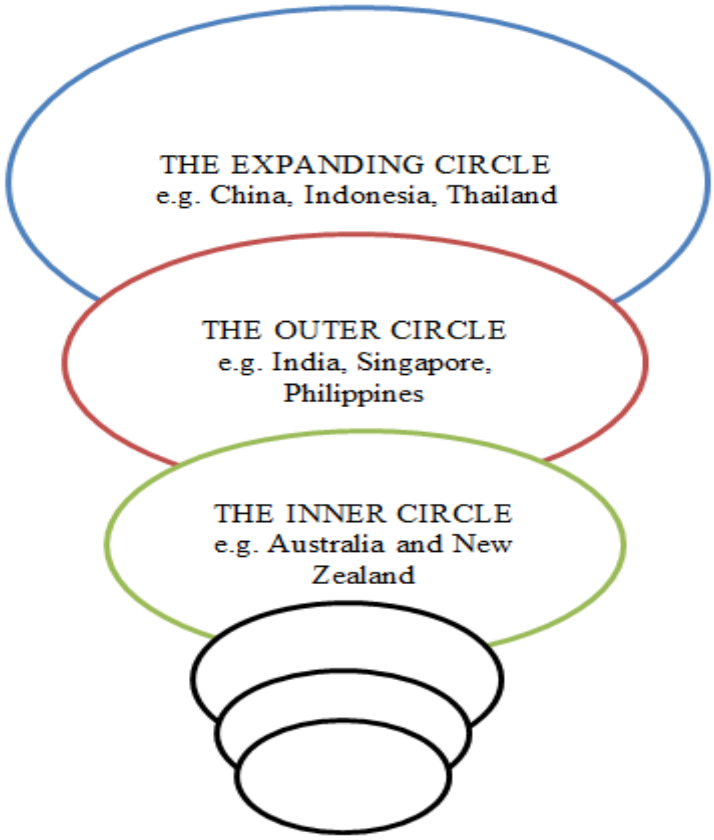


Figure 4. Kachru's Three Concentric Circles (adapted from Kachru, 2005, p. 14)

The inner circle refers to countries where English is spoken as a first language, such as the UK, the USA, Canada, New Zealand and Australia. The outer circle refers to the status of English as "an institutionalized additional language" in such countries as India, Singapore and the Philippines where it is used in such domains as education, administration, and business and functions as a second language. The expanding circle involves such countries as China, Thailand, Taiwan and Korea, where English is used and continues to be used primarily as a foreign language (Kachru, 2005, p. 14). Kachru's representation of English through concentric circles is "widely regarded as a helpful approach" (Crystal, 2003, p. 53) and "the standard framework" (Jenkins, 2006, p. 159) in understanding the situation of English globally.

It is estimated that there are currently 370 million speakers of English in the inner circle, 375 million speakers of English in the outer circle, and 750 million speakers of English in the expanding circle (Graddol, 2000), and it is obvious that the number of people in the

expanding circle will increase more rapidly than those in the other circles (Crystal, 2003; McKay, 2004; Smith, 2015). EFL is defined as learning English in a formal classroom setting, with limited or no opportunities to use it outside the classroom, in a country where English does not have a significant role in internal communication (Richards & Schmidt, 2012, p. 196) whereas ESL is defined as learning English in a setting in which the language is necessary for everyday life or in a country in which English plays an important role in education, business, and government (ibid, pp. 196-197).

However, the terms ESL and EFL are sometimes not enough to express the status of English since it has gained a global status, and thus different terms such as English as a Lingua Franca (ELF) or English as an International Language (EIL) are used to characterize the status of English in international or global contexts.

2.4.2. The Status of English Today

English is indebted much to globalization for its unprecedented spread. However, there are also several other reasons that lead to spread of English. As Crystal (2003) states a language does not become a global language because of its intrinsic structural properties, great literary works or great culture of people who speak that language. A language becomes an international language for one chief reason: the political power of its people – especially their military power" (ibid, pp. 9-10). Accordingly, British colonialism in the 18th and 19th centuries played an important role in the spread of the language. Britain established a great number of colonies all around the world and became "an empire on which the sun never sets". Inevitably, the English language became the dominant language in these colonies. In addition, by the beginning of the 19th century Britain had become the world's leading industrial and trading nation, and thus most of industrial innovations were of British origin. In the twentieth century, the United States took the lead in the political, economic and technological superiority (McKay, 2002, p. 14). Due to their spheres of influence related to their political power, as Strevens (1980) states, the spread of English followed American and British trajectories as shown in Figure 5.

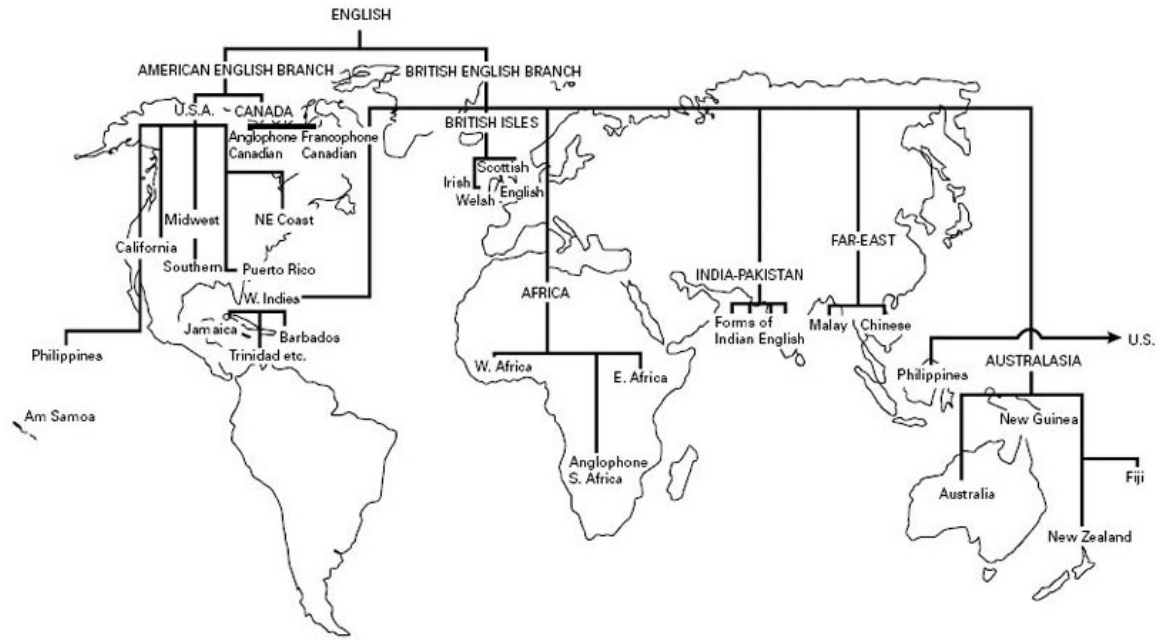


Figure 5. Spread of English (taken from Strevens, 1980, p. 86)

In addition to the issues about political power, the spread of English has been rapidly accelerating since the mid 1980's because of its dominance in various domains such as information technology, global culture, travel, tourism and education Crystal, 2003). Graddol (2000) summarizes the major international domains in which English is dominantly spoken;

- Internet communication
- international news media
- working language of international organizations and conferences,
- scientific publication,
- international banking, economic affairs and trade,
- advertising for global brands,
- audio-visual cultural products (e.g. film, tv, popular music),
- international tourism,
- tertiary education,
- international safety (e.g. 'airspeak', 'seaspeak'),
- international law,
- as a 'relay language' in interpretation and translation,
- and technology transfer (p. 8).

In a similar vein, Crystal (2003) summarizes the current uses of English in various intellectual, economic, and cultural areas as follows;

- International organizations: approximately 85% of international organizations (i.e. UN, NATO, EU and CoE) make official use of English (p. 87).
- Publications: more books are published in English than in any other language (p. 92)
- English plays an important role in disseminating news of worldwide developments through global news providers such as BBC, CNN, Reuters, and Associated Press (p. 95).
- Motion pictures: in the mid-1990s, the USA controlled about 85% of the world film market (p. 100).
- Popular music: of the pop groups listed in the Penguin Encyclopedia of Popular Music, 99% of the groups work entirely or predominantly in English (p. 103).
- International travel: the USA is the leader in tourism earning and spending (p.105).
- Education: in many countries English plays an important role in higher education (p. 112).
- Communications: approximately 80% of the world's electronically stored information is in English (p. 115).

2.4.3. Conceptual Issues about English in International Contexts

Because of the current global status of English various varieties of it are now perceived as independent systems and the English language is no longer under the cultural hegemony of the particular nations where it was first spoken (Munat, 2005), and thus unlike other languages English is the only language in the world that is associated with different concepts such as English as an international language, English as a lingua franca, English as a global language etc. (Honna, 2005), all of which, as Honna (2008) points out, refer to the spread of English as a language for multinational and multicultural communication employed by non-native speakers and de-Anglo-Americanized nature of it. In addition, Honna (2008) also states that EFL is an outdated term as it does not cover internationalization of English, and it is degrading as the word "foreign" implies "out of system" in social terms and "undesirable" in psychological terms.

Although there are subtle and delicate nuances among the terms EIL and ELF, or world language etc., these terms are used more or less interchangeably (Seidlhofer, 2003). The various additions to 'English' serve to indicate that something is in operation here that requires the signaling of a difference from the default conception of a language, namely the code and conventions employed by its native speakers (Seidlhofer, 2003). In other words, as the ownership of the English language has changed hands and shared, it is not the same language that its native speakers use anymore. Although these are different expressions that are attributed to the present role of English, there is a hot debate on conceptual framework of them. Jenkins (2007), for instance, argues that ELF may be a preferable term to EIL, as EIL suggests that there is a clearly identifiable variety of 'international English' which is not the case. Furthermore, she also states that 'international English' is commonly used in relation to the spread of native speaker Englishes, rather than varieties of world Englishes. However, lingua franca languages are traditionally associated with communication between people who have different first languages from the language being used to communicate. While this may be the case in many contexts of English use given the vast number of ESL/EFL speakers, it should be remembered that native speakers also engage in international communication through English.

Brutt-Griffler (2002), on the other hand, argues that the English language is used in numerous international contexts by millions of people, thus the term lingua franca is not enough to express global or international value of English since any language used between or among people whose main languages are different is also considered lingua franca. There are various languages which are considered local lingua francas such as Arabic, Swahili and Hausa (p. 60).

While discussing such conceptualizations as EIL, ELF or World Englishes, as Marlina (2014) stresses, it should be borne in mind that they are not entirely irrelevant to each other; on the contrary it is difficult to separate these terms from one another. EIL paradigm, for instance, recognizes Kachruvian World Englishes, and emphasizes the relevance of world Englishes in the teaching, learning, and thinking about English today (Matsuda 2002, 2009; Friedrich & Matsuda, 2010; Sharifian, 2009) as the paradigm acknowledges the diversification of English as a result of the global spread of the language. Despite being collectively categorized as the anti-normative paradigm (Marlina, 2014), however, terminological debates on EIL, ELF and World English in the literature

are still ongoing (Prodromou, 2007; Friedrich & Matsuda, 2010) and therefore the ways in which they are conceptualized and interpreted have not been consistent yet.

2.4.4. English as an International Language

Due to the dominance of English in various domains, the English language is now considered an international language. However, current debates about the status, functions, and features of varieties of English around the world date back to the mid-1960s, and, most famously, to the work of Halliday, McIntosh and Strevens (1964), who at that time were given to assert that

> English is no longer the possession of the British, or even the British and the Americans, but an international language which increasing numbers of people adopt for at least some of their purposes. […] In West Africa, in the West Indies, and in Pakistan and India […] it is no longer accepted by the majority that the English of England, with received pronunciation as its accent, are the only possible models of English to be set before the young […] this one language, English, exists in an increasingly large number of different varieties (p. 293).

As another scholar who used the term 'international language' Smith (1976) states that "stop calling it a foreign language or second language" because such terms are no longer appropriate for ELT and there is a need for a new term. Accordingly, he describes English as "an international auxiliary language", and then argues that instead of EFL or ESL, the term EIAL (English as an International Auxiliary Language) should be used as it "more accurately reflects the present state of English language usage around the globe" (p. 39). Smith (1976) defines EIL as "language which is used by people of different nations to communicate with one another" (p. 38), and also elaborates his definition through three main assertions;

1. English language learners do not need to internalize the cultural norms of native speakers.
2. The ownership of an international language becomes 'de-nationalized'.
3. The educational goal of learning English is to enable learners to communicate their ideas and culture to other (ibid, p. 42).

EIL tends to be conceptualized differently by different scholars: 'paradigms or perspectives' (McKay 2002; Sharifian 2009); 'the functions or uses of English in international contexts' (Friedrich & Matsuda, 2010); and 'a variety of English' (Tomlinson 2003; Widdowson 1997).

McKay (2002) agrees on most of Smith's thoughts about EIL, yet she criticizes Smith's assertions for being valid for just the use of EIL in a global sense where English is used by

individuals to communicate with people of other countries (p. 12). Therefore, stating that these assertions need to be modified in reference to the use of EIL in a local sense where English is used as a language of wider communication within one country McKay (2002) puts forward her own assertions given as follows;

1. As an international language, English is used both in a global sense for international communication between countries and in a local sense as a language of wider communication within multilingual societies.
2. As an international language, the use of English is no longer connected to the culture of the Inner Circle countries.
3. As an international language in a local sense, English becomes embedded in the culture of the country in which it is used.
4. As English is an international language in a global sense, one of its primary functions is to enable speakers to share with others their ideas and culture. (p. 12)

In an attempt to define and explain EIL, Widdowson (1997) acknowledges that English has spread to become an international language, and he states that it is quite unlikely to keep the language intact because when a language extends into different regions and domains of use, what is actually disseminated is 'a virtual language' which spreads through different actualizations rather than 'the actual language' a set of established encoded forms, not adapted into different variety of use (p. 146). Accordingly, the distribution of the actual language implies adoption and conformity. In contrast, 'the spread of virtual language implies adaptation and nonconformity (ibid, p. 140). Furthermore, Widdowson (1997) argues that diversification of English cannot be avoided and is allowed to meet the needs of local communities, yet for global communication English needs some standards. He offers a solution to this problem benefiting from the distinction made by Halliday between 'dialects' and 'register'. The former is considered to be a variety referring to *user* whereas the latter is a variety referring to *use*. Besides, dialects are associated with different kinds of communities whereas registers with different kinds of communication. Putting emphasis on registers Widdowson (1997) argues that EIL is the same as English for Specific Purposes (ESP), therefore it needs some standard registers which make it possible to talk of English used for business, banking, commerce, various branches of science and technology (p. 143). In this way, on the one hand English changes according to the local needs; on the other hand, it also remains an internationally intelligible means of communication (ibid, p. 143).

Widdowson's thoughts and suggestions have sparked off hot debates on EIL. Brutt-Griffler (1998) criticizes his thoughts on EIL for restricting English to the inner circle English by

stating that if his explanations are accepted, there remains no other source for EIL than inner circle English. Outer circle world *Englishes* find no places in EIL; their 'Englishes' is denied. EIL is made dependent upon the inner circle English (p. 383). In his reply to Brutt-Griffler (1998) Widdowson (1998) clearly states that he wants to argue for English as 'a kind of composite lingua franca which is free of any specific allegiance to any primary variety of the language' and wants to encourage others to see English as politics-free (pp. 399-400). However, as Le Ha (2008) points out, English walks hand in hand with politics, and there is always some kind of politics underlying English and ELT. Furthermore, as long as there are norms and requirements set by the inner circle in cross-cultural communication, or paradigms of nativeness/non-nativeness still function, Widdowson's thoughts remain problematic (p. 79).

Le Ha (2008) also criticizes Widdowson's use of 'register' for being based on unrealistic and ambiguous thoughts and states that it is unrealistic when he suggests taking ESP away from the issues of 'community and identity' and viewing it in terms of 'communication and information' and if it is impossible to control language once it is used, it is thus ambiguous how to take those registers under the control of global standards (p. 143).

Underlining the use of EIL and 'International Language' interchangeably, Sharifian (2009) states that EIL does not refer to a particular variety of English. The use of an adjective plus 'English' often suggests a particular variety, such as American English, Singaporean English or Chinese English. In this sense, 'International English' may sound like, or may suggest, a particular variety of English. This is not at all what EIL intends to capture as EIL rejects the idea of any particular variety being selected as a lingua franca for international communication; on the contrary it emphasizes that English, with its many varieties, is a language of international, and thus intercultural, communication (p. 2).

Opposing Widdowson's thoughts on standard registers Matsuda and Friedrich (2011) state that as a lingua franca the English language has two functions; (a) English as an international lingua franca covers settings where English is used by different nationality groups; (b) which is a similar use among speakers of mutually incomprehensible languages within one country. Following these distinctions, therefore, Matsuda and Friedrich (2011) conceptualize EIL as referring to those uses of English in an international context, or a context that cuts across and goes beyond any national border because more than one variety of English is often represented in such situations and each speaker brings a variety

that s/he is most familiar with. Although it is likely that a new international variety of English develops in a particular, stable international community, there is no one variety that is or can be used successfully in all situations of international communication (ibid, p. 334).

2.4.5. EIL Pedagogy

Despite the discussion on the global spread of English from various perspectives, most of them focus on the social, political, and economic value of English as a global language (Crystal, 2003) and the scope of EIL (Le Ha, 2008). Although EIL pedagogy takes place in a wide variety of contexts: in outer and expanding countries, in private and public institutions, with young learners and adults, with monolingual and bilingual teachers, there is far less discussion on the pedagogical implications of these perspectives (McKay, 2012), more specifically, the questions about what the principles of EIL are, how to develop EIL curricula, what features EIL materials should bear are still waiting to be answered. McKay (2002, 2012) and Marlina (2014) mark the principles of EIL as a starting point. McKay (2012) suggests three main principles;

1. EIL pedagogy should reflect a respect for and promotion of multilingualism, therefore teachers need to examine how they can judiciously use learners' other languages to promote the learning of English as well as to encourage a better understanding of the role all of the learners' languages play in their personal and social identity.
2. EIL pedagogy should resonate with the local culture and linguistic landscape: To do that teachers need to be aware of the languages that are used in the local linguistics landscape and the features of the local culture of learning.
3. Curricula should promote cross-cultural awareness: EIL curricula should be culturally sensitive and encourage students to learn about other cultures as a way of reflecting on their own values and beliefs. Accordingly the goal is to learn about many cultures and about differing cultural values as a way of increasing the learners' sensitivity to cross-cultural differences (pp. 30-40).

In a similar vein, Marlina (2014) states that EIL pedagogy means the act of professionally guiding students from all Kachruvian circles to;

1. gain knowledge and awareness of the pluricentricity of English and the plurilingual nature of today's communication;
2. inspire students to give equal and legitimate recognition of all varieties of English; and
3. develop the ability to negotiate and communicate respectfully across cultures and Englishes in today's communicative settings that are international, intercultural, and multilingual in nature (p. 7).

Another significant part of EIL pedagogy is instructional materials. Matsuda (2012) states that since few teachers have enough knowledge of and personal experience with all of the

varieties and functions of Englishes that exist today, teachers depend on well-designed teaching materials that in order to introduce students to the linguistic and cultural diversity of English, and thus in EIL context, instructional materials hold an even more important place, for both teachers and students. A problem arises from what Matsuda (2012) states because although the English language taught in commercial coursebooks somewhat reflects different varieties of English from Kachruvian circles (Shin, Eslami & Chen, 2011), ELT coursebook industry is still under the dominance of global Anglo-American publishers whose main tenet is still that the ideal English is the way native speakers use (Cavalheiro, 2012; Baleghizadeh & Saharkhiz, 2012; Andarab, 2014), and thus most of them are not appropriate for local contexts and cultures (Ke, 2012). Underlying the need for EIL coursebooks and instructional materials Matsuda (2012) suggests four criteria that such materials need to have. Accordingly, EIL materials;

- expose students to English varieties they are likely to be exposed to in real situations where they use English for international communication
- represent English users that are similar to the learners themselves as well as their future interlocutors.
- include content information that is relevant to the learners and would be useful in accomplishing their communicative goals.
- help students develop an awareness of the linguistic and cultural diversity of English and a sense of the linguistic ecology that English is a part of it (pp. 179-180).

Despite the criteria suggested by various scholars, Graves and Gorton (2014) underline that there are still challenges to EIL pedagogy from the standpoint of materials development and of available resources. The one of the most difficult challenge is localization of materials. Acknowledging the importance of local culture and linguistic landscape Graves and Gorton (2014) indicate that localizing content in materials enables learners to talk and write about their own experiences, concerns, and culture through English. Providing global content, on the other hand, gives a platform for learning about other perspectives and becoming interculturally competent. In a similar vein, López-Barrios and Debat (2014), and Messekher (2014) support some degree of localization in materials, they also make the case that exploring sociocultural and sociolinguistic differences are an important part of learning a new language. Materials can provide opportunities for learners to explore these differences and so develop a broader intercultural awareness. This, however, also causes challenges for material developers because EIL materials should involve both local and global contents along with the content related to the target language. Accordingly, embracing optimal harmony among these three components is not an easy task for material

developers. On the other hand, as national curricula are used in most countries, localization principle may pave the way for using different types of coursebooks or materials at different regions. What Graves and Gorton (2014) offer to solve this problem is adapting materials designed according to national curricula to local circumstances.

2.4.6. Culture in EIL

Traditionally culture in language teaching involves providing cultural information about the target language. Such information has four dimensions: 'the aesthetic sense' in which the artistic components such as film, music and literature of a target language country are included; 'the sociological sense' in which the customs and institutions of this country are examined; 'the semantic sense' in which the conceptual system of a target language society is examined; and 'the pragmatic sense' in which how cultural norms influence the relevance of the language to specific contexts is investigated (Adaskou, Britten & Fahsi, 1990). However, many critics have long been argued that Anglo-American view of culture in language teaching pushes the learners own culture to the sidelines (Alptekin & Alptekin, 1984; Byram & Feng, 2004). In addition to the target culture and learners' own culture, knowledge about other cultures has also become a need to be met from the standpoint of EIL.

Accordingly, as McKay (2002) underlines, two major problems arise from this approach to culture in relation to teaching of EIL; the first problem is that it cannot be assumed that the culture of any one particular country should provide the basis for the cultural content while teaching EIL, the second problem is that if one of the goals of teaching culture in EIL settings is to help students interact in cross-cultural encounters, then merely knowing about a culture will not be sufficient to gain insight into how to interact in these encounters (p. 82). Kramsch (1998) states that two notions may help practitioners to solve these problems: 'Establishing a sphere of interculturality' and 'teaching culture as difference'. The first notion promotes the idea that learning about a culture requires that an individual consider his/her own culture in relation to another. Hence, the process of learning about another culture entails a reflection on one's own culture as well as the target culture. This notion requires two essential steps. First, learners need to acquire knowledge about another culture, and then they need to reflect on how their own culture contrasts with it. The second notion, on the other hand, highlights the fact that national identities are not

monolithic. With each culture there exists a variety of national characteristics that are related to age, gender, regional origin, ethnic background, and social class etc. Combining these two notions while teaching EIL is in line with what Kramsch and Sullivan (1996) offer 'global thinking, local teaching' (p. 200). The notion of 'establishing a sphere of interculturality' refers to 'global' part of the motto as it involves other cultures 'whereas teaching culture as difference' refers to 'local' part due to the importance given to local cultures and circumstances.

2.5. Intercultural Communication Theories

Samovar and Porter (1982) define intercultural communication as "a message producer is a member of one culture and a message receiver is a member of another" (p. 32) and thus involves interaction between people whose cultural perceptions and symbol systems differ enough to influence the communication event (p. 8). In a similar vein, Rodgers and Hart (2002) define it as "interpersonal communication between individuals of different cultures" (p. 2). Therefore, intercultural communication focuses on how people communicate and understand each other across group boundaries or discourse systems of various sorts including national, geographical, linguistic, ethnic, occupation, class or gender-related boundaries and how such boundaries affect language use (Richards & Schmidt, 2010, p. 301), and theories on intercultural communication have tried to explain the processes that result in effective or ineffective communication between members of different cultures (Gudykunst, 2002). More than fifteen theories have so far been put forward to cover different aspects of intercultural communication (Novinger, 2001), and the theories explained in this section are the ones which are more related to the communication process in intercultural interactions, and thus more relevant to the subject of the present study.

2.5.1. Coordinated Management of Meaning Theory

Coordinated Management of Meaning Theory (hereafter CMM), developed through the studies of W. Barnett Pearce and Vernon Cronen, generally refers to how individuals establish rules for creating and interpreting meaning and how those rules are enmeshed in a conversation where meaning is constantly being coordinated (West & Turner, 2010).

Coordination, as Pearce (2005) describes, exists when two people try to make sense out of the sequencing of messages in their conversation. However, West and Turner (2010)

underline that achieving coordination can be difficult at times as people enter conversations with a variety of abilities and competencies. Therefore, three outcomes are possible when two people converse; they achieve coordination, they do not achieve coordination, or they achieve some degree of coordination. Pearce (2005) also states that to establish coordination the following maxims are suggested:

- Be mindful that you are participating in a multi-turn process,
- Be mindful that you are part of, but only one part of, a multi-person process,
- Be mindful that the process involves reciprocally responding to and eliciting responses from other people,
- Be mindful that this process creates the social world in which we all live (p. 50).

One way that individuals manage and coordinate meaning is through the use of rules. Rules provide people opportunities to choose between alternatives, and once they are established in a dialogue, interactants have a sufficiently common symbolic framework for communication (Cushman & Whiting, 1972). There are two rules that Pearce and Cronen (1980) discuss: constitutive rules and regulative rules. Constitutive rules refer to how behavior should be interpreted within a given context. In other words, constitutive rules tell us what types of behavior mean, thus they assist people in their interpretation of meaning, but they do not provide people with guidelines for behavior (West & Turner, 2010). Regulative rules, on the other hand, refer to some sequence of action that an individual undertakes, and they communicate what happens next in a conversation.

According to CMM theory human beings organize meanings in a hierarchal manner, and there are six levels of meanings as shown in Figure 6.

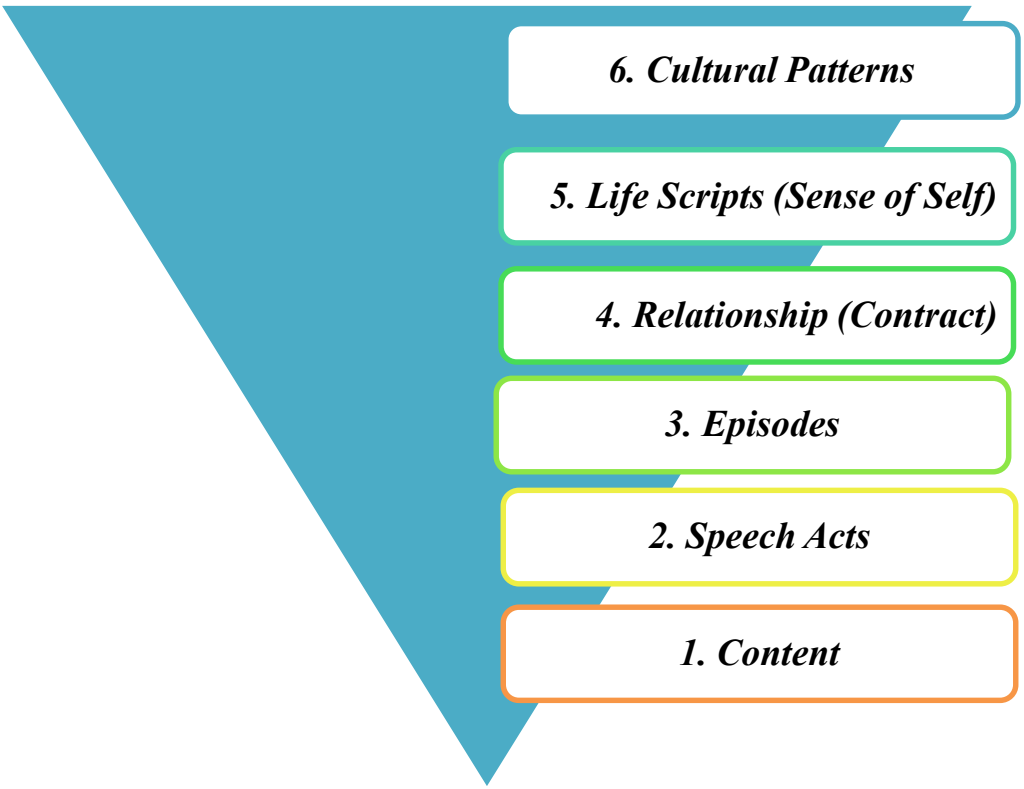


Figure 6. Pearce and Cornen's Hierarchy of Meaning (adapted from Pearce & Cronen, 1980)

According to CMM theory, content level is the first step of converting raw data into some meaning, and thus in later studies of Pearce and Cronen it is also called 'a message without context (West & Turner, 2010). Speech acts is the second level and they are, for Pearce and Cronen (1980) "what persons do in communication (whether they actually speak or not) as interpreted as an interpersonal exchange of meaning" (p. 132), or "a class of very familiar things, such as promises, threats, insults, speculations, guesses, and compliments" (Pearce, 2007, p. 105). Episodes are defined as "communication routines that have recognized beginnings, middles, and endings" (Pearce & Cronen, p. 134), are linked together and constitute a story (Pearce, 2007, p. 132), also describe contexts in which people act, and thus it is the level at which the influence of context on meaning is seen (West & Turner, 2010, p. 99). Relationship is the fourth level of meaning and it is the level at which interactants recognize their potential and limitations as relational partners. Relationships are like contracts as they set guidelines and often prescribe behavior. Therefore this level suggests relational boundaries in that parameters are established for attitudes and behavior for instance, how partners should speak to each other or what topics are considered taboo in their relationship (West & Turner, 2010). The fifth level life scripts consist of clusters of past and present episodes. According to West and Turner (2010) '*life*

scripts' refers to sense of self as you are who you are because of the life scripts in which you have engaged, and how you view yourself over your lifetime affects how you communicate with others. Pearce and Cronen (1980) assume that people tend to identify themselves and others with particular groups in particular cultures, and individuals behave according to the actual social values pertaining to those particular groups such as sex, race, class etc. 'Cultural patterns', or archetypes as stated in Pearce and Cronen (1980), are "very broad images of world order and a person's relationship to that order" (Cronen & Pearce, 1981, p. 21). That is, as West and Turner (2010) explain, an individual's relationship to the larger culture is relevant when interpreting meaning. Accordingly, speech acts, episode relationships, and life scripts are all understood within the cultural level. This is of paramount importance to intercultural communication in which two or more people from two or more different cultures try to understand the meaning of each other's words.

2.5.2. Face Negotiation Theory

Face negotiation theory (hereafter FNT), first proposed by Brown and Levinson (1978), and then improved by Ting-Toomey, aims to understand and explain how and why people from two or more different cultures manage conflict in different ways, and is based on face and facework metaphors (Gudykunst & Lee, 2002). According to FNT, face, as Ting-Toomey & Kurogi (1998) define, reflects a person's emotions, thoughts and senses such as shame, embarrassment, anger or curiosity, and all these feelings are face-related issues. Accordingly, 'face' is used as a metaphor for the image of the self that people display in their conversations with others (West & Turner, 2010). Facework, as Ting-Toomey and Kurogi (1998) define, is a means of a set of communicative behaviors that people use to regulate their social dignity and to support or challenge the other's social dignity (p. 188).

FNT assumes that self-identity is important in interpersonal interactions, with individuals negotiating their identities differently across cultures (Ting-Toomey, 2005). In other words, as West and Turner (2010) elaborate, individuals in all cultures hold a number of different self-images –including conscious and unconscious ones– and that they negotiate these images continuously, and these self-images affect how we perceive our sense of self and how we wish others to perceive both of which are of paramount importance to our communication experiences because the ways people negotiate and maintain face are

different across cultures. Ting-Toomey (2005) underlines that such cultural difference in maintaining face may cause conflicts, and when there is conflict, face is threatened. In such face threatening situations, two kinds of faceworks are employed: face-saving and face restoration. Face-saving is often used to prevent embarrassment and involves efforts to prevent events that either elicit vulnerability or impair one's image. Face restoration, on the other hand, involves such attempts as excuses or justifications to restore or repair face in response to the events (Ting-Toomey & Kurogi, 1998).

Ting-Toomey (2005) expands the 1988 version of FNT adding 12 proportions and conceptualizes intercultural facework competence. She defines the competence as "the optimal integration of knowledge, mindfulness, and communication skills in managing vulnerable identity-based conflict situations appropriately, effectively, and adaptively" (ibid, p. 73). In other words, intercultural facework competence posits that individuals need to improve their knowledge about different cultures along with their mindfulness to act competently in intercultural communication (Gudykunst & Lee, 2002). In this sense, the 2005 version of FNT is significant for the present study as it highlights the importance of having some sort of intercultural mindfulness, or awareness.

2.5.3. Communication Accommodation Theory

Communication accommodation theory (hereafter CAT), formerly known as speech accommodation theory, was developed by Howard Giles and his works on accent mobility (Gudykunst, 2002). In 1988, the first version of the theory was expanded to intercultural communications. Similar to CMM theory, CAT claims that communication is not only referential, but also a means of managing interpersonal and intergroup relationships (Gallois, Ogay, & Giles, 2005).

CAT rests on the premise that there are similarities and differences resulting from various variables such as age, social class, gender, and ethnic identity between communicators in a conversation (Gallois, Ogay, & Giles, 2005). As West and Turner (2010) elaborate people, whether in speech or behaviors, bring their various fields of experiences into a conversation, and these varied experiences and backgrounds determine the extent to which one person accommodates another. In other words, the more similar our attitudes and beliefs are to those of others, the more we will be attracted to and accommodate those others (p. 469). When speakers interact, they adjust their speech, their

vocal patterns, and their gestures to accommodate others. This is primarily done through employing two strategies during communication encounters: convergence and divergence.

In convergence strategy communicative behaviors, both verbal and nonverbal such as speech rate, pause, smiling, eye gaze, are adapted to the interlocutor‘s behaviors. In order for effective communication CAT gives great importance to adjustment, or adaptation, yet, as Giles et al. (1987) underline, “convergence is often cognitively mediated by our stereotypes of how socially categorized others will speak” (p. 18). In other words, convergence strategy that people employ during a conversation tends to be “shaped by stereotypes rather than real speech and behaviors” (West & Turner, 2010, p. 473), and they are used “when there is a strong need for social approval” (ibid, p. 467).

Compared to convergence, divergence strategy is different because rather than showing how two speakers are alike in speech rate, gestures, or posture, in this strategy there are no attempts to demonstrate similarities between speakers (West & Turner, 2010). In other words, two people speak to each other with no concern about accommodating each other, and no effort is made to “reduce social distance or to make communication smoother” (Giles et al., 2007, p. 144). Giles et al. (1987) state that speakers may diverge in order to distance themselves socially from a partner, render a partner less powerful, or entice an interlocutor to adopt a different communicative style.

CAT has been applied to analyze and explain the situations which occur in intercultural encounters. Zuengler (1991) states that “when a nonnative speaker and a native speaker share important social identities, ethnic or not, the nonnative will be more likely to converge towards the native speaker’ language use” (p. 226). Zuengler (1991) also argues that in native speaker–nonnative speaker communication over-accommodation is likely to occur, which refers to attempts to overdo efforts in regulating, modifying, or responding to others, and which usually pave the for being perceived as patronizing and demanding (p. 239). According to Zuengler (1991) there are three types of over-accommodation: sensory, dependency and intergroup. Sensory over-accommodation occurs when a speaker perceives the listener as linguistically or physically limited (ibid, p. 239). Dependency over-accommodation occurs when a speaker places the listener in a lower-status role the speaker controls the interaction and the listener is made to feel dependent on the speaker (ibid, p. 240). Intergroup over-accommodation occurs when speakers place listeners in cultural groups without acknowledging his/her individual uniqueness (ibid, p. 240).

CAT is significant in explaining the effectiveness of communication in intercultural encounters as both verbal and nonverbal behaviors are important in the communication accommodation process. Yeh (2003) argues that having knowledge about different cultures, cultural sensitivity or awareness are important to prevent divergence in nonnative speaker-nonnative speaker communications as the person who has such knowledge, sensitivity or awareness tend to accommodate the other, and in this way miscommunication or lack of communication between the two parties is prevented.

2.5.4. Anxiety/Uncertainty Management Theory of Effective Communication

Anxiety/Uncertainty Management Theory (AUM hereafter) is the extension of Berger and Calabrese's (1975) uncertainty reduction theory. Berger and Calabrese's theory is based on 8 key variables of relationship development –verbal communication, nonverbal warmth, information seeking, self-disclosure, reciprocity, similarity, liking, and shared networks– and 28 axioms (Gudykunst, 2002; Griffin, 2012), and it proposes that when two individuals meet for the first time, their primary goal is to reduce uncertainty and increase predictability through communicating with each other, since uncertainty is an uncomfortable state (Yoo, 2009). Gudykunst (1988) extends this theory to intergroup encounters through applying some of the axioms and theorems of the theory to intercultural settings, and adds 13 more axioms.

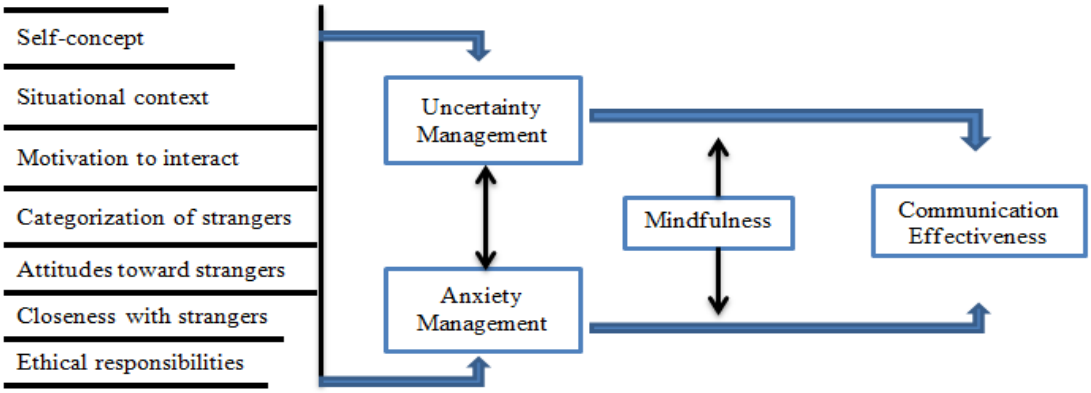


Figure 7. Basic Components of AUM Theory of Effective Communication (adapted from Gudykunst & Nishida, 2001, p. 57)

Gudykunst's anxiety/uncertainty management theory focuses on interactions between cultural in-groups and strangers who do not belong to that group, specifically when interlocutors have feel fear, anxiety or suspicion during communication (Griffin, 2012).

Uncertainty is cognitive and results from cognitive differences and/or thinking in different ways in similar contexts whereas anxiety is affective and results from interlocutors' such feelings as being uneasy, worried or tense about what might happen (Gudykunst, 1991). Gudykunst (1988) asserts that at least one person in an intercultural encounter is a stranger, and strangers experience anxiety and uncertainty in an intercultural encounter when they do not know what is expected of them as their own cultural norms are not valid for current intercultural encounter. Through a series of initial crises, strangers undergo both anxiety and uncertainty– they do not feel secure and they are not sure how to behave. Strangers and in-group members experience some degree of anxiety and uncertainty in any new interpersonal situation, but when the encounter takes place between people of different cultures, strangers are hyperaware of cultural differences (Gudykunst, 1988). They then tend to overestimate the effect of cultural identity on the behavior of people in an alien society, while blurring individuals' distinctions. In this sense, if the amount of uncertainty present in initial interactions is not reduced, further communication between strangers and in-group members will, in all likelihood, not take place', and satisfaction level of an intercultural encounter depend on the level of anxiety (Rausch, 2008 cited in Köroğlu, 2013). Accordingly, management of anxiety and uncertainty plays a significant role in effective communication in intercultural encounters. However, management of anxiety and uncertainty does not mean to be free from them but to keep them at an optimum level because, as Gudykunst (2005) underlines, if individuals' anxiety and uncertainty are too low or too high, communication tends to be ineffective, which indicates itself through such signs as lack of motivation to communicate, avoiding interacting with strangers or a conditioned expectation of stereotyped behaviors (p. 23).

According to Gudykunst (2005), the axioms given below can be seen as a summary of the relationships among anxiety, uncertainty, mindfulness and effective communication:

- An increase in our ability to describe strangers' behavior will produce an increase in our ability to predict their behavior accurately.
- An increase in our knowledge of strangers' languages and/or dialects will produce a decrease in our anxiety and an increase in our ability to predict their behavior accurately.
- An increase in our mindfulness of the process of our communication with strangers will produce an increase in our ability to manage our anxiety and an increase in our ability to manage our uncertainty.
- An increase in mindfully recognizing and correcting pragmatic errors that occur in our conversations with strangers facilitates negotiating meaning with strangers.

- An increase in our ability to manage our anxiety about interacting with strangers and an increase in the accuracy of our predictions and explanations regarding their behavior will produce an increase in the effectiveness of our communication (pp. 306-307).

AUM theory has been applied in intercultural settings. In her study Bruno (2008) tested the theory with Hispanic and non-Hispanic undergraduate students. The results of the study showed that non-Hispanic participants who had high level of anxiety and uncertainty scores had lower scores of intercultural interaction confidence and thus during the interview session they were not willing to maintain communication with Hispanic participants. Caldwell (2012) conducted an auto-ethnographic study with 9-year-old students of a German American school, and explored causes and results of anxiety and uncertainty by analyzing her experience at that school. The findings of her study showed that although the researcher was proficient in German, the new setting that she was not familiar with caused a great deal of anxiety. Caldwell (2012) states that in situations where the host culture does little to make the stranger comfortable, the stranger experiences greater anxiety, which paves that way for ineffective communication, lack of communication or, worse, no communication.

2.5.5. Cultural Schema Theory

Cultural schema theory is based on cultural schemas and how they function in intercultural communion. Although this theory is relatively new, the concept of schemas dates back to the works of German philosopher Immanuel Kant in the 19th century. Kant developed the idea that each person's experiences are gathered together in memory, forming higher order concepts (Kant, 1963 cited in Nishida, 2005). However, schema theory was developed through studies of J. Piaget and F. Bartlett.

Schemata are generalized collections of knowledge of past experience that are organized into related knowledge groups and are used to guide our behaviors in familiar situations (Nishida, 2005). Therefore, they serve as a reference store from which a person can retrieve relevant existing knowledge and into which new information is assimilated (Richards & Schmidt, 2010).

Nishida (1999) defines cultural schemata as "generalized collections of the knowledge that we store in memory through experiences in our own culture" (p. 756). She also explains that these schemata contain general information about familiar situations, behavioral rules,

information about ourselves and people around us, knowledge about facts we have been taught in school or strategies for problem solving, and emotional or affective experiences that are often found in or culture. In addition, Nishida (1999) also underlines that all of these cultural schemata are linked together in related systems all of which construct a complex cognitive structure that underlies our behavior, and categorizes these cultural schemata under 8 different titles as given follows and name them 'primary social interaction schemata';

1. Fact-and-concept schemas are pieces of general information about facts.
2. Person schemas contain knowledge about different types of people, which also includes their personality traits.
3. Self-schemas contain people's knowledge about themselves.
4. Role schemas are knowledge about social roles which denote sets of behaviors that are expected of people in particular social positions.
5. Context schemas contain information about the situation and appropriate setting of behavioral parameters.
6. Procedure schemas are knowledge about the appropriate sequence of events in common situations. They include specific steps to take and behavioral rules for the events. The application of the procedure schemas causes people to take some actions
7. Strategy schemas are knowledge about problem-solving strategies.
8. Emotion schemas contain information about affect and evaluation stored in long-term memory which is accessed when other schemas are activated. These schemas are constructed in social interactions throughout one's life (p. 757-759).

Nishida (2005) states that having a well-developed PSI is important for adapting into a new culture; however, it is also important to define people who adopt into such a culture. Form this standpoint, SCT focuses on sojourners such as business people, students, foreign workers and diplomats. Immigrants and refugees are not appropriate groups of people as their main purpose is to live in that culture. Sojourners, on the other hand, have more specific and goal-oriented motives, and their length of stay is a new culture is shorter than that of immigrants and refugees (Nishida, 2005).

Nishida (2005) argues that sojourners fail to recognize some of the actions and behaviors which are relevant to meaningful interactions in the host culture, which is due mainly to their lack of the PSI schemas of the culture. Therefore, acquisition of the PSI schemata of the host culture is a necessary condition for sojourners' adaptation to the culture. Nishida (2005) regards experience in the host culture as the first step of acquisition of the PSI schemata. These experiences cause a change in one (any of) cultural schemata, and this causes further changes in all cultural schemata, and finally in the total system (p. 410). The lack of the PSI schemata of the host culture paves the way for cognitive burden as such

sojourners are likely to employ bottom-up processing, which requires effort and attention (p. 411), and cognitive uncertainty and anxiety, which influences interactions in a negative way (p. 412).

Although Nishida (2005) states that future studies are necessary to test the theory, and the theory has not yet been applied in intercultural settings, where there is no host culture, it can be inferred from what the theory claims that the PSI schemata may play an important role in intercultural communication. For example, a Russian and a Hungarian have a conversation in English at a conference held in France. Although there is no host culture in such an interaction, there may be no problems if they have well-organized PSI schemata about each other's cultures, if not, the effectiveness of the conversation depends on their efforts to fill the gap resulting from lack of PSI schemata. In his study Sharifian (2010) analyzed the reasons of miscommunication between Aboriginal and non-Aboriginal participants in terms of their cultural schemata. The findings of his study showed that much of the miscommunication occurred when the topic was spiritual beliefs of Aboriginal because the non-Aboriginal participants did not have cultural schemata about Aboriginal beliefs, and they did not try to gap the filling resulting from lack of cultural knowledge.

