



T.C.

BURSA ULUDAG UNIVERSITY

INSTITUTE OF EDUCATIONAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE EDUCATION

**INTERCULTURAL AWARENESS OF THE STAKEHOLDERS IN MIDDLE
SCHOOL ENGLISH LANGUAGE LESSONS: THE CASE OF 8TH GRADE
STUDENTS, THEIR TEACHERS AND PARENTS IN GAZİANTEP PROVINCE
İSLAHİYE DISTRICT**

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**ORTAOKULDA İNGİLİZCE DİL DERSLERİNDE PAYDAŞLARIN
KÜLTÜRLERARASI FARKINDALIKLARI: GAZİANTEP İLİ İSLAHİYE
İLÇESİNDEKİ 8. SINIF ÖĞRENCİLERİ, ÖĞRETMENLERİ VE VELİLERİ ÖRNEĞİ**

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BİLİMSEL ETİĞE UYGUNLUK

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“Intercultural Awareness of the Stakeholders in Middle School English Language Lessons: The Case Of 8th Grade Students, Their Teachers and Parents in Gaziantep Province İslahiye District” adlı Yüksek Lisans tezi, Bursa Uludağ Üniversitesi Eğitim Bilimleri Enstitüsü tez yazım kurallarına uygun olarak hazırlanmıştır.



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Abstract

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Thesis: Intercultural Awareness Of The Stakeholders In Middle School English Language Lessons: The Case Of 8th Grade Students, Their Teachers And Parents In Gaziantep Province İslahiye District

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INTERCULTURAL AWARENESS OF THE STAKEHOLDERS IN MIDDLE SCHOOL ENGLISH LANGUAGE LESSONS: THE CASE OF 8TH GRADE STUDENTS, THEIR TEACHERS AND PARENTS IN GAZİANTEP PROVINCE İSLAHIYE DISTRICT

The present study aims to identify the intercultural elements in the textbook “Mastermind” which has been used in English lessons through 2018-2019 academic year by the 8th-grade students in state schools in Turkey. The book has been designed in accordance with the curriculum which is developed by the Ministry of National Education and has been prepared taking into consideration the Common European Framework of Reference for Languages standards. The book includes 10 units and activities which are concerning four skills (reading, writing, speaking and listening) and these activities have been analyzed through a checklist that center upon the cultural content of the books.

Besides, 35 students who used the book “Mastermind”, their parents (N=35) and their teachers (N=6) in İslahiye, Gaziantep were interviewed to evaluate their perceptions of the cultural elements in the textbook and their intercultural awareness and also to relate these findings to the textbook analysis. These semi-structured interviews were transcribed and the data obtained from the interviews were analyzed through content analysis.

The findings indicated that the coursebook mainly included culture-free elements and the number of activities that included intercultural elements was very low.

The stakeholders’ beliefs related to the coursebook, the intercultural content included in the book, their intercultural awareness and their perceptions of Turkish culture and different cultures were presented in the current study in detail.

This study may be useful for book writers, curriculum designers and MoNE policymakers to develop coursebooks which are sufficient enough to provide intercultural elements for the foreign language learners and may also provide some suggestions and implications on how to promote intercultural awareness of the stakeholders in the state schools in Turkey.

Keywords: Intercultural awareness, culture-based materials, MoNE books, culture.

Özet

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Tez: Ortaokulda İngilizce dil derslerinde paydaşların kültürlerarası farkındalıkları: Gaziantep ili İslahiye ilçesindeki 8. sınıf öğrencileri, öğretmenleri ve velileri örneği

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ORTAOKULDA İNGİLİZCE DİL DERSLERİNDE PAYDAŞLARIN KÜLTÜRLERARASI FARKINDALIKLARI: GAZİANTEP İLİ İSLAHİYE İLÇESİNDEKİ 8. SINIF ÖĞRENCİLERİ, ÖĞRETMENLERİ VE VELİLERİ ÖRNEĞİ