2.6. Intercultural Communicative Competence

The term 'intercultural communication/communicative competence', which was introduced by researchers interested in overseas technical assistance and peace corporation, has been the subject of many research in various academic fields such as anthropology, applied linguistics business management, communication studies, international relations, psychology and education with such a diverse conceptual foci as sojourner adjustment, immigrant acculturation, intergroup contact, culture shock, social change, international management, foreign student advising (Wiseman, 2002). Due to its multi-disciplinary nature, ICC has been conceptualized in a variety of ways, thus what the concept means or refers to vary according to the academic fields (Gibson & Zhong, 2005). For the last two decades interculturality has become an increasingly significant component of foreign language teaching and learning due to the fact that people around the world are experiencing more and more intercultural transactions as an outcome of globalization (Hişmanoğlu, 2011). In the field of foreign language teaching and learning the acknowledged model of ICC is Byram's (1997) model, which dates back to

communicative competence and is considered the expanded version of it (Corbett, 2003; Aguilar, 2010; Hişmanoğlu, 2011).

2.6.1. Transition from Communicative Competence to Intercultural Communicative Competence

The term communicative competence, first coined by Hymes (1972) is an outcome of the communicative approach, emerged out of concurrent developments in North America and Europe (Savignon, 2002). In North America, Hymes, an American sociolinguist, proposed the term 'communicative competence' as a reaction to Chomsky's characterization of the linguistic competence of the ideal native speaker (Savignon, 2002). Hymes (1972) argues that knowing a language requires communicative competence, which is "acquisition of competence as to when to speak, when not, and as to what to talk about with whom, when, in what manner" (p. 277). In other words communicative competence is what a speaker needs to know in order to be communicatively competent in a speech community (Richards & Rodgers, 2001). The concept of communicative competence was further studied and thus elaborated by Canale and Swain (1980) in the USA, and van Ek (1980) in Europe (Savignon, 2002; Aguilar, 2009; Hişmanoğlu, 2011). Canale and Swain (1980) determine the four components which constitute communicative competence. These four components are;

1. *Grammatical competence* includes 'knowledge of lexical items and of rules of morphology, syntax, sentence-grammar semantics and phonology (Canale & Swain 1980, p. 29).
2. *Sociolinguistic competence* is made up of sociocultural rules of use and rules of discourse. Sociocultural rules of use will specify the ways in which utterances are produced and understood appropriately with respect to the components of communicative events (Canale & Swain 1980, p. 30).
3. *Discourse competence* deals with the cohesion (i.e. grammatical links) and coherence (i.e. appropriate combination of communicative functions) of groups of utterances (Canale & Swain 1980, p. 30).
4. *Strategic competence* involves 'verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to

performance variables or due to insufficient competence' (Canale & Swain 1980, p. 30).

In Europe, it was Van Ek who incorporated communicative competence into foreign language learning (Hişmanoğlu, 2011), turned it into a fundamental concept in the development of communicative language teaching (Aguilar, 2009, p. 247). European scholars were in the pursuit of meeting the language needs of a rapidly increasing group of immigrants and guest workers (Savignon, 2002), which led the Council of Europe to develop a syllabus for learners based on notional-functional concepts of language use (Savignon, 2002). With the contributions made by the Council of Europe the syllabus named *Threshold Level English* was developed by Van Ek and Alexander (1980). It is the expanded and developed version of the syllabus developed by Wilkins (1976), and includes descriptions of objectives, situations, topics, functions, notions as well as the vocabulary and grammar needed (Richards & Rodgers, 2001, p. 163). Like Canale and Swain (1980), van Ek (1986) describes components of communicative competence, or 'communicative ability' as he names, as well (p. 32).



Figure 8. Six competences of communicative ability (adapted from Byram, 1997, p. 9)

1. *Linguistic competence*: the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear

their conventional meaning … that meaning which native speakers would normally attach to an utterance when used in isolation (p. 39).

2. *Sociolinguistic competence*: the awareness of ways in which the choice of language forms is determined by such conditions as setting, relationship between communication partners, communicative intention etc. Sociolinguistic competence covers the relation between linguistic signals and their contextual or situational meaning (p. 41).
3. *Discourse competence*: the ability to use appropriate strategies in the construction and interpretation of texts (p. 47).
4. *Strategic competence*: when communication is difficult we have to find ways of 'getting our meaning across' or of 'finding out what somebody means'; these are communication strategies, such as rephrasing, asking for clarification (p. 55).
5. *Sociocultural competence*: every language is situated in a sociocultural context and implies the use of a particular reference frame which is partly different from that of the foreign language learner; sociocultural competence presupposes a certain degree of familiarity with that context (p. 35).
6. *Social competence*: involves both the will and the skill to interact with others, involving motivation, attitude, self- confidence, empathy and the ability to handle social situations (p. 65).

Unlike Canale and Swain's model, Van Ek's model includes sociocultural competence and social competence, yet like Canale and Swain's model, his model is holistic as well. Therefore, as Van Ek (1986) points out, having just one of those competences or some is not enough to communicate appropriately and effectively. He also underlines that such affective factors as self-confidence and attitudes have also an important role in effective communication.

The communicative approach and communicative competence, on the other hand, are criticized for several reasons. Byram (1997) asserts that Hymes's communicative competence is based on the principles of first language acquisition, and the communicative approach focuses on how the target language is used by native speakers. In a similar vein, as Alptekin (2002) argues, learning a foreign language with communicative approach is a kind of enculturation as learners "are expected to acquire accurate forms of the target language, and to learn how to use these forms in given social situations in the target

language setting to convey appropriate, coherent, and strategically effective meanings for the native speaker" (p. 58). Therefore, as Alptekin (2002) underlines, communicative competence is based on the target language. In addition, Alptekin (2002) also claims that communicative competence, with its standardized native speaker norms, is as utopian as the notion of the idealized native speaker-listener because one cannot claim that there is one correct and appropriate way to use English (p. 59), fails to reflect the lingua franca status of English because much communication in English involves, and will increasingly involve, nonnative speaker–nonnative speaker interactions (p. 61), and circumscribes learner and teacher autonomy because authentic language use represents the reality of native speaker language use (p. 62). Consequently, as Alptekin (2002) points out, a new pedagogic model is urgently needed to accommodate the case of English as a means of international and intercultural communication (p. 63). It is a critical juncture at which English language teaching should go beyond communicative competence and embrace intercultural communicative competence (Byram, 1997; Alptekin, 2002; Savignon, 2007; Hişmanoğlu, 2011).

2.6.2. Definition of ICC

As the pendulum has swung from native speakers to non-native speakers and from target culture to others cultures due to the global status of English, since the 1990's a great deal of effort has been made to implement intercultural perspective in English language teaching. Accordingly, in response the need and as a result of the effort made such terms as 'intercultural competence', 'intercultural communication competence' and 'intercultural communicative competence' have emerged in the literature. Although these terms have been used interchangeably, the acknowledged term in English language teaching is 'intercultural communicative competence'. Therefore the term has been defined variously, and some of these definitions can be listed as follows;

- the ability of a person to behave adequately and in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures (Meyer, 1991, p. 137).
- the ability to interact effectively with people from cultures other than one's own culture (Guilherme, 2000, p. 298).

- the knowledge, motivation and skills to interact effectively and appropriately with members of different cultures (Wiseman, 2002, p. 208).
- the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes (Deardorff, 2006, p. 248).
- the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts (Bennet & Bennet, 2004, p. 149).
- complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself (Fantini, 2009, p. 458).

Although these definitions differ in some respects, the common point of them is communicating effectively with people from other cultures. In addition to these definitions, Byram (1997) also defines the term and develops a model for ICC. Byram's model has a significant role since, as Zhou (2001) states, he was the first to introduce ICC in foreign language classroom, and his model provides a basis for the CEFR, whose aim is to set standards in foreign language teaching and learning in Europe. Underlining that regarding interaction as if there were one native speakers and one attempting to be so is erroneous Byram (1997) frames intercultural communication;

- between people of different languages and countries where one is a native speaker of the language used;
- between people of different languages and countries where the language used is a lingua franca;
- and between people of the same country but different languages, one of whom is a native speaker of the language used (p. 22).

Byram (1997) defines ICC as "the ability to interact with 'others', to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations of difference" (pp. 32-33). Byram's model of ICC consists of five components as shown in Figure 9, and these components stem from three general categories; knowledge, skills and attitudes**.** Byram (1997) also argues that knowledge and attitude factors are preconditions, yet these two factors can also be developed through the use of skills of interpretation and establishing relation and skills of discovery and interaction (p. 33). These five *saviors*, as Sercu (2005) states, should not be considered isolated components, but rather as components that are integrated and intertwined with the

various dimensions of ICC. Accordingly ICC can in fact be considered a sixth *savoir*, *savoir communiquer* (p. 4).

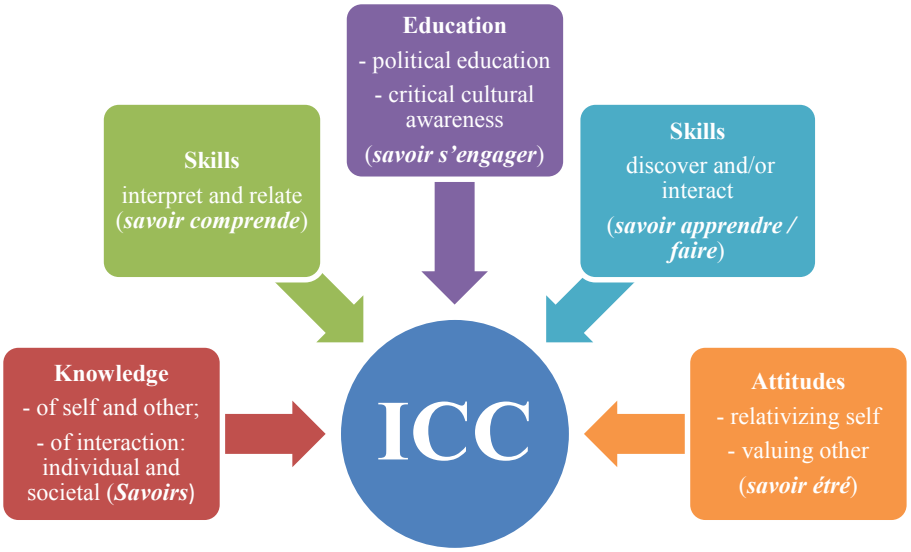


Figure 9. Components of Byram's model of ICC (adapted from Byram, 1997, p. 34)

As shown in Figure 9, knowledge (*saviors*) is the first component of Byram's (1997) model of ICC, and it is defined as "knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction" (Byram, Gribkova, & Starkey, 2002, p. 8). On the other hand, Byram (1997) analyzes this component under two broad categories; knowledge about social groups and their cultures in one's own country and similar knowledge of the interlocutor's country; and knowledge of the process of interaction at individual and societal levels (p. 35). The first category involves the knowledge that a person acquires through the process of formal and informal socialization that occur consciously or unconsciously. The second category, on the other hand, involves the knowledge about concepts and processes in interaction (ibid). This first category is linked to the second one because, as Byram (1997) underlines, people bring their knowledge to an interaction with someone from another country, thus if people are aware of how social identities are formed, how their culture is seen from outside, and how they see other people from different regions, a successful communication takes place (p. 36). Accordingly, these *saviors*, as Sercu (2005) states, together constitute the frame of reference of the people living in a particular culture, and in order for successful intercultural communication,

individuals need to acquire both cultural-specific and culture general knowledge which will allow him/her to deal with a large diversity of foreign cultures (p. 4)

Skills dimension of Byram's model of ICC involves two types of skills; skills of interpreting and relating (*savoir comprende*), and skills of discovery and interaction (*savoir apprendre*). The former one is defined as "the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own" whereas the latter one is defined as "an ability to acquire new knowledge of a culture and cultural practices and "the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (Byram; 1997, p. 61). These two skills together constitute the skills dimension of the conceptual framework (Sercu, 2005), and they are linked to knowledge (saviors). As Byram (1997) explains, individuals use their existing knowledge to understand specific documents or behaviors, and to relate them to comparable but different documents or behaviors in their own social group. In this sense, interpretation and relation of a document is dependent on both conscious and taken-for-granted knowledge (ibid). Sercu (2005) points out that due to the changing expanding nature of the world people need to broaden their knowledge in order to interpret a document and relate it to their own culture. According to Byram (1997) the skill of discovery plays a significant role at this point, "where individuals have no, or only a partial existing knowledge framework" (p. 37) because it is the skill which enables individuals to build up specific knowledge along with an understanding of the beliefs, meanings, and behaviors in either documents or interactions (p. 38). The skill of interaction, on the other hand, enables individuals to manage constrains in a particular situation and dysfunctions arising in the course of interaction (ibid). It is related to knowledge and skills since individuals do so through drawing upon their existing knowledge and skills. Besides, interaction is also related to the skill of discovery as it can be used to make up for a lack of knowledge which causes misunderstandings while communicating with a person from another country (Byram, Gribkova, & Starkey, 2002).

Attitude corresponds to the affective dimension of Byram's model of ICC and is defined as "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (p. 50). These attitudes enable individuals to be willing to seek out or take up opportunities to engage with otherness, and to question the values and presuppositions in cultural practices and products in one's own culture; to be interested in

discovering other perspectives on both familiar and unfamiliar phenomena in one's own culture as well as in other cultures (p. 50). These attitudes together help individuals to relativize their own' meanings, beliefs and behaviors through comparison with others', and to value them.

The last component of Byram's (1997) model of ICC is critical cultural awareness (*savoir s'engager*), and it is defined as "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own culture and other cultures and countries (p. 63). As Byram, Nichols and Stevens (2001) elaborate, even if individuals are open towards, curious about and tolerant of other people's beliefs, values and behaviors, it is almost impossible to prevent reaction to and rejection of such issues since individuals' own beliefs, values and behaviors are deeply embedded. Accordingly, to become an intercultural speaker, individuals need to become aware of their own values and how they influence their views of other people's values, and they also need a critical awareness of themselves and their values as well as those of other people (pp. 6-7). From this standpoint, critical cultural awareness is closely related to knowledge of self and other, skills of interpretation, relation, discovery and interaction, and attitudes of relativizing self and valuing other (Sercu, 2005).

2.7. Intercultural Awareness

2.7.1. From Cultural Awareness to Intercultural Awareness

Due to the close relationship between language and culture as explained in the first section, culture dimension to language, as Risager (2007) states, has always been present in language teaching. However, it was not until 1988 that the term cultural awareness was introduced to the literature. In the revised national curriculum of England and Wales cultural awareness was included as one of the educational purposes of language teaching with the aim to promote understanding of and respect for other cultures (Byram, 1994, p. 75; Jones, 2000, p. 151). The need for cultural awareness, on the other hand, can be linked to the postmodernist perspective on culture. From this stand point, culture is regarded as a dynamic, multi-layered, complex and variable phenomenon; as not all members of a society speak, behave and act in the same manner, culture cannot be regarded as homogenous. On the other hand, from the standpoint of communicative approach, culture

is equal to the way of life and everyday behaviors of native speakers of the target language (Kramsch, 2013). The postmodernist perspective paves the way for a problem that if there is no homogenous or standard culture within a society, then whose culture to be taught while teaching the target language? It is impossible for language learners to become competent in or even familiar with all the aspects of culture in the target community. Cultural awareness comes into play at this point because becoming culturally aware involves a progress in which language learners gradually develop an understanding of existence of another culture along with similarities and differences between their own culture and the other culture (Tomlinson, 2001), and in this way, at the most basic level, they are able to notice cultural differences resulting to misunderstandings and miscommunication, and cope with them through using a variety of strategies (Stern, 1992).

The term cultural awareness was first included as an educational purpose of language teaching in 1988 in the revised national curriculum of England and Wales to promote understanding of and respect for other cultures (Byram, 1994, p. 75; Jones, 2000, p. 151). Tomalin and Stempleski (1993) define cultural awareness as "sensitivity to the impact of culturally-induced behavior on language use and communication" (p. 5), and this definition is based on three elements; (a) awareness of our own culturally induced behavior; (b) awareness of others' culturally induced behavior, and (c) the ability to explain our cultural perspective (p. 5). Besides, Tomalin and Stempleski (1993) suggest seven types of cultural awareness exercises:

- recognizing cultural images and symbols designed to familiarize students with identifying other cultural images;
- working with cultural products to give students an experience of dealing with artefacts from another culture;
- examining patterns of everyday life to acquaint students with the lifestyle of another culture;
- examining cultural behavior which emphasizes factual based knowledge enabling students to behave appropriately in a foreign culture and comparing this with their own cultural behavior;
- examining patterns of communication including the norms of both verbal and nonverbal communication;
- exploring values and attitudes making students aware of culturally based values both of their own and other cultures;
- and exploring and extending cultural experience in which students are encouraged to investigate and share their experiences of the target culture (pp. 11-12).

Although Tomalin and Stempleski's (1993) approach to cultural awareness underlines the importance of cultural awareness as part of the language learning process, and suggests a

systematic approach to teaching it (Baker, 2009), and also is a combination of both 'little c' culture and 'Big C' culture, this approach is restricted to teaching of cultural aspects of the inner circle countries, thus, as Baker (2009) criticizes, Tomalin and Stempleski's (1993) suggested activities ignore many diverse contexts in which the cultures of the inner circle countries are not so important.

According to Jones (1995) cultural awareness is equal to exploring otherness, and this awareness involves knowledge about, thinking about, and talking about otherness as well as ensuing attitudes and value judgements (p. 1). As Jones (1995) explains cultural awareness begins with individuals' examination of their own lifestyle and language, and moves towards an examination of the attitudes, values and conventions of others. Evaluating such evidence as textbooks, realia, interviews, magazines and newspapers help people to develop an understanding of similarities and differences between their own culture and the target culture in terms of social conventions, values, beliefs and attitudes (p. 2).

The status of English has dramatically changed since the 1990s, and English has become to be used extensively in a diverse range of global settings, which has led to the questions about the ownership and forms of the English language (Baker, 2012). In parallel to this, the growth in the use of English in the 'expanding circle' (Kachru, 1990) has led much communication in English among nonnative speakers (Alptekin, 2002). As Kramsch (2009) argues, the goals of traditional language teaching and its main tenets such as monolingual native speakers, homogeneous national cultures and pure standard national languages have all become problematic in a world that is increasingly becoming multilingual and multicultural (p. 190). In a similar vein, as Pulverness (2003) underlines, it is inappropriate to situate English in a particular cultural context, to focus on one culture and to ignore other cultures because this leads to the denial of the status of English as a global language along with many challenges for language learners in intercultural encounters in which meeting with a diverse range of cultural groupings is inherent. The fact that the global uses of English detach it from the traditional native-speaking countries (Baker, 2003), and communicative competence is replaced with ICC (Byram, 1997) raise questions about what cultures should be addressed while improving cultural awareness (Baker, 2003). The concept of cultural awareness is restricted to language learners' own culture and the target culture; yet, when language is used for communication of any kind,

within or outside the classroom, exclusion of other cultures or less focus on them can never be the case considering the dominance of English in international settings (Baker, 2009). Accordingly, some scholars like Byram (1997) and Baker (2009) stress the need for reconsidering the concept of cultural awareness in terms of interculturalism.

2.7.3. Definition of Intercultural Awareness

Although the distinction between cultural awareness and intercultural awareness is presented in the above section, it should be noted that these two terms are still used interchangeably. Baker (2009) who is one of the scholars regarding these two terms as related but separate concepts claims that cultural awareness refers to conscious understanding of the role of learners' own culture and the target culture in language learning, whereas intercultural awareness is developing an understanding of both one's own culture and other cultures. However, Baker (2009) underlines that intercultural awareness is not a sort of opposition to cultural awareness, rather is an extension of the concept that is more applicable to needs of intercultural communication in expanding circle ELF contexts, in which cultural influences are likely to be varied, dynamic and emergent (p. 87). On the other hand, some other terms such as 'multicultural awareness', 'critical cultural awareness' or 'transcultural awareness' are also used to emphasize intercultural and international nature of the English language.

Byram (1997) provides a comprehensive examination of intercultural awareness, or 'critical cultural awareness' (*savoir s'engager*) as he coins in his model of ICC. Byram's concept of cultural awareness is defined as "an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (p. 63), and it consists of the ability to;

- identify and interpret explicit or implicit values in documents and events in one's own and other cultures;
- make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria;
- interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes (p. 64).

Byram (2008) notes that this component of ICC is 'the central concept' as it caters for a shift from mono-cultural and ethnocentric view to an intercultural one (p. 162). This process turns language learners' focus inward toward their own culture and outward

toward other cultures. In this way, as Baker (2009) states, learners move beyond stereotypes, take a critical stance to their own values, beliefs and behaviors, and compare them with those in other cultures. Such intercultural speakers equipped with critical cultural awareness are considered mediators between cultures who can easily engage with people from other cultures (Byram, 1997).

The concept of intercultural awareness is also addressed in the CEFR as well and is seen as an ultimate production of "knowledge, awareness and understanding of similarities and distinctive differences between the 'world of origin', referring to learners' own culture, and the 'world of the target community', referring to the target culture, produce an intercultural awareness" (CoE, 2001, p. 103). However, the concept cannot be limited with just similarities and differences; on the contrary, it also includes an awareness of regional and social diversity in both worlds as well as a wider awareness of other cultures.

Unlike Byram (1997), Guilherme (2002) deals with critical cultural awareness from a broader perspective which includes postmodernist views and a political stance. Accordingly, she also expands Byram's term 'intercultural speaker' who acquires all the components of ICC, and uses the term 'intercultural citizen'. Guilherme (2002) argues that foreign language/culture teaching has a significant role in preparing learners to become intercultural citizens, and suggests adopting an interdisciplinary approach involving cultural studies, critical pedagogy and intercultural communication will result in the development of critical cultural awareness (p. 210). Accordingly, the term is defined as;

> a reflective, exploratory, dialogical and active stance towards cultural knowledge and life that allows for dissonance, contradiction, and conflict as well as for consensus, concurrence, and transformation. It is a cognitive and emotional endeavor that aims at individual and collective emancipation, social justice, and political commitment (p. 219).

Guilherme (2002) underlines the central role of critical cultural awareness in foreign language education, and also states that it should be developed from secondary school to university level and to be explicitly and consistently part of teacher training, teaching practices and learning, and in this way the ultimate goal of critical democratic citizenship, which includes both critical cultural awareness and critical intercultural competence, can be achieved, and consequently individuals can easily cross borders between cultures and languages in multicultural societies and a globalized world.

One of the most comprehensive studies on intercultural awareness belongs to Baker (2009). With an effort to expand the concept of cultural awareness through focusing on the role of culture and language and the relationship between them in intercultural communication Baker (2009) defines intercultural awareness as;

> a conscious understanding of the role culturally based forms, practices and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication (p. 88).

In addition to that, he also identifies 12 components of intercultural awareness under three levels as given in Table 1;

Table 1

Components of Baker's Intercultural Awareness (adapted from Baker, 2011, p. 66)

Level 1: Basic cultural awareness An awareness of; **1.** culture as a set of shared behaviors, beliefs, and values; **2.** the role of culture and context play in any interpretation of meaning; **3.** our own culturally induced behavior, values, and beliefs and the ability to articulate this; **4.** others' culturally induced behavior, values, and beliefs and the ability to compare this with our own culturally induced behavior, values, and beliefs.
Level 2: Advanced cultural awareness An awareness of; **5.** the relative nature of cultural norms; **6.** cultural understanding as provisional and open to revision; **7.** multiple voices or perspectives within any cultural grouping; **8.** individuals as members of many social groupings including cultural ones; **9.** common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.
Level 3: Intercultural awareness An awareness of; **10.** culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication; **11.** initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through: **12.** a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

When compared with Byram's critical cultural awareness, it is obvious that Baker's (2009) intercultural awareness model is based on the common features of critical cultural

awareness identified by Byram (1997). In Baker's (2009) model, the first level involves a general awareness of one's own culture in terms of beliefs, values and behaviors along with the role of culture and context in interpretation of meaning. In addition to that, though at a very basic level, there is also an awareness of other cultures. The second level refers to a more complex understanding of language and culture. First component of this level is relativizing one's own culture, which is similar to the first item in Byram's critical cultural awareness model. In this way, learners are able to revise their own culture, to notice how complex social groupings can be and, in the end, be aware of possible areas of miscommunication and misunderstanding between specific cultures (Baker, 2011). The third level refers to an awareness of the role of cultures in intercultural communication. At this level learners "move beyond viewing cultures as bounded entities, however complex they may be, and recognize that cultural references and communicative practices in intercultural communication may or may not be related to specific cultures (Baker, 2009, p. 90). In his later study, Baker (2011) states that the third level of intercultural awareness is most relevant to extending intercultural competence to the contexts of global and lingua franca English use because at this level understanding of cultures moves beyond the 'our culture' 'their culture' dichotomy, and in its place there is a conception of cultures which is not tied to any native speaker community, or even group of communities. Instead, there is recognition that English is used to express and enact cultural practices and forms that are related to a range of communities, moving between the local and the global in dynamic ways that often result in novel, emergent practices and forms (p. 205).

Although Baker (2009) categorizes the components of intercultural awareness under three levels, he also underlines that these components do not proceed linearly; learners of English may not develop these elements in the exact order depending on their multicultural backgrounds (Baker, 2012, p. 67).

According to Chen and Starosta (1998), intercultural competence consists of intercultural awareness which is the cognitive aspect and refers to "the understanding of cultural conventions that affect how individuals think and behave"; intercultural sensitivity which is the affective aspect and refers to "the development of readiness to understand and appreciate cultural differences", and intercultural adroitness which is the behavioral aspect and refers to "the skills needed to act effectively in intercultural interactions" (p. 28). Chen and Starosta (1998) also underline that these three concepts are closely related and most

research tends to mingle them without clearly distinguishing them from each other; on the other hand, focusing on one of these as a completely discrete concept without appropriately relating them to each other is another problem that paves the way for misconception. As for intercultural awareness, Chen and Starosta (1998) state that it provides individuals with an opportunity to develop an understanding of cultural dynamics by reducing the level of situational ambiguity and uncertainty in intercultural interactions. Ruben (1976) and Ruben and Kealey (1979) add that with little visible discomfort, little confusion, and little nervousness in a new environment, individuals can adapt to situational demands and can cope with the changing environment rapidly and comfortably (cited in Chen & Starosta, 1998, p. 30). Accordingly, intercultural awareness consists of two types of awareness; self-awareness and cultural awareness. Self-awareness is related to;

- concern with the social appropriateness of one‘s self-presentation
- attention to social comparison information as cues to situationally appropriate expressive self-presentation
- the ability to control and modify one‘s self-presentation
- the use of this ability in particular situations
- the modification of one‘s expressive behavior to meet the requirements of particular situations. (p. 365)

Cultural awareness, on the other hand, is awareness of the cultural patterns in different cultures including one‘s own culture which can be developed by an understanding of the cultural value dimensions (Chen & Starosta, 1996).

All in all, based on the definitions and descriptions of intercultural awareness given above, it can be concluded that cultural knowledge and skills related to finding cultural similarities and differences, and putting these into practice in real intercultural encounters are the key concepts of intercultural awareness. In addition, intercultural sensitivity is also closely related to intercultural awareness as it involves openness and tolerance towards cultural differences. Lastly, interest and curiosity can also be associated with intercultural awareness since they are considered the main urges that cater for knowledge about other cultures.

2.7.4. Intercultural Awareness-Raising Activities in Foreign Language Classrooms

As the pendulum of culture in language pedagogy has swung from the inner circle to the expanding circle, learners are now expected to become successful intercultural communicators. Accordingly, it is essential to provide them with a thorough and systematic intercultural training (Choplek, 2008), and intercultural awareness in such a type of training has a significant role since it aims to prepare learners to cope with unexpected situations resulting from cultural differences (Rappel, 2011). Accordingly, focus on developing learners' intercultural awareness across school curriculum has been taken seriously in recent decades. As Sowa (2014) underlines foreign language education is seen as "particularly well suited to promoting this intercultural capability" (p. 104), thus it is presented as an important curriculum objective in foreign language programs at all levels of education worldwide, including in young learner EFL curricula. In a similar way, Chlopek (2008) stresses that intercultural training, including intercultural awareness, must "begin as early as possible" and must not be "postponed until our learners are at an advanced language level and/or older" (p. 12).

Despite all the theoretical frameworks and practical suggestions on raising intercultural awareness, the gap between the stated goals and what is going on in the classroom still remain one of the biggest obstacles to intercultural awareness. Coursebooks either do not support all of the stated goals or they provide little support to help teachers promote intercultural awareness (Kumaravadivelu, 2009) as most of the cultural content is still based on Anglo-American culture and learners' own culture. In addition to that, as Manjarrés (2009) stresses, teachers who want to promote their learners intercultural awareness often have difficulty in finding additional or supplementary resources due to the lack of solid and concrete activities which aim to promote intercultural awareness. In a similar way, Sowa (2014) states that in many contexts there is little debate about what sorts of materials and activities are effective in developing intercultural awareness and few guidelines are available for teachers in selecting materials. Besides, many of the available activities for raising intercultural awareness demand a certain level of cognitive and emotional maturity with an intermediate level of language proficiency and above (Corbett, 2010a). Another problem about intercultural awareness is classroom settings. In some EFL settings, classes are culturally heterogeneous, thus learning about diverse cultures and

developing intercultural awareness are often one of the natural results of language learning process as learners learn about each other's cultures through various activities; in culturally homogenous classes, on the other hand, there is no pressing need to raise intercultural awareness, particularly if multicultural education is absent from school curricula (Choplek, 2008). In such settings, as Corbett (2010b) underlines, there is a need to equip learners with the ability to meet differences in attitude, belief and behavior with respect, openness and sympathetic curiosity (p. 15).

The term 'intercultural awareness activities' is used to refer to all kinds of classroom activities with the content of local culture, target cultures, and world cultures that can help to develop learners' intercultural awareness (Corbett, 2010b). Lopez-Barrios and Debat (2007) divide intercultural awareness activities into three types as shown in Figure 10.

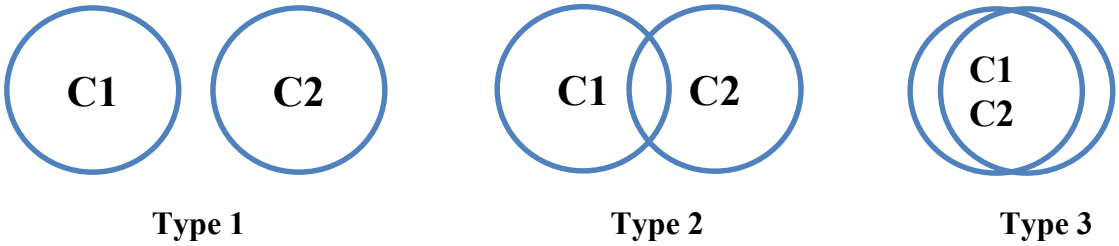


Figure 10. Types of Intercultural Activities (adapted from Lopez-Barrios and Debat, 2007)

In this model C1 refers to native culture whereas C2 refers to other cultures including the target culture. According to Lopez-Barrios and Debat (2007) type 1 activities do not make learners compare or contrast C1 and C2 but treat them separately, and no opportunities are given to learners for comparing cultural similarities and differences. Accordingly, the results of such type of activities often lead to unproductiveness in terms of intercultural understanding and awareness. Type 2 activities attempt to make learners gain intercultural awareness through making them to compare C1 and C2 with a moderate degree of intercultural reflection whereas type 3 activities offer a higher degree of intercultural reflection through making learners to analyze the given information in a culturally critical way (pp. 81-83).

Seeing interculturality as a phenomenon consisting of related but discrete layers, Chlopek (2008) suggests a three-stage activity suggestion as well. The focus of the first stage is on the students' own culture in order to help them look at their native culture at the conscious level and perceive it as one of the many diverse world cultures and part of the world's cultural heritage (p. 12). The aim of the second stage is to widen students' perspectives by

getting them to know the cultures of the English-speaking countries and to compare those cultures to their own whereas at the third stage, also defined as 'the true intercultural education', students expand their cultural knowledge by learning about all cultures of the world, and are expected to look for and recognize different cultural aspects of other societies (ibid, pp. 13-15). According to her model, an activity belonging to any of these three stages should include a warm-up section, communicative section, production section and discussion section. Chlopek (2008) also underlines that depending on learners' characteristics such as age, proficiency, readiness and willingness teachers can;

- conduct parts of the activities in the students' native language,
- use introductory activities which pre-teach relevant vocabulary or structures and introduce key concepts,
- simplify texts or design activities in such a way that students can cope with a more difficult text,
- and adapt activities in agreement with the students' stage of cognitive development. (p. 12).

According to Corbett (2003) typical intercultural activities combine language learning activities with ethnography and critical thinking. In addition to full range of communicative activities (including both task and non-task), intercultural activities also promote learners to collect and share information through class presentations or group works, and to evaluate and discuss their different observations and findings (p. 43). It is also suggested that the intercultural classroom model developed by Corbett (2003) can be modified to raise intercultural awareness and develop communicative skills (Rappel, 2011; Choeichaiyapoom, 2013). This model consists of six components and Corbett (2003) explains these components as follows;

> ***Goals*** refer to the pedagogical purpose of the task. The goals of cultural tasks will normally involve a combination of intercultural exploration and linguistic development. (pp. 41-42)
>
> ***Input*** refers to the stimulus provided by the teacher for the learning to occur. The input may be a written or spoken text for discussion, or a visual image for interpretation and evaluation, or a media text for analysis. Not only authentic materials may be used as evidence of how a culture operates but also inauthentic tasks may be applied in case they involve more interpretation than the native speaker would engage in. (pp. 42-43)
>
> ***Activities*** include full range of communicative activities, including both task and non-task, which can be used to serve the goals of an intercultural task. Students may collect and share information through class presentation or group work, and they may evaluate and discuss their different observations and findings. (p. 43)
>
> ***Learner's role*** will probably be changing in a gradation as courses progress according to how much responsibility he or she must take for the collection, organization, evaluation, reporting, and/or reconstructing of materials exemplifying cultural behavior. (p. 43)

> ***Teacher's role*** is the mirror-image of the learner's. In the early stages, the teacher will be responsible to provide materials for tasks, to suggest and show how they may be used, to provide models of evaluation, and to suggest language to explore or reconstruct cultural behavior. In later stages, the teacher would be a guide or an advisor, and may be negotiator or mediator between the interests of the learners and the demand of the institution. The changing roles of teacher and learner themselves offer opportunities for cultural exploration. (pp. 43-44)
>
> ***Settings*** should vary throughout a course. Similar to communicative tasks, intercultural tasks allow for a range of settings: from individual work, pair work and group work to whole-class activities. Learners can benefit from peer-group interaction as well as reflect upon their learning in some solitude. (pp. 44-46).

Although this model is often appreciated for presenting practical examples of intercultural teaching and learning methods, techniques and strategies (Dolma, 2005) and specifying the characteristics of an intercultural classroom, it lacks solid and concrete task or activity samples, and in his book *Intercultural Language Activities*, Corbett (2010a) aims to provide a wide range of intercultural activities for English teachers who are interested in developing interculturality. The activities suggested by Corbett (2010a) are based on the intercultural learning model suggested by himself in 2003. Accordingly these activities can be considered the solid reflections of his model. Corbett (2010a) also underlines that intercultural language activities should promote learners to explore different cultures, and to mediate in situations where cultural misconceptions occur through observation, description, explanation and evaluation of different cultures along with learners' own cultures. In addition to that, these activities should also encourage learners to employ personal qualities such as empathy, open-mindedness and respect for others, and as for the themes of these activities 'little c' culture such as domestic life, public spaces, sport, food, politeness and gestures should be preferred rather than 'Big C' culture (pp. 1-2).

Sowa (2014) suggests that 'cultural facts' approach should be used to address intercultural awareness while working with young learners and adolescents. This approach is based on using real and up-to-date cultural knowledge while designing an activity or a whole instruction with an aim of "increasing learners' knowledge and positive attitudes towards them" (p. 120). Besides, reflection and comparison are also essential parts of the approach along with inclusion of home, target and other cultures (p. 120). On the other hand, putting too much emphasis on literature, geography and history tend "to push teachers towards the development of a 'cultural facts' approach to addressing culture" rather than interculturality (p. 118). Accordingly, it can be inferred from her criticism on particular intercultural awareness-raising projects that the way culturally different people live should

be included in the instruction rather than giving too much priority to monumental artifacts or literary works (p. 118).

In a similar way, Gill and Čaňková (2002) underline that an understanding of the customs, opinions, and lifestyles of people in a community, and facts about a country's history, economy, achievements, and so on, all form the background to understanding the culture which in turn explains a lot about what, how, and why people communicate in the way they do. Accordingly, intercultural activities should combine both 'little c' culture and 'Big C' culture. However, how much importance should be given to these is under the teacher's responsibility as the optimal combination of both of them depends on a variety of factors such as proficiency level, age, interest, timetable, the length of the lesson and overall knowledge of other cultures.

Despite being valuable, the framework for intercultural awareness-raising activities offered above does not take age factor into account, and, as Sowa (2014) emphasizes, very little has been written to date with regard to how intercultural awareness should be promoted with young EFL learners. Accordingly, it can be inferred from all of the problems stated above that promoting intercultural awareness while working with young learners or teenagers who have a low level of proficiency is a challenging and demanding task for teachers, and both quality and quantity of these activities play a significant role.

Unlike the common view that children need cognitive and emotional maturity to start to gain intercultural awareness, Santrock (2004) states that it is in childhood that negative or positive stereotypes are formed, and these tend to be long-lived and continue to impact well into adulthood (p. 59). In a similar way, Barret (2007) argues that children in the early stages of primary school begin to identify themselves with a country and take pride in their national identity, and as they move into middle childhood they begin to form stereotypes and prejudices about various countries or ethnic groups but are also able to better identify with others perspectives, thus this is the optimum age to introduce activities designed to promote intercultural awareness-raising (p. 98). Çakır (2006), on the other hand, approaches to the effects of age factor in the case of intercultural awareness in terms of cultural content and suggests that while working with lower-level learners or younger learners, topics of 'little c' culture such as family life, school life and festivals can be more useful as learners are familiar with these topics and then at advanced levels attention can

be drawn to topics of 'Big C' culture such as geographical factors, major historical periods, the history of art, music, dance and film and so on (p. 159).

In conclusion, intercultural awareness-raising activities for young learners and teenagers with a low level of proficiency should promote exploration of different cultures and mediation through observing, describing, explaining and evaluating cultural similarities and differences in order to achieve mutual understanding, tolerance and respect for others as the overall aim.

2.7.5. Related Studies on Intercultural Awareness

In the following sections brief summaries of international and national studies on intercultural awareness are presented respectively.

2.7.5.1. International Studies on Intercultural Awareness

This section aims to focus on studies about intercultural awareness carried out in different countries. As there are a considerable number of international studies on this issue, the most recent studies are involved in this section. Each study mentioned below is briefly but profoundly summarized with an attempt to explain where, when and how the study was carried out along with highlighting the most important results for each in terms of intercultural awareness.

Rantz and Horan (2005) investigated the role of using a new model of European Language Portfolio (ELP) developed by the Irish Modern Languages in Primary School Initiative in promoting primary school students' intercultural awareness. In developing the new model portfolio the particular contexts in which the Irish primary school child would encounter the target cultures were taken into account, and thus an intercultural dimension was added to all three component parts of the portfolio. It was affirmed by the researchers that ELP model was particularly suited to serve the needs of both learners and language teachers working at primary schools and also the needs of the teacher trainers working to develop intercultural awareness with the teachers.

Baker (1009) carried out a comprehensive ethnographic study in order to investigate the role of culture and intercultural awareness in successful communication takes place in intercultural settings. The study was carried out at a university in Thailand. The results

revealed that the participants developed hybrid or third place cultures during the study, for most of the participants the cultures of English operated at different levels from global to national and individual associations. More importantly, the results revealed the skills and knowledge needed to successfully communicate in fluid intercultural communicative situations transcended the grammar and lexis of a single variety of English; the participants often bent the native speaker based conventions of the English language in order for better understanding. In terms of intercultural awareness, on the other hand, the results revealed that intercultural experience is a key factor in the development of intercultural awareness, yet, intercultural experience alone is not enough to develop intercultural awareness. Furthermore, it was also found that learners of English did not always develop the components of intercultural awareness, defined by the researcher himself, in a linear way.

Logioio (2010) investigated how storytelling through a CLIL approach can contribute to raising intercultural awareness at primary level through employing an action research. The study was carried out at a private primary school in Lisbon, Portugal with the participation of 22 first grade students. A total amount of 8 culturally different stories were selected, and a set of activities about the stories were designed by the researcher and then they were applied for 8 weeks. As the students were young learners, qualitative data were gathered through using six different instruments. The results showed that at the end of the 8-week implementation the students paid much more attention to cultural similarities and differences between their own culture and other cultures (Logioio, 2010, p. 60). In addition to that, the results also revealed that the selected stories helped them to learn certain cultural knowledge about other countries and their own culture. Most importantly they learned how to show respect for other cultures (Logioio, 2010, p. 60).

Siddiqie (2011) examined the proportion and kinds of intercultural contents in English coursebooks developed by local authors and used in secondary schools in Bangladesh in order to investigate to what extent coursebooks promote intercultural awareness. The coursebooks were analyzed in two phases. In the first phase cultural elements in the coursebooks were analyzed in terms of four categories; local cultural references, international cultural references, both local and international references and culturally-neutral references. In the second phase the activities were examined in terms of to what extent they promote intercultural attitudes, intercultural knowledge, intercultural communication and intercultural skills. The results of the first phase showed that local

cultural references (n=31, 26%), international cultural references (n=26, 22%), both local and international references (n=43, 36%) were adequate in number. The results of the second phase also showed that in terms of intercultural attitudes the activities in the coursebooks helped students to develop curiosity for newness and build tolerance toward cultural differences. As for intercultural knowledge, the coursebooks focused on familiarizing students with different lifestyles in another culture. On the other hand the activities for intercultural communication were well-designed, but were inadequate in number. Lastly, mostly excerpts from literary works were used to develop skills of interpreting and relating. In conclusion, the overall results of the study showed that the coursebooks offered new possibilities to contribute to learners' awareness about the world around them (p. 124).

Zhou (2011) carried out research to inquire how Chinese university EFL teachers experience and narrate their educational experience with respect to intercultural competence teaching by using explanatory mixed methods design. Quantitative data were gathered through a questionnaire whereas qualitative data were gathered through semi-structured interviews. A total number of 201 English teachers from 5 different universities in China participated in the study. The results of the study showed that although intercultural awareness was one of the lowest mean scores among the four dimensions of intercultural competence, the participants underlined that promoting awareness and understanding of different values, beliefs, and ideologies of both Chinese and English speaking people was one of the most important objectives of culture teaching. Besides they also stated that the did their best to provide students with the opportunity to promote their awareness and analytical ability to identify, explain, and relate cultural issues involved in home and the target cultures (ibid, p. 186).

Usaquén (2012) carried out a qualitative and interpretative case study at a high school in the southeast of Bogotá, Colombia with the participation of fifty-one 8th grade students who had little contact with English. Accordingly, the focus of the study was on exploring how these adolescents made sense of the culture-based reading texts and videos implemented in the English lessons along with describing their perceptions about foreign cultures. Video and audio recordings, surveys, field notes and students' artifacts were used to collect data. The results of the study showed that while reading the texts or watching the videos, students used their own world, experiences, and knowledge as a tool to understand

and evaluate other cultures. In addition to that, the results also revealed that the implementation promoted curiosity for learning about other cultures, approaching their own culture in a critical way. One of the most important results of the study is that students reshaped their prejudices and stereotypes about other cultures.

Chao (2013) investigated the effect of using foreign movies on intercultural learning of undergraduate ELT students. The study was carried out at the Department of Applied Foreign Languages at a university in Taiwan for one semester, and a total amount of 52 undergraduate students participated in the study. In addition to that, a total amount of 9 movies from different countries were selected, and a set of activities were integrated into the course with the intention of developing their intercultural sensitivity, knowledge, awareness or skills. Learner diary was used in order to gather data from the students, and each student was recommended to make at least three entries for each movies. In terms of intercultural awareness the overall results of the study showed that the implementation fostered intercultural understanding and developing their empathy and intercultural awareness (p. 261) through leading the students to a positive change in their thoughts on racism, ethnocentrism, intercultural conflicts or dilemmas (p. 258).

In her action research study Chen (2013) investigated raising intercultural awareness of EFL learners through using drama. The study was carried out at a private high school in Taiwan with the participation of 27 students. Data were gathered through observation, a questionnaire, workshop journals, writing assignments, and semi-structured interviews. The results of the study showed that using drama promoted behavioral flexibility and self-confidence in intercultural encounters. In addition to that, according to the results of semi-structured interviews and writing assignments .drama activities also help students to feel more sensitive, and showed empathy and tolerance to cultural differences.

In her quasi-experimental study Choeichaiyapoom (2013) investigated the effects of English instruction designed from an intercultural perspective on intercultural awareness of upper secondary school students. The study was carried out for 14 weeks in 2013 at a public high school in Thailand and 31 students participated in the study. An intercultural awareness test was used to gather quantitative data whereas qualitative data were gathered through using learner logs that each student wrote after each lesson ended. The quantitative results of the study showed that there was statistically significant difference between the pre and posttest results of the participants. In addition to that, learner logs were also

assessed by applying a rubric adapted from Intercultural Knowledge and Competence Value Rubrics then learners logs were categorized in three different levels of intercultural awareness; beginning, developing and mastering. The results of evaluation of the learner logs according the rubric showed that before the implementation the majority of the students (n= 20, 64.52%) were at Developing Level, 6 of them (19.35%) were at Beginning Level and 5 students (16.13%) were at Mastering Level (p. 63). However, after the 14-week implementation there were no students at Beginning Level, 17 students (54.84%) at Developing Level, and 14 students (45.16%) at Mastering Level, which revealed that the students' intercultural awareness had increased after receiving the treatment.

Escudero (2013) used a different type of implementation based on linguistic critical reading in order to teach intercultural awareness. The study was carried out during the summer school in 2010 at a state university in Mexico with the participation of 19 advanced EFL learners. Three different journalistic opinion texts which included implicit cultural information about the US were selected. The focus of the implementation was on both classroom interactions and students' writings gathered before and after the implementation. Accordingly, all sessions were video recorded and classroom discourse was transcribed. Both oral and written classroom discourse were analyzed using summative content analysis. The results of the study showed that although all of the students highlighted technological advancement as a feature of US culture in their initial writings, a great majority of the students mentioned cultural diversity of US in their final writings. Conversations about the nation as an imagined community also indicated that students were productive in exploring cultural similarities and differences between Mexico and the USA (p. 259).

In his case study Wang (2014) investigated teachers' and students' beliefs and understandings of the significance of intercultural awareness in foreign language teaching and learning in a university context. The study was carried out at Faculty of Arts, the University of Tasmania with the participation of 290 students and 29 teaching staffs. Both quantitative and qualitative data were gathered through a questionnaire survey and subsequent interview respectively. The results of the survey showed that a great majority of the participants acknowledged that intercultural awareness was hard to develop, could not grow naturally thus it had to be learned (p. 122), and it promoted curiosity towards other cultures along with the target culture (p. 123). In addition, a great majority of the

participants stated that learning English enhanced their intercultural awareness (p. 125). The results of the interview, on the other hand, showed that for almost all of the participants intercultural awareness meant an understanding and appreciation of cultural differences and its key elements were acceptance, respect and tolerance (p. 154). In addition to that, a great majority of the participants underlined that the challenges and obstacles against intercultural awareness were lack of time allocated; insufficient appropriate teaching materials; the role of teachers; and effective and efficient teaching techniques (p. 190). It was suggested in the study that in order to raise intercultural awareness there was a need for using supplementary and extra-curricular activities related to different cultures (p. 194), utilizing appropriate teaching materials in which cultural information and messages explicitly and implicitly (p. 197) and applying diverse teaching techniques through using technology and media (p. 199).

Vences and Fay (2015) designed a wiki-based project to raise Mexican university students' intercultural awareness and carried out the project with 14 students on the international business and commercial trade programs. The project was mainly based on a set of critical incident-based activities. Students were given a set of critical incidents and they posted their initial reactions to these incidents and made discussion on them. After that each students chose a critical incident to research in a detailed way. The wiki was used as the main medium of communication and discussion among the students. The students completing their research posted their findings and others wrote responses to them. After the last discussion session, each student finalized his/her own part and published it. Data were gathered through students' writings and interviews made with the students. The results of the project showed that the students developed openness and curiosity toward similarities and differences when encountering people coming from different cultural backgrounds (Vences & Fey, 2015, p. 231).

Posada (2016) used speaking tasks designed according to the criteria set by the CEFR in order to raise 5th grade students intercultural awareness. The study was carried out in a state school in Colombia with the participation of 36 students. The researcher developed 8 different speaking tasks appropriate to both the CEFR and the related literature on young learners and applied these tasks in a 12-week period. The data were gathered through self-assessment checklist including items both on speaking skills and intercultural awareness, the journal kept by the researcher, and classroom observations. The results of the study

showed that although the majority of the students had difficulty in understanding intercultural practices at the beginning of the study, as they were exposed to the tasks, they were able to make unconscious comparisons between their own culture and cultures of others (Posada, 2016, p. 35). In addition to that at the end of the implementation students were able to identify some accents in English (e.g. British, American, Spanish and Columbian), greeting and farewell gestures in different cultures. On the other hand, one of the most important results that self-assessment checklists showed that students were more curious and tolerant towards other cultures.

In his case study Riberio (2016) used digital storytelling to raise intercultural awareness of English language learners. The study was carried out at a state university in Porto with the participation of 112 Portuguese students and 28 international students. Students were divided into groups and each group was asked to create a 2-minute digital story after choosing an intercultural topic from the given list. In addition to that each group was also asked to write a reflection paper for each digital story prepared by other groups. Students were given two weeks to complete the assignment, and at the end of the assignment, they completed an open-ended questionnaire consisting of 12 items. The overall results of the study showed that the assignment created opportunities for students to take part in a set of debates revolving around cultural differences and empowering them to construct new personal and group meanings, and improve their intercultural awareness (ibid, p. 79). The results of the study also revealed that digital storytelling assignment enabled Portuguese students to be more concerned with how their culture was seen by other cultures whereas international students stated that the assignment helped them to see similarities between their cultures and Portuguese cultures (ibid, p. 77). Besides, a great majority of the students stated that the assignment made them reflect on their cultural identity and their uniqueness, and promoted respect for differences (ibid, p. 77).

Vourdanou (2017) combined literature with technology as a means of promoting intercultural awareness. The study was carried out at a state high school in Greece with the participation of 15 English language learners. First, students were given two weeks to read the chosen novel in English and to watch the movie version of the novel. After that students engaged in both face-to-face and online activities about the novel and the film for five weeks in terms of cultural issues set by the researcher. After each session students were asked to write an essay on the given topics and to upload them on the wiki. At the end

of the implementation, data were gathered through 13 open-ended questions and interviews. The overall result of the study showed that a well-selected literary text and appropriate activities helped students to develop their intercultural awareness. For example, after the implementation a great majority of the students had more positive attitudes on issues of cultural conflict, empathy and tolerance. Most of the students stated that racism, cultural isolation, cultural prejudices and cultural stereotypes were the leading causes of the cultural conflicts. In a similar vein, most of the students underlined that accepting differences and embracing similarities played a key role in promoting tolerance.

In their qualitative study Kusumaningputri and Widodo (2017) used digital photographs-mediated intercultural tasks in order to promote Indonesian university students' intercultural awareness. The study was carried out at a state university in Indonesia with the participation of 66 students of the department of English Literature. Students were given a set of cultural themes and were assigned to find as least two different photographs for each theme, one representing Indonesian culture and one representing Anglophone culture. After that they were assigned to describe, compare and contrast and evaluate each photograph in cultural terms. Data were gathered through classroom observations, in-class discussion notes, and field notes along with students' assignments. The findings of the study showed that digital photographs-mediated intercultural tasks helped students to understand the multi-layered nature of culture, enabled them to realize similarities and differences between their own culture and other cultures, thus contributed to a better understanding of others' cultures and intercultural awareness (ibid, p. 59).

In conclusion, it can be inferred from the summaries given above that the studies on intercultural awareness in international context focus mostly on implementation of a set of certain activities and new materials to promote or raise intercultural awareness of the participants and most of these activities or materials were designed by researchers. There are three descriptive studies and two of these studies were carried out at different universities and their main purpose is to portray the participants' beliefs, experience and thoughts on intercultural awareness whereas the other study is centered on portraying to what extent English coursebooks studied by secondary school students promote intercultural awareness. Besides, the foci of international studies are not limited to certain school types but well-dispersed. Therefore, it can also be inferred that raising intercultural awareness of English language learners is taken as a matter at every level of education.

2.7.5.2. National Studies on Intercultural Awareness

This section aims to focus on studies on intercultural awareness carried out in Turkey after the year 2000. Each study mentioned below is briefly but profoundly summarized with an attempt to explain where, when and how the study was carried out along with highlighting the most important results for each in terms of intercultural awareness.

Özdemir (2004) studied the attitudes of senior pre-service English teachers at İstanbul University towards both their own cultures and other cultures. A 20-item questionnaire was used in order to gather quantitative data from the participants. Some of the items in the questionnaire included hypothetical culture-specific situations and the participants were asked to write how they would react or act in the given situations. The results of the study revealed both positive and negative attitudes towards other cultures. According to the results of the study although the participants were willing to seek out or take up opportunities to engage with other cultures (89%) and were aware of possible problems resulting from cultural differences (63%), almost half of them were not interested in discovering other cultures and cultural practices (48%), and most of the participants thought they would have adaptation problems in case of living abroad (72%) due mainly to lack of readiness to engage with the conversations and rites of verbal and non-verbal communication and interaction (44%). In addition to that, the negative responses given to 5 different hypothetical culture-specific situations revealed that most of the negative reposes (79%) resulted from cultural stereotypes and prejudices or lack of tolerance for cultural differences. As Özdemir (2004) underlines this result reveals that most of the participants who responded negatively to the given culture-specific situations lack intercultural awareness.

Atay (2005) carried out a research on pre-service teachers' reflections on cultural dimension of language teaching and used an 11-item questionnaire to gather quantitative data. In order to learn the participants' reflections on the cultural content in the course books, 12 randomly selected pre-service teachers were observed while teaching a specific unit with cultural information. The result of the study revealed many problems related to cultural issues in foreign language teaching. First one is although none of the participants had visited a foreign country and almost all of them indicated that they did not have sufficient opportunities for keeping in touch with the target language culture(s), their main sources of information about the target culture or other cultures were Turkish

newspaper/magazines and Turkish radio and TV channels (98%). Secondly, for most of them developing the language skills and cultural knowledge required for further study, work and leisure (mean 5.33), and developing the students' understanding of their own culture (mean 4.84) were among the least important purposes of foreign language teaching (ibid, p. 229). Lastly, a great majority of the participants indicated that they lacked cultural awareness (75%), and knowledge about foreign countries (65%). Qualitative results of the study also showed that all of pre-service teachers who were observed in the classroom strictly followed the coursebook, rarely did extra activities or made discussion about the cultural issue related to the topic and never made connections between the target culture and learners' own culture (ibid, p. 232). This is simply because, as Atay (2005) underlines, most of them thought they were not competent enough to do so due to lack of cultural awareness, cultural knowledge and lack of proficiency in English, and those who had intercultural perspective found it was not necessary to teach English according to this perspective (ibid, p. 232).

Keranen and Bayyurt (2006) carried out a comparative ethnographic research on discussion about cultural topics. The participants were divided into two groups; Group 1 consisted of Spanish-speaking in-service teachers and Group 2 consisted of Turkish-speaking pre-service teachers. The study was carried out as a tele-collaborative intercultural project in which English was used as a lingua franca. The aim of the study was to determine the characteristics of the discourse used in intercultural communication and to reveal whether tele-collaborative intercultural project promote the participants to increase intercultural awareness. Seventeen cultural topics were chosen and the participants posted their thought and ideas about these topics. The results of the study revealed that both Mexican and Turkish participants felt more confident on writing about eating and food customs, dress codes and taboos, and children. As for intercultural awareness, the results revealed that the majority of the postings of the both groups aimed either to explain cultural features of their own cultures or specific sub-cultures (51%) or express interest, opinions, pleasures or surprise resulting from cultural differences and similarities (41%). As Keranen and Bayyurt (2006) underline almost all of the participants stated in their final reports that the project was beneficial in terms of building of cultural understanding.

Bahçe (2008) carried out a quasi-experimental research by using epics in order to raise intercultural awareness of preparatory class students at Selçuk University. Semi-structured interview technique was used as pretest and posttest in order to measure intercultural awareness of the participants. In addition to that, a classroom observation check-list was also used to gather qualitative data. The researcher prepared a 4-week lesson plan in which four different epics (2 from English literature and 2 from Turkish literature) were used as the instructional materials along with activities designed by the researcher. The results of the study showed that the implementation paved the way for developments in certain areas such as finding similarities and differences between the target culture and the native culture and enjoyment in learning about both cultures.

Çakır (2010) investigated the coursebooks prepared by Turkish authors and studied at lower secondary schools in Turkey in terms of culture-specific elements. A total amount of three coursebooks were analyzed and the results of the study revealed some problems related to the cultural elements in these coursebooks. One of the most important results is that only 13 units out of 48 (27%) included culture specific expressions and cultural references, and the frequency of these elements reduced as the level of the coursebooks increased. In *Spring 6* there were 7 units out of 16 which included 12 cultural expressions and references, in *Spring 7* there were 4 units out of 16 which included 12 cultural expressions and references, and in *English Net 8* there were 2 units out of 16 which included 3 cultural expressions and references. Representation, frequency and distribution of cultural aspects, as Çakır (2010) underlines, play an important role to raise cultural awareness and to promote intercultural competence. Therefore, the concept of culture should not be limited only to cultural references belonging to the target language, and if coursebooks fail to support cultural aspects, then teachers should add some extra activities or design new activities to fill this gap (pp. 187-188).

Keser, Akar and Yıldırım (2011) carried out a case study on the role of extra-curricular activities in active citizenship education one whose main purpose is to enhance intercultural awareness. The study was carried out in a private lower secondary school in Ankara, The researchers collected data through observation, both individual and focus group interview with the students participated in the extra-curricular activities along with interviews with the practitioners and documents analyses. The overall results of the study showed that the extra-curricular activities enhanced intercultural awareness of the

participants particularly in the areas of respecting others, being tolerant, empathetic and sensitive to others, respecting and accepting diversities, and negotiation (ibid, p. 826). As for the 7th grade students the results showed that the most emphasized categories were being empathetic and respecting and accepting diversities. Considering the lack of studies to raise intercultural awareness at the level of primary and secondary schools in Turkey, this study has a great significance as it shows that intercultural awareness can be raised by using some extra-curricular activities at the level of lower secondary school.

Erişti (2012) carried out a qualitative study to investigate Turkish and Canadian primary school students' ways of expressing their perception of cultural understanding through using video conferencing technique. The study was carried out at two different schools; one in Turkey and one in Canada, and 22 students from each school participated in the study. The results of the study showed that video conferencing technique was helpful for students to raise cultural awareness, know about their own cultural identities and understand and explain differences and similarities between Canadian culture and Turkish culture (ibid, p. 83).

Çelik and Erbay (2012) evaluated a series of three coursebooks used as core language teaching materials at public elementary schools in Turkey in terms of Yuen's (2011) framework of products, practices, perspectives, and persons under the different categories; home culture, target culture and other cultures. The results of the showed both strengths and weaknesses of the coursebooks studied in 7th grade in terms of cultural aspects. The most represented cultural aspects in the coursebook were target culture products (26.97%), home culture persons (23.02%) and target culture products (18.42%) whereas the least represented ones were practices of other cultures and perspectives of both home and target culture (0.65 for each). In addition to that practices of both home and target culture were not represented in the coursebook along with perspectives of other cultures.

Underlining the importance of and the need for language teaching activities that help learners to develop intercultural awareness in Turkey, Ersanlı (2013) suggested three different activities. The overall aims of those activities focused on stimulating interest in other cultures, showing similarities and differences between cultural practices in home culture and target culture. Although these activities were not applied, and strengths and weaknesses of them were not revealed, it is obvious that there is a need for such activities in order to promote mutual understanding, respect and tolerance.

Similar to Çelik and Erbay's (2012) study, Avcı (2015) evaluated the intercultural elements found in language coursebooks and materials used by the School of Foreign Languages of Gazi University. A total amount of 8 different coursebooks designed by Anglo-American authors were analyzed along with the supplementary materials through employing content analysis method. In addition to that the researcher also investigated instructors' thought about intercultural understanding and what they did to help learners to gain intercultural understanding. The results of the study showed that almost equal importance is given to each cultural aspect in the coursebooks rather than focusing on cultural products and persons. In addition, the results also showed that other cultures were adequately represented and not underestimated although target culture elements were naturally the dominant ones. Therefore, it can be inferred that both the coursebooks and supplementary materials seemed to support the development of intercultural awareness, since they include numerous intercultural elements (ibid, p. 80). As for the instructors' views on intercultural understanding and the ways they followed to enhance learners' intercultural awareness the results of the qualitative data showed that the instructors were well aware of the importance of intercultural awareness and did their best to promote it but some did not have enough time as they were more concerned with managing the curriculum.

Civelekoğlu (2015) carried out a mixed methods study to raise preparatory class students' intercultural awareness through using poetry. The study was carried out at Katip Çelebi University and 50 students participated in the study. A questionnaire for intercultural awareness was used to gather quantitative data and for qualitative data student dairies were used. The quantitative results of the 8-week implementation of poetry lessons showed that there were statistically significant differences between the experimental group and the control group in terms of intercultural interest and intercultural knowledge whereas there were no statistically significant between both groups in terms of intercultural respect, intercultural activities and intercultural communication. As for the qualitative part, the results also verified that the use of poetry extensively helped the students to be aware of elements of other cultures during these lessons (ibid, p. 81).

Özkaya (2015) carried out a research on developing intercultural competence of foreign language learners by using intercultural awareness raising classroom activities selected from different coursebooks. The study was conducted in Mustafa Kemal University School

of Civil Aviation and Transportation Management with 28 participants took 9 weeks. The results of the study showed that showed that the 9-week implementation helped the participants to improve in the areas of tolerance towards cultural diversity, curiosity about other cultures, eagerness for empathy, finding solutions for ambiguity and uncertainty along with respecting others (ibid, p. 56).

Saltaş (2015) investigated the effect of social networking websites on intercultural and awareness and communication among English majoring students. The study was carried out at the department of English language and literature, Karadeniz Technical University with a total number of 103 participants. The results of the study showed that the more students are satisfied with the interaction, the more aware they become of respect for other cultures. Although the participants declared they had prejudices about some particular practices of different cultures, they developed respect towards different cultures during the implementation (ibid, p. 122). In addition to that, the participants also stated that they learned how to overcome interaction challenges arisen from cultural differences.

In her quasi-experimental study Kafa (2016) investigated the effects of ELF materials in raising intercultural awareness among preparatory class students at Batman University. A total number of 51 students participated in the study, and the experimental group was exposed to the activities designed by the researcher for 5 weeks. At the end of the 5-week implementation the results of the showed that the participants in the experimental group already had developed a high level of intercultural awareness before the treatment and ELF materials did not make any statistically significant effects on the intercultural awareness of the participants. (p. 89), yet the reasons for these results were not stated in the study. The results might have arisen from lack time allotted to the activities, unfamiliar teaching style or activity types, the difficulty of activities along with the quality of the coursebooks used by the participants.

Kahraman (2016) investigated both teachers' and EFL learners' perspectives on understanding of culture, the cultural topics they favor to teach/learn in the classroom, and their attitudes towards intercultural communicative competence. The study was carried out at two different state universities in Turkey. A total amount of 107 teachers of English and 310 students participated in the study. The result of the study showed that a great majority of both teachers and students agreed to the importance of promoting students sensitivity to different cultures along with understanding their own culture (ibid, p. 6).

Topaloğlu (2016) investigated raising intercultural awareness of 3rd year the ELT department in Erzurum Atatürk University in Turkey through applying a 9-week educational drama workshop. A total amount of 60 students participated in the study. The researcher used participatory action research method and gathered data through employing five different instruments. The results of the study showed that educational drama activities helped the participants to gain confidence in intercultural interactions and knowledge, to understand how it feels like being other, evoke curiosity toward the target culture, and to transform their ethnocentric points of view into unbiased perspectives.

Yılmaz (2016) conducted a research in order to identify perceptions of native and non-native English speaking instructors along with English language learners toward intercultural awareness. The study was carried out at the School of Foreign Languages of Zirve University. A total number of 45 instructors (37 non-native English speaking and 8 native English speaking instructors) and 92 students participated in the study. The results of both quantitative and qualitative results showed that the curriculum used in the preparatory classes was not considered as successful and effective enough to raise intercultural awareness due mainly to target culture based coursebooks, time limitation, and lack of cultural organizations, limited L2 environment, and lack of motivation on learners' side (ibid, pp. 151-152). As for the suggestions about raising intercultural awareness, both parties underlined the importance of using extra-curricular or supplementary cultural activities, arranging culture lessons, creating more space for intercultural activities in the syllabus. In addition to these the instructors also underlined the need for organizing teacher training seminars on how to raise learners' intercultural awareness.

In conclusion, it can be inferred from the summaries given above that the studies on intercultural awareness bifurcate into two trajectories in Turkey's case. The first trajectory is descriptive in nature and the foci of these studies are either on students' and teachers' views or both, or analyzing coursebooks in terms of cultural aspects to portray to what extent they promote intercultural awareness. The second trajectory, on the other hand, is more about implementation of a set of certain activities or techniques mostly designed by the researchers in order to raise intercultural awareness of the participants. In addition to that, it can also be inferred from these studies that a great majority of the studies in which the researchers present the views of the participants were carried out at either preparatory

classes or ELT departments. In a similar vein, a great majority of the studies which are based on implementation were carried out preparatory classes, ELT departments or English Language and Literature departments. Therefore, it can be said that most of the studies are centered on tertiary education, and there is a need for similar studies in primary, secondary and high schools.

2.8. ELT in Lower Secondary Schools in Turkey

The global status of a language is associated with the special role of that language recognized in every country (Graddol, 2000). Accordingly, English has a special role in our national context as it is the most studied foreign language in Turkey, is taught in all levels of Turkish education system, and it is the most popular medium of instruction after Turkish (Doğançay-Aktuna, 1998). This section focuses on English language teaching in lower secondary schools in our national context.

English language teaching in Turkey underwent a major reform with a significant curriculum innovation project initiated in 1997. The aim of this innovation project was to revise the foreign language teaching curriculum and introducing some innovative teaching methods, especially communicative language teaching, into the education system in order to respond to the requirements of the more globalized world and to increase communicative proficiency of learners (Kırkgöz, 2013). To this end, with the 1997 curriculum reform, compulsory education was extended to eight years (Acar, 2004), English was introduced to grades 4 and 5, it became a compulsory school subject for all recipients of compulsory education (Bayyurt, 2006), and the concept of communicative language teaching into English was introduced for the first time in national educational context (Kırkgöz, 2005; 2006). In addition, principles of student-centered learning was adopted and the basic goal of the curriculum was stated as the development of learners' ability to perceive the foreign language as an opportunity for communication and participation in classroom activities with the students taking an active part in the learning process (MoNE, 2001 cited in Kırkgöz, 2013).

Although designed and initiated with good intentions and for educational improvements, Kırkgöz (2013) underlines that, the 1997 curriculum paved the way for challenges and problems due mainly to its rapid nationwide implementation and lack of piloting. Kırkgöz (2013, pp. 26-31) also summarizes these problems and states that first, the time frame of

implementation was short and intensive, thus most of the schools were not prepared for this in terms of infrastructure and the numbers of teachers. Secondly, the 1997 curriculum expanded English teaching to 4 and 5 grades, yet there were not adequate number of qualified teachers to teach English to young learners which requires a special training. Third, rather than teaching English in a communicative way and with respect to the principles of student-centered learning, most of the teachers were familiar with teaching English through using a mixture of structural grammar-translation techniques often focusing on teaching language forms at the cost of meaning. Lastly, most of the English coursebooks did not capture the proposed communicative teaching methodology. Consequently, these problems paved the way for a considerable gap between classroom practices of teachers and those proposals recommended in the curriculum (Kırkgöz, 2008).

In 2005, the MoNE decided to revise the 1997 curriculum due mainly to the problems stated above and in 2006 a new curriculum was into practice. Unlike the previous curriculum, the 2006 curriculum was introduced progressively and was based on the principles of mixed syllabus design in which different approaches and method of language teaching and learning are used in an eclectic fashion and in an effort to teach the target language in a communicative way. In this manner, a topic-based approach where topics are selected in a cross-curricular manner was adopted. Therefore, the goals and objectives were set on a functional-notional and skills-based model in cyclical format (MoNE, 2006, p. 24). In addition to taking these innovative steps, for the first time the 2006 curriculum also introduced the use of the ELP in order to emphasize the communicative purposes, which also shows that the CEFR and its principles were integrated into English curriculum for the first time at a macro level. Compared to the 1997 curriculum, the 2006 curriculum was much more comprehensive and elaborate in terms of such issues as objective, syllabus specification and intensity of teaching English (Kırkgöz, 2013).

In 2012, with another educational reform the MoNE introduced the 4+4+4 education system according to which the compulsory education was extended from 8 years to 12 twelve years (Selvi 2014; Güven, 2015) and this period was divided into three periods each of which lasts four years. In terms of teaching and learning English, on the other hand, the starting age was reduced to 6, the second grade, from 9, the fourth grade (Demirezen, 2014), and with two-hour English lessons per week during the first three years, then with four-hour English lessons on a weekly basis during the rest of the four years. In other

words, primary school students begin to learn English in the second grade and continue learning English in the third and fourth grades with two-hour English lessons per week. Throughout their lower secondary school education students take four-hour compulsory English lessons and two-hour elective English lessons per week (MoNE, 2013). Undoubtedly, such a reform paved the way for major changes in the curriculum as there was a need for re-designing current syllabi (MoNE, 2013; Kırkgöz, Çelik & Arıkan, 2016).

The 2013 curriculum emphasizes language use in an authentic communicative environment, and thus the principles and descriptors of the CEFR were closely followed along with adopting an eclectic mix of instructional techniques and an action-oriented approach. As stated by the MoNE (MoNE, 2013, pp. 1-6), the 2013 curriculum consists of three learning stages with respect to the language uses, functions and learning materials that are introduced. Accordingly, in the second and third and fourth grades much more importance was given to listening and speaking skills whereas reading and writing skills were kept limited. In the fifth, sixth, seventh and eighth grades, on the other hand, reading and writing skills were gradually integrated. As the importance given to the major skills differed so did the activity types. In the second, third and fourth grades TPR, arts and crafts, and drama activities were suggested whereas drama and role-play activities were suggested in the fifth and sixth grades. As for the seventh and eighth grades, a theme-based instruction was adopted.

What makes the 2013 curriculum special is the importance given to appreciation for cultural diversity. To this end, developing appreciation for learners' own culture along with learning to understand and value international languages and cultures were clearly underlined in the curriculum. In this manner, the inclusion and representation of home culture, target culture and other cultures in a positive and non-threatening way in each unit was emphasized (MoNE, 2013; Kırkgöz, Çelik & Arıkan, 2016). In line with this principle, in the 2013 curriculum intercultural awareness was considered an important goal, and thus a total number of 15 units had specific objectives related to intercultural awareness.

In 2016, the MoNE decided to revise the 2013 curriculum, and the revision was made in order to update the curriculum with regards to the views obtained from the teachers, parents and academicians. Therefore, the revision involves not drastic but minor changes. First, in theoretical terms the curriculum was revised with regards to basic skills as themes, testing and evaluation. In addition, values education was also integrated in to the new

curriculum. In terms of grades, on the other hand, the most important revision was made in the fifth and sixth grades. Accordingly, the amount of English lessons on weekly basis in these two grades was reduced from 4 hours to 3 hours whereas it remained the same in the other grades (MoNE, 2017, p. 10). The other important revision in terms of grades was made through updating functions, language skills and learning outcomes (MoNE, 2017, p.3). Lastly, the coursebooks designed in accordance with the previous curriculum had often allowed for too much flexibility in classroom application, this paved the way for a tendency among some teachers to re-purpose the tasks or activities, frequently de-emphasizing their communicative aspect (MoNE, 2017, pp. 9-10). To this end, the need for revising teacher resource packs consisting of lesson plans, printed handouts, flashcards, audio-visual materials and the coursebooks is underlined.

In terms of cultural diversity and intercultural awareness, on the other hand, the 2017 curriculum shares the same principles with its predecessor as it is based on the principles of the CEFR. In this manner, the need for cultural diversity, the inclusion and representation of home culture, target culture and other cultures in each unit (MoNE, 2017, pp. 9-10) are re-emphasized in the latest curriculum, yet the objectives related to intercultural awareness were removed.

CHAPTER III

METHODOLOGY

In this chapter a detailed description of the methodology used in this study is presented. First the research questions to which this study seeks answers are explained. Following this, research design, data collection instruments and procedures, instructional design, participants and data analysis are presented thoroughly.

3.1. Research Questions

The main purpose of the study is to investigate to what extent the coursebooks studied by the 7th grade students promote intercultural awareness and to raise students' intercultural awareness through using practical English activities designed according to the conceptual framework. In addition to that, students' perceptions about the way they learned English and the activities implemented are within the scope of the study. Accordingly, the study seeks answers to the research questions given below.

1. Do the English coursebooks studied by the 7th grade students promote intercultural awareness of the 7th grade students?
2. Do the activities implemented in the classroom help the 7th grade students to raise their intercultural awareness?
3. What is the level of the 7th grade students in terms of intercultural awareness?
4. What are the students' perceptions about the activities?

3.2. Research Design

In this study, a case study approach is employed in order to find answers to the research question set. Case studies have always been regarded as a valuable research design and have been in use in the field of education and social sciences for a long time, where researchers are interested in insight, discovery, and interpretation rather than solely

hypothesis testing" (Merriam, 1998, p. 25). However, within the literature about research methods, there are myriad definitions and descriptions of case study made by different scholars of different academic fields, thus they most often do not point out a thorough definition and make the term confusing and difficult to grasp (Mills, Durepos & Wiebe, 2010). Yin (1984) defines case study as "an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence is used" (p. 23), and in this empirical inquiry researchers focus on a unit of study known as a bounded system" (Guy, Mills & Airasian, 2009, p. 426). This bounded system, as Creswell (2009) states, is bounded by time and place, and a program, an event, an activity or individuals are 'a case' to be studied over time through detailed, in-depth data collection involving multiple sources of information rich in context. According to Miles and Huberman (1994) case study is an in-depth investigation of a phenomenon that occurs within a specific context. In a similar vein, Merriam (1998) defines case study as "an intensive, holistic description and analysis of a single instance, phenomenon, or social unit" (p. 21). Although the descriptions given above seem complicated and highlights different aspects of case study, focusing on the keywords may help us to solve the puzzle. As stated above "an in-depth analysis of a phenomenon, "bounded by time and place", "in its real-life context", and "multiple source of information" are the main features of case studies. As case studies require a bounded system, Stake (1988) summarizes the term and the role of the researcher in case study as follows;

> The crux of the definition is having some conception of the unity or totally of a system with some kind of outlines or boundaries. For instance, take a child with learning disabilities as the bounded system. You have an individual pupil, in a particular circumstance, with a particular problem. What the researcher looks for are the systematic connections among the observable behaviors, speculations, causes, and treatments. What the study covers depends partly on what you are trying to do. The unity of the system depends partly on what you want to find out (Stake, 1988, p. 255 cited in Nunan, 1992).

Merriam (1998, p. 29-30) explains special features of case study in order for better understanding the nature of this research type. First, case study is 'particularistic' which means case studies focus on a particular situation, event, program, or phenomenon. The case itself is important for what it reveals about the phenomenon and for what it might represent. As Shaw (1978) underlines, they are "problem centered, small scale, entrepreneurial endeavors" (p. 2). The second feature that Merriam (1998) states is that it

descriptive which means the end product of a case study is a rich, "thick" description of the phenomenon under study. Lastly, case study is heuristic which means it illuminates the reader's understanding of the phenomenon under study, and they can bring about the discovery of new meaning, extend the reader's experience, or confirm what is known. In this sense, Olson (1982 cited in Merriam, 1998, p.31) case study can;

- Explain the reasons for a problem, the background of a situation, what happened, and why.
- Explain why an innovation worked or failed to work.
- Discuss and evaluate alternatives not chosen.
- Evaluate, summarize, and conclude, thus increasing its potential applicability.

Stenhouse (1983) suggests that there are four different types of case study. The first type is the neo-ethnographic, which is the in-depth investigation of a single case by a participant observer. The second one is evaluative in which researchers study a single case or a group of cases at such depth as the evaluation of policy or practice will allow. The third type is the multi-site case study which consists of condensed fieldwork undertaken by a team of workers on a number of sites and possibly offering an alternative approach to research to that based on sampling and statistical inference. The last type is of case study is teacher research which is also known as classroom-based research or school case studies undertaken by teachers who use their participant status as a basis on which to build skills of observation and analysis (cited in Nunan, 1992, p. 77). Stake (1995), on the other hand, classifies case studies into three categories as intrinsic, instrumental and collective case studies. In intrinsic case studies, there is something special about the case, which makes it worth to study, thus is often exploratory in nature whereas instrumental case studies the focus of the study is more likely to be known in advance and designed around established theory or methods (Grandy, 2010, p. 474). Lastly, collective case studies are the implementation of instrumental case studies at multiple research sites by a team of researchers.

This study is based on both Stenhouse's (1983) classroom case study and Stake's (1995) instrumental case study approaches. The case to be focused on in this study is the intercultural awareness problems that 7th grade learners having in English classes. In this sense, this study is partly classroom case study because in this type of case studies the

researcher is most often the teacher who focuses on an event, a situation or a problem arising in the classroom. The generalizability issue of this type depends on the case. If the case is specific to that classroom then the results cannot be easily generalized whereas if the case is based on a common phenomenon which is shared or might be shared by other learners bearing similar characteristics with the participants in the classroom, then more generalizable results may be gained. This study is also partly instrumental case study as the focus of the study is known and decided in advance and a special treatment is designed around the literature to solve the problem.

3.3. Data Collection

Case studies are often discussed under the label of qualitative research as they usually combine a variety of data collection methods such as interviews, observation and document archives; yet actual case studies often include quantitative data collection instruments as well. Therefore, the case study is not a specific technique but rather a method of collecting and organizing the social being or subject studied (Dörnyei, 2007, p. 152). Likewise, Nunan (1992) points out that the hybrid nature of case studies enable researchers to employ a range of methods for collecting and analyzing data, rather than being restricted to a single procedure (p. 74). Eisenhardt (1989) underlines that depending on the case to be studied; case studies may be based on qualitative data, quantitative data or both (p. 534-535). Echoing Nunan (1992), Kitchenham (2010) states that employing both qualitative and quantitative "works particularly well for case study research as it allows the researcher to take the rich empirical data yielded from case studies and apply either quantitative or qualitative methods or quantitative and qualitative methods to the data" (p. 562), in this way, the researcher can "quantitize qualitative data or qualitize quantitative data so as to extract the hidden meanings from the data set" (p. 562), and thus enhances legitimation of the research.

In addition, as Greene, Caracelli and Graham (1989) underline, the combination of both qualitative and quantitative data in case studies are mainly used for four purposes. These purposes are triangulation, which uses several sources of evidence to address the same research question; complementarity, where the researcher looks for overlapping as well as different aspects of a phenomenon; development, where the researcher uses one research method to develop another research instrument; lastly, initiation, whereby the research

results could be analyzed through a different method to seek some form of paradox or a new lens through which to view the data (cited in Kitchenham, 2010, p. 562). In this study both qualitative and quantitative data were gathered for triangulation and complementarity purposes. Data collection instruments and procedures are explained in a detailed way in the following sections below.

3.4. Data Collection Instruments

In this study, four types of data collection instruments were employed 1) a checklist for coursebook analysis, 2) a questionnaire, 3) semi-structured interview, and 4) field notes. The questionnaire was used to collect quantitative data and was administrated before and after the implantation in order to portray to what extent the implementation was helpful to raise intercultural awareness of the participants. The checklist, semi-structured interview and the field notes were also used as data collection instruments for collecting qualitative data in an attempt to gain a thorough picture about the case. In the following sections data collection instruments are described in a detailed way.

3.4.1. Coursebook Analysis

Documents, as a record of human activity, provide a valuable source of data in case study research and they can provide a window into a variety of historical, political, social, economic, educational and personal dimensions of the case beyond the immediacy of interviews and observations (Olson, 2010). In language classrooms, as Richards (2005) underlines, coursebooks are still the most significant instructional materials. Furthermore, they are the tools through which the curriculum, educational plans and decisions are actualized (Arıkan, 2014), particularly in Turkey's case in which EFL curricula are only maintained and realized through coursebooks (Arıkan, 2008; 2011). In addition, English coursebooks are worth to be studied in terms of social and cultural values represented in them along with instructional purposes (Cunningsworth, 1995). As the given information indicates, these features make coursebooks valuable documents to be studied.

In order for in-depth understanding of the role of the coursebooks used in the research site on intercultural awareness of the participants, two different coursebooks –the official coursebook approved by the MoNE and the one used as a supplementary material– were

analyzed through content analysis, which refers to, as Yıldırım and Şimşek (2013, p. 240) state, the categorization of similar data around certain themes, and involves:

1. the coding of the data (classifying data into meaningful parts and naming them with regard to their conceptual expressions),
2. identification of the themes (grouping the coded data thematically in terms of their common features),
3. arrangement of the codes and themes (presenting the data according to the themes obtained),
4. definition and interpretation of the findings (making sense of the data and explaining the causal relationships between the findings).

Accordingly, Yuen's (2011) coursebook analysis checklist was used to generate data from the coursebooks as the checklist was designed to study coursebooks in terms of intercultural elements. Content analysis was carried out in two phases. In the first phase cultural elements, both written and visual, were grouped as target culture, home culture and other cultures. Cultural elements referring to the Kachruian inner circle countries (e.g. US, UK, Canada, Australia, New Zealand, etc.) were categorized as target culture, cultural elements referring to Turkish culture were counted as home culture, and cultural elements referring to other cultures were counted as other cultures after being grouped as Asian, European, African and South American.

In the second phase, cultural elements were thematically categorized into four different cultural aspects; products, practices, persons, and perspectives. Accordingly, cultural elements related to tangible objects such as tools, clothing, written documents, buildings and intangible ones such as music, family, and religion are categorized as products. Cultural elements related to refers to the behavioral patterns of a particular society; these include its customs and information about daily life, forms of address, use of personal space, and rituals are categorized as practices. Cultural elements related to beliefs, myths, superstitions, values, and attitudes are categorized as perspectives. The last category covers well-known icons and individuals as well as others, who can be fictitious or unknown people, and such elements are categorized as persons (See Appendix VI for sample analysis). During the analysis of the coursebooks, both visuals and written texts were taken into consideration, yet the visuals which were used for decorative purposes were not taken into consideration. As reliability of the data has always been a big issue in such studies, the coursebooks were also analyzed by another expert using the same checklist so as to reduce

fallible human judgments (Cohen et al., 2007, p. 147). The inter-rater reliability was calculated through a formula stated by Cohen et al. (2007) given as follows;

$$\text{Inter-rater reliability} = \frac{\text{Number of actual agreements}}{\text{Number of possible agreements}} \times 100$$

Figure 11. Inter-rater Reliability Formula by Cohen et al. (2007, p. 147)

There was agreement on 219 items between the two raters whereas on 19 items no agreement was reached. Accordingly, for the authorized coursebook, the inter-rater reliability was calculated as 92.01% by using the formula given above. As for the unauthorized coursebook studied as an additional or supplementary material, there was agreement on 130 items between the raters whereas on 11 items no agreement was reached. Accordingly, for the unauthorized coursebook, the inter-rater reliability was calculated as 92.85% by using the same formula. In addition, the researcher also consulted to a third expert as the "ultimate decision maker" for the elements on which there was no agreement between the two raters. The coursebooks analyzed in accordance with Yuen's (2011) checklist were *Secondary school English 7: Student's book* and *Marathon plus: Reference Book 7*

3.4.2. Questionnaire

Questionnaires provide case study researchers with a data-gathering technique that collects, through written self-reports, either quantitative or qualitative information from an individual unit regarding the unit's knowledge, beliefs, opinions, or attitudes about or toward a phenomenon under investigation. In case study research questionnaires can be used as the primary strategy for data collection or in conjunction with other case study techniques, such as participant observation, interviewing, or document analysis (Chasteauneuf, 2010, p. 768).

In order to display if the implementation helped the participants to raise their intercultural awareness, a questionnaire in five point Likert-scale was used. There are various questionnaires about intercultural awareness, designed for different purposes by different researchers and institutions. Among the intercultural awareness questionnaires used in the field of education, two of them come to the fore; Chen and Starosta (2000), and Portalla and Chen (2010). However, they were developed through the data generated from

undergraduate and graduate students and they have only been used at the level of tertiary education. Therefore, as Civelekoğlu (2015) underlines, there is a lack of intercultural awareness questionnaire that meet up the needs of researchers (p. 89). Therefore, a questionnaire was developed to understand the participants' intercultural awareness before and after the implementation.

Both the CEFR perceptions and Baker's (2009) suggestions on intercultural awareness were taken as a main basis while designing the questionnaire. First, separate items were prepared and these items were gathered in an item pool. These items were then sent to three experts for validity. Of the three experts two of them had expertise in scale development and one of them had expertise in cultural issues in ELT. In line with the experts' feedback, the items were grouped into the appropriate dimensions of intercultural awareness; some items were deleted whereas some items were re-phrased. The end result of the experts' opinions was a Likert-type scale consisting of 35 items given in five different dimensions. These dimensions are Intercultural Sensitivity, Intercultural Knowledge, Intercultural Skills, Intercultural Interaction and Intercultural Interest. After that, pilot study phase was initiated in order for reliability. A total number of 160 questionnaire forms were distributed to four different lower secondary schools to be administered by 7th grade students (the research site was not among them), and 104 of them returned. As shown in Table 2, the reliability of the questionnaire was calculated as .883 for 35 items.

Table 2

Reliability Results of the Pilot Study

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.883	.893	35

In addition, item-total statistics are also analyzed as given in Table 3 so as to raise reliability value. Accordingly, Item 4, Item 9, Item 22 and Item 33 were excluded from the questionnaire as they reduced the reliability. After these items were excluded, the reliability value was found .900.

Table 3

Item-Total Statistics of the Intercultural Awareness Questionnaire

Item No	Scale Mean if Item Deleted	Cronbach's Alpha if Item Deleted
Item1	135,1058	,878
Item2	135,4231	,883
Item3	134,9519	,878
Item4*	136,2692	,889*
Item5	134,7692	,875
Item6	134,8462	,876
Item7	135,2596	,878
Item8	135,1154	,879
Item9*	135,5577	,885*
Item10	135,0769	,876
Item11	135,2596	,882
Item12	135,2788	,881
Item13	135,3173	,882
Item14	134,9615	,880
Item15	135,1538	,879
Item16	135,6923	,878
Item17	135,1346	,879
Item18	134,9712	,880
Item19	135,0577	,877
Item20	134,8173	,878
Item21	135,0385	,880
Item22*	135,8750	,888*
Item23	135,0096	,877
Item24	135,0577	,880
Item25	134,9519	,876
Item26	135,0192	,880
Item27	135,3077	,880
Item28	135,2308	,879
Item29	135,0192	,878
Item30	134,7404	,876
Item31	134,9615	,879
Item32	135,2981	,882
Item33*	136,1346	,885*
Item34	134,8365	,878
Item35	134,7308	,878

Items with asterisks were deleted as they reduced Cronbach's Alpha value

Consequently, the final version of the questionnaire consists of two main parts. The first part involves questions whose aim is to gather demographic data about the background

information of the participants. The second part involves a total amount of 31 items grouped in 5 different dimensions. Accordingly, Intercultural Sensitivity items are 5, 13, 14, 18, 27, 29 and 31, Intercultural Knowledge items are 3, 7, 9, 11, 19, 20, 28 and 30, Intercultural Skills items are 2, 6, 10, 15, 17 and 24, Intercultural Interaction items are 12, 16, 21, 25 and 26, Intercultural Interest items are 1, 4, 8, 22 and 23. These items are given in 5-point-Likert scale. The scales vary from number 1 to number 5. The former one shows the lowest level of agreement to each item while the latter one represents the highest level of agreement (See Appendix II). The pretest was administrated at the beginning of March, 2018 and the posttest was administrated in the middle of May, 2018.

Table 4

Item Distribution into the Dimensions of Intercultural Awareness

Dimension	Item No	Statement
Intercultural Sensitivity	Item 5	I'm open to the ideas of people coming from different cultures.
	Item 13	I tolerate unusual behaviors of people coming from different countries.
	Item 14	I find different lifestyles of people coming from different countries as strange.
	Item 18	I respect beliefs of people coming from different cultures.
	Item 27	I respect values of people coming from different cultures.
	Item 29	I tolerate the conflicts resulting from cultural differences.
	Item 31	I accept there are differences between my culture and other cultures.
Intercultural Knowledge	Item 3	I also learn about cultures of different countries (apart from American and British cultures) while learning English.
	Item 7	While learning English, I also learn about cultures of countries where English is spoken
	Item 9	If I evaluate people in terms of my own culture, I may reach to wrong conclusions.
	Item 11	While learning English, I also learn about my own culture.
	Item 19	I take every opportunity to learn about cultures of different countries.
	Item 20	While learning English, I also learn the differences between my culture and other cultures.
	Item 28	While learning English, I also learn that there are similarities between my own culture and other cultures (apart from American and British cultures).
	Item 30	While learning English, I also learn that there are different lifestyles in different countries.
Intercultural Skills	Item 2	I cope with the conflicts resulting from cultural differences.
	Item 6	I detect the similarities between my own culture and other cultures.
	Item 10	I distinguish differences between my own culture and other cultures.
	Item 15	I observe both my own culture and other cultures.
	Item 17	I use my knowledge about their cultures while interacting with people coming from different cultures.
	Item 24	I explain both similarities and differences between my own culture and other cultures.
Intercultural Interaction	Item 12	I avoid displaying behaviors that may pave the way for misunderstandings while interacting with people coming from different cultures.
	Item 16	I interact with people coming from different countries with ease.
	Item 21	I show that I understand them while interacting with people coming from different cultures.
	Item 25	I feel anxious while interacting with people coming from different cultures.
	Item 26	I try to learn about their cultures while interacting with people coming from different cultures
Intercultural Interest	Item 1	I'm interested in people coming from different cultures.
	Item 4	I like learning about different cultures.
	Item 8	I'm willing to be friends with people coming from different cultures.
	Item 22	I'm eager to learn about different cultures.
	Item 23	I like exploring lifestyles of different cultures.

As the pilot study was carried out with 104 participants, no factor analysis test was administrated to test contruct validity of the questionnaire. Sampling size plays a crucial role in factor analysis (Kline, 1994; Büyüköztürk, 2002; Pearson & Mundform, 2010). Despite the variety of suggestions and views on this, one of the most acknowledged view belongs to Comrey and Lee (1992). These scholars suggest the following scale of sample size adequacy for factor analysis: 50 – very poor, 100 – poor, 200 – fair, 300 – good, 500 – very good, and 1000 or more – excellent (cited in Pearson & Mundform, 2010, p. 359). In a similar vein, Kline (1994) also underlines that sampling size should be at least 200 in order to extract reliable factors and have better results (p. 73). Kline (1994) also states that the ratio of subjects to variables should be 10:1, which means there should be 10 participants for each item (p. 74). From this standpoint, it can be said that the number of the participants in the pilot study were not enough to administer a factor analysis test. At this point, it should also be underlined that a scale development is a thorough, demanding, costly and time-consuming process. Accordingly, the validity of the questionnaire was provided with experts' opinions, which is also one of the limiations of this study (see Section 1.6.).

3.4.3. Semi-Structured Interview

Interview is a qualitative data technique in which the researcher "obtains information from participants through conversations with purpose and direction" (Barlow, 2010, p. 495), thus interviews enable the researcher to collect important data that the researcher cannot acquire from observation alone, although pairing observations and interviews provides a valuable way to collect complementary data (Gay, et al., 2007, p. 370). As Nunan (1992) states, depending on their degree of formality and structure, interviews are categorized as structured, semi-structured, unstructured interviews. Semi-structured interviews are widely used in the field of applied linguistics simply because, as Dörnyei (2007) states, this type offers a compromise between the two extremes. Dörnyei (2007) explains that although there is a set of pre-determined guiding questions, the format is open-ended and the interviewee is encouraged to elaborate on the issues raised in an exploratory manner. In other words, 'the structured part' refers to the guidance provided by the interviewer whereas 'the semi part' refers to following up interesting developments and letting the interviewee elaborate on certain issues (p. 136).