Bu çalışma, Türkiye'deki devlet okullarındaki 8. sınıf öğrencileri tarafından 2018-2019 Eğitim-Öğretim yılında İngilizce derslerinde kullanılan “Mastermind” ders kitabındaki kültürlerarası unsurları tanımlamayı amaçlamaktadır. Kitap, Milli Eğitim Bakanlığı tarafından geliştirilen müfredata uygun olarak tasarlanmış ve Avrupa Dilleri Ortak Çerçeve Programı standartları dikkate alınarak hazırlanmıştır. Kitap dört beceri (okuma, yazma, konuşma ve dinleme) ile ilgili 10 ünite ve aktiviteleri içermektedir ve bu aktiviteler kitapların kültürel içeriğine odaklanan bir kontrol listesi ile analiz edilmiştir.

Ayrıca, Gaziantep ili İslahiye ilçesinde, “Mastermind” kitabını kullanan 35 öğrenci, velileri ve öğretmenleri ile bu ders kitabındaki kültürel unsurlara ilişkin algılarını ve kültürlerarası farkındalıklarını değerlendirmek ve aynı zamanda bu bulguları ders kitabı

analiziyle ilişkilendirmek için görüşmeler yapılmıştır. Bu yarı yapılandırılmış görüşmeler kaydedilmiş ve görüşmelerden elde edilen veriler içerik analizi yoluyla incelenmiştir.

Bulgular göstermiştir ki ders kitabı ağırlıklı olarak kültürden bağımsız unsurları içermektedir ve kültürlerarası unsurları içeren aktivitelerin sayısı çok düşüktür.

Çalışmada paydaşların ders kitabı, kitapta yer alan kültürlerarası içerikle ilgili görüşleri, kültürlerarası farkındalıkları ve Türk kültürü ile farklı kültürlerle ilişkin algıları ayrıntılı olarak sunulmuştur.

Bu çalışma, kitap yazarları, müfredat tasarımcıları ve Milli Eğitim Bakanlığı'ndaki karar alıcıların yabancı dil öğrenenler için kültürlerarası unsurlar sağlamaya yeterli olacak düzeyde ders kitabı geliştirmeleri için faydalı olabilir ve ayrıca Türkiye'deki devlet okullarındaki paydaşların kültürlerarası farkındalıklarının nasıl geliştirileceğine dair bulgular ve bazı öneriler sağlayabilir.

Anahtar Sözcükler: Kültürlerarası farkındalık, kültür esaslı materyaller, MEB kitapları, kültür.

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List of Abbreviations

CEFR: Common European Framework of Reference for Languages

CoE: Council of Europe

EF EPI: Education First English Proficiency Index

EFL: English as a Foreign Language

EIL: English as an International Language

ELC: English Language Curriculum

ELF: English as a Lingua Franca

ELL: English Language and Literature

ELT: English Language Teaching

EU: European Union

IA: Intercultural Awareness

ICC: Intercultural Communicative Competence

ICT: Information and Communication Technologies

MoNE: Ministry of National Education

NATO: North Atlantic Treaty Organization

RQ 1: Research Question 1

RQ 2: Research Question 2

RQ 3: Research Question 3

RQ 4: Research Question 4

UN: United Nations

WE: World Englishes

Chapter I

Introduction

1.0. Introduction.

This chapter illustrates the information about the background to the current study which aims to investigate the intercultural elements in an 8th Grade coursebook, teachers' and students' perceptions of the cultural elements in this coursebook, their intercultural awareness, and intercultural awareness of the students' parents. It also presents the statement of the problem, the research questions, the significance of the study, and its limitations. The chapter concludes with the definitions of key terms.