As the third data gathering instrument, a semi-structured interview was used. The interview was conducted after the implementation process with a total number of 8 students (5 were female and 3 were male) in order to gain a deeper understanding of the research problems and obtain supplementary data to explore participant perspectives in a detail way. The interviewees were selected randomly among the volunteer students, and interviews were recorded. The pre-determined interview questions were grouped as questions on intercultural awareness, questions about English classes and the coursebooks and questions about the activities used during the implementation process. In addition, as the semi-structured interview type was used, some follow-up questions were also asked in order to elaborate students' responses. The interview questions were addressed to the interviewees in Turkish so that they could fully understand the questions and their responses were audio recorded. The interview questions are presented in Appendix VII.

3.4.5. Field Notes

Field notes as a data collection technique in case study research is considered highly significant since they give valuable information about the research site. Gay et al. (2007, p. 367) define field notes as "qualitative research materials gathered, recorded, and compiled (usually on-site) during the course of a study". Accordingly, they describe, "as accurately and comprehensively as possible, all relevant aspects of the situation". They contain two types of basic information: (1) descriptive information about what the observer has directly seen or heard on-site through the course of the study, and (2) reflective information that captures the researcher's personal reactions to observations, the researcher's experience, and the researcher's thoughts during the observations session (ibid, p. 367). Although field notes can be written both *in situ* and away from the situation (Cohen et al.,2009), the likelihood of distortion from the original observation increases as the interval between observing and writing field notes becomes longer (Gay et al., 2007).

As the fourth and last data source, field notes taken during the classroom activities were used. The researcher took the active participant observer role which means the researcher was also the one who carried out the activities in the classroom, which enabled the researcher to be actively engaged in teaching and naturally to observe the outcomes and effects of his teaching. This also paved the way for a problem of keeping detailed field notes as it is difficult to record observations while being fully immersed in teaching (Gay

et al., 2007, p. 409). Therefore, this problem was solved by keeping field notes in two phases. In the first phase, the researcher kept short but detailed notes *in situ*. In the second phase, these short notes were brought together, put in chronological order, and some overlooked details were also added so as to constitute a meaningful whole. The second phase was completed shortly after the end of each teaching session throughout the implementation process to prevent distortion problem underlined by Gay et al. (2007).

3.5. Data Collection Procedure

As shown in Figure 12, coursebook analysis was carried out in the first step of the study in order to reveal to what extent coursebooks promote intercultural awareness. In the second step the Intercultural Awareness Questionnaire was administrated to understand the participants' intercultural awareness before the implementation. After that, the implementation began and during this process field notes were kept as explained in the section above. At the end of the implementation process, the Intercultural Awareness Questionnaire was administrated again as the posttest in order to reveal to what extent the activities applied in the classroom were helpful to raise intercultural awareness. Semi-structured interview was also conducted with 8 students in order to gain a deeper understanding of the research problems and obtain supplementary data to explore participant perspectives in a detail way. Lastly, field notes were also kept by the researcher as explained in the above section.

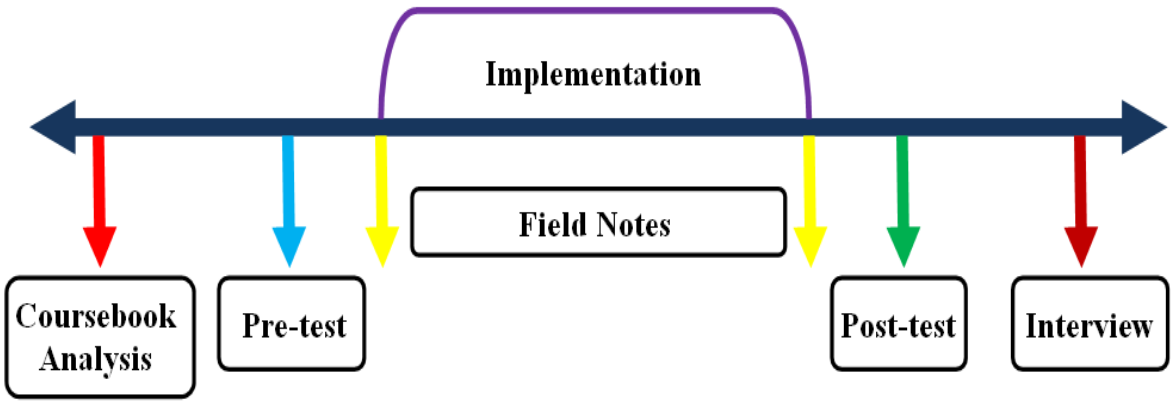


Figure 12. Data Collection Procedure

3.6. The Research Site and the Participants

The study was carried out at state school in Antalya. The school is located in Muratpaşa province which is the biggest province of the city. It has a big school garden, an indoor sport hall and a small school building consisting of fifteen classrooms. There are a total amount of 397 students and 35 teachers working in the school. The school is famous for taking part in several of projects. By paying special attention to the principle that there are more or less the same numbers of successful, average and unsuccessful students in each classroom, students are divided into their classrooms, and this process is applied at the beginning of the each academic year. In this process, grade-point averages of the students are taken into consideration rather than their successes in particular classes. Three classrooms were allocated for 7th grade students and the study was carried out with the students of 7/C classroom as both the English teacher and the students were eager and volunteered to take part in the study. As shown in Figure 13, there are 17 double-desks for 34 students and a teacher's desk, and the classroom is equipped with a smart board embedded in the wall.

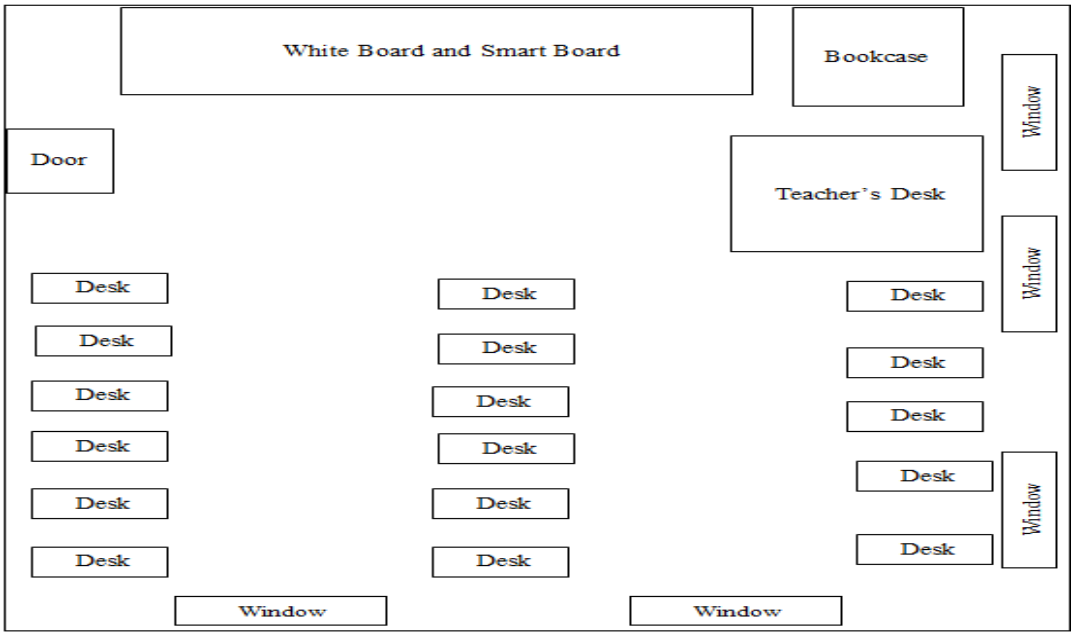


Figure 13. The Sketch of the Classroom

There were 34 students in the classroom. All of these students took 4-hour English classes as compulsory and 2-hour English class as elective in a week. Two different coursebooks studied in English classes; the first coursebook was *Secondary School English: Students' Book* published by Pantera Publishing, and it was the official coursebook approved by the

MoNE; the second coursebook, on the other hand, was *Marathon Plus: Reference Book 7* published by YDS Publishing which was used as a supplementary material in a haphazard fashion. The implementation was carried out in weekly 2-hour English classes and lasted for 8 weeks. Of the 34 students, 32 participated in the study (18 females and 14 males) as two of the students were absent due to different reasons while the pretest was administrated and did not bring back the questionnaire form in a week. Therefore, these students were not taken into account in the study.

3.7. The Conceptual Framework and the Design of the Activities

3.7.1. The Conceptual Framework of the Activities

Before designing the activities, a conceptual framework based on the literature was constructed in order to avoid from a haphazard design. In this sense, the conceptual framework is based on Corbett's (2007), Chlopek's (2008) and Sowa's (2014) suggestions, and is presented in Figure 14.

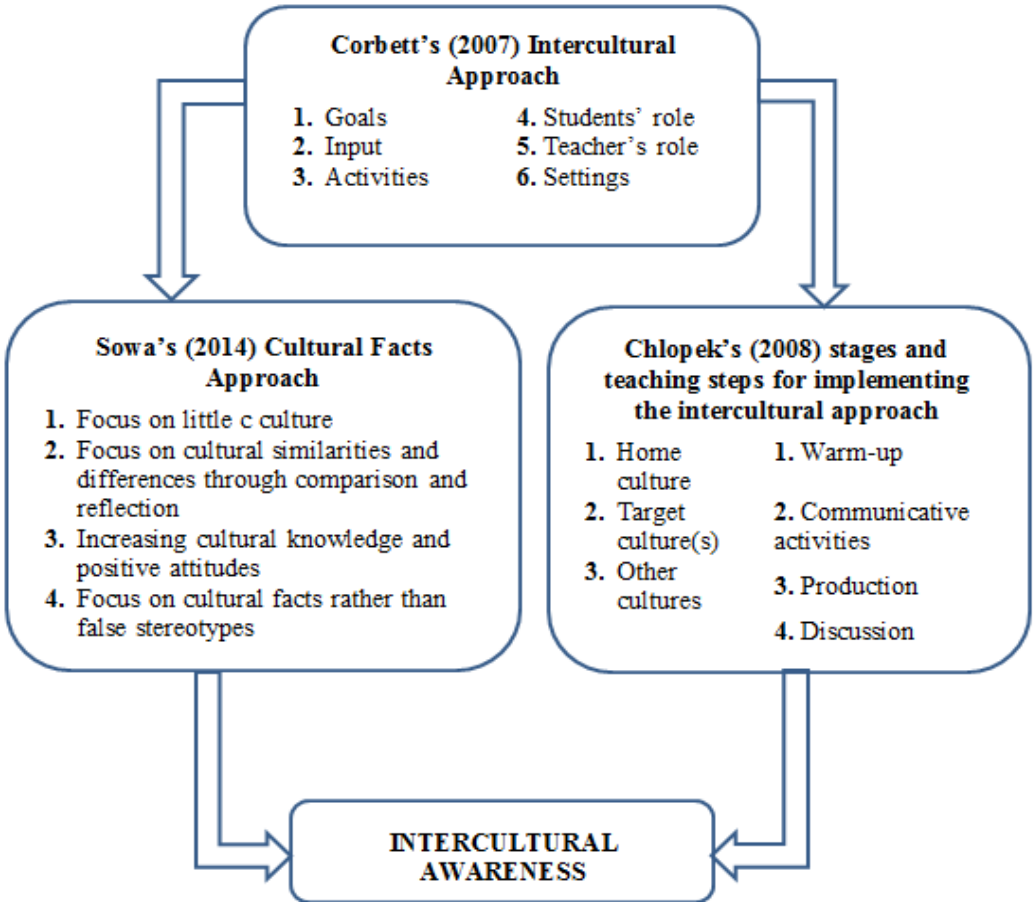


Figure 14. The Conceptual Framework of the Activities

As shown in Figure 14, Corbett's (2007) intercultural approach provided a basis for the design of the units. As he states, goals are the first item in his approach and refer to a "combination of intercultural exploration and linguistic development" (pp. 41-42). Accordingly, the goal of the units is based on what Sowa (2014) suggests; "increasing learners' knowledge and positive attitudes through reflection and comparison of cultural similarities and differences" (p. 120). Secondly, as Corbett (2007) underlines, input can be a written or spoken text, or a visual image for interpretation, discussion, analysis or evaluation (pp. 42-43). In the design of the units, all of the three types of input were used at varying degrees. Thirdly, activities include full range of communicative activities, including both task and non-task (Corbett, 2007, p. 43). In addition to Corbett (2007), Chlopek's (2008) and Sowa's (2014) suggestions were also taken into consideration while designing the activities. In this manner, activities were centered around Chlopek's (2008) stage three activity type in which the inclusion of home culture, target culture and other cultures are stressed with a special attention paid to other cultures. Besides, each lesson included warm-up, production (spoken or written), and discussion sections at a moderate degree considering students' age, proficiency and readiness (ibid, p. 12). On the other hand, as Sowa (2014) suggests in her cultural fact approach, little c culture should be included in the instruction rather than giving too much priority to Big C culture. Similar suggestions are also made by other scholars such as Gill and Čaňková (2002) and Çakır (2006). Accordingly, a special attention was paid to this issue while determining the main themes for the activities.

Students' role, as Corbett (2007) underlines, varies from activity to activity, and from stage to stage within each activity, yet in the early stages, students need support for the activities, thus the teacher probably needs to provide materials and guidelines, models if needed, to suggest language that might be used, and lead the learners through the activities (Corbett, 2007, pp. 43-44). As for settings, according to Corbett (2007), they are related to the learner's role in the activities, thus the term involve a range of activity type from individual work, pair work to group work and whole-class activities (p. 44). Chlopek (2008), on the other hand, states that the term setting refers to learners' cultural background, and in this manner classes are either culturally homogenous or heterogeneous depending on which the steps to be followed become different. Combining these two views into a single, the

activities were designed for a culturally homogenous class and involved the activity types suggested by Corbett (2007) at varying degrees.

To sum up, by following the conceptual framework, first the main themes were determined, then suitable reading and listening texts were prepared and visual were found for each theme. After this process, activities were designed and put into order in each theme. While putting the activities in order, warm-up activities were placed at the beginning of each theme. Then, a reading or listening texts were put in the second place, which were followed by activities about the texts and finally speaking and/or writing activities were placed. Lastly, the main themes were put into order by following moving from familiar to unfamiliar procedure.

3.7.2. The Design of the Activities

The activities designed in accordance with the conceptual framework explained in the above section are presented in this section.

1st Week (Theme 1): Greetings across Cultures

Lesson 1: Greetings in Different Languages

Time: 40 minutes

Objectives:

- Beginning a conversation with saying 'Hi' in a different language.
- Introducing other people by giving some basic personal information (such as name, age, nationality and place where s/he lives in).

Procedure: The first lesson starts with a warm-up during which students match country names with appropriate national flags and then write their nationalities. This part has two purposes; first reminding students the chosen country names and nationalities, and second preparing them to the next step because the countries mentioned in this part are also involved in the rest of the lesson.

In the second stage, students watch a short video in which people from different countries say 'hi' in their mother tongues and act out their own culturally unique greeting gestures. First students watch the video so that they become familiar with those new expressions, then they watch the video two more times and while doing so they also repeat each

expression uttered by each person on the video. During this process students' attention is also drawn to the ways those people speak.

In the third stage, students are given a table in which some basic personal information (such as names, nationalities, ages and the city he or she lives in) about a number of fictitious characters are presented. Then students are asked to choose one of those characters and introduce them by using the information given in the table. A sample is also provided to students so that they better understand what they are expected to do. Lastly, as a pair work, students are asked to make a conversation by using the information given in the same table and act it out. At the end of the lesson, students are also asked to choose a country, say 'hi' in that language and record their voice and share with their friends.

Lesson 2: Greetings Gestures from Different Countries

Time: 40 minutes

Objectives:

- Understanding how the ways people greet change across cultures and how they are similar
- Understanding a short conversation about what culturally different people do while greeting each other
- Reflecting on these gestures from their own cultural perspectives.

Procedure: As a warm-up activity, three pictures which show greetings of culturally different people are given to students. Then students are asked to explain what people in these pictures are doing and whether there are similarities and differences in these pictures. Two additional questions about greetings are also asked such as how they greet their parents and friends, and how Turkish people greet each other. The purpose of this stage is to make students familiar with the theme and to prepare students to and the next stage.

The second stage starts with a pre-listening part in which students are asked to match keywords to be mentioned in the listening text with the appropriate pictures. Students are also asked to act out the greeting gestures involved in this part so that they become more familiar with these gestures. Next, students listen to a short text on greeting gestures around the world. During the first listening, students do nothing but listen to the text. In the second and the third listening sessions, they answer the questions about the listening text

and also check their answers. In the after-listening session, students are asked to answer a couple of additional questions related to the text.

In the last stage, a role play game is played. Students are divided into six groups and each group chooses a country given in the list. After studying which greeting gestures they need to act out and how to say 'hi' in that language for a short time, all groups pay a visit to one another acting out the related greeting gestures and saying 'hi' in the language of the country that they have chosen. At the end of the lesson students are asked to express their thoughts about why people greet in different ways. Students' thoughts are written on the board so that they can easily see the different thoughts and opinions.

2nd Week (Theme 2): What to Eat and How to Eat across Cultures

Lesson 3: Breakfast around the World

Time: 40 minutes

Objectives:

- Raising an awareness of different breakfast habits portrayed by culturally different people
- Understanding short written texts about what culturally different people eat for breakfast along with their likes and dislikes
- Reflecting on what people eat for breakfast from their own cultural perspectives

Procedure: The lesson starts with a warm-up in which a set of small pictures are given to students. First, they put a tick on each item which they usually eat for breakfast; then students are asked to make a list about what Turkish people eat and drink for breakfast. The purpose of this section is to make students reflect on the differences between what they usually do and what is culturally usual with a critical eye.

In the second stage, students are asked complete the pre-reading part in which students match the keywords with the given pictures. Then students are given to three short reading texts about breakfast habits from different countries, they are asked to read the texts. While doing so, students are also asked to answer the true/false questions. As for the post-reading part, students are asked to read the texts again to complete a list. In this part, students are expected to find the differences between three reading texts. The purpose of this part is to make students aware of how breakfast habits culturally differ from one another.

Lesson 4: Breakfast around the World

Time: 40 minutes

Objectives:

- Asking people questions about what they eat for breakfast and what they like or dislike eating for breakfast
- Expressing what they usually eat for breakfast and their food preferences for breakfast.
- Writing short and simple sentences to describe what Turkish people traditionally eat for breakfast.

Procedure: This lesson is the follow-up of Lesson 3. Therefore, this lesson starts with a list making activity in which students are asked to prepare a list that shows their own breakfast habits and preferences. Then, working as pairs and asking and answering similar questions provided to them in the sample dialogue students are asked to prepare another list that shows their desk mates' breakfast habits and preferences and to present both list in the classroom. As a follow-up activity in the last part, the sitting arrangement of the classroom is stirred and thus each student has a new desk mate. Then students are asked to work in pairs with their new desk mated and prepare a dialogue that involves questions and answers about each other's breakfast habits and preferences. These dialogues are acted out in the classroom as well.

In the last stage, students are asked to write a very short paragraph about traditional Turkish breakfast. During the activity students are allowed to get access to the internet by using their mobile phones so that they can explore different breakfast habits in their own culture and enrich their writings.

3rd Week (Theme 2): Eating Customs

Lesson 5: Eating Customs around the World

Time: 40 minutes

Objectives:

- Making comparisons between products of home culture and products of other cultures (including the target culture)

- Raising an awareness of how culturally different people behave / should behave on the table
- Understanding a short recorded message about table manners from different countries

Procedure: Lesson 5 starts with a warm-up activity. A list of countries is given to students and they are asked to guess the famous meals of these countries. After at least one item is written for each country, students are allowed to get access to the internet by using their mobile phones and find more information. The purpose of this activity is to activate students' cultural schema.

In the second stage students are prepared to the listening text with a pre-listening activity in which they are asked to match the keywords to be mentioned in the listening text with the appropriate pictures. Next, students listen to a short text on eating customs of different countries. While listening to the text for the first time, students do nothing but listen for general meanings of the text. In the second and the third listening sessions, they answer the questions about the listening text and also check their answers. In the after-listening session, students are asked to answer three open-ended questions. The first two questions require comparison, and are about similar and different eating customs whereas the last one is about what kinds of eating customs are displayed in our country.

Lesson 6: Eating customs around the World

Time: 40 minutes

Objectives:

- Giving explanations / reasons for culturally different behaviors and apologizing
- Exploring their own culture in terms of eating customs
- Writing a very short and basic descriptions of how Turkish people behave on the table

Procedure: This lesson is the follow-up of Lesson 5 and starts with role-play activities. There are two role-play activities in this stage. The first role-play activity is about a conversation between a foreign customer at a restaurant in Italy and a waiter working at that restaurant. The customer asks for extra cheese for his /her pizza and the waiter kindly refuses this wish explaining it is rude to ask for extra cheese for his/her pizza in Italy. The second role-play is about a conversation between Pablo from Spain and his Turkish friend Emre. Pablo invites Emre for a dinner at his home and Emre first kindly accepts the

invitation and then asks for the date and time of the dinner. After learning the dinner is at 10 o'clock on Friday night, Emre feels surprised and asks why it is so late.

For these two role-play activities students are asked to work in pairs and read the role-play cards in which their roles are explained in a detailed way. Then, they are asked to prepare a dialogue by using the expressions given to them and act it out in the classroom. A sample dialogue is also given to students for each role play as they are not familiar with doing such role-play activities.

In the last stage, students are asked to write a very short paragraph about both Turkish eating customs and their favorite Turkish meals. They are expected to write down at least two different eating customs and two different meals.

4th Week (Theme 3): School Lives around the World

Lesson 7: Different Ways to Go to School

Time: 40 minutes

Objectives:

- Raising an awareness of school lives of culturally different peers
- Comparing and contrasting the school lives of culturally different peers with his/her own school life
- Understanding and identifying specific information in simple written texts describing what culturally different peers regularly do
- Understanding and extracting the essential information from short recorded passages dealing with the school lives of culturally different peers

Procedure: The lesson starts with a warm-up activity. Two pictures in which school children from two different parts of the world are portrayed. Then, students are asked to look at these pictures and answer the questions such as who they are, in which country they live, what they are doing and where they are going to.

In the second stage, a total number of four short reading texts are given to students. The reading texts are about four different school children living in Ghana, China, Peru and Russia, and how they go to school. Students first read the texts without answering any of the questions so that they become familiar with the text. While they read the texts for the second time, they are asked to complete the table. Students are expected to seek and find

the necessary information from the text and write it appropriately in the table. Lastly, as a post-reading activity, students are asked to read the text again and match the given sentences. These sentences are given to students in two different columns. The sentences in the first column are about the actions of the characters in the reading texts whereas the ones in the second column explain the reasons of these actions. Then, students are given to a set of pictures in which ways of going to school are shown and they asked to put a tick for the picture which shows how they go to school.

In the last stage, students listen to a very short text about which gives information about when the schools begin and end in France and also briefly describes the school life of a French student. Some keywords are deleted so students listen to the text and complete it by finding the missing information.

Lesson 8: School Routines around the World

Time: 40 minutes

Objectives:

- Raising an awareness of school lives of culturally different peers
- Comparing and contrasting the school lives of culturally different peers with his/her own school life
- Writing descriptions and comparisons of different places in simple terms
- Giving a simple description or presentation of culturally different peers and their daily routines as a short series of simple phrases and sentences linked into a list

Procedure: This lesson is the follow-up of Lesson 7 and begins with a reading activity. Three short reading texts which describe school lives of three students from different countries are given to students. The complete version of the listening text is also included and used as a reading text in this stage. Students first read the texts without answering any of the questions so that they understand the general meanings and become familiar with the texts. Then, they read the texts for the second time and complete the form while reading. In the last reading session, students check their answers.

In the second stage students prepare another form which is similar to the ones presented in the previous activity. First they prepare their own form explaining when the school begins and ends, when the lessons begin and end, their lunch time and holidays. After preparing

their own form, students are asked to compare their form with Hariko's form (a fictitious Japanese student mentioned in the reading texts) and write similarities and differences between these two forms.

In the stage, students are given four different pictures in which four different classrooms from different parts of the world are portrayed, and they asked to compare and contrast these classrooms in accordance with the given questions focusing on how students in these classrooms sit, what they wear and what they are doing. Then, students are asked to choose one of the given pictures and compare it with their own classroom focusing on similarities and differences. A sample comparison is provided to students so that they fully understand what to do and how to do the activity. In order for a better comparison students are asked to write similarities and differences between the two classrooms in the given table. Lastly, students are asked to present their comparisons in the classroom.

5th Week (Theme 4): Politeness

Lesson 9: Politeness around the World

Time: 40 minutes

Objectives:

- Raising an awareness of how politeness and rudeness are culturally relative phenomena
- Understanding everyday signs and notices (such as instructions and warnings) in public places
- Identifying specific information in simple written materials such as letters, brochures and short newspaper articles describing events.

Procedure: The lesson begins with a warm-up activity in which students are given six different pictures. Each of the pictures portrays either polite or rude behaviors. First students are asked to match the pictures with the phrases that define the behavior shown in the pictures. Then, students are asked to look at these pictures and decide which of the pictures are polite and which one are rude from their own perspectives. Lastly, they are asked to work in pairs and find three different polite behaviors without any given cultural limitation. For this part students are allowed to use their mobile phones to get access to internet and find examples.

In the second stage a short reading text is given to students. The reading text involves six different examples for polite behaviors from different parts of the world. In addition, the text is supported with visuals each of which represents a polite or rude behavior mentioned in the reading text. Accordingly, as a pre-reading activity, students are asked to look at the pictures and match them with the appropriate phrases. Then, students first read the text in order for better understanding the general meaning and also for familiarization with the text. They read the text for the second time and they asked to answer true/false questions. Students are asked to read the text for the third time in order to check their answers. At the end of the reading activity, a set of open-ended questions are asked to students such as why politeness is a big problem in another country, which of the polite behaviors are interesting for them and whether there any similar polite behaviors in our country.

Lesson 10: Reasons behind Politeness

Time: 40 minutes

Objectives:

- Raising an awareness of culturally unique behaviors of politeness and the reasons behind them
- Understanding short, simple texts on familiar matters of a concrete type consisting of high frequency everyday language
- Asking and answering questions and exchanging ideas and information on familiar topics
- Giving a simple description or presentation of culturally familiar behaviors as a short series of simple phrases and sentences linked into a list

Procedure: This lesson is the follow-up of Lesson 10 and begins with a reading text. Unlike other reading texts, this text involves a conversation between two women on polite behaviors in Chinese culture and explanations about the reasons behind these behaviors. Accordingly, these reasons are deleted from the text and given in a separate section. Students are asked to read the conversation and put these reasons in the appropriate places in the dialogue.

In the second stage, students are asked to read the dialogue in a detailed way again. Then they are asked to work in pairs and prepare a similar dialogue and act it out in the classrooms.

The last stage involves a group work activity in which students are divided into small groups and are asked to find both polite and rude behaviors in Turkey. They are expected to write at least 3 examples for each type of behavior. Accordingly, they are allowed to use their mobile phone to get access to the internet so that each group can find different examples. Lastly, students are asked to present their results in the classroom.

6th Week (Theme 5): Festivals

Lesson 11: National Days around the World

Time: 40 minutes

Objectives:

- Raising an awareness of what culturally different people celebrate and how they celebrate
- Understanding short simple recorded texts on what people regularly do while celebrating their national days
- Asking and answering questions about how people celebrate their national days
- Writing a very short paragraph describing what you do and how you celebrate a festival in your country

Procedure: The lesson begins with a warm-up activity in which three culturally-specific pictures are given to students, and each picture depicts different festivals and ways to celebrate them. Then, students are asked to answer a set of questions such as what the people in the pictures are doing, what they are celebrating and how they do that. Besides, three additional questions are also asked to students such as what their favorite festival is, how they celebrate that festival.

In the second stage, a short listening text is given to students. The listening text gives brief information about national days from different parts of the world such as what people regularly do while celebrating this festival and when they celebrate these festivals. Students are asked to listen to the text and complete the given form by extracting the necessary information from the text. To this end, students first listen to the text without answering any of the questions so that they become familiar with the text. Then, they are asked to listen to the text for the second time and complete the given form according to the text. Lastly, they are asked to listen to the text again and check their answers.

In the third stage, a pair work activity is given to students. In this activity, students are asked ask and answer questions about the children in the listening text by using the information in the form that they complete in the previous activity. A set of sample questions and answers are given to students so that they fully understand what they are expected to do and how to do the activity.

The last stage involves a writing activity in which students are asked to write a short letter to one of their friends and describe how they celebrate Children's Day. The reason why this festival is chosen and included in the activity is that this festival is a part of their own world of origin.

Lesson 12: Different Ways to Celebrate New Year

Time: 40 minutes

Objectives:

- Raising an awareness of different ways of celebrating New Year
- Identifying specific information in short written material such as letters, brochures and newspaper articles describing events
- Giving short, basic descriptions of events, activities and/or what people regularly do

Procedure: This lesson is the follow-up of Lesson 11 and it begins with a reading activity. The reading text involves information about how people from three different countries celebrate New Year in different ways and at different times. The text is also supported with carefully selected visuals and each visual portrays a culturally-specific action or event related to the countries stated in the text. Students are asked to read the text to become familiar with it. Then, they are asked to read the test again and match the festivals mentioned in the text with the appropriate pictures. Lastly, students read the text again and answer the true/false questions.

In the second stage, students are asked to work in pairs and ask their friends the given questions. Then, they are also asked to present the answers that they get in the classroom. In the last part of the lesson, table is given to students and they are asked to work in pairs and complete the table. The table involves all the festivals studied during class time and all the activities people do while celebrating a special day. The activities are randomly given in a column whereas the names of the festivals are randomly given in a line. Students are

asked to read each activity and decide during which festival(s) these activities are done. The purpose of this activity is to show students how ways of celebration may differ from culture to another and how they can be similar.

7th Week (Theme 6): Life at Home

Lesson 13: Domestic Duties

Time: 40 minutes

Objectives:

- Raising an awareness of culturally different domestic responsibilities
- Identifying the main points of a short recorded talk describing the daily responsibilities of culturally different people
- Understanding short written texts describing distribution of roles in the family for domestic duties

Procedure: The lesson begins with a warm-up activity in which keywords and phrases about chores are given to students with pictures representing each keywords or phrase. Students are asked to match these keywords and phrases with the appropriate pictures. Then, students are asked to read two short reading texts in which people from two different parts of the world describe the distribution of roles in the family for doing chores. Students first read the texts without answering any of the questions in order for better understating. Then, they read the texts for the second time and complete the given table according to the text. Lastly, they read the texts in order to check their answers.

After the reading activity is completed, students are asked to listen to a short recorded text. Like the reading texts, the listening text is about responsibilities for doing chores but the nationalities of the people in the listening text are different. Students first listen to the text without answering any of the questions so that they fully understand the text and become familiar with it. Then, they listen to the text for the second time and seek answers for the true/false questions. Lastly, they listen to the text in order to check their answers.

In the next stage, a list of chores and a list of family members are given to students in a table. Students are asked to read each chore and put a tick for the family member who is responsible for doing the related chore in their own home. A sample list is given to students as guidance for the activity. Then, students are asked to present their list in the

classroom. In the last stage, students are asked write a very short paragraph comparing their own lists with the sample one.

Lesson 14: Houses around the World

Time: 40 minutes

Objectives:

- Raising an awareness of changes in house designing from culture to culture
- Describing his/her family, living conditions, educational background, present or most recent job.
- Writing short descriptions of everyday aspects of his/her environment to compare objects

Procedure: In the first stage of this lesson students are given to three pictures which show three different types of living accommodation. First, students are asked to look at the pictures and tell what kind of a house they live in. Then, they are given a set of questions about living accommodation such as how many rooms there are in their house, how many people live in their house, whether they have their own room or share their room with another family member. Students are asked to work in pairs and ask these questions to their desk mates. In the last part of this activity, students present their desk mate's answers in the classroom.

In the second stage, a set of pictures in two different groups are given to students. The first group of pictures involves visuals about traditional houses from five different countries. The second group of pictures involves visuals about people from the same countries in the first group of pictures and these people in these pictures wear their traditional costumes. The visuals in the second group are stereotypical so that students can easily identify their nationalities. Students are asked to match the visuals in the first group with the ones in the second group.

In the last stage, students are asked to work in pairs and choose one of the traditional houses given in the first group of pictures. Then, they are asked to write a short description of the house that they choose. Students are allowed to use their mobile phones to get access to the internet and find more information about the traditional houses. Besides, two

different samples are also given to students so that they can better understand what they are expected to do.

8th Week (Theme 7): Superstitions around the World

Lesson 15: Cat Superstitions

Time: 40 minutes

Objectives:

- Being familiar with superstitious beliefs from different countries and understanding the relative nature of superstitions
- Identifying specific information in short written texts about cultural beliefs
- Writing their opinions about familiar subjects in a series of simple phrases and sentences linked with simple connectors like ‘and’, ‘but’ and ‘because’.

Procedure: The lesson begins with a warp-up activity in which a set of pictures about widely-known superstitious beliefs and their brief descriptions are given to students. Students are asked to look at these pictures and put a tick on the pictures which bring bad luck.

In the second stage, students read a short written text which briefly describes what a superstition is and also gives brief information about superstitious beliefs about cats from different parts of the world. Students first read the text without answering any of the questions in order for better understating. Then, they read the text for the second time and match the given pictures with the appropriate cultural superstitions explained in the text. Lastly, they read the text in order to check their answers. After the reading session, students are also asked to answer a set of questions about the text such as what the origins of superstitions are, what they are related to and what the common belief about black cats is.

In the next stage, students are asked to write their own opinions about both black cats and white cats in terms of bringing luck.

Lesson 16: Superstitions about Good Luck and Bad Luck

Time: 40 minutes

Objectives:

- Being familiar with superstitious beliefs from different countries comparing and contrasting them with the ones in their own culture
- Understanding and extracting the essential information from short recorded passages dealing with everyday matters that are delivered slowly and clearly
- Asking simple questions to learn opinions of other people on superstitions and answering simple questions to express his/her own opinion on superstitions
- Giving a simple presentation on the opinions of other people using a short series of simple phrases and sentences linked into a list

Procedure: This lesson begins with a listening activity. The listening text is about superstitions which are believed to bring good luck and bad luck. Unlike the reading text, however, the listening text does not focus on different superstitious beliefs about a specific animal but gives information about animals, number and natural phenomena which are believed to bring good luck or bad luck. Students are asked to listen to the short recorded text. Students first listen to the text without answering any of the questions so that they fully understand the text and become familiar with it. While listening to the text for the second time, they are asked to loot at the given pictures and write the names of the countries according to the text. Then, students also listen to the text in order to check their answers. After this part, students listen to the once again but this time they are asked to complete the given chart according to the text.

In the next stage, students are asked to work in pairs and make a dialogue with their desk mates by using the given questions and act out in the classroom. In the last stage of the lesson, this activity is converted into a spoken production activity. To this end, first the sitting arrangement is stirred and students are divided into small groups each of which involves three students. Then, each group is asked to choose an interviewer and the interviewer asks questions about superstitions to the other members of the group. Lastly, the interviewer-students present their results in the classroom. A sample is also provided to students so that they can fully understand what they are expected to do.

3.8. Data Analysis

Both qualitative and quantitative data were gathered during this study to seek answers to the research questions, and as the analyses of qualitative and quantitative data require using different software, employing different techniques, and following different procedures, the analyses of qualitative and quantitative data are presented separately in the following sections.

3.8.1. Qualitative Data Analysis

Coursebooks analysis, field notes and semi-structured interviews were gathered as qualitative data. Yuen's (2011) checklist was used to analyze the coursebooks, which means both raters analyzed the coursebooks in terms of the pre-determined themes given in the checklist. The main concern of this checklist is on frequency of appearance of the pre-determined themes in the coursebooks. Accordingly, for the analysis of data generated from the coursebooks, the latest version of Atlas.ti, the software designed for qualitative data analysis, was used after the agreement between the inter-raters was reached, and the results are presented in tables in Chapter 4.

Both field notes and semi-structured interviews were analyzed through employing thematic analysis, which is "a process of encoding qualitative data and it allows the researcher to analyze various of types of information in a systematic manner which enhances the accuracy or sensitivity of the research and increases the researcher's understanding about people, events and situations" (Boyatzis, 1998, p. 5). Braun and Clarke (2013, pp. 202-203) suggest that there are seven steps to be followed while analyzing qualitative data thematically;

- transcription,
- reading and familiarization with the data,
- generating initial codes,
- searching for themes,
- reviewing themes,
- defining and naming themes,
- writing- finalizing analysis.

The steps suggested by Braun and Clarke (2013) were followed for the thematic analysis of the data. Accordingly, both field notes and audio recordings of the interviews were first transcribed into a discrete Word 2010 document, and then these documents were imported to Atlas.ti. Both field notes and interview transcriptions were exposed to multiple readings in order for familiarization, at the end of which codes, categories and themes were generated. The transcriptions were reviewed for double check with the help of an expert.

3.8.2. Quantitative Data Analysis

Quantitative data were gathered through administrating the Intercultural Awareness Questionnaire as pretest and posttest. For the analysis of quantitative data Statistical Package for Social Sciences (SPSS) edition 23 was used. First data were analyzed in terms of normality to decide a parametric or non-parametric test would be applied to determine if the results generated from pretest and posttest were statistically significant or not. Descriptive statistics were used for the normal distribution. In this method, skewness and kurtosis values were taken into consideration. This is a descriptive method for normality, and it can also be used for confirmation (Kirk, 2008; Abbott, 2011). Skewness and kurtosis are the "components of normality; skewness has to do with the symmetry of the distribution"; "a skewed variable is a variable whose mean is not in the center of the distribution" whereas "kurtosis has to do with the peakedness of a distribution"; "a distribution is either too peaked (with short, thick tails) or too flat (with long, thin tails), when a distribution is perfectly normal, the values of skewness and kurtosis are zero" (Tabachnick & Fidell, 2013, p. 79). Accordingly, if these values are between ± 2, this can be regarded as the evidence of the normal distribution (Lind, et al., 2006; Howitt & Cramer, 2011; McKillup, 2012; Wilcox, 2012; Tabachnick & Fidell, 2013; Demir, Saatçioğlu & İmrol, 2016). In Table 5, skewness and kurtosis values are presented below (for all descriptive statistics see Appendix IV).

Table 5

Skewness and Kurtosis Values

Groups	Skewness	Kurtosis
PRETEST OVERALL	-.637	.022
POSTTEST OVERALL	-.798	.059
Pretest Intercultural Sensitivity	-1.032	1.053
Posttest Intercultural Sensitivity	-1.188	1.988
Pretest Intercultural Knowledge	-.694	-.423
Posttest Intercultural Knowledge	-.504	.359
Pretest Intercultural Skills	-.233	-.752
Posttest Intercultural Skills	-.401	-.913
Pretest Intercultural Interaction	-.527	-.441
Posttest Intercultural Interaction	-.631	.325
Pretest Intercultural Interest	-.073	-.259
Posttest Intercultural Interest	-1.068	.829

As shown in Table 5, skewness and kurtosis values for overall and for each dimension are between ± 2. Accordingly, the results showed that a normal distribution was found for each dimension, and the paired samples t-test was carried out in order to compare pretest and posttest results.

3.9. Trustworthiness of the Study

The present study was undertaken using a case study approach, and it includes both quantitative and qualitative data. Accordingly, the trustworthiness of the study is discussed in terms of reliability, and validity referring to the quantitative phase, and credibility, dependability, confirmability, and transferability referring to the qualitative phase of the study. As underlined by Joppe (2000), reliability refers to "the extent to which results are consistent over time and an accurate representation of the total population under study" (p. 1). In other words reliability of a study is directly related to consistency. Reliability for the Intercultural Awareness Questionnaire was provided with administrating a pilot study as explained in Section 3.4.2. Validity, on the other hand, refers to "the degree to which an instrument measures what it is intended to measure" (McDonald, 1999, p. 63). Validity for the Intercultural Awareness Questionnaire was provided by taking experts' opinions. Accordingly, some the items in the item-pool were excluded whereas the one in the

questionnaire were grouped by these three experts. As Gay et al. (2007) underline, there is no formula or statistic by which content validity can be computed, and there is no way to express it quantitatively, thus experts in the topic covered by the test are often asked to assess its content validity (p. 161).

For the qualitative phase of the study, the four criteria for trustworthiness of research developed by Lincoln and Guba (1985) were taken into consideration, and these criteria are credibility, transferability, dependability, and confirmability. Credibility refers to "adequate representation of the constructions of the social world under study" (Bradley, 1993, p. 436). The strategy of prolonged participation offered by Lincoln and Guba (1985) was used in this study in order to enhance credibility. This strategy is used to overcome distortions produced by the presence of researchers at the research site (Gay et al., 2007). This study involved an 8-week implementation process and the researcher had full access to research site. Besides, the researcher collected the data in a short period of time and all the data was collected by only one person, consequently the researcher had a chance to establish a good rapport with participants. As Creswell (1998) points out prolonged participation is crucial for building trust with participants, learning their culture and checking misinformation. In addition, persistent observation strategy was also used. To this end, the researcher also involved in "persistent observation so as not to miss any relevant characteristics for the focus of the research" (Guba, 1981 cited in Gay et al., 2007). The second criterion is transferability which refers to the applicability of the study in other contexts, and thus it is heavily based on giving detailed descriptions of the contexts (Lincoln & Guba, 1985). To this end, detailed descriptions of both the research site and the participants were given in Section 3.6.

Dependability refers to the stability of the data, and confirmability refers to the neutrality or objectivity of the data collected (Gay et al., 2007, p. 393), and the extent to which the characteristics of the data, as posited by the researcher, can be confirmed by others who read or review the research results (Bradley, 1993, p. 437). Accordingly, audit trails strategy in which another expert acts as an external auditor to examine the processes of data collection, analysis, and interpretation (Gay et al., 2007), and triangulation strategy which requires using multiple methods, data collection strategies, and data sources to obtain a more complete picture of what is being studied and to cross-check information

(Gay et al., 2007, p. 393) were used to ensure both dependability and confirmability criteria.

CHAPTER IV

FINDINGS AND DISCUSSION

The aim of this chapter is to present findings of the study and discussion related to them. Accordingly, first results of the analysis of the coursebooks, the paired samples t-test, semi-structured interview and field notes are presented respectively. In the second part of this chapter discussion related to the results are presented.

4.1. Findings

4.1.1. Findings Related to the Analysis of the Coursebooks

The first research question of the study aims to reveal if the coursebooks studied in the classroom promote intercultural awareness along with revealing to what extend these coursebooks promote intercultural awareness. To this end, both the authorized and unauthorized coursebooks studied in the classroom where the study was carried out were analyzed in terms of Yuen's (2011) checklist. The coursebooks analyzed were *Secondary School English 7* published by Pantera Publishing (hereafter *Pantera 7*) and *Marathon Plus 7* (hereafter *Marathon 7*) published by YDS Publishing. *Pantera 7* is the official coursebook authorized by the MoNE whereas *Marathon 7* is the unauthorized coursebook and studied in disguise of a supplementary or additional material in the classroom. Therefore, both coursebooks are briefly described before presenting the results related to them.

As the authorized coursebook, *Pantera 7* consists of 10 units and the number the activities that each unit involves are between 13 and 24. In addition to that, each unit involves a project work as well. The activities in each unit are distributed into reading, listening, speaking, writing and vocabulary at varying rates. *Marathon 7*, on the other hand, is the unauthorized coursebook and it was studied in an unsystematic way as stated above. It is

claimed in the coursebook that *Marathon 7* is "100% consistent with the current English curriculum and the 7th grade syllabus" (p. 1). Therefore, similar to *Pantera 7*, this coursebook consists of the same 10 units, yet *Marathon 7* only includes vocabulary, grammar, reading and multiple choice questions leaving listening, speaking and writing skills out of the scope. Besides, grammar structures and most of the vocabulary in each unit are explained in Turkish (See Appendix V for all sample pages).

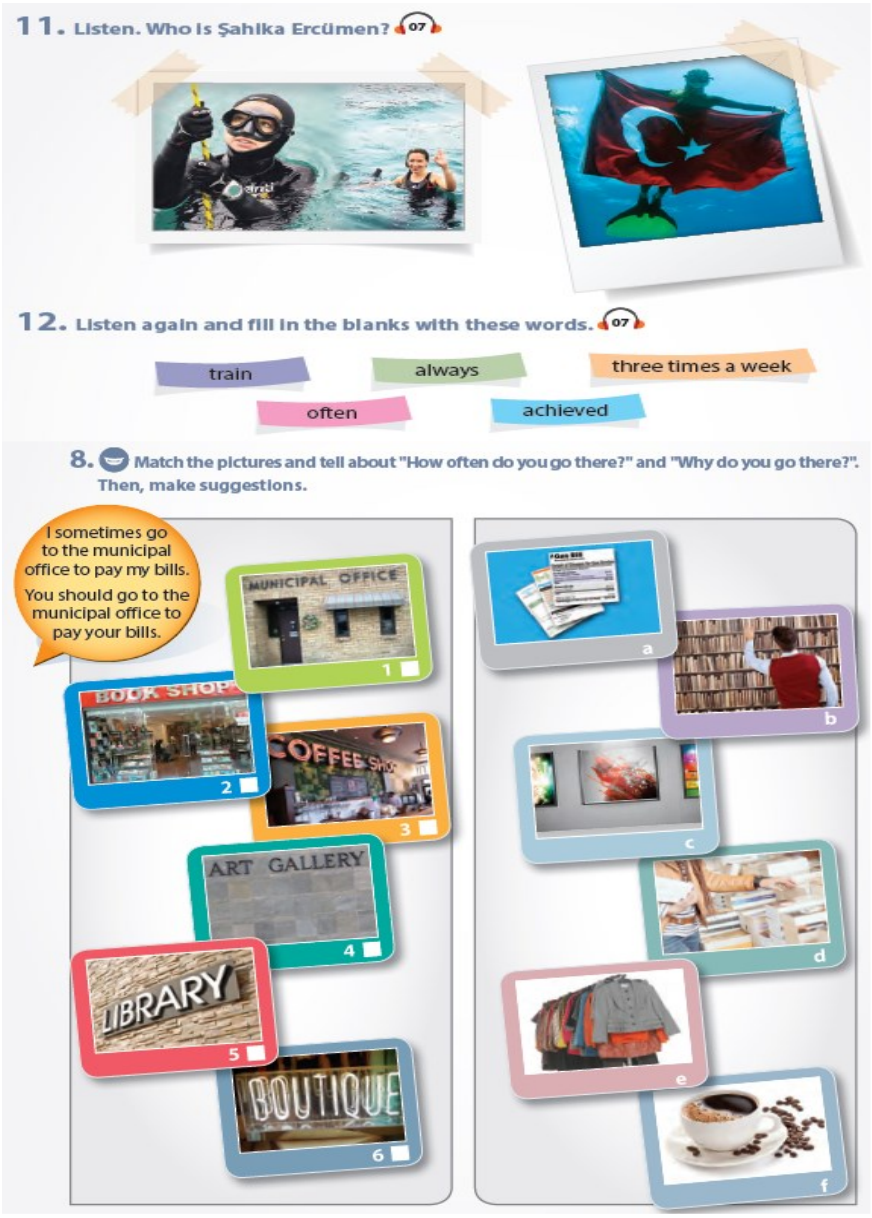


Figure 15. Sample Pages from *Pantera 7*

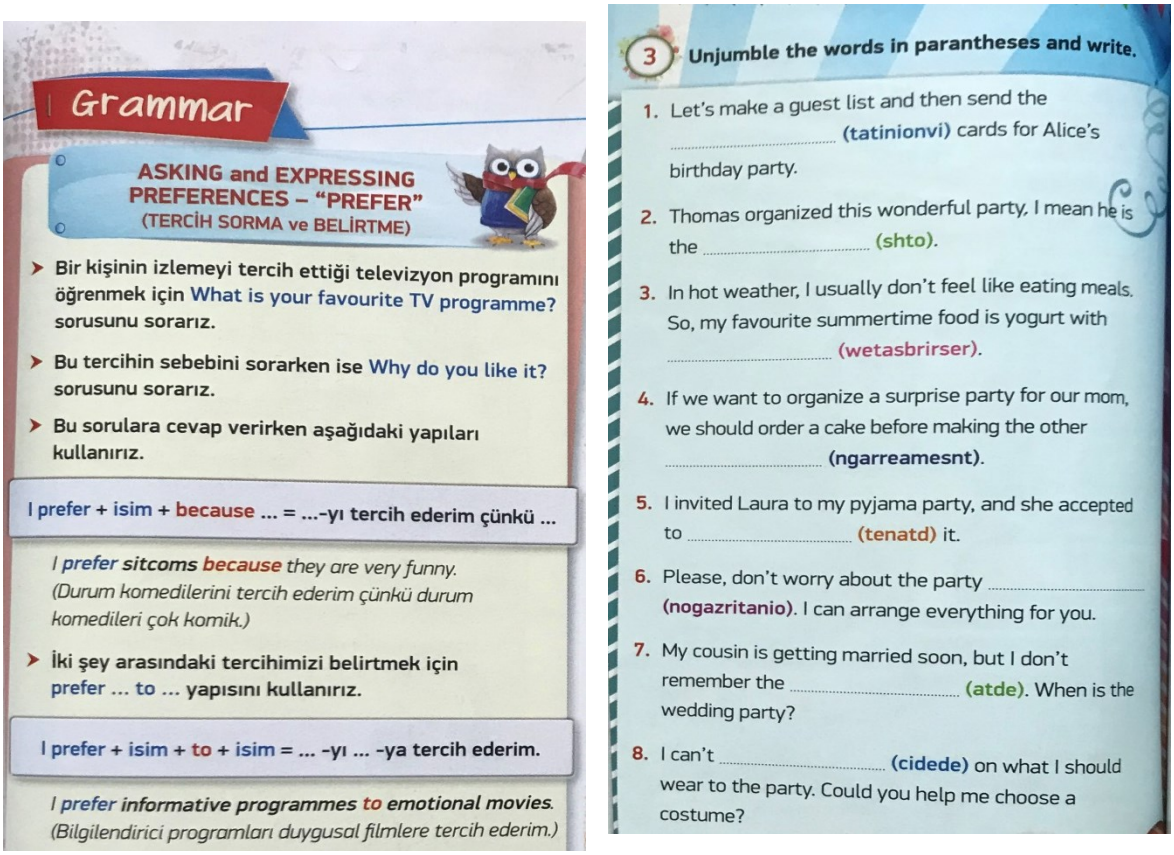


Figure 16. Sample Pages from *Marathon 7*

4.1.1.1. Findings Related to Pantera 7

The overall results of the representation of the four cultural aspects in *Pantera 7* are presented in Table 6 by giving both frequencies and percentages.

Table 6

The Overall Results of Representation of Cultural Aspects in Pantera 7

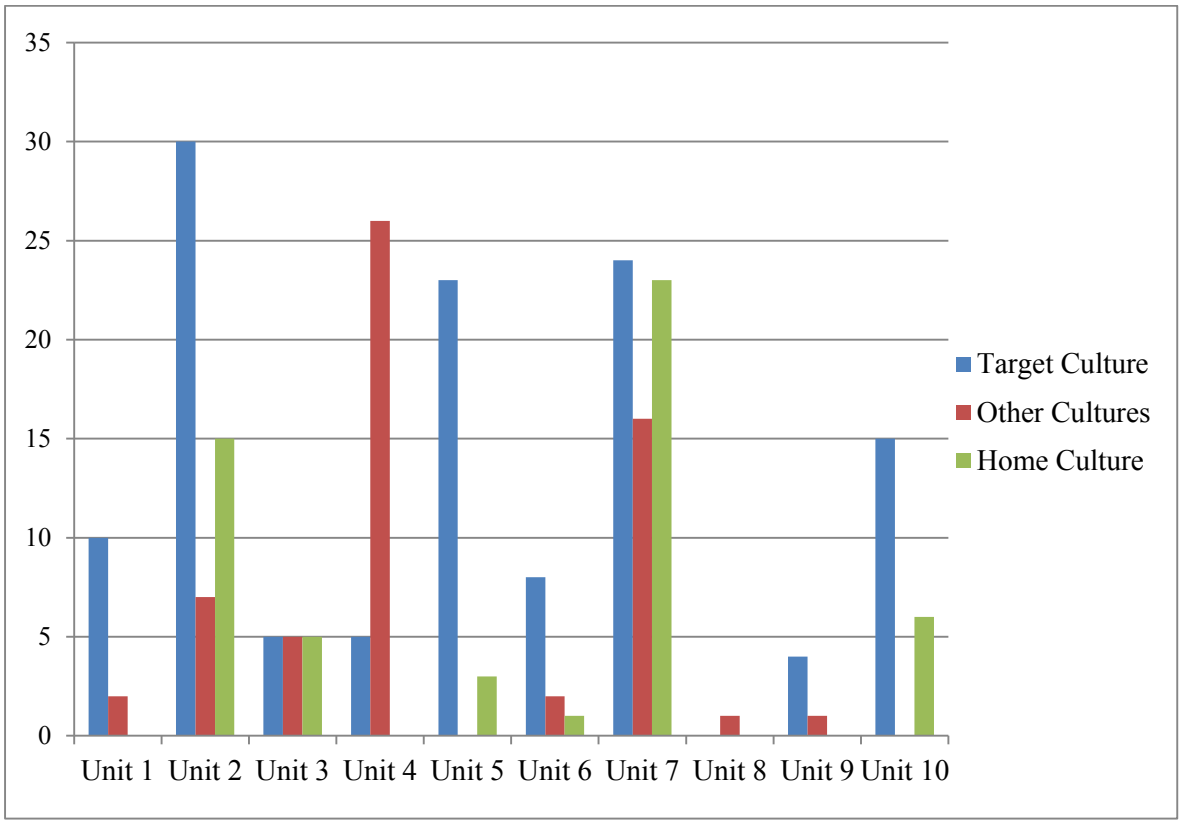
Cultural Aspects	Target Culture	Other Cultures	Home Culture	TOTAL
Persons	40 (16.8%)	8 (3.37%)	11 (4.62%)	59 (24.79%)
Perspectives	23 (9.67%)	17 (7.15%)	20 (8.4%)	60 (25.22%)
Practices	3 (1.26%)	2 (.85%)	3 (1.26%)	8 (3.37%)
Products	58 (24.37%)	34 (14.27%)	19 (7.98%)	111 (46.62%)
TOTAL	124 (52.1%)	61 (25.64%)	53 (22.26%)	238 (100%)

As seen in Table 6, all of the three types of cultures are represented in *Pantera 7*. Cultural elements representing target culture (n=124, 52.1%) are the most represented ones by a wide margin whereas cultural elements relating to other cultures (n=61, 25.64%) and home culture (n= 53, 22.26%) are at the second and third ranks respectively by a narrow margin.

In terms of cultural aspects, on the other hand, the aspect of cultural products (n=111, 46.62%) is the most represented cultural aspect by a wide margin, the aspects of cultural perspectives (n=60, 25.22%) and cultural persons (n=59, 24.79%) are at the second and third ranks respectively by a very narrow margin whereas the aspect of cultural practices (n=8, 3.37%) is the least represented cultural aspect in the coursebook. When these cultural aspects are taken into consideration within each type of culture itself, it can be seen in Table 6 that target culture is mostly represented with the aspects of cultural products (n=58, 24.37%) and persons (n=40, 16.8%) respectively whereas the aspect of cultural practices relating to target culture (n=2, .85%) is the least represented cultural aspect. It can also be seen in Table 6 that the ranks of cultural aspects relating to other cultures change compared to those relating to target culture. The aspect of cultural products relating to other cultures (n=34, 14.27%) is the most represented cultural aspect in a similar way. However, the second most represented cultural aspect is the aspect of cultural perspectives (n=17, 7.15%) whereas the aspect of cultural persons relating to other cultures (n=8, 3.37%) is at the third rank. The aspect of cultural practices relating to other cultures (n=2, .85%) is the least represented cultural aspect. The ranks of cultural aspects relating to target culture, other cultures and home culture change in terms of times appearing in the coursebook. Accordingly, target culture is mostly represented with the aspects cultural products (n=58) and persons (n=40), other cultures are mostly represented with the aspects of cultural products (n=34) and perspectives (n=17), and home culture is mostly represented with the aspect of cultural perspectives (n=20) and products (n=19). Although the overall results may indicate representation of cultural diversity and cultural aspects, the unit-based results also reveal some problems related to these two issues. The distribution of cultural elements representing target culture, home culture and other cultures into each unit is presented in Table 7.

Table 7

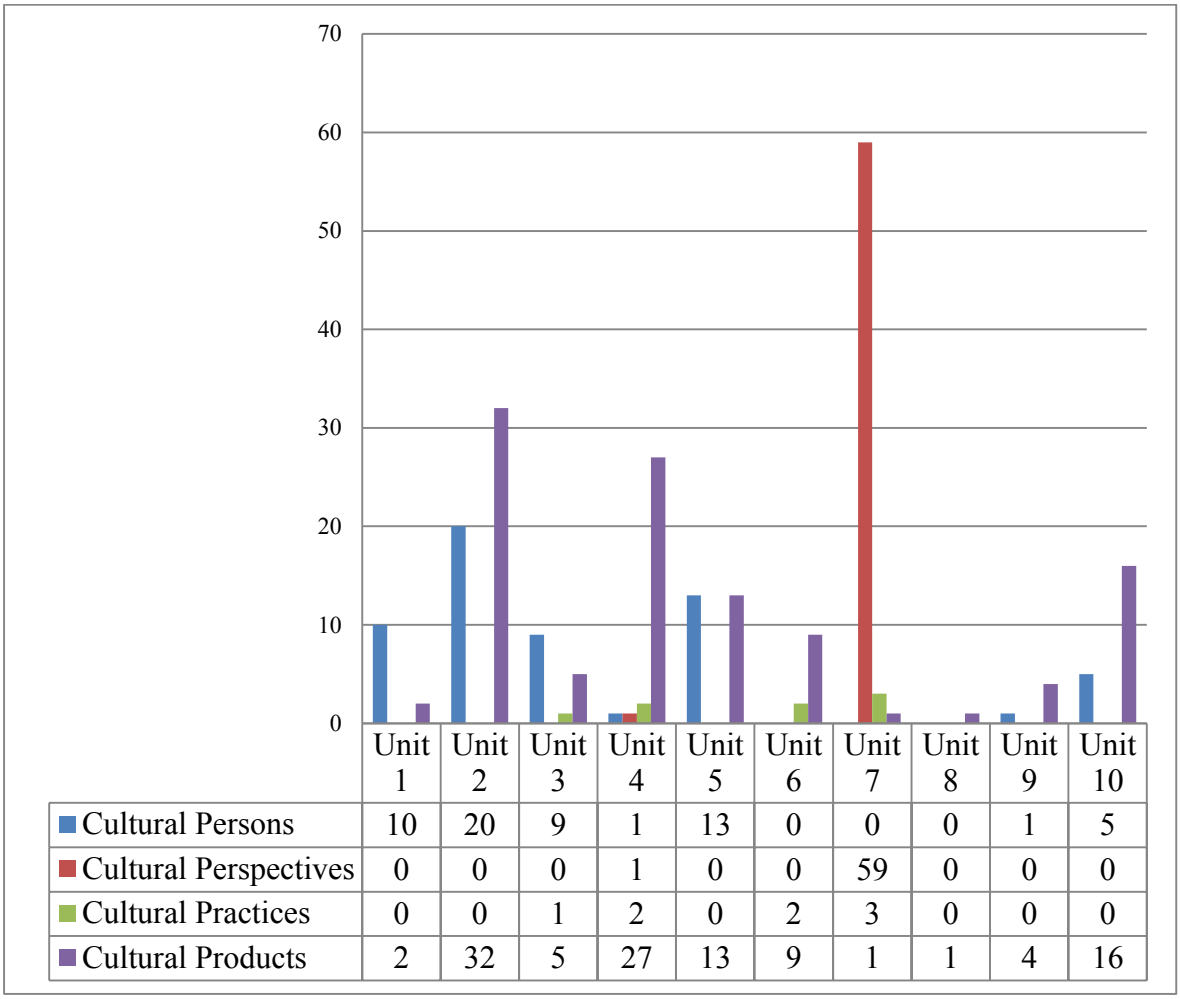
Distribution of Cultural Elements Representing Target Culture, Other Cultures and Home Culture in Pantera 7



As seen in Table 7, cultural elements representing target culture, other cultures and home culture are distributed into the units in an imbalanced way in the coursebook. Cultural elements representing target culture are dominant in Units 1, 2, 5, 6, 7, 9 and 10 respectively whereas target culture is under-represented in Unit 4. In Unit 8, on the other hand, there are no cultural elements representing target culture. In terms of other cultures, as seen in Table 7, there are no cultural elements representing other cultures in Units 5 and 10. Although other cultures are the most represented type of culture in Units 4 and 8, yet there is only a single cultural element in Unit 8. The same imbalance can be seen in the representation of home culture as well. According to Table 7, it can be said that home culture is well-represented in Units 2, 3, 7 and 10 whereas it is under-represented in Units 5 and 6. Furthermore, it can be seen in Table 7 that home culture is totally ignored in Units 1, 4, 8 and 9.

Table 8

Distribution of Cultural Aspects into the Units in Pantera 7



	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10
Cultural Persons	10	20	9	1	13	0	0	0	1	5
Cultural Perspectives	0	0	0	1	0	0	59	0	0	0
Cultural Practices	0	0	1	2	0	2	3	0	0	0
Cultural Products	2	32	5	27	13	9	1	1	4	16

A similar imbalance problem is also apparent in the distribution of cultural aspects. First, as seen in Table 8, the total amount of cultural elements that each unit incorporates dramatically change. For example, Units 1 (n=12), 3 (n=15), 6 (n=11), 8 (n=1) and 9 (n=5) incorporate 15 or less than 15 cultural elements whereas Units 2 (n=52), 4 (n=31) and 7 (n=63) incorporate more than 30 cultural elements. In terms of the representation of cultural aspects, it is clear that imbalance problem is still ongoing. Although the aspect of cultural products outnumbers the other three cultural aspects, Units 1 (n=2), 3 (n=5), 6 (n=10), 7 (n=1), 8 (n=1) and 9 (n=4) incorporate less than 10 cultural elements representing the aspect of cultural products. In a similar way, although the aspect of cultural perspectives is the second most represented cultural aspect, it is seen in Table 8 that almost all of the cultural elements representing this aspect are accumulated in Unit 7 (n=59). In terms of the aspect of cultural persons, Units 4 (n=1) and 9 (n=1) incorporate

only a single cultural element representing this aspect whereas Units 6, 7, and 8 involve no cultural elements representing this aspect. Lastly, the aspect of cultural practices, which is the least represented aspect, is represented in Units 3 (n=1), 4 (n=2), 6 (n=2) and 7 (n=3) with less than 5 cultural elements.

In order to reveal both strengths and weaknesses of *Pantera 7* in terms of representation of cultures, the results of each unit are presented below. While analyzing both of the coursebooks in terms of culture, cultural elements pertaining to both target culture and other cultures are also presented in some sub-categories, and these sub-categories are presented by using abbreviations. Accordingly, USA stands for the United States of America, UK stands for the United Kingdom, AU stands for Australia, EU stands for Europe, AS stands for Asia, AF stands for Africa, SA stands for South America and TR stands for Turkey.

Table 9

The Results of Representation of Cultural Aspects in Unit 1 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 1: Personality and Appearance	Persons	6	2	-	2	-	-	-	-	10
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	2	-	-	-	-	-	-	-	2
	TOTAL	8	2	-	2	-	-	-	-	12

As seen in Table 9, the theme of Unit 1 is personalities and appearances. The unit incorporates a total amount of 12 cultural elements and the aspect of cultural persons is the most represented aspect. In addition, target culture is represented with the aspects of cultural persons (n=8) and products (n=2) relating to both the USA (n=8) and the UK (n=2), other cultures (n=2) are the least represented type of culture whereas there are no cultural elements representing home culture. The dominance of the aspect of cultural persons is not unexpected due mainly to the theme on which the unit is based. However, it is unexpected that other cultures are under-represented and home culture is totally ignored in this unit. The lack of cultural elements representing home culture is made up for such activities as talking about yourself and your classmate, and describing what kind of a person you are. Although these activities help to compensate this lack, they do not help to compensate the lack of cultural elements representing other cultures. Furthermore, no

factual cultural information, either stereotypical or non-stereotypical, relating to target culture, home culture or other cultures is given in the unit. Accordingly, it can be said that although this unit involves cultural elements pertaining to target culture and other cultures and also involves activities to compensate the lack of home culture, most of these elements are limited to some well-known celebrities, and thus they are presented in fragments.

Table 10

The Results of Representation of Cultural Aspects in Unit 2 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 2: Biographies	Persons	14	-	-	1	-	-	-	5	20
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	16	-	-	5	1	-	-	10	32
	TOTAL	30	-	-	6	1	-	-	15	52

As seen in Table 10, Unit 2 involves much more cultural elements (n=52) compared to Unit 1 (n=12) and these cultural elements are dispersed in target culture, home culture and other cultures. The priority is given to target culture (n=30), home culture (n=15) and other cultures (n=7) respectively. Target culture is represented through the aspects of cultural products (n=16) and cultural persons (n=14) relating to American culture although the margin between the frequencies are narrow. The aspect of cultural products relating to American culture in this unit is mostly represented through some products of Disneyland such as souvenirs and costumes along with American cities and universities. In a similar vein, the aspect of cultural persons relating to American culture is mostly represented through Disney characters. The aspect of cultural products relating to home culture (n=10) are mainly represented through such well-known institutions as TÜBİTAK whereas the aspect of cultural persons relating to home culture (n=5) are represented mainly with a world-famous scientist Aziz Sancar and a famous singer Barış Manço. The aspect of cultural products relating to other cultures (n=7) are represented through cultural elements representing European countries such as France and Belgium whereas the only cultural person pertaining to other cultures is Alfred Nobel. Considering the theme of the unit is biographies, it is unexpected and interesting that the aspect of cultural products (n=32) outnumbers the aspect of cultural persons (n=20). This can be explained by the fact that the life stories of those people involve such details as where they were born or lived in, which

school they graduated from or which institutions they worked for. Therefore, these details increase the frequencies of cultural elements relating to cultural products. It can be inferred from the given facts and results that Unit 2 embraces the principle of cultural diversity and promotes intercultural awareness.

Table 11

The Results of Representation of Cultural Aspects in Unit 3 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 3: Sports	Persons	2	-	-	4	-	-	-	3	9
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	1	1
	Products	1	2	-	-	-	-	1	1	5
	TOTAL	3	2	-	4	-	-	1	5	15

As seen in Table 11, Unit 3 incorporates a total amount of 15 cultural elements which are equally distributed into target culture (n=5), other cultures (n=5) and home culture (n=5). Target culture is represented with cultural products (n=3) and cultural persons (n=2) relating to both American and British cultures by a narrow margin between the frequencies. American culture is represented through a famous basketball player as a cultural person and NBA as a cultural product whereas British culture is only represented through the city of London. In terms of the aspect of cultural persons relating to other cultures (n=4), the dominance of European countries is clear in Table 11. In accordance with the theme of the unit, European countries are represented with a famous football player and a famous tennis player whereas South America is only represented through the Olympic Games held in Rio. In terms of the aspect of cultural persons relating to home culture, Table 11 shows that this aspect is represented with a Turkish woman weightlifter and a free diver whereas the aspect of cultural products is only represented with the Turkish flag. In addition to that, this unit incorporates a cultural practice which is a wedding ceremony performed in a Turkish style, yet this cultural practice is only represented through a visual and no further explanation is given.

The curriculum has the principle of "moving from familiar to unfamiliar". In this manner, the choice of NBA may seem appropriate simply because it is a world famous association, yet this cultural product is only stated and no further information is given such as what NBA stands for. Accordingly, although this cultural product may be familiar to some

students, it may also be completely an unfamiliar word for others. European culture, as stated above, is mostly represented through a famous football player, Cristiano Ronaldo. Although this name can be considered 'familiar' as he is a world-famous football player, the information given about his daily routines is totally fictional. In other words, no factual information is given about the chosen sports figure. Lastly, the only cultural practice relating home culture is given in an indirect way and not a single explanation is given about that practice. Therefore, it can be inferred that although the unit incorporates sufficient cultural elements, they are superficially presented in fragments. The theme of sport is well-suitable for showing cultural similarities and differences in all of the four cultural aspects. As for the aspect of cultural products, for example, some countries have their own unique sports such as oil wrestling in Turkey, baseball in the USA and cricket in India and Australia. Depending on the favorite sport in a country, sports figures as cultural persons vary from one country to another. As for the aspect of cultural perspectives, some sports such as football is considered women's sport whereas in Turkey it is limited to men. In addition, how often people do sports or which sports they do provide information about their daily lives.

Table 12

The Results of Representation of Cultural Aspects in Unit 4 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 4: Wild Animals	Persons	-	-	-	-	-	1	-	-	1
	Perspectives	-	-	-	-	-	1	-	-	1
	Practices	-	-	-	-	-	2	-	-	2
	Products	4	-	1	1	6	11	4	-	27
	TOTAL	4	-	1	1	6	15	4	-	31

As seen in Table 12, Unit 4 incorporates a total amount of 31 cultural elements which are only distributed into target culture (n=5) and other cultures (n=26) in an imbalanced way. Both American (n=4) and Australian (n=1) cultural products are represented through some institutions or associations whose main aim is to protect wildlife. In terms of other cultures, on the other hand, Table 12 shows the dominance of African culture (n=15) which is represented in all of the four cultural aspects. Besides, the continents categorized in other cultures are mostly represented through the wild animals specifically found in them. The aspect of cultural persons relating to African culture is represented with a fictional African

safari guide, the aspect of cultural perspectives relating to African culture is represented with an awareness of lions in Africa, and the aspect of cultural practices relating to Africa is represented with safari tours. For this unit it can be said that the results are not in line with the results of Yuen's (2010) and Çelik and Erbay's (2013) studies in which it is underlined that other cultures, especially African culture, are under-represented.

Considering the theme of the unit, the dominance of African and Asian cultures is not unexpected as these continents are most often associated with wildlife. However, it is quite interesting and unexpected that the only cultural person in this unit who represents African culture is not a black person but a white person. Furthermore, there is not even a single visual that represents black people in this unit. It is also unexpected that there are no cultural elements relating to home culture in this unit. As a reflection of values education integrated into the curriculum, a part of Unit 4 is allocated to the extinct and endangered animals aiming to raise students' environmental awareness, and thus some examples from different countries are given such as dodos and Tasmanian tigers. Although there are extinct and endangered animals in Turkey such as the Anatolian leopards and striped hyenas, Unit 4 involves no such animals relating to home culture and no activities referring to this issue. Furthermore, the unit involves no activities to compensate this lack such as preparing a poster about endangered animals or wildlife in Turkey. Presenting such environmental issues without touching upon home culture may lead students to identify wildlife only with other cultures and countries, and may also pave the way for a misperception that there are no extinct or endangered animals in Turkey. Accordingly, it can be said that although there are cultural elements representing target culture and other cultures, and all of the cultural aspects are represented, no importance is given to home culture in this unit.

Table 13

The Results of Representation of Cultural Aspects in Unit 5 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 5: Television	Persons	10	-	-	-	-	-	-	3	13
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	13	-	-	-	-	-	-	-	13
	TOTAL	23	-	-	-	-	-	-	3	26

Table 13 shows that Unit 5 incorporates a total number of 26 cultural elements. Similar to the previous unit, these elements are only distributed into target culture (n=23) and home culture (n=3) in an imbalanced way. Target culture is represented through American cultural products (n=13) and persons (n=10) whereas home culture is only represented through cultural persons (n=3), and there are no cultural elements representing other cultures. Cultural persons representing American culture are chosen from some famous actors and accesses along with some fictional cartoon characters whereas cultural persons representing home culture are chosen from only famous people. As for cultural products representing American culture, Unit 5 incorporates a variety of TV programs from TV series and movies to cartoons and talk shows.

Considering the theme of the unit is based on television programs, the dominance of American cultural products and persons is expected as the USA is considered the biggest and the most important exporter of media culture (Gray, 2010). Accordingly, various movie posters are used as visuals in the unit representing American culture. However, it is unexpected and also interesting that there are no cultural products representing home culture although there are many Turkish media products. Furthermore, cultural persons relating to home culture are presented in the unit, yet to what extent these cultural persons are within students' sphere of interest and to what extent students are familiar with these cultural persons are questionable. Accordingly, it can be said that although themes and topics that constitute the content of the program are determined taking students' developmental characteristics and interest into account, it is hard to say that Unit 5 embraces this principle since home culture is poorly represented with the selected cultural elements. The lack of cultural elements representing home culture is tried to be compensated through two different activities. In the first activity, students are expected to ask their friends the questions about their favorite TV programs and report their results in the classroom whereas in the second one, they are expected to choose a TV program that they usually watch and write about it.

Table 14

The Results of Representation of Cultural Aspects in Unit 6 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 6: Parties	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	2	-	-	-	-	-	-	-	2
	Products	4	2	-	2	-	-	-	1	9
	TOTAL	6	2	-	2	-	-	-	1	11

As seen in Table 14, there is a total amount of 12 cultural elements and most of these elements represent target culture (n=8) whereas there are only two cultural elements for other cultures and a single one for home culture. American culture is mostly represented through food and beverages such as smoothie, and the Halloween party whereas British culture is represented through a famous British nursery rhyme. Similar to American culture, European culture and home culture are only represented through food as well. As for cultural practices the only practice is trick or treat which is associated with Halloween.

Yuen (2010) underlines that festivals and parties are well-suitable themes for representing cultural practices rather than cultural products. This unit focuses on different kinds of parties such as wedding party, graduation party and birthday party along with steps taken to arrange a party. However, these parties and steps taken to arrange a party are dealt with in a culture-free manner. The only cultural practice associated with Halloween is trick or treat, yet this practice is only mentioned in the listening text and no further information is given about this practice such as what it is, when and how it is performed. In addition, the unit involves no activities in which students are asked to compare similarities and differences between the ways these parties are arranged or how people have these parities in different countries. Accordingly, it can be said that cultural elements in Unit 6 are limited to a very narrow area, and are presented in fragments and stereotypes.

Table 15

The Results of Representation of Cultural Aspects in Unit 7 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 7: Superstitions	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	6	15	2	8	8	-	-	20	59
	Practices	-	1	-	-	-	-	-	2	3
	Products	-	-	-	-	-	-	-	1	1
	TOTAL	6	16	2	8	8	-	-	23	63

As seen in Table 15, Unit 7 incorporates a total amount of 63 cultural elements which are distributed into target culture (n=24), home culture (n=23) and other cultures (n=16) respectively by narrow margins. Target culture is mostly represented through perspectives that represent British cultural beliefs (n=15). Unit 7 also involves cultural elements representing Australian culture (n=2), which is rare in the whole coursebook. In terms of other cultures, Table 15 shows that equal importance is given to both European (n=8) and Asian (n=8) cultures whereas there no cultural elements representing African and South American cultures. Similar to target culture and other cultures, home culture is also mostly represented with the aspect of cultural perspectives (n=20). In terms of all of the cultural aspects, Table 15 also shows that the aspect of cultural perspectives (n=59) dominates the unit, and the aspect of cultural practices (n=3) and products (n=1) are least represented whereas there are no cultural elements relating to the aspect of cultural persons.

Reading and listening texts in this unit involve cultural information presented in a comparative manner. For example, the reading text presents different superstitions along with explaining how they are regarded in different countries including Turkey. All the cultural elements in Unit 7 are distributed into target culture, home culture and other cultures with a focus on cultural perspectives. Considering the theme of the unit is superstitions, it is not unexpected that the aspect of cultural perspectives (n=59) outnumbers the other aspects simply because superstitions portray cultural beliefs and thus are categorized into the aspect of cultural perspectives.

Table 16

The Results of Representation of Cultural Aspects in Unit 8 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 8: Public Buildings	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	-	-	-	1	-	-	-	-	1
	TOTAL	-	-	-	1	-	-	-	-	1

As shown in Table 16, Unit 8 incorporates only a single cultural element relating to European cultural product unlike the other units analyzed above. This also shows that almost all of the culture types and cultural aspects are ignored in Unit 8, which also apparently indicates that Unit 8 violates the principle of cultural diversity. It is clearly stated in the curriculum that elements of target culture, home culture and other cultures are presented in a positive and non-threatening manner in keeping with the themes of each unit (MoNE, 2017, p. 9). Xiao (2010) underlines that the theme of public buildings is well-suitable for giving cultural information. Some public buildings such as parliament houses, governor's office are monumental and may give valuable information about a society's history and architecture whereas some public buildings provide information about the daily life of a given society as the frequency, design, variety and locations of such buildings a lot about the way people live. Although teaching of both types of public buildings such as governorship, municipality, grocery and bookshop are among the aims of the unit, all of these are presented in a culture-free way. In order to compensate the lack of cultural elements, especially the elements representing home culture, Unit 8 ends with an activity in which students are asked to prepare a map of their neighborhood, including public buildings, and write why they go to each of these places. Although this activity may compensate the lack of cultural elements representing home culture, it definitely cannot compensate the lack of cultural elements representing target culture and other cultures.

Table 17

The Results of Representation of Cultural Aspects in Unit 9 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 9: Environment	Persons	-	1	-	-	-	-	-	-	1
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	-	3	-	-	1	-	1	-	4
	TOTAL	-	4	-	-	1	-	1	-	6

As seen in Table 17, Unit 9 incorporates a total amount of 6 cultural elements distributed into target culture and other cultures. British culture is represented through a single cultural person, a scientist, and cultural products (n=3) such as the University of Leeds whereas Asian and South American cultures are represented with its most famous river. The lack of cultural elements can be explained through the theme of the unit. As the theme is environment, the unit is designed to raise environmental awareness of students as reflection of values education (MoNE, 2017, p. 6), and thus it touches upon some urgent environmental problems such as global warming, deforestation, air pollution and water pollution.

Table 18

The Results of Representation of Cultural Aspects in Unit 10 (Pantera 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 10: Planets	Persons	5	-	-	-	-	-	-	-	5
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	10	-	-	-	-	-	-	6	16
	TOTAL	15	-	-	-	-	-	-	6	21

As seen in Table 18, Unit 10 incorporates a total number of 15 cultural elements distributed into target culture (n=15) and home culture (n=6). Target culture is only represented through American cultural products (n=15) such as NASA and Apollo 11, and cultural persons (n=5) such as Neil Armstrong, Michael Collins and Edwin Aldrin. Home culture, on the other hand, is only represented through such cultural products as TÜBİTAK Space Technologies Institute, Göktürk 2 and RASAT, earth observation satellites. Considering the focus of the unit is on planets and space technologies, the dominance of

American culture and presenting cultural products presenting home culture is expected. The exclusion of other cultures can also be explained through familiarity issue. Although there are equivalent space institutions to NASA and TÜBİTAK in other countries, these two and their products might have been thought to be familiar. After all, this is an English coursebook, not a textbook on space technologies. However, this unit has some problems about the way American culture is presented. For example, no information is given about what NASA and TÜBİTAK stand for and what their missions are. Another example is although a visual which shows Neil Armstrong, Michael Collins and Edwin Aldrin is given, this visual is not supported with name tags. Besides, the visual that represents RASAT satellite actually does not belong to the satellite but it is a different picture of Göktürk 2 satellite.

4.1.1.2. Findings Related to Marathon 7

The overall results of representation of cultural aspects in *Marathon 7* are presented in Table 19 by giving both frequencies and percentages.

Table 19

The Overall Results of Representation of Cultural Aspects in Marathon 7

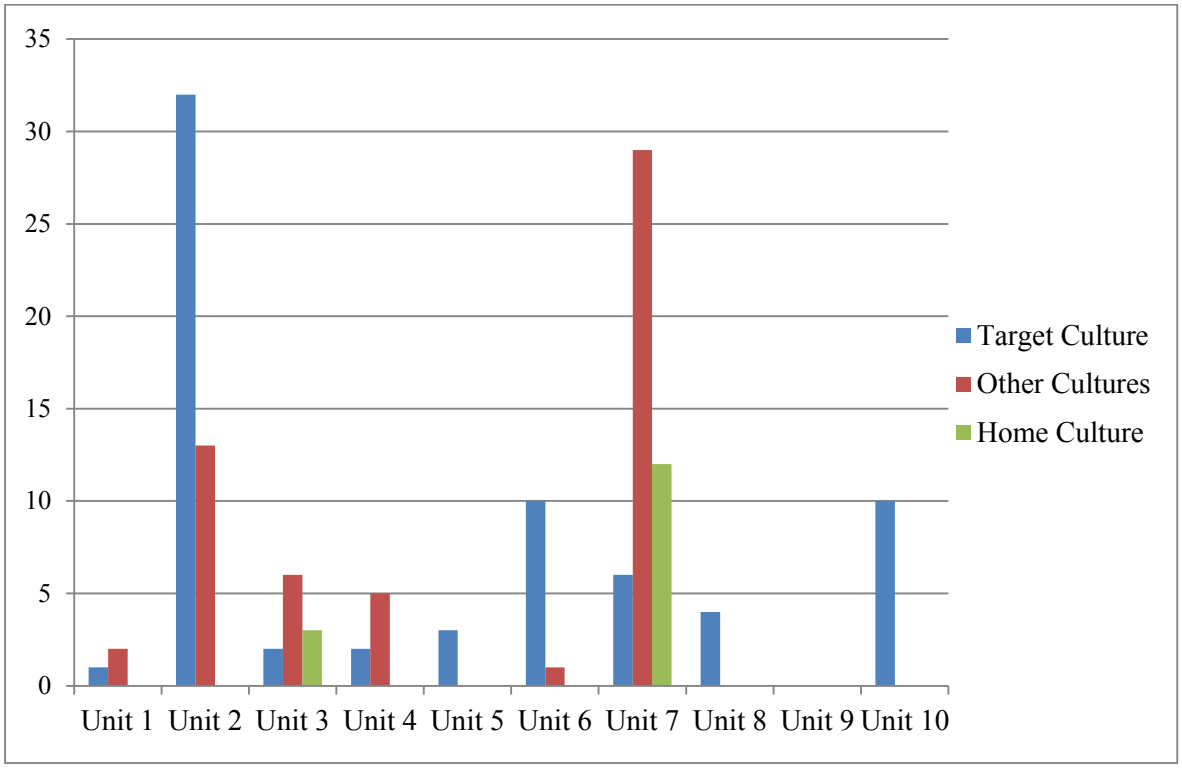
Cultural Aspects	Target Culture	Other Cultures	Home Culture	TOTAL
Persons	18 (12.76%)	7 (4.96%)	3 (2.15%)	28 (19.85%)
Perspectives	5 (3.55%)	17 (12.05%)	6 (4.25%)	28 (19.85%)
Practices	5 (3.55%)	3 (2.15%)	2 (1.42%)	10 (7.13%)
Products	42 (29.78%)	29 (20.56%)	4 (2.83%)	75 (53.17%)
TOTAL	70 (49.64%)	56 (39.72%)	15 (10.65%)	141 (100%)

As seen in Table 19, *Marathon 7* incorporates a total amount of 141 cultural elements, and compared to *Pantera 7*, this number can be considered low. Similar to *Pantera 7*, target culture (n=70, 49.64%) is the most represented type of culture in this coursebook, other cultures (n=56, 39.72%) is at the second rank and home culture (n=15, 10.65%) is at the third rank. However, Table 19 shows that home culture is under-represented. In terms of cultural aspects, on the other hand, it is clear in Table 19 that the aspect of cultural products (n=75, 53.17%) dominates the coursebook. The aspects of cultural perspectives (n=28, 19.85%) and cultural persons (n=28, 19.85%) are the second most represented cultural aspects whereas the aspect of cultural practices is the least represented aspect

(n=10, 7.13%). When these cultural aspects are taken into consideration within each type of culture itself, Table 19 shows that both target culture and other cultures are mostly represented through the aspects of cultural products. However, it can also be seen in Table 19 that the cultural aspect at the first rank relating to home culture changes compared to those relating to target culture and other cultures. Home culture is mostly represented through the aspect of cultural perspectives (n=6, 4.25%). As the main aim of the coursebook is to teach English, it is not unexpected that target culture outnumbers both home culture and other cultures. Unlike *Pantera 7*, however, *Marathon 7* is dominated by cultural elements representing target culture. Accordingly, it can be said that although it is claimed that the coursebook is completely consistent with the curriculum, it violates the principle of cultural diversity. Besides, the unit-based results also reveal the weaknesses of the coursebook compared to *Pantera 7*. Table 20 shows the distribution of cultural elements representing target culture, home culture and other cultures into each unit.

Table 20

Distribution of Cultural Elements Representing Target Culture, Other Cultures and Home Culture in Marathon 7

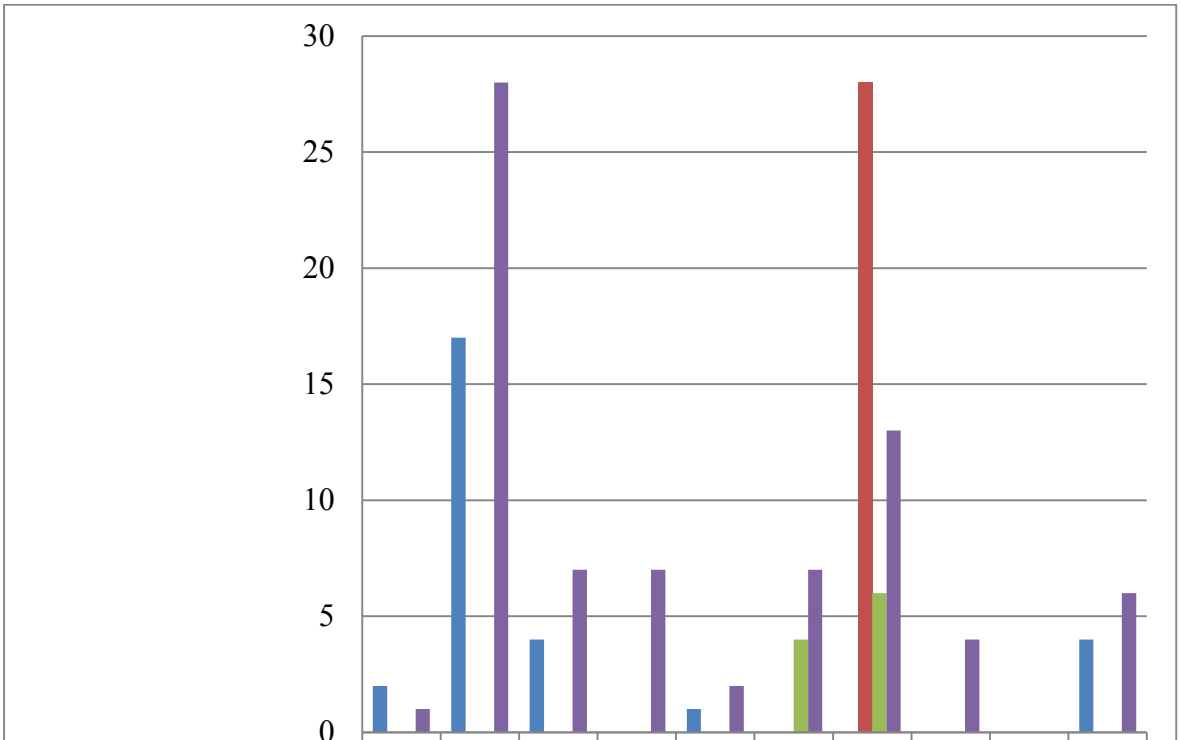


As seen in Table 20, target culture is under-represented in units 1, 3, and 4 whereas other cultures are under-represented in Unit 6 and home culture is only represented in units 3 and

7. Besides, all three types of cultures are only represented in these two units. What is more interesting and unexpected is that units 5, 8 and 10 incorporate cultural elements representing only target culture, and there are no cultural elements in Unit 9. Accordingly, based on these results it can be said that the imbalance problem is much more rigid in this coursebook and cultural elements in this coursebook are distributed in an arbitrary way. A similar portrait is also apparent in the coursebook in terms of the four cultural aspects.

Table 21

Distribution of Cultural Aspects into the Units (Marathon 7)



	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10
Cultural Persons	2	17	4	0	1	0	0	0	0	4
Cultural Perspectives	0	0	0	0	0	0	28	0	0	0
Cultural Practices	0	0	0	0	0	4	6	0	0	0
Cultural Products	1	28	7	7	2	7	13	4	0	6

Although the aspect of cultural products is the most represented aspect in *Marathon 7*, as seen Table 21, the great majority of cultural elements representing this aspect are accumulated in units 2 (n=28) and 7 (n=13), and this aspect is under-represented in units 1 (n=1), 5 (n=2) and 8 (n=4) whereas it is totally ignored in Unit 9. In a similar vein, the cultural elements representing the aspects of cultural perspectives (n=28) and persons

(n=28) are the second most represented aspects together, and these two aspects are accumulated in certain units as well. Accordingly, the aspect of cultural perspectives is only represented in Unit 7 whereas most of the cultural elements representing the aspect of cultural persons are accumulated in Unit 2 (n=17). Similar to the aspect of cultural products, the aspect of cultural persons is also ignored in units 4, 6, 7, 8, and 9. Lastly, only two units, Unit 6 (n=4) and 7 (n=6), incorporate cultural elements representing the aspect of cultural practices. These results are not in line with the results presented in Avcı's (2015) study in which most of the units in the studied commercial coursebooks incorporate at least the three of the four cultural aspects with varying frequencies. In order to reveal both strengths and weakness of the coursebook in terms of representation of cultures, the results of each unit are presented in this section.

Table 22

The Results of Representation of Cultural Aspects in Unit 1 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 1: Personality & Appearance	Persons	-	-	-	2	-	-	-	-	2
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	-	-	1	-	-	-	-	-	1
	TOTAL	-	-	1	2	-	-	-	-	3

Table 22 shows that Unit 1 incorporates a total amount of only 3 cultural elements. In is unexpected that target culture is only represented through the aspect of cultural products pertaining to Australian culture. Other cultures are only represented through the aspect of cultural persons pertaining to European culture whereas home culture is totally ignored. Besides, there are no activities to compensate the lack of home culture such as describing your personality or appearance. Considering the theme of the unit is centered on personality and appearance, it is surprising that the aspect of cultural persons is under-represented. Furthermore, it is also surprising that target culture is barely represented in this unit. Cultural elements in this unit are very limited and presented in a fragmented way, thus it is hard to say that this unit promotes cultural diversity.

Table 23

The Results of Representation of Cultural Aspects in Unit 2 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 2: Biographies	Persons	11	2	-	1	1	-	2	-	17
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	15	4	-	5	-	-	4	-	28
	TOTAL	26	6	-	6	1	-	6	-	45

As seen in Table 23, Unit 2 incorporates a total amount of 45 cultural elements which are dispersed into target culture (n=32) and other cultures (n=13). Target culture is mostly represented through the aspect cultural products (n=15) and persons (n=11) relating to American culture. Other cultures, on the other hand, are mostly represented through the aspect of cultural products pertaining to both European (n=5) and South American (n=4) cultures. Besides, considering the theme of the unit is biographies, it is unexpected and interesting that the aspect of cultural products (n=28) outnumbers the aspect of cultural persons (n=17). Although these results are in line with the results of Unit 2 in *Pantera 7*, there are no cultural elements representing home culture in this unit or no activities to compensate this lack.

Table 24

The Results of Representation of Cultural Aspects in Unit 3 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 3: Sports	Persons	-	-	-	-	-	-	1	3	4
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	-	2	-	5	-	-	-	-	7
	TOTAL	-	2	-	5	-	-	1	3	11

As seen in Table 24, Unit 3 incorporates a total amount of 11 cultural elements which are dispersed in target culture, other cultures and home culture. The aspect of cultural products (n=7) is mostly represented through football clubs such as Liverpool FC, Chelsea FC and Barcelona FC whereas the aspect of cultural persons (n=4) is mostly represented through sportsmen and women pertaining to home culture (n=3). Although the unit involves a lot of interesting sports as zorbing, they are presented in a culture-free way. Furthermore, these

cultural elements are also presented in a fragmented way. For example, home culture is only represented through sportsmen and women, yet there are no cultural elements representing cultural products pertaining to home culture. Therefore, it can be said that this unit is sanitized in term of cultural elements.

Table 25

The Results of Representation of Cultural Aspects in Unit 4 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 4: Wild Animals	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	1	-	1	1	1	1	2	-	-
	TOTAL	1	-	1	1	1	1	2	-	7

Table 25 shows that Unit 4 incorporates only 7 cultural elements which are dispersed in target culture and other cultures. The only aspect represented in this unit is the aspect of cultural products, and the focus on other cultures (n=6) is apparent in the unit. In this manner, it can be said that target culture is almost totally ignored. In a similar way, there no cultural elements representing home culture. Compared to the number of cultural elements and the aspects of culture in Unit 4 in *Pantera 7*, the results related to this unit shows that no importance is given to cultural elements. Furthermore, cultural elements are only limited to the aspect of cultural products, and similarly these products are limited to certain animals whereas the same unit in *Pantera 7* is enriched with all of the four cultural aspects, and the aspect of cultural products is also enriched with some other cultural products such as intuitions and national stamps.