1.1. Background to the Study.

In recent years, the development of English as an international language (EIL) has influenced English language teaching (ELT) around the world to a great extent. As Matsuda (2018) stresses, the English language in the 21st Century is characterized by linguistic, functional and cultural diversity. In terms of ELT, there has been a move away from native-speaker norms, there have been debates about whether English can be called a 'Foreign' language, and the overall aim of teaching English has become to prepare students who are "competent users" of EIL in order to "connect with English users from various cultural and linguistic backgrounds" (p.25).

With English being considered as an international language, the definition of 'English-speaking cultures' has been widened to acknowledge the cultural diversity and richness that goes beyond the mainstream US/UK frame of reference (Matsuda, 2018). Thus, the need to promote intercultural awareness along with the learning of the language and the involvement of various cultures into language learning has become very significant. Akl (2007) concludes that the two terms language and culture cannot be regarded as separate. Similarly, Iskold

(2002) suggests that language and culture are linked to each other and she supports that view by saying “one cannot separate the two without losing the significance of either language or culture”(p. 103).

There have been different views among researchers regarding the place of culture in ELT over the last three decades. For example, Alptekin (2002) suggests that students should not just learn the correct structures of the target language, they also need to figure out how to use these structures in different social circumstances in the target language settings to communicate their intended message. Thus, he summarizes these arguments saying that “learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers.” (p.58).

Bayyurt (2006) mentions two different aspects of whether to include the concept of culture in the English Language Curriculum. One of these aspects emphasizes the importance of achieving ‘a global perspective’ in curriculum design, while the other promotes the idea that curriculum can be culture free. She maintains that the global perspective in ELT curriculum design is superior to the other and it should be the main basis.

The idea that it is significant to recognise one’s own culture, and to compare and contrast it with other cultures with a critical view is by no means a new one (Byram, 1997). Indeed, Alptekin (2002) argued that we should not restrict language education should not to the cultures which speak English as a first language so that learners can use EIL and be aware of the ways of interacting with people from various cultural backgrounds.

Recently, there has been wide interest in the inclusion of intercultural elements in coursebooks and the students’ and teachers’ beliefs of this case, the role of cultural elements in the books and their intercultural awareness attitudes. For example, Atay, Kurt, Çamlıbel, Ersin, and Kaslıoğlu (2009) investigated the assessments and views of Turkish teachers of

EFL regarding intercultural competence. They found that although the teachers believed cultural elements to be important, they did not do anything to foster their students' intercultural competence. On a practical note, Turkan and Celik (2007) emphasize the significance of including culture in the language learning process to help learners of English be competent users of the language and suggest a way for teachers to do this.

As English has become an international language, there has been a need to adapt the educational settings according to the needs of the students and the role of English. Indeed, there have been several significant changes in the English language curriculum in Turkey that match the changes in the global arena. The first major change took place in 1998, with the introduction of the communicative approach for the first time. A revision followed in 2006 when the curriculum was developed to meet EU standards, given a theoretical basis, and adjusted to the needs of young learners and adolescents (Kırkgöz, 2007). The more recent curricular revision foresaw a structure that was based on the Common European Framework of References (CEFR), openly stated that EIL was to be taught, and gave communicative competence as an overall aim (Çelik, Arıkan, & Kırkgöz, 2016).

The current English language curriculum (ELC) in Turkey was revised in 2018 in a way that focused on the importance of teaching about various cultures besides the language itself, and it also stressed the significance of including cultural elements related to local culture in the textbooks. (MoNE, 2018a) “Cultural awareness and creativity” are mentioned as being one of the “Horizontal Skills” when the “key competences framed by the European Commission” are listed (p.5).