Table 26

The Results of Representation of Cultural Aspects in Unit 5 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 5: Television	Persons	1	-	-	-	-	-	-	-	1
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	1	1	-	-	-	-	-	-	2
	TOTAL	2	1	-	-	-	-	-	-	3

As seen in Table 26, Unit 5 incorporates only 3 cultural elements all of which represent target culture. Therefore, it is clear in Table 26 that other cultures and home culture are totally ignored. Considering that the theme of the unit is centered on television, it is surprising that the aspects of cultural products and persons are under-represented along with target culture. Compared to the number of cultural elements and the aspects of culture in the same unit in *Pantera 7*, this unit only touches upon very limited cultural elements such as BBC Channel and Big Bang Theory whereas the same unit in *Pantera 7* is enriched with a variety of cultural products such as movies and TV series, cartoons and talk shows, and a variety of cultural persons representing both target culture and home culture.

Table 27

The Results of Representation of Cultural Aspects in Unit 6 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 6: Parties	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	4	-	-	-	-	-	-	-	4
	Products	5	-	1	1	-	-	-	-	8
	TOTAL	9	-	1	1	-	-	-	-	11

As seen Table 27, Unit 6 incorporates a total amount of 11 cultural elements and almost all of these cultural elements represent target culture. Therefore, it can be said that other cultures and home culture are ignored in this unit as well. Target culture is mostly represented through the aspect of cultural products (n=6). Unlike the previous units, it is seen that a place is given to the aspect of cultural practices (n=4). In addition, these cultural aspects are not presented in a fragmented way. On the contrary, cultural products such as Halloween are associated with cultural practices such as pumpkin carving and trick or

treat. However, it is hard to say that this unit promotes cultural diversity due to the lack of cultural elements representing other cultures and home culture.

Table 28

The Results of Representation of Cultural Aspects in Unit 7 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 7: Superstitions	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	-	4	1	8	9	-	-	6	28
	Practices	-	1	-	2	1	-	-	2	6
	Products	-	-	-	4	5	-	-	4	13
	TOTAL	-	5	1	14	15	-	-	12	47

As seen in Table 28, Unit 7 incorporates a total amount of 47 cultural elements which are distributed into other cultures (n=29), home culture (n=12) and target culture (n=6) respectively by wide margins. It is also seen in Table 28 that the aspect of cultural perspectives (n=28) is the most represented aspect in this unit. This aspect is mostly represented through Asian (n=9) and European (n=8) and Turkish (n=6) cultures. The aspect of cultural products (n=13) is the second most represented aspect. The aspect of cultural practices (n=6) is represented through cultural elements pertaining to target culture (n=1), other cultures (n=3) and home culture (n=2). Besides, these most of the cultural elements representing these three aspects are presented in conjunction with each other, and there are activities in which students compare these aspects in terms of the countries they belong to. Compared to the same unit in *Pantera 7*, it can be said that this unit is designed in a better way in terms of cultural diversity as the aspects of cultural practices and products are represented with more cultural elements and are not presented in fragments.

Table 29

The Results of Representation of Cultural Aspects in Unit 8 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 8: Public Buildings	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	4	-	-	-	-	-	-	-	4
	TOTAL	4	-	-	-	-	-	-	-	4

As shown in Table 29, Unit 8 incorporates only 4 cultural elements and only the aspect of cultural products are represented in this unit. Similar to the same unit in *Pantera 7*, the cultural element representing target culture is the US dollar whereas it is the euro in *Pantera 7*. Therefore, it can be said that target culture is under-represented and other cultures and home culture is totally ignored in this unit although the theme of the unit is well-suited to present cultural information.

Table 30

The Results of Representation of Cultural Aspects in Unit 9 (Marathon 7)

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 9: Environment	Persons	-	-	-	-	-	-	-	-	-
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	-	-	-	-	-	-	-	-	-
	TOTAL	-	-	-	-	-	-	-	-	-

As seen in Table 30, Unit 9 incorporates no cultural elements. Compared to the same unit in *Pantera 7*, it can be inferred that culture is completely ignored in this unit although there are a limited number of cultural elements in the same unit in *Pantera 7*. Accordingly, it can be said that Unit 9 touches upon some urgent environmental problems such as global warming, deforestation, air pollution and water pollution as a reflection of values education. However, as explained above, presenting environmental issues in a culture-free way may lead students for a misperception that Turkey or another country is not having any of these problems.

Table 31

The Results of Representation of Cultural Aspects in Unit 10

	Cultural Aspects	Target Culture			Other Cultures				Home Culture	TOTAL
		USA	UK	AU	EU	AS	AF	SA	TR	
Unit 10: Planets	Persons	4	-	-	-	-	-	-	-	4
	Perspectives	-	-	-	-	-	-	-	-	-
	Practices	-	-	-	-	-	-	-	-	-
	Products	6	-	-	-	-	-	-	-	6
	TOTAL	10	-	-	-	-	-	-	-	10

As seen in Table 31, Unit 10 incorporates a total amount of 10 cultural elements representing the aspects of cultural products (n=6) and persons (n=10) pertaining to only target culture. Compared to the same unit in *Pantera 7*, it can be seen that the both aspects are represented with almost the same cultural elements such as famous astronauts and spacecrafts. However, such space technologies are touched upon in a restricted way in this unit whereas as in *Pantera 7* the same topic is enriched with cultural products pertaining to home culture in a comparative way.

4.1.2. Findings Related to the Intercultural Awareness Questionnaire

4.1.2.1. Descriptive Statistical Results

The Intercultural Awareness Questionnaire was administrated before and after the implementation in order to collect quantitative data. In this regard, Cronbach's Alpha co-efficiency was determined as .828 for the pretest and .806 for the posttest suggesting the reliability of the instrument and the answers of subjects are consistent as it is shown in Table 32 given below.

Table 32

Reliability of the Intercultural Awareness Questionnaire

	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
Pretest	.828	.809	31
Posttest	.806	.828	31

Pretest and posttest summary item statistics of the Intercultural Awareness Questionnaire are also given in Table 33.

Table 33

Pretest-Posttest Summary Item Statistics of the Intercultural Awareness Questionnaire

	Mean	Min.	Max.	Range	Max. / Min.	Variance	N of Items
Pretest	3.30	1.938	4.063	2.125	2.097	.350	31
Posttest	3.62	2.250	4.219	1.969	1.875	.271	31

Descriptive statistics of both pretest and posttest results are presented in Table 33. A total amount of 32 students, 18 female and 14 male, participated in the study. The results given in the table above indicated that pretest and posttests mean scores of the participants differed in favor of the posttest scores. While the mean score of pretest was lower than 4, "agree" regarding intercultural awareness, it can be seen that the mean score of posttest was closer to this value.

4.1.2.2. Inferential Statistical Results

In order to find out whether the difference between the pretest and posttest results of the participants is statistically significant, paired samples t-test was conducted. Both the overall results and results related to each dimension are presented in Table 34, Table 35, Table 36, Table 37, Table 38 and Table 39 respectively.

Table 34

Overall Paired Samples t-Test Results of the Intercultural Awareness Questionnaire

OVERALL	**Mean**	**St. Dev.**	**St. Error Mean**	**t**	**df**	**Sig (2. Tailed)**
Pretest Overall	3.30	.505	.089	-4.325	31	.000*
Posttest Overall	3.62	.463	.081			

*p<.05

As it can be seen in Table 34, there was a statistically significant difference between the overall pretest and posttest results of the participants (t=-4.325, p<.05). Accordingly, it can be inferred from the results given in Table 34 that the implementation helped students to make progress in intercultural awareness in a general sense.

Table 35

Paired Samples t-Test Results for the Dimension of Intercultural Sensitivity

Dimension	Mean	St. Dev.	St. Error Mean	t	df	Sig (2. Tailed)
Pretest Intercultural Sensitivity	3.40	.841	.148	-.809	31	.424
Posttest Intercultural Sensitivity	3.49	.729	.128			

p>.05

In terms of the dimension of intercultural sensitivity, on the other hand, the results given in Table 35 showed that there was no statistically significant difference between pretest and posttest results (t=-.809, p>.05) despite a slight increase in the mean score of posttest result. As result of item-based analysis, however, a statistically significant difference was found for Item 5 "*I'm open to the ideas of people coming from different cultures*" (*Mpretes*t=3.34, *Mposttest*=4.03, t= -.20781, p<.05). Accordingly, it can be inferred from the results given in Table 35 that although the implementation helped students to make progress in being open to the ideas of people coming from different cultures, it did not help them to make a progress in other items belonging to this group.

Table 36

Paired Samples t-Test Results for the Dimension of Intercultural Knowledge

Dimension	Mean	St. Dev.	St. Error Mean	t	df	Sig (2. Tailed)
Pretest Intercultural Knowledge	3.14	.606	.107	-3.103	31	.004*
Posttest Intercultural Knowledge	3.50	.502	.088			

*p<.05

In terms of the dimension of intercultural knowledge, the results given in Table 36 showed that there was a statistically significant difference between pretest and posttest results of the participants for intercultural knowledge (t=-3.103, p<0.5). Accordingly, it can be said that the implementation helped students to improve their knowledge about other cultures along with their own culture.

Table 37

Paired Samples t-Test Results for the Dimension of Intercultural Skills

Dimension	Mean	St. Dev.	St. Error Mean	t	df	Sig (2. Tailed)
Pretest Intercultural Skills	3.34	.577	.102	-2.415	31	.022*
Posttest Intercultural Skills	3.57	.595	.105			

*p<.05

As shown in Table 37, a statistically significant difference was found between pretest and posttest results of the participants for the dimension of intercultural knowledge (t=-2.415, p<.05). Therefore, it can be inferred from these results that students made progress in intercultural skills throughout the implementation process.

Table 38

Paired Samples t-Test Results for the Dimension of Intercultural Interaction

Dimension	Mean	St. Dev.	St. Error Mean	t	df	Sig (2. Tailed)
Pretest Intercultural Interaction	3.33	.629	.111	-5.876	31	.000*
Posttest Intercultural Interaction	4.03	.602	.106			

*p<.05

In terms of the dimension of intercultural interaction, the results given in Table 38 showed that there was a statistically significant difference between pretest and posttest results of the participants for intercultural interaction (t=-5.876, p<0.5). Accordingly, it can be inferred from the results given above that the implementation helped students to make progress in the dimension of intercultural interaction.

Table 39

Paired Samples t-Test Results for the Dimension of Intercultural Interaction

Dimension	Mean	St. Dev.	St. Error Mean	t	df	Sig (2. Tailed)
Pretest Intercultural Interest	3.36	.571	.100	-2.787	31	.009*
Posttest Intercultural Interest	3.67	.562	.099			

*p<.05

Lastly, as for the dimension of intercultural interest paired samples t-test results revealed that there was a statistically significant difference between pretest and posttest results of the participants for this dimension (t=-2.787, p<.05). Accordingly, it can be inferred from the results given above that students' interest in cultural topics increased by the help of the activities used during the implementation process.

4.1.3. Findings Related to Semi-Structured Interview

Interview questions were categorized in 3 groups; the questions in the first group were about intercultural awareness, the questions in the second group were about English courses and coursebooks, and the questions in the third group were about the implementation. The findings related to the semi-structured interview are presented below.

Table 40

Interview Results Related to Intercultural Awareness

Group 1 Intercultural Awareness	**Excerpts**	**Coding Frequency**
Themes		**68**
Interaction		**25**
• Lack of intercultural encounters	S1: *I have never spoken English with an American or British person.* S5: *I have never spoken English with a foreigner in English.*	14
• Interaction anxiety	S1: *I would be anxious because I could not express myself while interacting with a foreigner.*	7
• Behave with caution	S2: *If I were speaking with a foreigner, I would be careful not to make a negative impression.*	4
Knowledge		**23**
• Knowledge for good communication	S6: *I think cultural knowledge is important while communicating with people because we better express ourselves and better understand other people.*	9
• Cultural Relativity	S4: *I don't react to unusual behaviors of foreigners in a negative way because that behavior might be normal in his/her country.*	6
• Knowledge for explanation	S2: *Foreigners come to our country and they want learn our culture. They ask questions about our culture. That's why I think cultural knowledge about our own culture is important while learning English.*	4
• English as a Global Language	S6: *After all, most people speak English in the world. For example, we can communicate with a French guy in English rather than in French.*	4
Intercultural Interest		**12**
• Cultural topics of discovery	S1: *First of all, I would see the most famous cities in that country. Then, I would meet with different people and try local foods.* S8: *If I were aboard, I would try to discover everything about the culture of that country.*	7
• Cultural topics of interest	S3: *I'm mostly interested in clothes, food and cultural taboos about different cultures.*	5
Sensitivity		**8**
• Respect	S3: *After all, we are all human beings so I respect people coming from different cultures.* S5:*I respect everything about people coming from different cultures.*	4
• Tolerance	*S1: I tolerate unusual behaviors of people coming from different cultures as they are foreigners.* S4: *I tolerate unusual behaviors of people coming from different cultures even if I don't approve.*	4

As seen in Table 40, a total amount of 5 main themes and 12 sub-themes emerged from the responses of the interviewees. Accordingly, the results showed that the most emerging

theme was intercultural interaction (n=25). The results also showed that the interviewees lacked real intercultural encounters (n=14), and thus they thought they would feel anxious (n=7) and behave with caution (n=4) while interacting with a foreigner not to make any negative impressions. Besides, students were well-aware that culture was a relative phenomenon (n=6), and learning cultural knowledge in English classes was important to better communicate with other people (n=9) and better express themselves (n=4) as English was the most spoken language in the world (n=4). As seen in Table 40, the interviewees were interested in cultural topics (n=12) and thought that they would discover the culture of the country they wanted to visit. Lastly, the interviewees were sensitive towards other cultures (n=8) as they said they would respect cultural differences (n=4) and tolerate unusual behaviors of foreigners (n=4).

Table 41

Interview Results Related to English Classes

Groups /Themes	**Excerpts**	**Coding Frequency**
Group 2 English Classes		**28**
Coursebooks		**14**
• Boring	S1: *I think the red one (Marathon 7) was boring because the visuals in it are bad.* S8: *I think our coursebook (Pantera 7) is boring there are a lot of ridiculous things in it like Donald Duck.*	8
• Desired cultural topics in coursebooks	S3: *I would definitely add life styles but real life styles and topics about different food.* S6: *I would add topics about food and drinks and life styles.*	6
Language teaching method	S2: *We most often study grammar rules or learn vocabulary in our English classes.* S3: *Like I said we study grammar rules in our courses.* S5: *We usually learn grammar rules or vocabulary.*	8
Focus on Cultural topics	S2: *We learned how some words were pronounced differently by Americans and British people. That is all I remember.* S7: *I don't know anything about cultural topics because nothing was told to us about these topics.*	6

As shown in Table 41, three main themes and two sub-themes emerged from the responses of the interviewees to the questions in the second group. The results related to English

classes showed that both coursebooks were boring for students (n=8). In addition, the interviewees would also add real cultural topics about life styles from different countries into the coursebook if they had a chance (n=6). In terms of the way English is taught in the classroom the results showed that they most often focused on grammar rules and vocabulary (n=8) and rarely studied cultural topics in the classroom (n=6).

Table 42

Interview Results Related to the Activities

Groups /Themes	Excerpts	Coding Frequency
Group 3 Activities		**55**
Gains		**23**
• Skills/Comparison	S4: *We compared cultures a lot and that was very informative for me.* S8: *I can compare other cultures with my own culture in a better way.*	10
• Knowledge about other cultures	S4: *For example, we learned different things about other cultures that I had not known.* S7: *It was very good to learn new things about different cultures and countries.*	8
• Knowledge about home culture(s)	S2: *We learned new things about our own culture such as eating habits.* S3: *We also learned a lot about our own culture.*	3
• Skills/Observation	S4: *Thanks to these activities I observed that we were not so different from other cultures.* S5: *These activities were helpful because we found opportunities to observe other cultures…*	2
The most interesting topics		**9**
• Greeting gestures & mimes	S2: *Greeting gestures and mimes… I liked that topic most.*	5
• Festivals	S4: *The topic about the way people celebrate was the best one.*	4
The least interesting topics		**4**
• School life	S5: *I think the most boring one was school life.*	4
The most difficult activities		**15**
• Speaking	S5: *I sometimes found difficult to understand listening texts while listening the first time but after listening twice or three times I understood them. So I think speaking was the most difficult part…*	7
• Listening	S8: *The activities I had difficulty in most were listening activities but I can also say that some speaking activities were difficult too.*	4
• Writing	S6: *There were both difficult activities and easy ones but writing activities were the most difficult ones.*	3
• Reading	S1: *Each week we read passages and some of them were long and difficult for me so I think reading activities were difficult.*	1
Entertainment	S1: *First of all, I enjoyed during the class time and also learned interesting new things.* S7: *Activities, especially the ones in which we compared cultural elements were very entertaining.*	4

As shown in Table 42, five main themes and nine sub-themes emerged from the responses of the interviewees to the questions in the third group. The results related to the gains students made from the implementation (n=23) showed that students were able to compare other cultures with their own culture in a better way (n=10), and improved their knowledge about both other cultures (n=8) and home culture (n=3). In addition, the results also showed that greeting gestures and mimes (n=5) and festivals (n=4) were the most interesting topics whereas the topic related to school life (n=4) was the least interesting for the students. Lastly, speaking (n=8) and writing (n=3) activities were difficult for most of the students took part in the interview, yet students enjoyed themselves during the implementation process (n=4).

4.1.4. Findings Related to Field Notes

Findings related to field notes were also analyzed employing the same content analysis method and the themes were categorized in three main groups. The first group involves themes related to intercultural awareness, the second group involves themes related to English classes and course materials, and the last group involves themes about the implementation. The results related to these three main themes are presented in tables below.

Table 43

Field Notes Results Related to Intercultural Awareness

Main Theme	Categories	Excerpts
Intercultural Awareness	Interaction anxiety	FN1: *Students resisted speaking in English during this activity.* FN2: *I was surprised that students resisted speaking in English. I also experienced a similar situation last week. It must be a result of too much focus on grammar rules or they haven't got used to me yet.*
	Decrease in interaction anxiety	FN6: *Students took part in speaking activities more willingly.* FN7: *I think students' resistance to speaking has overcome as more students participated in speaking activities. They felt relaxed as much as I observed.*
	Increase in interest in cultural topics	FN8: *Students wanted more information and explanation about the reasons behind some cultural practices.*
	Comparison of similarities and differences between cultural elements	FN2: *Some students gave examples from different parts of Turkey in order to compare these habits. It made me feel satisfied that they compared local cultures with other cultures.* FN7: *Towards the end of the implementation students compare similarities and differences between cultural elements in a better way.*

As shown in Table 43, five themes emerged from the field notes taken by the researcher. The results related to the field notes showed that students suffered from interaction anxiety problem at the beginning of the implementation, yet it was also observed that there was a decrease in the interaction anxiety as the weeks progressed. The results also showed that there was a considerable increase in the students' interest towards cultural topics, they managed to compare cultural similarities and differences and understood the relative nature of culture.

Table 44

Field Notes Results Related to English Courses and Course Materials

Theme	Category	Excerpts
English Course and Course Materials	Problems related to language teaching method	FN1: *The moment I entered the classroom, the first thing that caught my attention was the sample sentences on the board. There were 10-12 sentences about the use of the future tense which were grouped in positive, negative and interrogative forms. Besides, a part of the board was allocated to unknown words and their equivalents in Turkish were also written.* FN3: *As students are familiar with learning only grammar rules and vocabulary, some of them resist to speaking, listening and writing activities.*
	Lack of focus on cultural topics	FN4: *Some students said that they normally didn't learn such things (cultural topics or information) and also added although learning cultural topics was enjoyable they didn't understand the reason why they were stuying these topics.*
	Studying the unauthorized coursebook	FN1: *There were two different coursebooks on the teacher's desk. The first one was the authorized coursebook (Pantera 7) whereas the other was the unauthorized one…The teacher explained that the authorized coursebook was not suitable for the needs of the students and it didn't teach grammar rules so he preffered to use the red one (Marathon 7).*
	Studying the authorized coursebook	FN3: *I asked students how often they studied the unauthorized coursebook and they replied that they most often study the red one (Marathon 7) but sometimes they studied both.*

As shown in Table 44, during the implementation it was observed that students mostly learned grammar rules and vocabulary, thus they rarely focused on cultural topics during their regular English classes. In addition to that, it was also observed that the authorized coursebook was used in an unsystematic way and another coursebook, an unauthorized coursebook, was frequently studied during English classes.

Table 45

Field Notes Results Related to the Activities

Theme	Category	Excerpts
Intercultural Awareness-raising Activities	Increase in the participation	FN5: *Compared to first weeks, more and more students started to participate in the activities, particularly in speaking and writing activities.* FN7: *Today, almost all of the students raised their hands to participate in the activities... Although they are still having problems in speaking and writing, they willingly participate and make an effort.*
	Difficult activities for students	FN2: *There were almost twenty students who stated that they had done such writing activities once or twice so far so they also added that they did not know what to write and how to write.* FN6: *Despite the warm-up activities for the writing part, students are not fond of writing activities in which they need to express their thought and ideas in a simple way. Moreover they also do not know how to express their thoughts…*
	Easy activities for students	FN1: *In the beginning students sulked about the listening activity but sullen faces disappeared when they realized that they could understand the text.* FN4: *Interestingly, almost all of the students willingly participate in reading activities without displaying any negative reactions and most of them complete these activities although they sometimes have difficulty in doing so.*
	Entertainment	FN5: *Today one of the students said that these activities were entertaining and they enjoyed during classes but she also added that she did not feel she was studying English simply because she did not study grammar rules.* FN6: *It makes me feel very good that students have high motivation, participate to the activities willingly and they are enjoying during the classes.*

Lastly, as shown in Table 45 that, four themes about the implementation emerged from the field notes. Accordingly, it was observed that there was a gradual increase in the participation in the activities and students enjoyed themselves during the implementation. In addition to that, it was also observed that students had difficulty in most of the writing activities and some speaking activities.

In conclusion, based on the field notes it can be said that students had interaction anxiety and participation problems in the beginning of the implementation but these problems were overcome as the weeks progressed and the number of the students participated in the activities increased. In addition, students also enjoyed themselves during the implementation process and their interest towards both their own culture and other cultures increased although they were not familiar with focusing on cultural issues while learning English simply because they were superficially studied the authorized coursebook and frequently studied an unauthorized coursebook. Furthermore, students were most often familiar with learning grammar rules and vocabulary as well. Accordingly, they had also difficulty in speaking and writing activities.

4.2. Discussion

4.2.1. Discussion on Findings Related to the Coursebook Analysis

One of the aims of the study was to reveal to what extent the coursebooks studied by the 7th graders promoted intercultural awareness. To this end, both the authorized and unauthorized coursebooks were analyzed employing Yuen's (2011) checklist which was designed to evaluate English coursebooks in terms of cultural diversity and cultural aspects. The overall results of *Pantera 7* showed that the coursebook incorporated a total amount of 238 cultural elements whereas *Marathon 7* incorporated a total amount of 141 cultural elements. The results related to the total amount of number of cultural elements in *Pantera 7* are in line with the results presented in both Yuen's (2011) and Avcı's (2015) studies whereas results related to *Marathon 7* showed that the coursebook did not incorporate as many cultural elements as those studied by Yuen (2011) and Avcı (2015).

Although it was found that target culture outnumbered both home culture and other cultures in both of the coursebooks, it is not unexpected considering that the main aim of these coursebooks is to teach English. However, *Pantera 7* was not dominated by any culture and almost equal importance was given to home culture and other cultures whereas *Marathon 7* did not promote cultural diversity as home culture was totally ignored in the most of the units and other cultures were totally ignored in the half of the coursebook. This clearly indicates that the coursebook violates the current English curriculum although it is claimed that *Marathon 7* is totally consistent with the curriculum. Therefore, the overall

results revealed that *Pantera 7* was consistent with both of the documents in terms of the special attention given to cultural diversity in the current English curriculum and the CEFR (CoE, 2001, p. 103; MoNE, 2017, p. 9). Besides, it was also found that the overall results related to *Pantera 7* were also in line with the results of Yuen's (2011) and Çelik and Erbay's (2013) studies in which different coursebooks were analyzed employing the same checklist.

In terms of the representation of cultural aspects, on the other hand, the overall results related to both coursebook showed that the aspect of cultural products was the most represented aspect whereas the aspect of cultural practices was the least represented one. When these results were compared to those found in Yuen's (2011) and Çelik and Erbay's (2013) studies, it was found that they were in line with both of the studies. The aspect of cultural products most often involves more concrete and tangible objects, and thus it is easier to teach while working with lower age groups; the aspect of cultural practices, on the other hand, incorporates abstract and intangible cultural elements, thus it is not always easy to teach this aspect (Türkan & Çelik, 2007, Yuen, 2011; Çelik & Erbay, 2013). This also explains the reason why the aspect of cultural persons constituted almost the quarter of the all cultural elements in *Pantera 7*. Similar to the aspect of cultural products, the aspect of cultural persons is also easily distinguishable. However, the results related to the representation of cultural perspectives in both coursebooks are not in line with the results presented in both Yuen's (2011) and Çelik and Erbay's (2013) studies. The fact that the aspect of cultural perspectives was one of the most represented aspects was simply because cultural elements related to this aspect were accumulated in a single unit. Yuen (2011) underlines that cultural perspectives are more conceptual in contrast to the aspects of products and persons, and thus they most often represent subjective culture. In a similar vein, Çelik and Erbay (2013) state that as the coursebooks studied in Turkey are written by Turkish authors, they may find it more difficult to integrate abstract examples of perspectives than the concrete applications regarding products and persons.

The overall results related to *Pantera 7* revealed its strengths in terms of the representation of cultural diversity and cultural aspects whereas they indicated weaknesses in *Marthon 7*. However, unit-based results posed some major problems in both coursebooks. First, it was found that cultural elements were distributed into the units in a haphazard way in both coursebooks. Accordingly, some units had a very limited of cultural elements whereas

some bombarded students with cultural elements. In terms of the representing of target culture, home culture and other cultures, the same imbalance problem was apparent in both coursebooks as well. All these three cultures were only represented in two different units whereas target culture was totally ignored in a unit in both *Pantera 7* and *Marathon 7*. A similar imbalance problem was also apparent in the distribution of the four cultural aspects into the units. Although the aspect of cultural products was the most represented aspect, it was under-represented in a total amount of five units in *Pantera 7* and in two units in *Marathon 7*.

Imbalance problem related to the cultural elements underlines weaknesses in quantity for each unit, yet the unit-based results also showed other major problems related to the cultural elements in quality (Bandura & Sercu, 2005; Gray, 2010; Kiss & Weninger, 2017; Şimşek, 2018). Although these two coursebooks involved more than a hundred cultural elements, the way these elements were arranged and presented was problematic. The elements representing cultural aspects were presented in fragments and in a restricted way in both coursebooks. In other words, these elements were presented as discrete items and no further information about any of them was given. For example, the aspect of cultural perspectives was presented without being associated with the aspect of cultural practices in *Pantera 7* although they most often go hand in hand with cultural practices as people often reflect these perspectives through their practices and actions, and while doing so they sometimes use or carry certain objects for various purposes (Moran, 2001). In *Marathon 7*, however, it was found that cultural practices were presented just as Moran (2001) states. Presenting cultural aspects as discrete items in a fragmented way may lead students to understand culture as a phenomenon consisting of different parts rather than understanding it as a whole. However, all the cultural aspects were presented in fragments in *Marathon 7*, apart from Unit 7.

Another problem related to cultural elements and aspects was false or invented cultural information. For example, a shooting star was presented as a natural phenomenon that brings good luck in Britain whereas the same natural phenomenon was presented as an ominous occurrence meaning someone is dead in Turkish culture. However, shooting star beliefs in Turkey vary according to regions. In a similar way, a shooting star in Britain represents the soul of a new baby falling to Earth, ready to begin a new life (Murrell, 2008). Another example that can be given for this problem is that in a reading text it was

stated that Sutra River was on the edge of extinction. However, there is no such a river in India but it is the name of a famous novel written by Gita Mehta, a famous Indian author. Another important example can be given from Unit 4. The theme of this unit is wild animals and it was found that African culture was the most represented culture in this unit. However, it was also found that this unit incorporated not a single black person. Furthermore, black people were only represented with two famous people in the whole book. As Sowa (2014) underlines such false or invented cultural information does not reflect the reality, and also is of no help to students, and thus course materials should include factual cultural information so as to raise intercultural awareness. Presenting such false or invented cultural information may pave the way for false stereotypes about other cultures as well as home culture. Furthermore, as Nishida (1999) underlines, cultural schema consists of generalized collections of the knowledge that individuals store in memory through experiences (p. 756). Accordingly, false or invented cultural knowledge may negatively influence students' cultural schemata.

Some cultural elements were presented away from the local context in both coursebooks. For example, the unit whose theme was public buildings incorporated a very limited number of cultural elements in both coursebooks. Xiao (2010) underlines that the theme of public buildings is well-suitable for giving cultural information. Some public buildings such as parliament houses, governor's office are monumental so they often represent Big C and thus may give valuable information about a society's history and architecture (Gill & Čaňková, 2002; Corbett, 2010a) whereas some public buildings provide information about the daily life of a given society as the frequency, design, variety and locations of such buildings a lot about the way people live (Moran, 2001; Gill & Čaňková, 2002). Although teaching of both types of public buildings such as governorship, municipality, grocery and bookshop are among the aims of the unit, all of these were presented in a culture-free way. In *Pantera 7*, however, there were some activities related to home culture in order to compensate the lack of cultural elements. A similar problem was also apparent in Unit 9. The focus of the unit was on some environmental problems but these problems were presented in a way that Turkey is having these environmental problems like the rest of the world, yet presenting these environmental problems without touching upon home culture may pave the way for a misperception that Turkey is not having any of these problems. From cultural schema theory, it can be interpreted that such topics provide opportunities to

develop students' fact-and-concept schemata about their own culture if they are appropriately contextualized. Likewise, Alptekin (1993) states that there should be smooth transitions from familiar to unfamiliar schemas in EFL materials, yet if such topics are presented through unfamiliar contexts, learners will probably confront problems in learning English (p. 137).

Overall it can be said that both coursebooks incorporated adequate number of cultural elements, yet the inclusion of numerically similar elements from diverse cultures in itself does not lead to cultural diversity and intercultural awareness (Çelik & Erbay, 2013) because teaching culture is "much more than a simple presentation of cultural elements" (Shin, Eslami & Chen, 2011, p. 265). Besides, the distribution of cultural aspects and the way cultural elements were presented were problematic in both coursebooks. Most of the cultural aspects were given in fragments and in a restricted way. According to Davcheva and Sercu (2005) this problem is a result of too much focus on subjects connected with the media and mass culture, which can also be called 'plastic culture' rather than devoting more time and space to 'the true aspects of culture (p. 101). According to Gray (2002), on the other hand, this problem may result from too much sanitization. Gray (2002) points out that some cultural elements in coursebooks are given in a sanitized way as a result of which these elements are presented without touching upon cultural facts, and without giving in-depth and real cultural information. Accordingly, presenting factual cultural information through harmonizing and enriching them with both tangible and abstract components along with cultural diversity may most probably yield to promote intercultural awareness rather than presenting them in a superficial and discrete way.

4.2.2. Discussion on the Findings Related to Quantitative Results

As mentioned before, one of the aims of this study was to seek ways to raise intercultural awareness of the 7th grade students. To this end, an 8-week implementation was designed in accordance with the conceptual framework explained in Chapter III. In order to identify whether the implementation helped the students to raise their intercultural awareness, the Intercultural Awareness Questionnaire was used as pre-and-posttest. After a normal distribution was found according to the skewness and kurtosis values, pretest and posttest scores were compared by conducting the paired samples t-test. The overall test results showed that there was statistically significant difference between pretest and post test

results of the students. In a similar way, the pretest and post test results of the students were also compared in terms of the 5 dimensions of intercultural awareness by conducting the paired samples t-test. According to the results of the dimension-based t-test a statistically significant difference was found for the dimensions of Intercultural Knowledge, Intercultural Skills, Intercultural Interaction and Intercultural Interest whereas no statistically significant difference was found between pretest and posttest results of the dimension of Intercultural Sensitivity.

Findings related to the dimension of Intercultural Sensitivity are not in line with the results presented in both Civelekoğlu's (2015) and Topaloğlu's (2016) studies whose results showed a statistically significant improvement in intercultural respect and sensitivity. The fact that no statistically significant difference was found for the dimension of intercultural sensitivity can be explained through age factor. The participants in both Civelekoğlu's (2015) and Topaloğlu's (2016) studies are undergraduate students. Fretheim's (2007) and Westrick and Yuen's (2007) studies revealed that there was a positive correlation between age and intercultural sensitivity as older participants had a higher level of intercultural sensitivity. Bennett (1993) underlines that intercultural encounters and experience are a significant part of intercultural sensitivity and older people tend to have more experience with intercultural relations, and consequently they have an opportunity to develop more complex orientations to cultural difference. In a similar vein, Roh (2014) states that the influence of age factor on intercultural sensitivity may not be so powerful whereas intercultural experience has a major impact on the concept. Furthermore, intercultural sensitivity is an affective aspect (Chen & Starosta, 1998), and thus it is vulnerable to be influenced from other factors. In their study Mico-Cebrian and Cava (2014) investigated the connection between intercultural sensitivity, empathy, self-concept and satisfaction with the life of 10–13 year-old-students and their findings showed that students who had higher levels of emotional empathy, social self-concept and satisfaction with life demonstrated higher intercultural sensitivity. Accordingly, such factors may have influenced the scores related to intercultural sensitivity.

Findings related to the dimension of Intercultural Knowledge are in line with the results presented Civelekoğlu's (2015) study in which an 8-week of poetry implementation helped students to improve their knowledge about other cultures. The fact that a statistically significant difference was found for the dimension of intercultural knowledge can be

explained through the conceptual framework according to which the activities were designed. Baker (2011) underlines that knowledge about different cultures is a need to be able to successfully engage in intercultural communication as it has an important role to play in developing an awareness of cultural differences and relativisation. As Sowa (2014) suggests, cultural facts, especially facts about little c culture should be included in the instruction rather than giving too much priority to Big C culture. On the other hand, the low scores of pretest in terms of intercultural knowledge can also be associated with the coursebooks studied by the students. As explained above, both coursebooks had problems in both presentation and representation of cultural elements. Therefore, these problems may have resulted to the low pretest scores in terms of intercultural knowledge. All in all, it can be said that the activities used in the implementation process were effective to improve students' knowledge about other cultures.

Findings related to the dimension of Intercultural Skills are in line with the findings presented in Logioio's (2010) and Posada's (2016) studies. The results of both studies showed that special treatments implemented for a period of time to raise intercultural awareness of the participants also helped students to improve their intercultural skills such as finding similarities and differences between their own cultures and other cultures. As Gudykunst, Ting-Toomey and Wiseman (1991) underline intercultural awareness training requires an understanding of cultural similarities. Baker's (2009) detailed account of intercultural awareness model also contains an account of the skills and abilities necessary to make use of intercultural knowledge and understanding in real time instances of intercultural communication. In a similar vein, Sowa (2014) also suggests that one of the goals of intercultural awareness-raising activities is increasing learners' knowledge about both other cultures and their own cultures through focusing on cultural similarities and differences. As there were activities focusing on cultural similarities and differences, it can be concluded that the implementation process helped students to develop their intercultural skills.

Findings related to the dimension of Intercultural Interaction are not in line with the results presented in both Civelekoğlu's (2015) study in which no statistically significant difference was found in terms of this dimension. However, they are in line with the results presented in Topaloğlu's (2016) and Saltaş's (2015) studies in which the researchers implemented special instruction for a period of time to increase intercultural awareness of

the undergraduate students and the results of Topaloğlu's (2016) study revealed that the implementation helped the participants to improve their confidence while interacting with people from other cultures. In a similar way, the results of Saltaş's (2016) study showed that at the end of the implementation the participants started to feel less nervous and less bored while interacting with people coming from different cultures along with expressing themselves in a better way. Therefore, the statistically significant increase in the dimension of Intercultural Interaction in this study can be associated with the speaking activities implemented in the classroom. Byram et al. (2002) suggest that speaking activities, particularly role plays, are very useful tools for improving intercultural interaction. However, as Chen and Starosta (1998) state, trainings for better interaction with culturally different people can be considered "secondhand experiences" as these activities are most often based on simulations or role-plays rather than real intercultural encounters. Likewise, as Baker (2009) underlines, individuals' experience of intercultural communication is a major factor in the development of intercultural awareness along with its influence on language use and learning although intercultural experience alone does not seem to necessarily entail the development of intercultural awareness (p. 206). Accordingly, it can be said that the activities used in the implementation helped students to make progress in intercultural interaction, and thus it can also be said that the students were less likely to experience difficulties while interacting with culturally different people. However, it should be noted that the results related to intercultural interaction are less likely to indicate that the students participated in the study turned into effective interactants in real intercultural interactions as their 'secondhand' experiences did not transcend the classroom.

Lastly, findings related to the dimension of Intercultural Interest are in line with the results presented in Civelekoğlu's (2015) and Posada's (2016) studies in which the implementation processes led to increased interest in and curiosity about other cultures along with the participants' own cultures. In terms of the dimension of intercultural interest, the low means scores in pretest can also be associated with the coursebooks that students studied. These coursebooks had problems in both representation and presentation of cultural elements. Furthermore, as semi-structured interview results revealed students found these boring, especially the authorized coursebooks, and they also stated that they did not find the cultural topics they expected in these coursebooks. Cultural content and the

way it is presented play an important role in attracting learners' attention (Gill & Čaňková, 2002; Çakır, 2006). Therefore, it can be inferred that themes and cultural topics on which the activities were centered made contributions to the interest of the students in cultural topics. In addition, raising learners' interest in other cultures is one of the goals of intercultural awareness raising activities as underlined by Sowa (2014). In a similar vein, curiosity and interest in other cultures are also among the sub-components of intercultural competence (Byram, 1997). Accordingly, it can be said that the students participated in this study had a higher level of interest in both other cultures and their own culture at the end of the implementation.

To sum up, the comparison of pretest and posttest results revealed that there was a statistically significant difference in four out of five dimensions of intercultural awareness. Accordingly, it can be concluded that the activities designed in accordance with the suggestions of Corbett (2007), Chlopek (2008) and Sowa (2014) so as to raise intercultural awareness of the 7th grade students were effective for improving intercultural knowledge, intercultural skills, intercultural interaction and intercultural interest whereas it can also be said that the activities were not so effective in improving intercultural sensitivity, which might have resulted from such various factors as age or a lack of intercultural experience. In addition, it was also found out that most of the results were in line with similar studies carried out by Logioio (2010), Civelekoğlu (2015), Saltaş (2015), Posada (2016) and Topaloğlu (2016) in which the researchers followed different ways to improve intercultural awareness, intercultural sensitivity and intercultural interaction of the participants.

4.2.3. Discussion on the Findings Related to the Semi-Structured Interview and Field Notes

One of the aims of this study was to explain the case of the 7th grade students in terms of intercultural awareness. The results related to the coursebooks studied by the students shed light on a part of the factors that negatively affected intercultural awareness of the students. The results related to semi-structured interviews and field notes, on the other hand, provided valuable and in-depth information about the factors that negatively affected intercultural awareness. The quantitative results showed that the students made progress in the dimension of intercultural interaction at the end of the implementation process. However, the interview results revealed that students thought they would feel anxious and

behave with caution while interacting with a foreigner not to make any negative impressions. In a similar vein, field notes results also revealed that students had interaction anxiety problem at the beginning of the implementation although there was a decrease in the interaction anxiety as the weeks progressed. As Ruben (1976) and Ruben and Kealey (1979) underline, discomfort, confusion and nervousness at a certain level in a new environment may provide help individuals to adapt to situational demands and cope with the changing environment rapidly and comfortably (cited in Chen & Starosta, 1998). On the other hand, anxiety can be explained with students' lack of real intercultural encounters and experience since real intercultural experience that individuals have gained from real intercultural encounters helps them to communicate effectively and appropriately with culturally different people (Chen & Starosta, 1996). As Gudykunst (1988) underlines, when people from different cultures meet and communicate with each other, such contact helps them to reduce interaction anxiety and uncertainty. In addition to that, intercultural encounters can also lead individuals to having more positive attitudes towards one another (Baker, 2009; Byram et al., 2009), and consequently they often result in a greater awareness of one's own culture along with the cultures of others (CoE, 2012). Martinez (2014) carried out an e-Twinning project in collaboariton with a state school in Turkey so as to increase intercultural encounters and cultural development of her students. The findings of the project revealed that Spanish students enjoyed interacting with their culturally different peers, intensely participated in the in-class activities, expanded their knowledge about Turkish culture and developed positive attitudes towards Turkish culture.

Another factor that negatively affected students' intercultural awareness is the way English is taught and the coursebooks studied in the classroom. As Tomlinson (2012) underlines, "there seems to be very little published on what teachers and learners actually do with materials in the classroom" (p. 156). In this sense, both interview and field notes results showed that along with the authorized coursebook, an unauthorized coursebook was also used in a haphazard way in the classroom. The results also showed that students most often learned grammar rules and vocabulary, and thus they rarely focused on cultural topics. Baker (2009) states that language teaching will always involve the teaching of culture, yet at one level it may be possible to teach language in a culturally 'neutral' manner as a purely academic exercise restricted to the classroom, through, for insance, abstract and de-contextualized grammatical manipulation exercises. However, when language is used for

communication of any kind, within or outside the classroom, this can never be the case simply because interlocutors will always be attempting to convey something and communication will always involve interpretations, and these meanings and interpretations will be inevitably culturally based (p. 220). Studies about the case of English language teaching in Turkey, on the other hand, portray a different picture. Arıkan (2011) states that when the primary school English language classrooms in Turkey are considered, the most frequently used language learning activities are filling in the gaps/blanks and completing grammar exercises. This finding alone suggests that despite curricular changes which prioritized communicative aspects of language learning, classroom activities in Turkey are still mainly mechanical. Apart from activities, teachers prefer traditional approaches to grammar teaching in Turkey (Uysal & Bardakçı, 2014) because teachers think that students need to learn these rules, teaching grammar is a practical solution for solving classroom management problems and it is also easier to teach grammar rules (Saraç-Süzer, 2007). Besides, as Uztosun (2017) states, teachers also focus on grammar in Turkey as they learnt the target language in the same manner, and consequently they regard grammar-focused language teaching as a tradition.

Raising intercultural awareness, on the other hand, is directly related to integration of target culture, home culture and other cultures (CoE, 2001; Chlopek, 2008), choosing appropriate cultural topics (Gill & Čaňková, 2002; Çakır, 2006), enriching course materials with appropriate and functional visuals (Roell, 2010; Frank, 2013; Kiss & Weninger, 2017) and factual cultural information, and making students to compare similarities and differences between their own culture and other cultures (Sowa, 2014). However, in terms of culture, the results of this study revealed that there was a lack of focus on cultural topics in the classroom. This can be explained with teachers' attitudes towards culture. As Arıkan (2011) underlines, from the perspectives of Turkish teachers of English learning culture(s) is not one of the needs of students to be considered successful language learners. In a similar vein, as posed by Baltacı and Tanış (2018), integration of cultural information is heavily based on English coursebooks.

The results also revealed that students found these coursebooks, especially *Pantera 7* (the authorized coursebook) boring due mainly to the visuals these coursebooks incorporated. Uysal and Bardakçı (2014) reached a similar finding that teachers also found the coursebooks designed and published by the MoNE inadequate as they incorporated poor

visuals. Visuals are significant for attracting students' attention, making the given topic more interesting (Kiss & Weninger, 2017), but more importantly they also have a crucial role as resources for both language and cultural learning because visuals and texts together serve as 'springboards' for interpretations from which meanings emerge (Weninger & Kiss 2013).

Considering the problems embedded in these coursebooks such as imbalance in cultural diversity and representation of the four cultural aspects, presenting cultural aspects in fragments and in a restricted way, false and invented cultural information and poor visuals, and considering focusing on teaching grammar rules and vocabulary, it is hard to say that such a teaching environment promotes intercultural awareness.

In terms of the effectiveness of the implementation process, the results related to both semi-structured interview and field notes supported the quantitative results. The comparison of pretest and posttest results showed that there was a statistically significant increase in the posttest results of intercultural knowledge, intercultural skills, intercultural interaction and intercultural interest. In a similar vein, the results related to both semi-structured interview and field notes showed that students improved their intercultural skills, increased their knowledge about other cultures and their own culture along with their interest in cultural topics. The effectiveness of the implementation process can also be associated with affective factors. As the themes and cultural topics were chosen in accordance with Gill & Čaňková's (2002) and Çakır's (2006) suggestions, and these activities were enriched with attractive visuals (Roell, 2010; Frank, 2013; Kiss & Weninger, 2017). In addition, the results also showed that the students enjoyed participating in these activities during the implementation process, which can be associated with the observed increase in the number of students participated in the activities throughout the implementation process. A similar result was also found in Mete's (2011) study in which a 7-week implementation was carried out in order to improve intercultural competence of the participants. The results based on interview sessions and in-class observation process showed that the participants enjoyed during the implementation, and consequently the number of the participants took part in the activities increased. As underlined by Kiss and Weninger (2016) it is the learner who has the most important role in the process of developing intercultural communicative competence and intercultural awareness (p. 194). Therefore, active class participation is not only desired, but it is also a

must when it comes to cultural learning and developing learners' intercultural communicative competence and awareness (Baker, 2012).

CHAPTER V

CONCLUSION AND SUGGESTIONS

This chapter aims to present conclusions related to the study. To this end, first a brief summary of the study is presented along with concluding remarks. Following this, pedagogical implications and suggestions for further studies are presented respectively.