As a result, the coursebooks which are designed according to the Ministry of National Education are done so in a way that makes it possible for each unit to focus on the local culture along with various cultures with an attempt to prevent negative manners towards it (MoNE, 2018a). In the curriculum, it is clearly stated that learners are expected to be

“confident and proficient users of English, developing an appreciation for their own unique culture while learning to understand and value a broad spectrum of international languages and cultures in accordance with CEFR’s.”(p.8)

1.2. Statement of the Problem.

In the Turkish context to date, many studies have been conducted to investigate the cultural elements in the MoNE coursebooks (e.g., Çelik & Erbay, 2013; Ulum & Bada, 2016), and the intercultural awareness of teachers (e.g., Bayyurt, 2006; Çamlıbel, 1998; Önalın, 2004), students (e.g., Kahraman, 2016). However, to the researcher’s current knowledge, there has been little research that has included the intercultural awareness of parents, who are recognized as stakeholders in the ‘school as an ecosystem’ that the MoNE (2018b) promotes in its 2023 Education Vision. Moreover, to the researcher’s knowledge, there is no single, comprehensive study that evaluates all of these perspectives together. The current study, therefore, aims to address this gap in the literature, and thereby contribute to the knowledge-base of intercultural awareness among the different stakeholders in MoNE settings.

1.3. Purpose of the Study.

With all these in mind, the aim of this study is first to find out to what extent different cultural elements are represented in an 8th grade English language coursebook that is used in the state-run lower secondary schools of a district in a large province in southeastern Turkey. Second, it aims to find out the intercultural perceptions of the teachers who use this coursebook, their students and the parents of these students.

1.5. Research Questions.

To reach the aim of the current study, the following research questions have been formulated:

1. What are the intercultural components of a state-approved 8th grade English language coursebook?

2. What are the 8th-grade students' opinions about the intercultural elements of the coursebook?

3. What are the English language teachers' opinions about teaching intercultural elements?

4. What are the opinions of the 8th-grade students' parents about their learning intercultural elements in English language lessons?

1.6. Significance of the Study.

Regardless of different aspects, culture has always been important in foreign language teaching and learning situations. It has been widely accepted that language and culture are closely related. Çakır (2006) suggests that language teaching cannot be performed without its cultural background and features.

There are millions of people who communicate in English in various parts of the world and there is no single culture to which the English language belongs. From this aspect, the present curriculum (MoNE, 2018a) gives importance to including local and other cultures in the coursebooks with an attempt to provide learners with enough knowledge for their intercultural awareness.

Intercultural awareness is not only related to cultural knowledge, openness, and tolerance towards cultural differences but it also arouses interest and curiosity about different cultures. (Baker, 2009). In this respect, the coursebook for 8th grades was also designed to make students aware of different cultures while putting emphasis on the value of home culture and thus, it can be concluded that ELC aims to raise their intercultural awareness.

Some studies have been conducted in different parts of the world to analyze the cultural elements in the coursebooks (e.g., Böcü & Razi, 2016) and learners' intercultural awareness (e.g., Castañeda Usaquén, 2012). However, at the time of the current study, most of these studies focused on either teachers' or students' perspectives on the argument or only the

cultural items in the books. The scope of this study is not confined to only teachers' or only students' perspectives alone. It is a more detailed study looking at the issues of culture and intercultural awareness from a wide-angle by including the parents in the study along with the students and their teachers.

The results of this study can make a contribution to English Language Teaching (ELT) in Turkey and textbook design by finding out the teacher, student and parent perspectives on intercultural awareness and the cultural elements in the textbook and examining current situations in language classes in Turkey as well.

Also, the findings of this study may provide some suggestions and implications to promote teachers', students' and parents' intercultural aspects in English language teaching.

1.6. Limitations of the Study.

The study was conducted with 35 students who were 8th-grade students in 6 different state schools, their parents and their English teachers in İslahiye in Gaziantep province. Participants from a wider context could be involved in future studies. The study is also limited to the coursebook that the students were using at the time of the current study. Other coursebooks used in the 8th grades in Turkey at the time of the study could be compared and contrasted by checking similarities and differences in the intercultural content. The scope of the study could be widened by including the lower grades and their coursebooks in a different future study. For the sake of contributing to the generalization of the results of the study, the number of participants could have been increased, and the participants could have been chosen from different cities and different school types, private schools as well.