5.1. Conclusion

In the 21st century globalization leads to cultural diversity and multiculturalism in all aspects of life and marks a world in which people of different cultural backgrounds increasingly come to depend on one another, and thus understanding and acceptance of cultural differences becomes imperative to be an effective interactant in intercultural settings (Chen & Starosta, 1998). Therefore, it becomes a need to re-shape English language teaching with an intercultural perspective. As a consequence of this shift, raising intercultural awareness of language learners is highlighted since preparing learners to be both global and local speakers of English and to feel at home in both international and national cultures become one of the important goals of English language teaching (Kramsch & Sullivan 1996). Accordingly, most of the countries have been revising their national English language teaching curricula in accordance with these changes, and Turkey is one those countries where a special attention is paid to cultural diversity in the national curricula. Despite this special attention, there is often a gap between the stated goals of the curriculum and the reality in terms of what teachers do in the classroom and to what extent instructional materials reflect those curricular objectives due mainly to the problem of resourcing (Sowa, 2014). In terms of intercultural awareness, on the other hand, teachers often complain about the lack of solid and concrete activities to raise intercultural awareness (Manjarrés, 2009; Akpınar, 2013). Furthermore, the limited number of studies on intercultural awareness in Turkey's case has so far been centered around undergraduate

students. Consequently, there is a great need for studies which focus on raising intercultural awareness at various educational levels.

This study mainly investigated the ways to raise intercultural awareness of the 7th grade students, and to what extent the coursebooks studied by the 7th grade students promoted intercultural awareness along with the case the 7th grade students before the implementation. In order raise intercultural awareness of the students an 8-week implementation was designed in accordance with a conceptual framework based on the related literature.

As for the research design, a case study approach was employed in order to seek answers to the research question set. The term case study is defined as an empirical inquiry that investigates a single instance, phenomenon, or social unit as a bounded system within its real-life context through gathering detailed and in-depth data collection (Yin, 1984; Merriam, 1998). This bounded system is bounded by time and place, and consequently, in case studies, a program, an event, an activity or individuals are 'a case' to be studied over time through detailed, in-depth data collection involving multiple sources of information rich in context (Creswell, 2009). Accordingly, the classroom in which the study was carried out was takes as the case of this study in terms of intercultural awareness. Both qualitative and quantitative data were gathered through using four different data gathered instrument. Qualitative data were gathered through coursebooks analysis, semi-structured interview and field notes. Quantitative data were gathered through administrating the Intercultural Awareness Questionnaire as pre-and-posttest. As there were no appropriate questionnaires to be administrated to the 7th grade students, a questionnaire for intercultural awareness was developed. First an item pool was constructed, and these items were grouped in accordance with the opinions taken from three different experts. After this process, the questionnaire was piloted. According to the results of the pilot study, some items were deleted as they reduced the reliability of the data gathering instrument whereas some items were re-phrased in order for clarity. The final version of the Intercultural Awareness Questionnaire consisted of five different dimensions and involved a total amount of 31 items.

For the analysis of quantitative data were Statistical Package for Social Sciences (SPSS) edition 23 was used. First, descriptive statistics were analyzed for the normal distribution

in order to decide a parametric or non-parametric test would be applied to determine if the results generated from pretest and posttest were statistically significant. As a normal distribution was found, the paired samples t-test was carried out in order to compare pretest and post test results. Qualitative data, on the other hand, were analyzed through employing thematic analysis.

The first research question focused on to what extent the coursebooks studied by the 7th grade students promoted intercultural awareness. To this end, both the authorized coursebook (*Pantera 7*) and the unauthorized coursebook (*Marathon 7*) were analyzed through the checklist designed by Yuen (2011) so as to analyze cultural contents of English coursebooks. Both coursebooks were analyzed in two phases: In the first phase, cultural elements referring to the Kachruian inner circle countries (e.g. US, UK, Canada, Australia, New Zealand, etc.) were categorized as target culture, cultural elements referring to Turkish culture were counted as home culture, and cultural elements referring to other cultures were counted as other cultures after being grouped as Asian, European, African and South American. In the second phase, cultural elements were thematically categorized into four different cultural aspects; products, practices, persons, and perspectives. Weninger and Kiss (2013) note that one potential shortcoming of looking at cultural elements in coursebooks "primarily in terms of frequency of content" is that these approaches "treat culture as an objectifiable component"; in other words, "something which lends itself to being expressed in numbers" (p. 699). Accordingly, a special attention was also paid to the way these cultural elements and aspects were presented in the coursebooks.

The overall results related to these coursebooks showed that cultural diversity and cultural aspects were presented in *Pantera 7*. The overall results related to *Marathon 7*, on the other hand, showed that home culture is under-represented in the coursebook. In addition to that unit-based results revealed that both coursebooks had an imbalance problem in terms the distribution of cultural elements representing target culture, home culture and other cultures, and the distribution of cultural elements representing cultural aspects. First, it was found that cultural elements were distributed into the units in a haphazard way in both coursebooks. Accordingly, some units had a very limited of cultural elements whereas some bombarded students with cultural elements. In terms of the representing of target culture, home culture and other cultures, the same imbalance problem was also apparent in

both coursebooks simply because all these three cultures were only represented in two different units whereas target culture was totally ignored in a unit in both coursebooks. A similar imbalance problem was also apparent in the distribution of the four cultural aspects into the units. Although the aspect of cultural products was the most represented aspect it was under-represented in a total amount of five units in *Pantera 7* and in two units in *Marathon 7*. In addition, the elements representing cultural aspects were presented in fragments and in a restricted way in both coursebooks. Another problem related to cultural elements and aspects was false or invented cultural information. Furthermore, some cultural elements were presented away from the local context in both coursebooks. To conclude, it is hard to state that both of the coursebooks promote intercultural awareness. However, when these two coursebooks are compared, it can be said that *Pantera 7* promotes intercultural awareness much more than *Marathon 7* as it reflects cultural diversity in a better way.

The second research question focused on the case of the 7th grade students in terms of intercultural awareness. Findings related to the second research question showed that the students the lowest means scores belonged to the dimensions of intercultural knowledge, intercultural skills and intercultural interest. In addition, students also lacked intercultural encounters and experience. This can be associated with the way the students was taught English and the unauthorized coursebook that they studied. As the results revealed students most often learned grammar rules and vocabulary, and thus they rarely focused on cultural topics. Furthermore, although both the authorized and the unauthorized coursebooks were studied in the classroom, these coursebooks were studied without following a systematic approach or way. Depending on these results it can be inferred that speaking, listening and writing activities were ignored in the classroom. In terms of intercultural awareness, on the other hand, it can be claimed that it is hard to promote intercultural awareness in such a learning environment.

The third research question focused on the effectiveness of the implementation in terms of intercultural awareness. To this end, the Intercultural Awareness Questionnaire was used as pre-and-posttest. After a normal distribution was found according to the skewness and kurtosis values, pretest and posttest scores were compared by conducting the paired samples t-test. Findings related to the third research question showed that there was a statistically significant difference in the dimensions of Intercultural Knowledge,

Intercultural Skills, Intercultural Interaction and Intercultural Interest whereas no statistically significant difference was found between pretest and posttest results of the dimension of Intercultural Sensitivity. Accordingly, it can be said that the activities designed in accordance with the conceptual framework so as to raise intercultural awareness of the 7th grade students were effective for improving intercultural knowledge, intercultural skills, intercultural interaction and intercultural interest whereas it can also be said that the activities were not so effective in improving intercultural sensitivity. The fact that no statistically significant difference was found for the dimension of intercultural sensitivity can be associated with age factor (Fretheim, 2007; Westrick & Yuen, 2007), the lack of intercultural encounters (Bennett, 1993; Roh, 2014), students' levels of emotional empathy, social self-concept and satisfaction with life (Mico-Cebrian & Cava, 2014).

The last research question focused on students' thoughts about the implementation process. Findings related to last research question showed that students thought they would feel anxious and behave with caution while interacting with a foreigner not to make any negative impressions. This can be associated with their lack of real intercultural encounters and experience as underlined by (Chen & Starosta, 1998; Baker, 2009). However, the results also showed that students were able to compare other cultures with their own culture in a better way, improved their knowledge about both other cultures and home culture, and they were more interested in cultural topics at the end of the implementation process. These progresses in intercultural skills are among the desired goals underlined by Baker (2009) and Sowa (2014). Furthermore, although speaking and writing activities were difficult for most of the students, yet they enjoyed during the implementation process.

To conclude this study showed that the activities designed in accordance with the conceptual framework suggested in the related literature could be used effectively to raise intercultural awareness while teaching English. By doing so, students would also learn about other cultures as well as their own culture in an active and entertaining environment, and in this way, their learning would transcend learning grammar rules and vocabulary, and would turn into something meaningful. Active class participation is not only desired, but it is also a must when it comes to cultural learning and developing learners' intercultural communicative competence and awareness (Baker 2012) considering that it is the learner who has the most important role in this process (Kiss & Weninger, 2016). In addition to that, this study also showed that grammar-based language teaching was still an

ongoing problem in English language teaching and using unauthorized coursebooks in disguise of an additional or supplementary material exacerbated this problem. Furthermore, it can be said that using such unauthorized coursebooks clearly violates the national curriculum and makes it invalid in practice. This study also showed the authorized coursebook better promoted intercultural awareness compared to the unauthorized coursebook despite the problems it had. It should be noted that this study had some limitations: first the study was limited a single classroom consisting of 32 students, second the study was limited to a period of time and whether these activities helped students to improve their proficiency in English was out of the scope of the study. Although this may indicate a generalizability problem, as Cohen et al. (2007) underline, case studies strive to portray 'what it is like' to be in a particular situation, to catch the close up reality and 'thick description' of participants' lived experiences of, thoughts about and feelings for a situation (p. 257). Accordingly, this strength of case studies in reality depends on the fact that they are down-to-earth and attention-holding, in harmony with the reader's own experience, and thus provide a 'natural' basis for generalization (Adelman et al., 1980 cited in Cohen et al., 2007, p. 256).

5.2. Pedagogical Implications

The English language is one of the most spoken languages in the world, and it is undoubtedly the most dominant language in almost all international settings. In this sense, language learners find themselves in a world of close knit internationalism and increasing mobility, they meet people of other cultures and origins in their environment, and thus it is necessary to include the knowledge of cultures while teaching English (Sarıçoban & Çalıkan, 2011). In Turkey's case, the term 'foreign language' is almost synonymous with English, and consequently by a very larger margin, it is the most taught language in Turkey (Özmen, Çakır & Cephe, 2018). Furthermore, as Doğançay-Aktuna and Kızıltepe (2005) underline, in Turkey students largely use English to communicate with other nonnative speakers. In this sense, a shift to teaching English as an international language may lead to much better progress in improving students' intercultural communicative competence, and thus may lead students to become better interactants in international settings. In a similar way, Doğançay-Aktuna and Kızıltepe (2005) and Bayyurt (2006) also approach the

necessity of a native-speaker model of EFL with suspicion and state that teaching ELF in the expanding circle may contribute to better intercultural communication.

Culture has been considered the fifth skill in English language teaching (Seelye, 1976; Damen, 1987), and as English language learners are more likely to interact with non-native speakers due to the global status of English, it is an essential need to promote intercultural awareness of English language learners. Accordingly, English coursebooks are also responsible for enriching their contents with cultural diversity. In a similar vein, teachers of English are responsible for fostering knowledge about and interest in other cultures along with students' their own culture rather than touching only upon target culture. In order to solve these problems in-service teacher trainings on how to address and pay attention to cultural topics and how to raise intercultural awareness can be provided for teachers. As for, English language teacher education programs, on the other hand, pre-service teachers may be equipped with the tenets of English as an international language throughout their education. Coşkun (2013) holds the idea that English teacher education programs should be reshaped in line with the requirements of English as an international language so as to make pre-service teachers ready to teach English in accordance with zeitgeist of English language teaching. In a more moderate way, Özmen, Çakır and Cephe (2018) also make a similar suggestion and underline that English language teacher education programs play a key role in shaping language education in Turkey, so they "should imbue student teachers with the perspective and insight of English as an international language" (p. 27). Underlying the importance of ICC training in ELT teacher education programs, Öz and Sarıçoban (2014) also suggest that intercultural issues should be taught to prospective teachers so that they can gain "more knowledge about sociocultural variation in language learning and teaching, for probing and foregrounding teachers' preconceived notions of various learner groups, and for evaluating the sociocultural appropriateness of their proposed language teaching methodology for particular target learner groups" (p. 530).

In terms of cultural diversity, despite the special attention paid to this issue in the current national English language teaching curricula, there are still problems in English coursebooks in terms of the representation and presentation of cultural elements. In addition, it is apparent that grammar-based language teaching is still an ongoing problem despite the emphasis on the communicative approach in the curriculum. Furthermore, it is

also apparent that unauthorized English coursebooks are used in classrooms and these coursebooks do not reflect the national English language teaching curricula as they are heavily based on teaching grammar rules and vocabulary, and what is more worrisome is that these two different coursebooks are used in an unsystematic way. Accordingly, it is hard to say that intercultural awareness can be promoted in such a learning environment. In order create an appropriate environment to foster intercultural awareness, culture should be considered the fifth skill from an intercultural perspective by policy-makers and curriculum designers, and each unit should involve cultural gains. In this way, each unit in authorized coursebooks needs to set place for cultural topics. Furthermore, listening and reading texts along with visuals in coursebooks should involve and reflect factual cultural information. Accordingly, existing and in-use English coursebooks should be purged of false or invented cultural information. In order to promote intercultural awareness, coursebooks should also include activities which are centered on comparing and contrasting similarities and distinctive difference between students' own culture and other cultures. On the other hand, it is underlined in Section 2.7.3 that intercultural sensitivity is an important aspect of intercultural awareness. As Sowa (2014) notes, increasing students' positive attitudes towards cultural differences is an important goal of intercultural awareness-raising activities. What is inherent in intercultural sensitivity goes hand in hand with the principles and themes of values education, and values education is integrated in the 2017 English curriculum. Accordingly, incorporating a certain amount of units which are centered on such values as tolerance, respect and mutual understanding in coursebooks may lead students to raise their intercultural sensitivity along with their intercultural awareness.

As underlined by Tomlinson (2012) how teachers and learners use and study coursebooks in the classroom plays a key role while teaching English rather than the quality of coursebooks. This study showed that an unauthorized coursebook was also studied in the classroom without following any pattern or plan. It should be noted that these unauthorized coursebooks, as the name implies, are not dependent on any supervising mechanism. Although they seem to be consistent with the current English curriculum, their existence is the indicator of clear violation the curriculum. Therefore, a rigid supervising mechanism for publishing and using such materials in the classroom should be immediately constituted. Furthermore, as noted by Uysal and Bardakçı (2014), the success of any

curriculum innovation is dependent on teachers. In this sense, paying attention to teacher education sounds a more permanent solution; otherwise it is not likely to prevent the violation of the curriculum.

In terms of raising intercultural awareness, on the other hand, it can be said that focusing on cultural similarities and differences plays a crucial role. Besides, choosing appropriate themes that reflect the real lives of the given cultures, giving factual cultural information about these cultures, and enriching activities with suitable visuals have also an important role in raising intercultural awareness of students as themes designed by paying attention to these criteria immediately attract students' attention, and also help them to improve their comparison skills and knowledge about other cultures along with their own culture. However, finding such activities or materials is not always easy (Sowa, 2014). Therefore, an online activity bank consisting of ready-to-use materials or activities can be prepared by the MoNE so that teachers can easily reach these materials and save time and focus on their teaching practices.

Lastly, most of the students lack intercultural encounters and most of their intercultural experience is based on secondhand experience as underlined by Chen and Starosta (1998). In order to raise students' intercultural awareness through increasing intercultural encounters and experience such online platforms as e-Twinning can be used. For example, Martinez (2014) carried out an e-Twinning project in collaboration with a state school in Turkey so as to increase intercultural exchanges and cultural development of her students. A similar project can be carried out in an attempt to fulfill the same purposes, or, for example, each school can choose a partner school from different parts of the world and carry out joint projects such as arranging a joint lesson on a weekly basis or online conversation club.

5.3. Suggestions for Further Studies

The results of this study provided new insights for further studies. First of all, this study focused on a single classroom and was carried out with the participation of 32 students. The same study can be carried out with a large number of 7th grade students from different schools and results can be compared.

Secondly, there is still a need for studies on intercultural awareness of lower secondary school students. Therefore, a similar study can be carried out with 5th grade, 6th grade or 8th grade students. Besides, as most of the studies on intercultural awareness in Turkey center around undergraduate students, there is also a need for such studies focusing on different educational levels. Therefore, a similar study can be carried out with primary school and high school students.

As stated in Chapter 1, whether the implementation process made contributions to the students' proficiency levels in English was out of the scope of the study. Accordingly, a study which investigates if there is a positive correlation between students' intercultural awareness and proficiency levels can also be carried out, or the same issue can be studied through employing qualitative or mixed methods approaches. On the other hand, this study was carried out in an 8-week period. Accordingly, a similar study covering a longer period of time can be carried out. This would most likely entail longitudinal studies that investigate possible effects of similar intercultural awareness-raising activities over time. In this way, these possible effects of similar activities in the long term can easily be seen.

In addition, as mentioned elsewhere, this study revealed that grammar-based language teaching was still ongoing in Turkey and using unauthorized and paid coursebooks rather than authorized and free of charge ones was also another problem. However, it should be noted that these findings are based on students' responses and field notes taken by the researcher acting as an active participant observer. Therefore, there is a need for detailed and in-depth studies investigating the reasons of keeping grammar-based language teaching and using unauthorized coursebooks in the classroom from the perspectives of teachers. Furthermore, an observation-based study can also be suggested so as to seek answers to the question posed by Tomlinson (2012) that what teachers and learners actually do in the classroom. Apart from that, studies focusing on the long-term effects of using English coursebooks, including both authorized and unauthorized, can be carried out.

Construct validity can also be seen as another limitation for this study. The Intercultural Awareness Questionnaire was used as a quantitative data gathering tool and while developing this questionnaire content validity was provided with expert opinion whereas reliability was tested with a pilot study. Construct validity, on the other hand, refers to "the degree to which a test measures an intended hypothetical construct or non-observable trait that explains behavior" (Gay et al., 2007, p. 624), and is determined by "a series of

validation studies that can include content and criterion-related approaches in which both confirmatory and disconfirmatory evidence are used to determine construct validity" (Gay et al., 2007, p. 177). Accordingly, both exploratory and confirmatory factor analyses are often used to test construct validity. However, sampling size plays a crucial role in both of these tests (Kline, 1994; Büyüköztürk, 2002; Pearson & Mundform, 2010). Despite the variety of suggestions and views on this, one of the most acknowledged view belongs to Comrey and Lee (1992). These scholars suggest the following scale of sample size adequacy for factor analysis: 50 – very poor, 100 – poor, 200 – fair, 300 – good, 500 – very good, and 1,000 or more – excellent (cited in Pearson & Mundform, 2010, p. 359). As the pilot study was carried out with 104 participants, neither of the factor analyses test was administrated. Accordingly, a study on validity and reliability of the Intercultural Awareness Questionnaire can be carried.

Last but not least, as aforementioned, one of the pedagogical implications of this study is that culture should be considered the fifth skill in an intercultural perspective by policy-makers and curriculum designers, and cultural gains should be determined for each unit by these shareholders. Therefore, a similar but nationwide study can also be carried out with a substantial number of participants in order to determine and specify needs and interests of students in terms of intercultural awareness.

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APPENDICES

APPENDIX I

ACTIVITIES





INTERCULTURAL AWARENESS-RAISING ACTIVITIES







Say Hello in Different Languages

Listen and repeat.

Ni hao!



China

Nameste!



India

Hello!



The UK

Merhaba!



Turkey

Konnichiwa!



Japan

Hola!



Spain

Chiao!



Italy

Bonjour!



France

Look at the table given below. Introduce people and use the information in the list.

Name	Nationality	City	Age
Wang	Chinese	Beijing	12
Raj	Indian	Mumbai	10
Lisa	British	London	18
Burak	Turkish	Antalya	11
Haruko	Japanese	Tokyo	12
Pablo	Spanish	Madrid	11
Luca	Italian	Rome	11
Eva	French	Paris	10

Example
Ni hao! My name is Wang. I'm Chinese and I live in Beijing. I'm 12 years old.

Activity

1. Choose one of the countries.
   - China
   - Italy
   - France
   - Spain
   - India
   - Japan
2. Say hello in that language.
3. Record your voice.
4. Share with your friends.

BBC

School Radio

Culture Corner





Get Ready!
Before you listen to the dialogue, look at the pictures A, B and C and describe. What are these people doing?

A



B





C

1. **How do you greet your friends and parents?**
2. **How Turkish people greet each other?**

Look at the pictures and match them with the greeting gestures.













1	bow with your hands together	_____
2	greet with your hands together as a fist	_____
3	bow	_____
4	hand shake	_____
5	touch your noses	_____
6	stick your tongue out	_____

Act out the greeting gestures in the classroom.

Listening
Listen to the dialogue. Read the sentences and write true (T) or false (F).

1	Elsa Snow is a doctor at a hospital.	_____
2	Hand shaking is an international greeting gesture.	_____
3	Japanese people use their noses for greeting.	_____
4	Chinese people greet guests with their hands together as a fist.	_____
5	In New Zealand people bow for greeting.	_____
6	In Tibet people don't greet their guests.	_____

Role play game

- **With your desk mate choose one of the countries. (Turkey, Tibet, China, India, Japan, New Zeeland)**
- **Look at their greeting gestures.**
- **Now visit other desks and say Hello in their language and act out greeting gestures you choose.**

Listening Transcription

Mike:	Hi everyone! You are listening to BBC School Radio and welcome to Culture Corner with Mike. Dr. Elsa Snow is my guest today. She is a professor at Oxford University. We will talk about interesting greeting gestures around the world. Hi Dr. Snow!
Elsa Snow:	Hi Mike!
Mike:	Dr. Snow what does greeting gesture mean?
Elsa Snow:	Greeting gestures are what we do while greeting with people. For example hand shaking. It's very common and international. But there are other types of greeting gestures.
Mike:	Can you give us some examples?
Elsa Snow:	Yes, sure. Japanese people bow for greeting. It is a tradition. In India, people bow with their hands together. In China, people greet guests with their hands together as a fist.
Mike:	Are any interesting greeting gestures?
Elsa Snow:	Yes, there are. In New Zealand people use their noses for greeting. They touch their noses.
Mike:	It is interesting. What else?
Elsa Snow:	In Tibet people stick their tongues out for greeting.
Mike:	Really! It is more interesting. Thank you for coming Dr. Snow.
Elsa Snow:	It was my pleasure Mike.
Mike:	Take care everyone and stay tuned. You're listening to BBC School Radio.

BREAKFAST AROUND THE WORLD





Look at the pictures. Put a tick (✓) on each item you usually eat for breakfast.


Egg

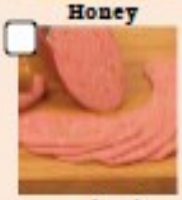

Honey


Olive


Croissant


Milk


Tomatoe


Salami


Cheese


Sausages


Pancakes


Tea


Toast


Butter


Beans


Mushrooms


Sushi


Strawberry


Orange Juice


Coffee


Cereal

Look at the pictures again. Which of the items Turkish people eat and drink for breakfast? Make a list. You can add other foods on your list.

•	•	•
•	•	•
•	•	•

Match the words given below with the appropriate pictures

1



2



3



4



5



6



7



a. Cooked tomatoes

b. Bacon

c. Grilled mushrooms

d. Grilled fish

e. Miso soup

f. Seaweed

g. Rolled egg

Reading
Read the texts about Haruka, Harry and Eva. Answer the questions.

A

Konnichiwa! I'm Haruka from Japan. At weekends, my parents and I always have traditional Japanese breakfast. As you know, Japanese people eat lots of rice. We even have rice for breakfast. There is also miso soup. It's a kind of vegetable soup but I don't like it much. There are also seaweed, rolled egg, and grilled fish on our breakfast table. I love grilled fish.



B

Hello! I'm Harry from England. British people usually have a quick breakfast. They eat bread and butter and drink coffee. But I like having traditional English breakfast. We usually have egg, sausages and bacon for breakfast. I don't like egg but my grandmother thinks it's healthy. We also have beans, grilled mushrooms and cooked tomatoes on our breakfast table. I love grilled mushrooms. But I hate cooked tomatoes.



C

Bonjour! My name is Eva from France. French people like eating croissants with honey or jam and drinking coffee for breakfast, but I don't like drinking coffee. I usually have a quick breakfast on weekdays. I eat cereals for breakfast. But at weekends, my mother cooks croissants and I like eating them with jam. It's my favorite. I also like drinking orange juice for breakfast.



Read the sentences and write true (T) or false (F).

1. British people have a quick breakfast and they eat bread and butter.	T
2. Haruka has traditional Japanese breakfast every day.	
3. Eva has a quick breakfast weekdays.	
4. Japanese people have rice just for dinner or lunch.	
5. Harry likes eating cooked tomatoes for breakfast.	
6. Eva likes her mother's croissants.	

Read the texts again. Compare the differences between traditional breakfasts and complete the list.

Japanese	British	French
•	•	•
•	•	•
•	•	•
•	•	•
•	•	•

Write the food and drinks you like eating for breakfast.

My List	My friend's List
•	•
•	•
•	•
•	•
•	•
•	•
•	•

Work with your desk mate. Ask and answer the questions below and make a list of your desk mate's food and drink items. Present your list and your desk mates' list in the classroom.

Example:

A:	What do you like eating for breakfast?
B:	I like eating cheese and bread for breakfast.
A:	Do you like eating olives?
B:	No, I don't.
A:	Do you like drinking milk?
B:	Yes, I do.
A:	What else do you like?
B:	I also like eating tomato for breakfast.



First say hello to your new desk mate. Work in pairs with your new desk mate and prepare a similar dialogue. Act it out in the classroom.

Example:

A:	What do you like eating for breakfast?
B:	I like eating cheese and bread for breakfast.
A:	Do you like eating olives?
B:	No, I don't.
A:	Do you like drinking milk?
B:	Yes, I do.
A:	What else do you like?
B:	I also like eating tomato for breakfast.

Writing
What is traditional Turkish breakfast like?



Traditional Turkish Breakfast

Merhaba! I'm _____.

_____

_____

_____

_____

_____

_____

_____

_____

_____

BBC School Radio



Culture Corner



Look at the countries and try to guess their famous meals or food.

Country	Famous Meal(s)	Country	Famous Meal(s)
The UK		Mexico	
The USA		Japan	
Italy		Turkey	

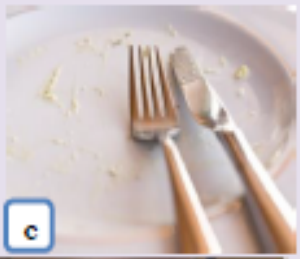


Look at the pictures and match them with the eating customs.

1	leave small amount of food _____		4	eat dinner late at night _____	
2	don't ask for extra cheese _____		5	finish all the meal _____	
3	don't eat your meal with your hands _____				











Listening
Listen to the dialogue. Read the sentences and write true (T) or false (F).

1	Linda is a teacher.	
2	Linda has worked in different parts of the world.	
3	In Spain people usually have their dinner late at night.	
4	In China you shouldn't leave food on your plates. It is rude.	
5	In Italy you shouldn't ask for extra cheese for your pizza. It is rude.	
6	In Chile people eat their meal with their hands. It is not rude.	

Read the questions and answer.

1. **Which eating customs are similar to you?**
2. **Which eating customs are different to you?**
3. **Which eating customs do we have in Turkey?**

Role play game!
Read the role play cards. Complete the dialogue with your desk mate and act it out in the classroom.

Role play cards

Student A: You are a tourist and you are at a restaurant in Italy. The waiter brings your pizza but you want some extra cheese and ask for it. The waiter says it is rude to ask for extra cheese for your pizza in Italy and you apologize.

Student B: You are an Italian waiter. You deliver a customer's pizza but he wants some extra cheese. You kindly warn the customer it is rude to ask for extra cheese for your pizza in Italy.

Use the expression below

- **Can I ...**
- **I'm sorry but ...**
- **Excuse me.**
- **It is not possible.**
- **It is rude/It is not polite ...**

Sample dialogue

Waiter: Your pizza is ready sir.

Customer: Thank you very much. It looks delicious. _____?

Waiter: _____.

Customer: Why not?

Waiter: Because in Italy _____ to ask for extra cheese for your pizza.

Customer: Ohh. I didn't know that. _____.

Role play game!
Read the role play cards. Complete the dialogue with your desk mate and act it out in the classroom.

Role play cards

Student A: Your name is Pablo and you are Spanish. You call one of your Turkish friends and you invite him/her your home for a dinner. Your friend wants to come and then asks the day and the time of the dinner. You say the dinner is on Friday night at 10 p.m. Your friend feels surprised and asks why it is so late. You say Spanish people usually have their dinner late at night.

Student B
Your name is Emre. Your friend calls you to invite you to a dinner. You say you will come and then ask him/her the day and the time of the dinner. Your friend says the dinner is on Friday night at 10 p.m. You feel surprised and ask why it is so late.

Use the expression below

- **I'm calling you for ...**
- **Would you like to come?**
- **It's on Friday night ...**
- **I'm free / I have nothing to do**
- **I think I will come / I'd love to**

Pablo: Hi Emre, _____ for the dinner invitation at my house._____?

Emre: What day is it, Pablo?

Pablo: _____ and it starts at 10 p.m.

Emre: _____. _____ but isn't it a bit late?

Pablo: Well, yes it is but in Spain, people usually have their dinner late at night

Emre: Ohh! OK, I see. See you on Friday, Pablo.

Pablo: See you Emre. Bye.

Writing
Write a very short paragraph about Turkish eating customs and your favorite Turkish meals.

Turkish Eating Customs

Listening Transcription

Mike:	Hi everyone! You are listening to BBC School Radio and welcome to Culture Corner with Mike. Linda is my guest today. She is a cook and she has worked in different parts of the world. She will tell us about interesting eating customs around the world. Hi Linda!
Linda:	Hi Mike!
Mike:	Linda, you have worked in Chile, Italy, India, China and Spain. What are the most interesting eating customs in these countries?
Linda:	Ahh let me start with Spain. In Spain, people usually have their dinner late at night. In China people leave small amount of food on their plates.
Mike:	Isn't it rude?
Linda:	In China it is not rude but in India you should finish all the meal on your plate.
Mike:	What else?
Linda:	In Italy you shouldn't ask for extra cheese for your pizza because it is rude.
Mike:	Wow! That's really interesting. But I can eat my pizza with my hands, right?
Linda:	In Italy yes you can. But you shouldn't do that in Chile because it is rude to eat your meal with your hands.
Mike:	Ohh! I will be careful in Chile. Thank you for coming Linda.
Linda:	It was my pleasure Mike.
Mike:	Take care everyone and stay tuned. You're listening to BBC School Radio.

SCHOOL LIVES AROUND THE WORLD



Get Ready!

Look at the pictures. Answer the questions.

- **Who are they?**
- **In which country do they live?**
- **What are they doing?**
- **Where are they going to?**

A



B



Reading

Read the texts and complete the list.



Hi! My name is Isaac. I'm from Ghana and I live in Akra. I'm 12 years old. I wake up early in the morning to go to school. I really like riding a bicycle and my school is not far away so I go to school by bicycle.



My name is Jin. I'm 11 years old. I'm from China and I live in a small village named Wukan. My father is a farmer and he has a tractor. I go to school on tractor with my friends because there is no school bus in our village.



My name is Isabel. I'm 18 years old. I'm from Peru and I live in Anya. It is a small village near a big lake. My father is a fisherman and he has a boat. I go to school on my father's boat every morning because there is no road to our school.



My name is Mischa. I'm 12 years old. I'm from Russia and I live in Kansk. It is a city near Siberia. It is always snowy here and snow blocks roads in winter. We can't use our car in winter so I go to school on foot with my friends.

	Isabel	Mischa	Isaac	Jin
How old is he or she?				
Where is he or she from?				
Where does he or she live?				
How does he or she go to school?				

Reading

Read the texts again and match the sentences.

1. Izabel goes to school by boat	a. because there is no school bus in his village.
2. Mischa goes to school on foot	b. because his school is not far away.
3. Isaac goes to school by bicycle	c. because snow blocks the roads.
4. Jin goes to school on his father's tractor	d. because there is no road to her school.

How do you go to school? Look at the pictures and put a tick ✓.



by car



on foot



by school bus



by bicycle



by train



by bus

Complete the Sentences

1. **How do you go to school?**

_____

2. **How does your desk mate go to school?**

_____

3. **How does your best friend go to school?**

_____

Listen to the text and complete it.

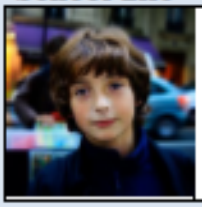


I'm _____. I live in _____. My school begins in _____and it ends in _____. Lessons begin at _____and end at _____. I have one hour lunch time and I have my lunch at school with my classmates. I go to school on _____, Tuesday, Thursday and _____. I don't go to school on _____and at weekends.

Reading

Read the texts and complete the form.

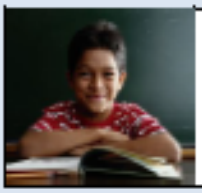
School Life



I'm Pierre. I live in France. My school begins in September and it ends in June. Lessons begin at 8.30 and end at 4.30 pm. I have one hour lunch time and I have my lunch at school with my classmates. I go to school on Monday, Tuesday, Thursday and Friday. I don't go to school on Wednesday and at weekends.



My name is Huriko. I'm from Japan. My school begins in April. I don't have a summer holiday in Japan. We have a spring holiday. It begins in March. So March is a holiday month for us. I go to school five days a week. My lessons start at 8.30. I have my lunch at school at 12.30 but after lunch I clean the classroom with my classmates. It is a rule. Lessons end at 15.30 but I attend after school clubs. I attend the painting club.



I'm Sergio from Spain. My school begins in September and ends in June. I go to school five days a week. My lessons start at 8.30. We have a long lunch time in Spain. I know it is interesting. We call it siesta. Lunch time starts at 12.30. I go home, have lunch and play video games and then I go back to school. Afternoon classes begin at 15.00 and end at 17.00

School Life Form	School Life Form	School Life Form
Name: Pierre	Name: Huriko	Name: Sergio
Country: France	Country: _____	Country: _____
School begins in: _____	School begins in: _____	School begins in: September
School ends in: June	School ends in: _____	School ends in: _____
Lessons start at: _____	Lessons start at: 8.30	Lessons start at: _____
Lessons end at: _____	Lessons end at: _____	Lessons end at: 17.00
Lunch time: _____	Lunch time: 1 hour	Lunch time: _____
Holidays: _____	Holidays: Saturday and Sunday	Holidays: _____

Prepare your form. Compare your form with Huriko's. Write similarities and differences.

Similarities	Differences
School begins in: _____	School begins in: _____
School ends in: _____	School ends in: _____
Lessons start at: _____	Lessons start at: _____
Lessons end at: _____	Lessons end at: _____
Lunch time: _____	Lunch time: _____
Holidays: _____	Holidays: _____

Look at the pictures. Answer the questions.

- **Who are they?**
- **Where are they?**
- **What are they doing?**
- **How do they sit? Do they sit in a U-shaped, in a circle, in rows, in groups?**
- **Do they wear school uniforms?**

CLASSROOMS FROM DIFFERENT COUNTRIES



Look at the pictures again. Choose one of them. Write similarities and differences with your classroom and present it in the classroom.

For example:

There are 15 students in Classroom A. There are 28 students in my classroom. Whiteboard in Classroom A is small. Our white board is big. Students in Classroom A don't wear school uniforms. We wear school uniforms. Students sit in a circle in Classroom A. We seat in rows in our classroom.

Classroom _____	My Classroom
• There are _____ students in Classroom _____.	• There are _____ students in my classroom.
• Students sit _____ in Classroom _____.	• We sit _____ in my classroom.
• There are	•
•	•
•	•
•	•

Politeness around the World



Look at the pictures again. Match the phrases with the pictures.

a



b



c



d



e



f



1	Blow your nose in public	____	4	Talk on the phone at a library	____
2	Wait in a queue for a bus	____	5	Speak loudly in public	____
3	Open doors for other people	____	6	Slurp your meal	____

Look at the pictures again. Which of the pictures are polite? Which of the pictures are rude?

Work in pairs and write 3 different polite behaviors around the world.

- _____.
- _____.
- _____.

Before reading
Look at the pictures and match them with the phrases.

a 

b 

c 

d 

e 

f 

1. In Japan you shouldn't wear your shoes inside someone's house. _____
2. In Greece, you shouldn't show five with your hand. _____
3. In China, you should accept the gift with your two hands. _____
4. In the UK, you should help elder people. _____
5. In Canada, you shouldn't spit on the ground. _____
6. In Singapore, you shouldn't chew gum in public. _____

Reading
Read the text below and answer the questions.

Visita Travel Agency

International Quick Guide to Politeness

Politeness means showing respectful behaviors to other people. When you are in a different country, politeness becomes a big problem because a polite behavior in one country may be rude in another country. *Visita Travel Agency*'s Quick Guide to Politeness gives you some important tips about polite behaviors around the world.



Let's start with a small but crowded Asian country. In Japan you shouldn't wear your shoes inside someone's house. So don't forget to take off your shoes.



In Greece, you shouldn't show five with your hand. It is a very rude behavior in Greece.



In China, you should accept the gift with your two hands. It is very important.



In the UK, you should help elder people.

In Canada, you shouldn't spit on the ground.





In Singapore, you shouldn't chew gum in public.

Read the sentences and write true (T) or false (F).

1. In Japan you should spit on the ground. _____
2. In China, you should accept the gift with your two hands. _____
3. In Singapore, you should chew gum in public. _____
4. In the UK, you should help elder people. _____
5. In Canada, you shouldn't wear your shoes inside someone's house. _____
6. In Greece, you shouldn't show five with your hand. _____

Answer the questions.

1. **Why is politeness a big problem in another country?**
2. **Which of the polite behaviors are interesting?**
3. **Look at the polite behaviors above. Are there any similar polite behaviors in Turkey?**

Read the dialogue and find the reasons for polite behaviors.



Jenny: Hi Elsa! What are you doing?
Elsa: Hi Jenny! I'm reading a book.
Jenny: A book! What is it about?
Elsa: It is about polite behaviors in Chinese culture and there are many different examples in it.
Jenny: That's interesting. Can you give some examples?
Elsa: Yes. Sure. For example you should leave small amount food on your plate.
Jenny: Leave food! Why?
Elsa: 1_____.
Jenny: Ohh. Really! What else?
Elsa: You should accept the gift with your two hands 2_____. And you shouldn't give flowers as a gift.
Jenny: Why?
Elsa: 3_____.
Jenny: Ohh! Now I understand. Chinese polite behaviors are very interesting.

Put the reasons below in the appropriate blanks.

a. Because it is way of saying thank you.

b. Because it shows your host is generous with the meal.

c. Because in China people usually give flowers at funerals.

Work in pairs. Prepare a similar dialogue and act it out in the classroom.

Group Work
Work in groups. Find polite and rude behaviors in Turkey. Write at least 3 examples for each. Present your results in the classroom.

Polite behaviors	Rude behaviors
•	•
•	•
•	•



Get Ready!

Look at the pictures and answer the questions.

- **What are these people celebrating?**
- **How they celebrate?**
- **How do people celebrate New Year in Turkey?**

A



Diwali

B



Chinese New Year

C



Christmas

- **What is your favorite festival?**
- **How do you celebrate your favorite festival?**

Listening

Listen to the recording and complete the form.

	Independence Day	Bastille Day	Cinco de Mayo
Country Where			
Date When			
Celebration How			

Pair Work

Work in pairs. Ask and answer questions about the children below.



Pablo from Mexico	Nick from the USA	Pierre from France

Example

Student A: What does Nick do on the Independence Day?
Student B: Nick watches parades and fireworks on the Independence Day.
Student A: When does Pierre celebrate Bastille Day?
Student B: Pierre celebrates Bastille Day on the 14th of July
Student A: What festival does Pablo celebrate?
Student B: Pablo celebrates Cinco de Mayo.

Writing

Write a short letter to your friend and describe how you celebrate Children's Day.

Reading
Read the text and write the names of the festivals on each picture.

THE NEW YORK TIMES

No. 34514 December 29, 2016

New Year Celebrations around the World

New Year is a huge celebration all around the world. People usually celebrate New Year on 31st of December. They have dinner with their families and give and take gifts. But there are different ways to celebrate New Year. In this news report you find interesting New Year celebrations from different countries.

Chinese calendar begins in February. In China people celebrate New Year in February for fifteen days. **Chinese New Year** is the most important festival in China. There are many parades and firework shows during the festival. People wear dragon costumes and watch firework shows.

In India, people celebrate New Year in October with a big festival. The name of this festival is **Diwali**. Indian people celebrate Diwali for five days. Diwali means light so Indian people light many candles in Diwali. They also draw colorful motifs and wear traditional clothes.

In Nigeria, people celebrate New Year in June with **the Odunde Festival**. People usually sing songs and dance during this festival. African-Americans also celebrate this festival. It is a very famous festival in Philadelphia.

1 _____



2 _____



3 _____



Reading

Read the sentences and write true (T) or false (F).

Example *Indian people celebrate Diwali in September.*	F
1. Chinese people celebrate Chinese New Year in June.	
2. Indian people celebrate Diwali for five days.	
3. Nigerian people light candles on the Odunde Festival.	
4. Chinese people watch firework shows on Chinese New Year.	
5. Indian people wear dragon costumes on Diwali.	

Pair Work

Work in pairs and ask your friend these questions. Present your friends' answers in classroom.

- How do you celebrate the New Year?
  - watch TV shows
  - give and take gifts
  - have dinner with your family
  - go to a music concert
  - play bingo
  - other _____

Let's Remember!

Work in pairs and put ticks.

	Bastille Day	Chinese New Year	Cinco de Mayo	Diwali	The Odunde Festival	Independence Day
• wear traditional clothes		✓	✓		✓	
• wear dragon costumes						
• watch fireworks						
• light candles						
• sing songs and dance						
• go to a picnic						
• have dinner with your family						
• eat tacos						

Listening Transcription

Independence Day is the most important day in America. American people think that it is the birthday of America. They celebrate the Independence Day on the 4th of July with many fireworks and parades. Bastille Day is the French national day. French people celebrate the Bastille Day on the 14th of July. People usually decorate streets with French flags, meet their families or go to a picnic on this day. Cinco de Mayo is the Mexican national day. Mexican people celebrate Cinco de Mayo on the 5th of May. They wear traditional clothes and eat traditional Mexican foods like tacos.

Houses around the World



Look at the pictures.
What kind of a house do you live in? Put a tick ✓



☐ Apartment ☐ Semi-detached ☐ Detached

Ask your deskmate. Write his or her answers and present it in the classroom:

- How many rooms are there in your house?

_____

- How many people live in your house?

_____

- Do you have your own room?

_____

- Is your house big or small?

_____

Look at the pictures and guess. Who lives in these houses? Match the pictures with the people.

1 
African hut

2 
Japanese minka

3 
Eskimo igloo

4 
Indian tipi

5 
Mongolian yurt

_____ _____ _____ _____ _____

A 

B 

C 

D 

E 

Pair Work

Work in pairs. Choose one of the houses and describe it. Use your mobile phones to find more informatio.

The Name of the House: _____

Description: _____

_____

_____

_____

_____

_____

Sample 1:

African hut is the symbol of Africa. Ancient people used mud to make these huts. African huts are circular in shape and they are very cheap.

Sample 2:

Minka is the name of the traditional Japanese house. They are very important for Japanese culture. People usually use bomboo trees to make minka houses. Minka houses usually have four rooms.

Domestic Duties



Look at the pictures and match the home duties with the pictures.

a. make the bed b. do the laundry c. set the table d. cook meals e. do the ironing

f. load/empty the wishwasher g. clean up the house h. take out the garbage i. tidy up the room j. do the grocery shopping





















a _____ f _____

b _____ g _____

c _____ h _____

d _____ i _____

e _____ j _____

Read the texts and fill the table.



Pablo from Mexico



We are a crowded family. I have one brother and one sister. My grandparents live with us so we live in a big house. In our home my mother and my grandmother do all the housework. My father does the grocery shopping but he doesn't like doing housework. My grandmother cooks the meals and she is a very good cook. My mother cleans up the house and washes our clothes. My sisters sometimes help her. My sister Marta does the ironing and makes my bed. But I tidy up my room. It is a rule in our home.

Who does the housework at Pablo's home?

clean up the house	
cook meals	
do laundry	
do the grocery shopping	
do the ironing	
make the bed	***His sister Marta makes his bed.***
set the table	
tidy up the room	



Alain from France



We are not a crowded family. I have not got any brothers or sisters. We live in a small apartment. In our home my parents do all the housework together and I sometimes help them. We clean up the house together every Sunday. My father is a terrible cook so my mother usually cooks meals. My father sets the dinner table and loads the dishwasher every evening. He also does the laundry. My mother does the ironing and the grocery shopping. I make my bed every morning, take out the garbage every evening and tidy up my room every Saturday.

Who does the housework at Alain's home?

clean up the house	
cook meals	
do laundry	***His father does the laundry.***
do the grocery shopping	
do the ironing	
load/empty the dishwasher	
make the bed	
set the table	
take out the garbage	
tidy up the room	

Listen to the text. Read the sentences and write true (T) or false (F) and answer the questions.

1	Raj is an Indian and he has four sisters.	T
2	Raj doesn't do any housework at home.	
3	Han has one brother and one sister.	
4	Pablo and his sister make their beds every morning.	
5	Raj likes doing housework.	
6	Han helps his parents at home.	
7	Pablo and his sister don't tidy up their room.	

Listen again and check your answers.

Who does the housework at home. Read the items and put a tick ✓ and present your results in the classroom.

Housework	You	Your mother	Your father	Your sister	Your brother	Your grandmother	Your grandfather	Someone outside the family
make the bed								
cook meals								
do laundry								
do the ironing								
set the table								
do the grocery shopping								
clean up the house								
take out the garbage								
load/empty the dishwasher								
tidy up the room								

Writing
Compare the list with your list and write the differences.

Housework at Mike's Home

Housework	Mike	Mike's mother	Mike's father	Mike's sister	Mike's brother
make the bed	✓	-	-	-	-
cook meals	-	✓	-	-	-
do laundry	-	✓	-	-	-
do the ironing	-	✓	-	-	-
set the table	-	-	✓	-	-
do the grocery shopping	-	-	✓	-	-
clean up the house	-	✓	✓	-	-
take out the garbage	✓	-	-	-	-
load/empty the dishwasher	-	✓	-	-	-
tidy up the room	✓	-	-	-	✓

Listening Transcription

Raj is from India. He has four sisters. His mother and his sisters do housework at home. Raj doesn't like doing housework. Han is form China. He doesn't have any brothers and sisters. Han's parents ho housework together and Han helps them. Pablo is from Italy. He has a sister. His parents do the housework but Pablo and his sister make their beds every morning. They tidy up their room at every weekend.

SUPERSTITIONS
Around The World

Look at the pictures. Which ones do you think will bring bad luck? Put a tick ✓.



seeing a black cat



carrying blue beads



number 13



breaking a mirror



opening an umbrella indoor



finding four-leaf clover



putting a horseshoe above the door



walking under a ladder

Read the text and match the pictures with the countries.

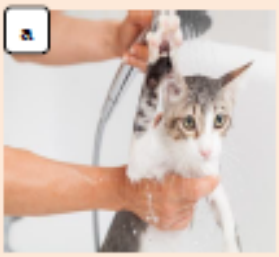
SUPERSTITIONS AROUND THE WORLD

Part 1: Cat Superstitions around the World

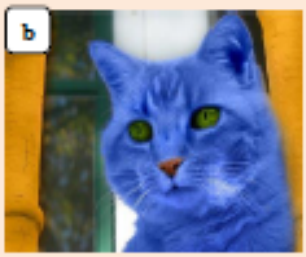
Superstition is an irrational belief or practice. It doesn't depend on the laws of nature, science, knowledge or experience. They come from myths, magic or traditions. They are usually related with animals, graveyards, ghosts or objects. There are different superstitions in different countries. For example, most people believe black cats bring bad luck. But in some cultures cats bring good luck too. Here are some examples from different countries.

1. **Scotland:** If you see a white cat, it will bring you good luck. _____
2. **France:** If you see white hair on a black cat, it will bring you good luck. _____
3. **Italy:** If you see a cat yawning, it will bring you good luck. _____
4. **Russia:** If you see a blue cat, it will bring you good luck. _____
5. **Malaysia:** If you wash your cat, it will rain. _____

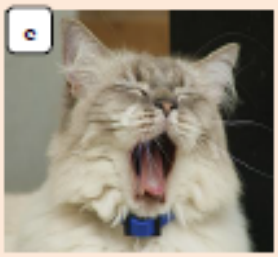
a



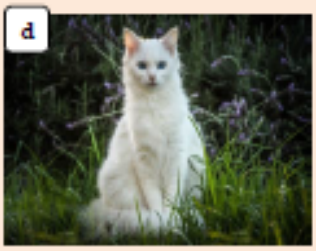
b



c



d



e



Answer the questions.

1. Where do the superstitions come from?
2. What are superstitions related with?
3. What do most people believe about black cats?
4. What is the truth about cats?

Write your opinions about black cats and white cats. Do you think they bring bad luck or good luck?

_____

_____

_____

_____

_____

Listen to the text. Loot at the pictures and write the names of the countries.



1. _____



2. _____



3. _____



4. _____



5. _____



6. _____

Listen to the text again and complete chart.

	China		India		Japan		Mexico		The UK		Turkey	
	Good Luck	Bad Luck	Good Luck	Bad Luck	Good Luck	Bad Luck	Good Luck	Bad Luck	Good Luck	Bad Luck	Good Luck	Bad Luck
elephants												
ladybug												
number 4												
passing salt												
shooting stars												
sticking chopsticks upright												

Ask the questions. Make a dialogue with your desk mate and act it out in the classroom.

- Do you have any lucky number?
- Do you believe in the evil-eye?
- Do you carry any objects for good luck?



Interview with your two of your classmates about their superstitions and prepare a chart to display the results.

Sample Chart

My Classmate Kevin	My Classmate Lisa
• Kevin believes in the evil-eye. • He doesn't believe in cat superstitions because he likes cats.	• Lisa's lucky number is 7. • She doesn't carry any objects for good luck.

Your Chart

Name of Your Classmate: _____	Name of Your Classmate: _____
•	•
•	•
•	•
•	•

Listening Transcription

Superstitions about Good Luck and Bad Luck

People also believe that some objects or actions are lucky or unlucky, or they cause events to happen. Here are some examples from different countries.

- Chinese people believe that number 4 brings bad luck.
- In India people believe that elephants bring good luck.
- In Japan people believe that sticking chopsticks upright brings bad luck.
- Mexican people believe that passing salt brings bad luck.
- In the UK people believe that shooting stars bring good luck.
- Turkish people believe that ladybug brings good luck.

APPENDIX II

THE INTERCULTURAL AWARENESS QUESTIONNAIRE

KÜLTÜRLERARASI FARKINDALIK ANKETİ

Değerli öğrenciler,

Bu anket kültürlerarası farkındalık ile ilgilidir. Kimliğinizi belirtmeksizin vereceğiniz cevaplar, bu araştırma dışında herhangi bir amaçla kullanılmayacaktır. Ankette yer alan maddelerin **doğru veya yanlış cevabı bulunmamaktadır**. Anketten sağlıklı sonuçlar elde edilebilmesi için lütfen **hiçbir soruyu cevapsız bırakmayın** ve lütfen maddeleri iyi okuyarak **kendinize en uygun cevabı seçin**.

Katkılarınız için teşekkür ederim.

Mehmet Galip ZORBA
Gazi Üniversitesi, Eğitim Bilimleri Enstitüsü
Yabancı Diller Eğitimi Anabilim Dalı, İngiliz Dili Eğitimi Bilim Dalı
Doktora Öğrencisi

BÖLÜM I.
KİŞİSEL BİLGİLER

1. **Cinsiyetiniz:** Kız ( ) Erkek ( )
2. **Yetiştiğiniz Coğrafi Bölge:** Bu soruyu cevaplarken yaşamınız boyunca en uzun sureyle kaldığınız coğrafi bölgeyi işaretleyiniz.

   Marmara ( ) Karadeniz ( ) İç Anadolu ( ) Akdeniz ( )
   Ege ( ) Güneydoğu Anadolu ( ) Doğu Anadolu ( )
   Türkiye Dışı ( )
3. **Yetiştiğiniz Yerleşim Birimi:** Bu soruyu cevaplarken yaşamınız boyunca en uzun sureyle kaldığınız yerleşim birimini işaretleyiniz.

   Köy ( ) İlçe ( ) İl Merkezi ( ) Diğer _____
4. **Hiç yurt dışında bulundunuz mu?** Cevabınız evet ise ne amaçla ve ne sureyle bulunduğunuzu lütfen belirtiniz? (Örneğin Amaç: akraba ziyareti Süre: 1 hafta)

   Hayır ( ) Evet ( ) Amaç _____

   Süre _____
5. **Farklı ülkelerden ve/veya kültürlerden hiç arkadasınız var mı?** Cevabınız evet ise hangi yolla iletişim kuruyorsunuz? (Örneğin Sosyal medya, telefon, Yüz yüze)

   Evet ( ) Hayır ( ) İletişim Aracı: _____

BÖLÜM II.

KÜLTÜRLERARASI FARKINDALIK ANKETİ

Aşağıdaki ifadeleri dikkatlice okuyunuz ve ilk izleniminize göre cevap veriniz. Cevaplarınızı 1 ile 5 arasında, düşüncenizi en iyi tanımlayan numara ile gösteriniz. Bu ölçekte '<u>doğru</u>' veya '<u>yanlış</u>' cevaplar olmadığını unutmayınız ve mümkün olduğu kadar içten cevaplar vermeye özen gösteriniz. **Teşekkürler**	**Hiç Katılmıyorum**	**Katılmıyorum**	**Kararsızım**	**Katılıyorum**	**Tamamen Katılıyorum**
1. Farklı kültürlerden gelen insanlar çok ilgimi çeker.					
2. Kültürel farklılıklardan dolayı ortaya çıkan anlaşmazlıklarla başa çıkarım.					
3. İngilizce öğrenirken farklı ülkelerin kültürleriyle ilgili (**<u>İngiliz ve Amerikan kültürleri hariç</u>**) yeni şeyler de öğrenirim.					
4. Farklı kültürlerle ilgili yeni şeyler öğrenmekten hoşlanırım.					
5. Farklı kültürlerden gelen insanların düşüncelerine açığımdır.					
6. Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri tespit ederim.					
7. İngilizce öğrenirken İngilizce konuşulan ülkelerin kültürleriyle ilgili yeni şeyler öğrenirim.					
8. Farklı kültürlerden gelen insanlarla arkadaş olmaya istekliyim.					
9. İnsanları kendi kültürüm açısından değerlendirirsem yanlış sonuçlara varabilirim.					
10. Kendi kültürüm ile farklı kültürler arasındaki farklılıkları ayırt ederim.					
11. İngilizce öğrenirken kendi kültürümle ilgili yeni şeyler de öğrenirim.					
12. Farklı kültürlerden gelen insanlarla etkileşim kurarken yanlış anlaşılmalara yol açacak davranışlardan kaçınırım.					
13. Farklı ülkelerden gelen insanların alışılmadık davranışlarını hoş karşılarım.					
14. Farklı kültürlerden gelen insanların farklı yaşam tarzlarını garipserim.					
15. Hem kendi kültürümü hem de farklı kültürleri gözlemlerim.					
16. Farklı kültürlerden gelen insanlarla rahatça etkileşime girerim.					
17. Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgimi kullanırım.					

18. Farklı ülkelerden gelen insanların inançlarına saygı duyarım.					
19. Farklı ülkelerin kültürlerini öğrenmek için her türlü fırsatı değerlendiririm.					
20. İngilizce öğrenirken kendi kültürümle diğer kültürler arasındaki farklılıkları öğrenirim.					
21. Farklı kültürlerden gelen insanlarla etkileşim kurarken onları anladığımı belli ederim.					
22. Farklı kültürlerle ilgili yeni şeyler öğrenmeye hevesliyim.					
23. Başka kültürlerin yaşam tarzlarını keşfetmeyi severim.					
24. Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri ve farklılıkları açıklarım.					
25. Farklı kültürlerden gelen insanlarla etkileşim kurarken gerilirim.					
26. Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgi edinmeye çalışırım.					
27. Farklı kültürlerden insanların değerlerine saygı gösteririm.					
28. İngilizce öğrenirken, (**Amerika ve İngiltere hariç**) başka ülkelerin kültürleri ile kendi kültürüm arasında benzerlikler olduğunu da öğrenirim.					
29. Kültürel farklılıklardan dolayı ortaya çıkan anlaşmazlıkları hoş görürüm**.**					
30. İngilizce öğrenirken farklı ülkelerde farklı yaşam tarzlarının olduğunu öğrenirim.					
31. Kendi kültürüm ile diğer kültürler arasında farklılıklar olduğunu kabul ederim.					

INTERCULTURAL AWARENESS QUESTIONNAIRE

Dear students,

This questionnaire your about to fill in is about intercultural awareness. Your responses to the questionnaire items without identifying yourself are valuable for this study, and will not be used out of the scope of this study under any circumstances. Please bear in mind that there are no correct or wrong answers for any of the items incorporated in this questionnaire. The responses you will make to the items in this questionnaire are important in order for reliable results. Accordingly, please read each item carefully, mark the best option for you and fill in all of the items.

Thank you for your contributions.

Mehmet Galip ZORBA, PhD Candidate
Gazi University, Department of English Language Teaching

PART I

PERSONAL INFORMATION

6. **Gender:** Female ( ) Male ( )
7. **Geographical region you grew up:** While answering this question, please mark the geographical region where you spent most of your lifespan.
   Marmara ( ) Black Sea ( ) Central Anatolia ( ) Mediterranean ( )
   Aegean ( ) Southeastern Anatolia ( ) Eastern Anatolia ( )
   Abroad ( )
8. **Residential area you grew up:** While answering this question, please mark the residential area where you spent most of your lifespan.
   Village ( ) Town ( ) City Center ( ) Other _____
9. **Have you ever been abroad?** If your answer is 'Yes', please indicate the purpose and duration of your visit. (e.g. Purpose: visiting family members Duration: 1 week)
   No ( ) Yes ( ) Purpose _ _____
   Duration _____
10. **Do you have any foreign friends?** If your answer is 'Yes', please indicate the means of communication. (e.g. Social media, cell phone, face to face)
    Yes ( ) No ( ) Means of Communication: _____

PART II

INTERCULTURAL AWARNESS QUESTIONNAIRE

Please read the statements given below carefully and mark the best option between 1 'Strongly Disagree' and 5 'Strongly Agree' that reflects your thoughts best. Please bear in mind that there are no correct or wrong options in this questionnaire, and please try to give sincere answers that reflect your real opinions. Thank you for your collaboration.	**Strongly Disagree**	**Disagree**	**Neutral**	**Agree**	**Strongly Agree**
1. I'm interested in people coming from different cultures.					
2. I cope with the conflicts resulting from cultural differences.					
3. I also learn about cultures of different countries (apart from American and British cultures) while learning English.					
4. I like learning about different cultures.					
5. I'm open to the ideas of people coming from different cultures.					
6. I detect the similarities between my own culture and other cultures.					
7. While learning English, I also learn about cultures of countries where English is spoken					
8. I'm willing to be friends with people coming from different cultures.					
9. If I evaluate people in terms of my own culture, I may reach to wrong conclusions.					
10. I distinguish differences between my own culture and other cultures.					
11. While learning English, I also learn about my own culture.					
12. I avoid displaying behaviors that may pave the way for misunderstandings while interacting with people coming from different cultures.					
13. I tolerate unusual behaviors of people coming from different countries.					
14. I find different lifestyles of people coming from different countries as strange.					
15. I observe both my own culture and other cultures.					
16. I interact with people coming from different countries with ease.					
17. I use my knowledge about their cultures while interacting with people coming from different cultures.					
18. I respect beliefs of people coming from different					

	cultures.					
19.	I take every opportunity to learn about cultures of different countries.					
20.	While learning English, I also learn the differences between my culture and other cultures.					
21.	I show that I understand them while interacting with people coming from different cultures.					
22.	I'm eager to learn about different cultures.					
23.	I like exploring lifestyles of different cultures.					
24.	I explain both similarities and differences between my own culture and other cultures.					
25.	I feel anxious while interacting with people coming from different cultures.					
26.	I try to learn about their cultures while interacting with people coming from different cultures					
27.	I respect values of people coming from different cultures.					
28.	While learning English, I also learn that there are similarities between my own culture and other cultures (apart from American and British cultures).					
29.	I tolerate the conflicts resulting from cultural differences.					
30.	While learning English, I also learn that there are different lifestyles in different countries.					
31.	I accept there are differences between my culture and other cultures.					

APPENDIX III

THE INTERCULTURAL AWARENESS QUESTIONNAIRE: MEAN SCORES OF PRETEST AND POSTTEST

Mean Scores and Standard Deviations of Pretest and Posttest

No	Items	Pretest		Posttest	
		Mean	SD	Mean	SD
1	Farklı kültürlerden gelen insanlar çok ilgimi çeker	2.09	.817	2.56	1.342
2	Kültürel farklılıklardan dolayı ortaya çıkan anlaşmazlıklarla başa çıkarım.	3.18	.931	3.31	1.148
3	İngilizce öğrenirken farklı ülkelerin kültürleriyle ilgili (İngiliz ve Amerikan kültürleri hariç) yeni şeyler de öğrenirim.	3.59	1.364	3.62	1.338
4	Farklı kültürlerle ilgili yeni şeyler öğrenmekten hoşlanırım.	3.87	1.237	4.03	1.204
5	Farklı kültürlerden gelen insanların düşüncelerine açığımdır.	3.34	1.124	4.03	1.177
6	Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri tespit ederim.	2.71	.924	3.06	1.216
7	İngilizce öğrenirken İngilizce konuşulan ülkelerin kültürleriyle ilgili yeni şeyler öğrenirim.	3.00	1.135	3.65	1.310
8	Farklı kültürlerden gelen insanlarla arkadaş olmaya istekliyim.	3.12	.870	3.65	1.153
9	İnsanları kendi kültürüm açısından değerlendirirsem yanlış sonuçlara varabilirim	2.21	1.313	2.71	1.464
10	Kendi kültürüm ile farklı kültürler arasındaki farklılıkları ayırt ederim	3.56	1.162	3.75	1.270
11	İngilizce öğrenirken kendi kültürümle ilgili yeni şeyler de öğrenirim	3.37	1.475	3.50	1.295
12	Farklı kültürlerden gelen insanlarla etkileşim kurarken yanlış anlaşılmalara yol açacak davranışlardan kaçınırım	4.03	.932	4.21	.974
13	Farklı ülkelerden gelen insanların alışılmadık davranışlarını hoş karşılarım	3.06	1.479	3.21	1.408
14	Farklı kültürlerden gelen insanların farklı yaşam tarzlarını garipserim	2.78	1.099	3.03	1.149
15	Hem kendi kültürümü hem de farklı kültürleri gözlemlerim	3.62	1.263	3.78	1.237
16	Farklı kültürlerden gelen insanlarla rahatça etkileşime girerim	3.75	1.319	4.06	1.014
17	Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgimi kullanırım	3.62	1.385	3.71	1.300
18	Farklı ülkelerden gelen insanların inançlarına saygı duyarım	3.56	1.435	3.84	1.272
19	Farklı ülkelerin kültürlerini öğrenmek için her türlü fırsatı değerlendiririm	1.93	1.293	2.25	1.459
20	İngilizce öğrenirken kendi kültürümle diğer kültürler arasındaki farklılıkları öğrenirim	3.53	1.367	4.15	1.019
21	Farklı kültürlerden gelen insanlarla etkileşim kurarken onları anladığımı belli ederim.	3.09	1.352	3.68	.965

22	Farklı kültürlerle ilgili yeni şeyler öğrenmeye hevesliyim	3.75	1.191	4.00	1.163
23	Başka kültürlerin yaşam tarzlarını keşfetmeyi severim	3.96	1.204	4.12	1.070
24	Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri ve farklılıkları açıklarım.	3.37	1.263	3.81	.997
25	Farklı kültürlerden gelen insanlarla etkileşim kurarken gerilirim	2.15	1.110	4.12	1.157
26	Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgi edinmeye çalışırım	3.65	1.358	4.09	1.201
27	Farklı kültürlerden insanların değerlerine saygı gösteririm	3.93	1.389	3.43	1.242
28	İngilizce öğrenirken, (Amerika ve İngiltere hariç) başka ülkelerin kültürleri ile kendi kültürüm arasında benzerlikler olduğunu da öğrenirim	3.59	1.433	3.93	1.075
29	Kültürel farklılıklardan dolayı ortaya çıkan anlaşmazlıkları hoş görürüm	3.06	1.605	2.84	1.416
30	İngilizce öğrenirken farklı ülkelerde farklı yaşam tarzlarının olduğunu öğrenirim	3.93	1.293	4.15	.987
31	Kendi kültürüm ile diğer kültürler arasında farklılıklar olduğunu kabul ederim	4.06	1.318	4.03	1.230

APPENDIX IV

DESCRIPTIVES OF THE INTERCULTURAL AWARENESS QUESTIONNAIRE

Descriptives of Pretest and Posttest

			Statistic	Std. Error
Overall Pretest	Mean		3.3095	.08938
	95% Confidence Interval for Mean	Lower Bound	3.1272	
		Upper Bound	3.4918	
	5% Trimmed Mean		3.3345	
	Median		3.3710	
	Variance		.256	
	Std. Deviation		.50561	
	Minimum		1.97	
	Maximum		4.03	
	Range		2.06	
	Interquartile Range		.79	
	Skewness		-.637	.414
	Kurtosis		.022	.809
Overall Posttest	Mean		3.6270	.08190
	95% Confidence Interval for Mean	Lower Bound	3.4600	
		Upper Bound	3.7940	
	5% Trimmed Mean		3.6476	
	Median		3.6935	
	Variance		.215	
	Std. Deviation		.46328	
	Minimum		2.61	
	Maximum		4.26	
	Range		1.65	
	Interquartile Range		.61	
	Skewness		-.798	.414
	Kurtosis		.059	.809
Pretest Intercultural Sensitivity	Mean		3.4018	.14870
	95% Confidence Interval for Mean	Lower Bound	3.0985	
		Upper Bound	3.7051	
	5% Trimmed Mean		3.4454	
	Median		3.4286	
	Variance		.708	
	Std. Deviation		.84120	
	Minimum		1.14	
	Maximum		4.71	

	Range		3.57	
	Interquartile Range		.93	
	Skewness		-1.032	.414
	Kurtosis		1.053	.809
Posttest Intercultural Sensitivity	Mean		3.4911	.12892
	95% Confidence Interval for Mean	Lower Bound	3.2281	
		Upper Bound	3.7540	
	5% Trimmed Mean		3.5377	
	Median		3.5714	
	Variance		.532	
	Std. Deviation		.72928	
	Minimum		1.43	
	Maximum		4.71	
	Range		3.29	
	Interquartile Range		.50	
	Skewness		-1.188	.414
	Kurtosis		1.988	.809
Pretest Intercultural Knowledge	Mean		3.1484	.10729
	95% Confidence Interval for Mean	Lower Bound	2.9296	
		Upper Bound	3.3673	
	5% Trimmed Mean		3.1762	
	Median		3.3125	
	Variance		.368	
	Std. Deviation		.60695	
	Minimum		1.75	
	Maximum		4.00	
	Range		2.25	
	Interquartile Range		.94	
	Skewness		-.694	.414
	Kurtosis		-.423	.809
Posttest Intercultural Knowledge	Mean		3.5000	.08874
	95% Confidence Interval for Mean	Lower Bound	3.3190	
		Upper Bound	3.6810	
	5% Trimmed Mean		3.5165	
	Median		3.5000	
	Variance		.252	
	Std. Deviation		.50201	
	Minimum		2.25	
	Maximum		4.50	

	Range		2.25	
	Interquartile Range		.72	
	Skewness		-.504	.414
	Kurtosis		.359	.809
Pretest Intercultural Skills	Mean		3.3490	.10216
	95% Confidence Interval for Mean	Lower Bound	3.1406	
		Upper Bound	3.5573	
	5% Trimmed Mean		3.3600	
	Median		3.3333	
	Variance		.334	
	Std. Deviation		.57791	
	Minimum		2.17	
	Maximum		4.33	
	Range		2.17	
	Interquartile Range		.83	
	Skewness		-.233	.414
	Kurtosis		-.752	.809
Posttest Intercultural Skills	Mean		3.5729	.10529
	95% Confidence Interval for Mean	Lower Bound	3.3582	
		Upper Bound	3.7876	
	5% Trimmed Mean		3.5903	
	Median		3.6667	
	Variance		.355	
	Std. Deviation		.59559	
	Minimum		2.33	
	Maximum		4.50	
	Range		2.17	
	Interquartile Range		1.08	
	Skewness		-.401	.414
	Kurtosis		-.913	.809
Pretest Intercultural Interaction	Mean		3.3375	.11124
	95% Confidence Interval for Mean	Lower Bound	3.1106	
		Upper Bound	3.5644	
	5% Trimmed Mean		3.3639	
	Median		3.4000	
	Variance		.396	
	Std. Deviation		.62926	
	Minimum		2.00	
	Maximum		4.20	

	Range		2.20	
	Interquartile Range		.80	
	Skewness		-.527	.414
	Kurtosis		-.441	.809
Posttest Intercultural Interaction	Mean		4.0375	.10642
	95% Confidence Interval for Mean	Lower Bound	3.8205	
		Upper Bound	4.2545	
	5% Trimmed Mean		4.0625	
	Median		4.1000	
	Variance		.362	
	Std. Deviation		.60201	
	Minimum		2.40	
	Maximum		5.00	
	Range		2.60	
	Interquartile Range		.95	
	Skewness		-.631	.414
	Kurtosis		.325	.809
Pretest Intercultural Interest	Mean		3.3625	.10098
	95% Confidence Interval for Mean	Lower Bound	3.1566	
		Upper Bound	3.5684	
	5% Trimmed Mean		3.3583	
	Median		3.4000	
	Variance		.326	
	Std. Deviation		.57122	
	Minimum		2.20	
	Maximum		4.60	
	Range		2.40	
	Interquartile Range		.80	
	Skewness		-.073	.414
	Kurtosis		-.259	.809
Posttest Intercultural Interest	Mean		3.6750	.09949
	95% Confidence Interval for Mean	Lower Bound	3.4721	
		Upper Bound	3.8779	
	5% Trimmed Mean		3.7125	
	Median		3.8000	
	Variance		.317	
	Std. Deviation		.56283	
	Minimum		2.20	
	Maximum		4.40	

Range	2.20	
Interquartile Range	.60	
Skewness	-1.068	.414
Kurtosis	.829	.809

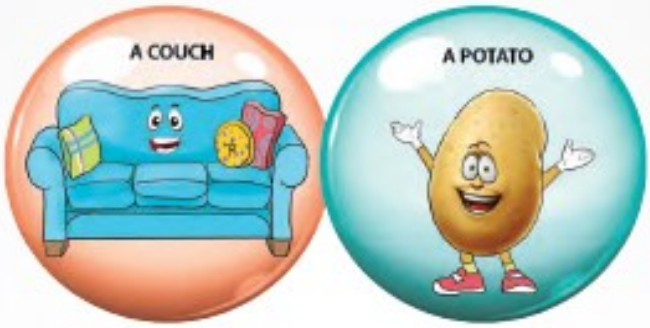
APPENDIX V

SAMPLE PAGES FROM THE COURSEBOOKS

Sample Pages from *Pantera 7* (Authorized Coursebook)

10. Report two answers from the questionnaire to the class.

11. Read and guess. Who is a couch potato? Why?





My name is Greg. I'm 12 years old. In my free time, I prefer watching TV. I'm keen on sports programmes and sitcoms. I sometimes skip meals. I like having snacks while watching TV. The remote control is always in my hand. I have a look at the channels all the time.



My name is Alice. I'm a seventh class student. I play basketball in the school team. We train four days a week. I have a healthy diet, so I never eat snacks. I don't watch TV long hours. I read books instead. I sometimes play the guitar and sing in my free time. This is the best thing to rest.

12. Read the texts again. Answer the questions.

a. Does Greg prefer watching TV in his free time?

b. Who sometimes skips meals?

c. Does Alice watch TV long hours?

d. What does Alice do in her free time?

51

18. Listen again and fill in the blanks with the words below. 13

appear | Chris Hemsworth | 1.5 billion dollars | 2015 | director | parent control | in English

Hello. I'm Thomas Evans. Welcome to our programme, Movie World. Today's movie is 'Avengers, the Age of Ultron'. Let's have a look at this great film.

It's the second of Avengers series. Joss Whedon is the writer and the 1. _____ of the film. Robert Downey JR., 2. _____ and Scarlett Johansson 3. _____ in the film. The film was released in 4. _____. The language is English because it is an American film. I recommend you to watch it 5. _____ so it will be more enjoyable and exciting for you. More than 10 million people watched this film and it made 6. _____ in a very short time. By the way, who can watch it? Children over 7 can watch it under 7. _____. You must be over 13 to watch it without your parents.

19. Answer the questions.

a. Who is the director of the film?

b. Why should you watch it in English?

c. How much money did the film make?

d. How old must you be to watch it without your parents?

20. Look at the information and write about the movie.



55

5. Look at the pictures. Which one/ones can you see in your city or town?



6. James is new in the town. Mary tells him where he should go for his needs. Listen and tick (√) the places. 20

- ☐ amusement park
- ☐ art gallery
- ☐ shopping mall
- ☐ movie theatre
- ☐ municipal office
- ☐ park
- ☐ police station
- ☐ bookshop
- ☐ fire station
- ☐ city hall

7. Listen again and correct the mistakes. 20

a. You should go to the coffee shop to meet your friends.

b. I never go there to have fun with my friends.

c. You should go to the grocery store to buy your needs.

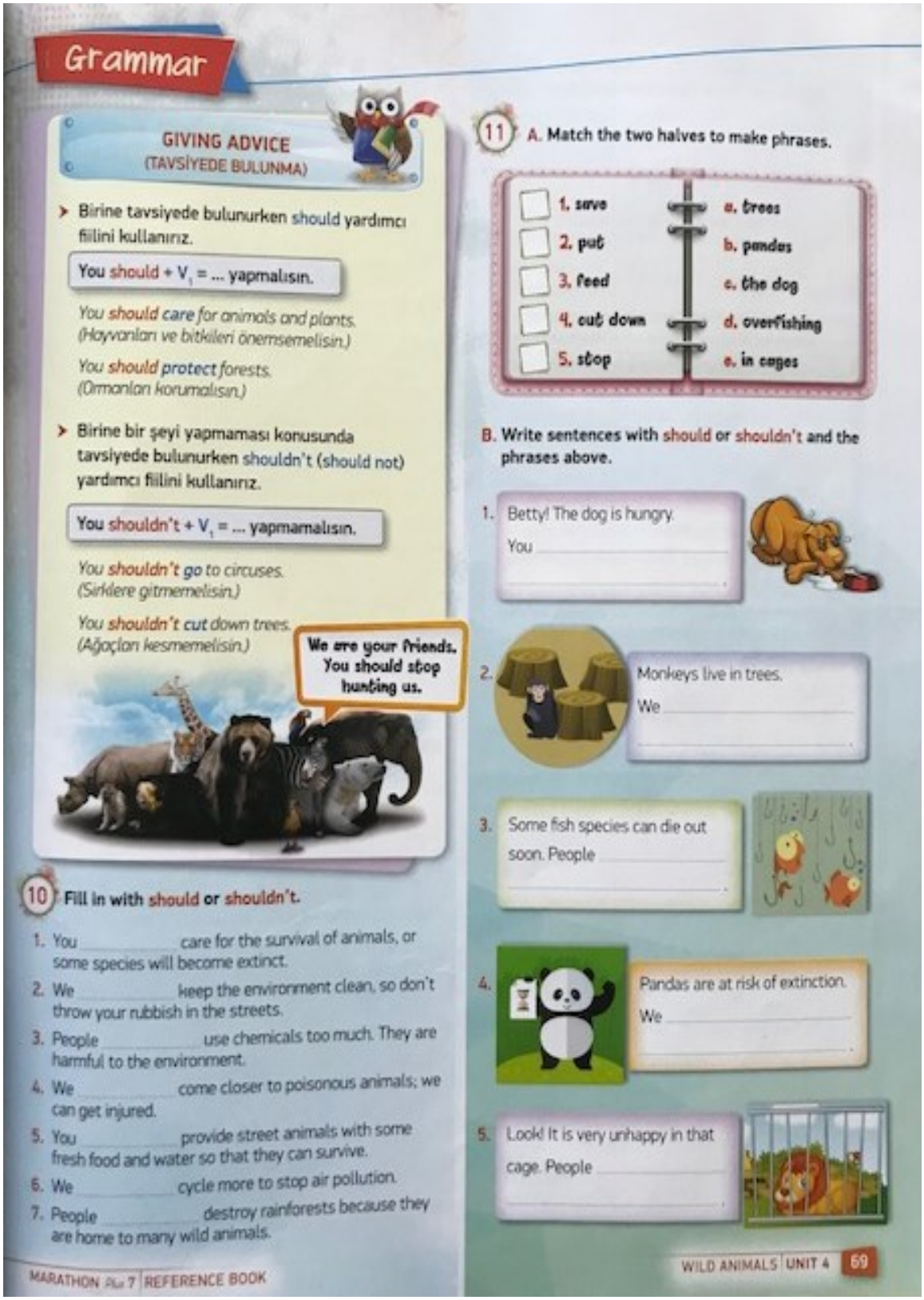
d. She should go to the concert saloon if she likes classical music.

e. We always go there to listen to music.

f. She should visit the museum to see the new paintings, too.

g. You should go to the fire station if you need help.

Sample Pages from *Marathon 7* (Unauthorized Coursebook)



Grammar

GIVING ADVICE
(TAVSİYEDE BULUNMA)

› Birine tavsiyede bulunurken should yardımcı fiilini kullanınız.

You should + V_1 = ... yapmalısın.

You should care for animals and plants.
(Hayvanları ve bitkileri önemsemelisin.)

You should protect forests.
(Ormanları korumalısın.)

› Birine bir şeyi yapmaması konusunda tavsiyede bulunurken shouldn't (should not) yardımcı fiilini kullanınız.

You shouldn't + V_1 = ... yapmamalısın.

You shouldn't go to circuses.
(Sirklere gitmemelisin.)

You shouldn't cut down trees.
(Ağaçları kesmemelisin.)

We are your friends. You should stop hunting us.

10 Fill in with should or shouldn't.

1. You _____ care for the survival of animals, or some species will become extinct.
2. We _____ keep the environment clean, so don't throw your rubbish in the streets.
3. People _____ use chemicals too much. They are harmful to the environment.
4. We _____ come closer to poisonous animals; we can get injured.
5. You _____ provide street animals with some fresh food and water so that they can survive.
6. We _____ cycle more to stop air pollution.
7. People _____ destroy rainforests because they are home to many wild animals.

MARATHON Plus 7 | REFERENCE BOOK

11 A. Match the two halves to make phrases.

1. save	a. trees
2. put	b. pandas
3. feed	c. the dog
4. cut down	d. overfishing
5. stop	e. in cages

B. Write sentences with should or shouldn't and the phrases above.

1. Betty! The dog is hungry.
You _____.

2. Monkeys live in trees.
We _____.

3. Some fish species can die out soon. People _____.

4. Pandas are at risk of extinction.
We _____.

5. Look! It is very unhappy in that cage. People _____.

WILD ANIMALS | UNIT 4 | 69



2 **Circle the correct word and match the pictures with the sentences.**

1. I love learning new languages, so I **attend** / **meet** the English course next to our school on Mondays.
2. I will never go to that restaurant again. Yesterday, the **wallet** / **waitress** dropped some dirty plates on me, but she didn't even say sorry.
3. I think you should put a **dairy** / **plaster** on the cut. It keeps the cut clean and safe.
4. My brother goes to a music course on Mondays to learn how to play the guitar. The course is **free** / **busy**, so he doesn't pay any money for it.
5. My dad is interested in **art** / **sports**, and he goes to ceramics course at weekends. He makes wonderful ceramic items there.











3 **Unjumble the words in parantheses and write**

1. There is nothing to eat in the fridge, so I need to buy some _____ **(cerigores)** from the supermarket.
2. Let's go to a department store to look for some _____ **(nifuretru)** for our new house.
3. A nice _____ **(motcadnyeru)** about wildlife is on at the movie theater. If you have free time, we can watch it together.
4. The _____ **(ganerma)** will be in his office at around 10 am.
5. I am looking for a new job, but I want to work only on _____ **(yekwasde)**. I should be free at weekends.
6. Can you buy a _____ (psepawrne) when you go to the market?
7. If you go to the new _____ **(azpzi uheos)**, you should definitely try Napoletana. It's delicious!
8. I don't want to be a part-time _____ (rkerwo). I need a regular job.



4 **Circle the incorrect option.**

1. a) bakery → cakes
   b) music store → CDs
   c) florist's → groceries
2. a) chemist's → medicine
   b) city hall → dictionaries
   c) department store → shirts
3. a) art course → teacher
   b) hospital → doctor
   c) museum → fireman
4. a) bookshop → shop assistant
   b) coffee shop → waiter
   c) bakery → nurse

6 **Read the text below.**

Hi, I'm Daniela. I like spending my free time doing useful things and learning something new. I am interested in art, so I go to the glass painting courses on weekdays. On Saturdays, my mom and I attend the free courses at the municipality. The courses are for both adults and children, so I get the chance to spend time with my mom in the music course. The instructors teach us how to play the piano. On Sundays, I go to the language course to learn Italian. I think everyone should attend courses and enjoy being a student.

7 **Write T (true) or F (false) for each sentence.**

____ 1. Daniela enjoys learning new things.
____ 2. Daniela goes to the language course to teach Italian.
____ 3. Daniela and her mom learn how to play the guitar.
____ 4. Only children can attend the courses at the municipality.

8 **Fill in the blanks with the information given in the text. Write one word.**

1. Daniela goes to the glass painting course on _____.
2. Both Daniela and her mom go to the _____ course.
3. Daniela attends the _____ course on Sundays.
4. If you go to the courses at the _____, you don't pay any money.

9 **Tick (✓) the courses mentioned in the text.**

1. 
2. 
3. 
4. 



10 **Read the dialogue between a customer (Ms Brown) and a shop assistant (Ms Collins).**

Ms Collins : Can I help you, madam?
Ms Brown : That would be great. I am looking for a long evening dress.
Ms Collins : What size are you?
Ms Brown : Medium.
Ms Collins : How is this yellow one?
Ms Brown : Oh, no. I don't like the colour yellow. May I see the red ones? Red looks better on me.
Ms Collins : Of course, you can. Here is a fashionable red dress.
Ms Brown : Oh, I like this one. I think I will buy it. How much is it?
Ms Collins : How would you like to pay?
Ms Brown : I will pay in cash. I don't use a credit card.
Ms Collins : Normally, it is $80, but there is a cash sale. So, it becomes $60.
Ms Brown : Good. Here is the money.
Ms Collins : You should go to the cash point to pay, madam.
Ms Brown : OK. Thanks a lot. Have a nice day.
Ms Collins : You're welcome. Good evening.

11 **Choose the correct options.**

1. **Where are Ms Collins and Ms Brown?**
   a) In a boutique.
   b) In a candy shop.

2. **What size does Ms Brown wear?**
   a) Small.
   b) Medium.

3. **Which dress does Ms Brown prefer to buy?**
   a) The yellow one.
   b) The red one.

4. **How much is the dress without sale?**
   a) Eighty dollars.
   b) Sixty dollars.

5. **How often does Ms Brown shop with a credit card?**
   a) Sometimes.
   b) Never.

APPENDIX VI

SAMPLE ANALYSIS FOR THE COURSEBOOKS

Sample Analysis for *Pantera 7*

Topic	Page	Section	Cultural Aspect	Abstract (Cultural Aspects)
Unit 3: Sports	p.30	Reading	Persons (Target Culture) USA Products (Target Culture) USA Products (Target Culture) UK Persons (Other Cultures) EU Practices (Home Culture) TR Persons (Home Culture) TR Products (Other Cultures) SA	<photos of Stephen Curry> (*Target culture: persons*) My name is Stephen Curry> (*Target culture: persons*) I won the NBA Most Valuable Player Award. (*Target culture: products*)… <photos of Anna Ivanović> (*Other Cultures: persons*) I' m Ana Ivanović (*Other Cultures: persons*) <a photo of Nazmiye Muslu Mutlu (*Home culture: persons*) in wedding gown decorated in Turkish style> (*Home culture: practices*) My name is Nazmiye Muslu Muratlı (*Home culture: persons*) I won gold medals at the 2012 London Paralympics (*Target culture: Products*)… and at the 2016 Rio Paralympics (*Other Cultures: Products*)
	p.32	Listening	Products (Home Culture) TR Persons (Home Culture) TR Products (Target Culture) UK	<a photo of Turkish flag> (*Home culture: products*) ... we are with the free diver, Şahika Ercümen (*Home culture: persons*)… she is in the Guinness Book of World Records for men and women (*Target culture: products*)
	p. 36	Writing	Persons (Other Cultures) EU	< photos of Cristiano Ronaldo> (*Other Cultures: persons*) Ronaldo trains four days a week (*Other Cultures: persons*)

Sample Analysis for *Marathon 7*

Topic	Page	Section	Cultural Aspect	Abstract (Cultural Aspects)
Unit 2: Biographies	p. 27	Reading text	Products (Other cultures) EU Products (Other cultures) EU	You were in Barcelona then, right? *"Cultural products: other cultures"* When your mom was 2 years old, we moved to Madrid *"Cultural products: other cultures"*
	p.28	Puzzle Game	Persons (Target Culture) USA Products (Target Culture) USA	< a photo of Katy Perry> *Target culture: cultural persons"* MTV Music Video Award *"Target culture: cultural products"* Ex-husband Russel Bernard *Target culture: cultural persons"*
	p.28	Match the Qs with As	Products (Target Culture) USA Persons (Target Culture) USA	Barbara was a scholarship to study at Iowa State University. *"Target culture: cultural products"* I worked with DiCaprio and Al Pacino *"Target culture: cultural persons"* in California *"Target culture: cultural products"* I went to Yale University and … *"Target culture: cultural products"*
	p. 29	Reading text WH Qs answers	Persons (Other cultures) SA Products (Other cultures) SA Products (Other cultures) EU	<a photo of Gabriel Garcia Marquez> Gabriel Garcia Marquez was born *"Other cultures: persons"* 6th March, 1927 in Colombia *"Other cultures: products"* When he won the Nobel prize in Literature *"Other cultures: products"* his books
	p. 32	Reading text	Persons (Other cultures) (AS) Products (Target Culture) UK Products	Malala Yousafzia is a Pakistani activist. *Other cultures: persons"* …. moved to England *Target culture: cultural products"* ….. won the Nobel Prize. *"Other cultures: products"*

			(Other Cultures) EU	
	p. 34	Putting Sentences in order	Persons (Target Culture) USA Products (Target Culture) USA	Michael Jackson *Target culture: cultural persons"* was born in Indiana *Target culture: cultural products"* He produced his solo album named Off the Wall "*Target culture: cultural products"*
	p.34	Ask and Answer Questions	Persons (Target Culture) UK Products (Target Culture) USA	Stephan Hawking "*Target culture: persons"* Oxford, England "*Target culture: products"* University of Oxford "*Target culture: products"* Gonville and Caius Collage "*Target culture: products"* Albert Einstein Award "*Target culture: products"*
	p. 34	Writing sentences in the past simple	Persons (Target Culture) UK Persons (Target Culture) USA Persons (Other Cultures) EU Products (Target Culture) USA Products (Target Culture) UK Products (Other Cultures) EU	James Cameron "*Target culture: persons"* direct Titanic "*Target culture: products"* Einstein die … "*Target culture: persons"* J. R. R. Tolkien "*Target culture: persons"* write the Lord of the Rings "*Target culture: products"* Elvis Presley … "*Target culture: persons"* Leonardo Da Vinci "*Other cultures: persons"* paint Mona Lisa "*Other cultures: products"*
	p. 35	Reading text	Person (Target Culture) USA Products	<a photo of Rihanna> "*Target culture: persons"* My full name is Robyn Rihanna Fenty "*Target culture: persons"* I was born on the Caribbean Island

			(Other Cultures) SA Products (Target Culture) USA	of Barbados "*Other cultures: products"* I moved to the USA … *Target culture: products"* I won my first Grammy Award… *Target culture: products"*
	p. 36	Reading text	Persons (Target Culture) USA Products (Target Culture) USA	S. Meyer is a famous American author .. was born in Connecticut then moved to Arizona … Brigham University … published the Twilight Series

APPENDIX VII

THE SEMI-STRUCTURED INTERVIEW QUESTIONS

Yarı Yapılandırılmış Görüşme Soruları

Kültürlerarası Farkındalık ile ilgili sorular

1. Hiçbir İngiliz ile ya da Amerikalı ile yada başka ülkeden gelen bir yabancı ile İngilizce konuştunuz mu? Cevabınız 'Evet' ise kısaca nerede, ne zaman, hangi konuda konuştuğunuz kısaca açıklayınız.
2. Farklı kültürlerden gelen insanlara karşı düşünceniz nedir?
3. Farklı kültürlerden gelen insanlarla iletişim kurarken kültür neden önemlidir?
4. Sizce Amerikan ya da İngiliz kültürüyle ilgili şeyler öğrenmek İngilizce öğrenirken önemli midir neden?
5. Sizce başka kültürle ve kendi kültürünüz ile ilgili şeyler öğrenmek İngilizce öğrenirken önemli midir neden?
6. Farklı ülkeden/kültürden gelen biriyle konuşurken nasıl davranırsınız ve nasıl hissedersiniz?
7. Farklı ülkeden/kültürden birinin sana göre alışılmadık davranışlarına nasıl tepki verirsin?
8. Başka ülkeler/kültürler ile ilgili olarak hangi konular ilgini çeker?
9. Başka ülkeler/kültürler ile ilgili merak ettiğin bir şeyleri öğrenmek için neler yapıyorsun?
10. Sence İngilizce öğrenmek başka kültürlerle ilgili yeni şeyler öğrenmeye yardımcı oluyor mu? Kısaca açıklar mısın?
11. Başka bir ülkeye gitsen orada neler yapmak istersin?

İngilizce Dersi ve Ders kitabı ile ilgili sorular

1. İngilizce derslerinde Amerikan ya da İngiliz kültürleriyle ilgili neler öğrendiniz? Birkaç örnek verebilir misiniz?
2. İngilizce derslerinde diğer kültürler ve kendi kültürünüz ile ilgili neler öğrendiniz?
3. İngilizce derslerinde kültürel konularla ilgili fazladan etkinlik yapıyor musunuz?
4. İngilizce ders kitabınız hakkındaki düşünceleriniz nelerdir? Lütfen kısaca açıklayınız?
5. Eğer bir İngilizce ders kitabı hazırlayacak olsan kitaba kültür ile ilgili hangi konuları koyardın?

Etkinlikler ile ilgili sorular

1. İngilizce derslerinizde yaptığımız bu etkinlikler size ne gibi katkılar sağladı?

2. Ekinlikler ile ilgili görüşleriniz nedir? Kısaca açıklayınız?

3. Derslerde yaptığımız etkinliklerden en çok hangilerini beğendiniz? Neden?

4. Derslerde yaptığımız etkinliklerden en az hangilerini beğendiniz? Neden?

Semi-Structured Interview Questions

Questions about Intercultural Awareness

1. Have you ever spoken English with a native speaker or any other foreigner?
2. What do you think about people of different cultures?
3. Why is culture important while communicating with someone of different cultures?
4. Do you think learning about American or British cultures is important while learning English? Why or why not?
5. Do you think learning about other cultures and your own culture is important while learning English? Why or why not?
6. How do you behave and feel while communicating with someone from a different country/culture?
7. How do you react to unusual behaviors of culturally different person?
8. What topics about other cultures or countries are you interested in?
9. What do you do to learn topics about other cultures or countries you are interested in?
10. Do you think learning English helps you to learn about other cultures? Please briefly explain.
11. What would be the first things you do if you were abroad?

Questions about English classes and coursebooks

1. What have you learned so far about American and British cultures in your English classes? Can you give some examples?
2. What have learned so far about other cultures and your own culture in your English classes? Can you give some examples?
3. Do you do additional activities about cultural topics in your English classes?
4. What are your opinions about the English coursebook(s) that you have been studying?
5. If you are assigned to design an English coursebook, what cultural topics would you like to add in that coursebook?

Questions about the Intercultural Awareness-raising Activities

1. What gains have earned from the activities implemented in English classes?
2. What are your opinions about the activities? Please explain briefly?

3. Which of the activities did you like most? Why?
4. And which of them did you not like? Why not?



GAZİLİ OLMAK AYRICALIKTIR...