Chapter II

Literature Review

2.0 Introduction.

In this chapter, a review of the literature on several topics from culture to intercultural awareness and English Language curriculum in Turkey will be discussed. The definition of culture and classifications of the term culture along with language and culture relationship are explained; English as an International Language (EIL), the reasons why English has become so commonly used and its status in Turkey is also discussed. Intercultural awareness will be defined and how it is applied in curriculum design in Turkey taking into consideration the Common European Framework of Reference for Languages (CEFR) standards will be put emphasis on. Besides, Hall's (1976) iceberg theory, Kachru's circles for English language and the Sapir Whorf theory related to culture and language will be focused. Finally, culture and language relationship, Ministry of National Education (MoNE) books, intercultural awareness and teachers' and students' perceptions which are significant for English Language Teaching (ELT) are reviewed through many studies in the field of study.

2.1. The Notion of Culture.

Merriam-Webster Online Dictionary gives the following definitions for the word culture:

the integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations; the customary beliefs, social forms, and material traits of a racial, religious, or social group; also: the characteristic features of everyday existence (as diversions or a way of life) shared by people in a place or time; the set of shared attitudes, values, goals, and practices that characterizes an institution or organization; the set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic

As culture is a term which is relevant to different fields of study, it has been described by many researchers in different ways from past to present. For instance, in their comprehensive study, Kroeber and Kluckhohn (1952) cited the notion of culture with 164 definitions. They stated that “the word culture with its modern technical or anthropological meaning was established in English by Tylor in 1871” (p.9) Tylor, rather than using the word civilization which was used almost as a synonym for culture by others, adopted the word culture from German, which was previously used meaning ‘cultivation’.

In the same line, Nababan (1974) supports this view and emphasizes that the word culture which bears the same meaning as being cultivated comes from the Latin word *cultura* and states that it was introduced to English in his book by Tylor in 1865. However, it was more than 50 years later that this term could find a place in the British or American dictionary. (Kroeber & Kluckhohn, 1952). The abovementioned earlier definition of the word culture by Tylor(1871) states that “culture ...is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society” (cited in Nababan, 1974, p. 18). Until now, with minor changes in usage and meaning, it has been used to stand for the concepts of ‘civilization’ and ‘society’.

In the context of foreign language learning, Kramsch (1998) explains culture as “membership in a discourse community that shares a common social space and history, and common imaginings” (p. 10). She continues to state that the individuals in a society can preserve the characteristics of their cultures and beliefs even when they are out of that society.

Goodenough (as cited in Wardhaugh 1992) suggests that:

A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members and to do so in any role that they accept for anyone of themselves. That knowledge is socially acquired;

the necessary behaviors are learned and do not come from any kind of genetic endowment. (p.216)

Hofstede (1991) explained culture as “the collective programming of the mind which distinguishes the members of one group or category of people from another.”(p.5)

Alptekin (1993) relates culture to culture-specific ways which form how we perceive the real world and refers to culture as “socially acquired knowledge” which has an important role in stages of cognition.

Accordingly, Corbett (2003) asserts that as people become members of a group or a society, they construct common beliefs along with ‘presuppositions’ which is related to culture. In line with Corbett, Northouse (2010) proposes that culture is a concept that is difficult to explain and that the word culture means “the learned beliefs, values, rules, norms, symbols, and traditions that are common to a group of people”.(p.336)

Similarly, Corder and Meyerhoff (2007) refer to culture as “a way of life shared by a group of people” and they provide the definition of culture as follows:

We will assume that this way of life consists of cultivated, i.e. learnt, behaviors, and that these – as well as the experiences that underlie them, and the knowledge or values they are understood to validate – are accumulated over a period of time and reproduced even as the members of the group might change. In this way, the culture of a group ultimately becomes a set of practices, beliefs and values which are accepted relatively unthinkingly by the members of the group (p.442-443).

Spencer-Oatey (2008) argues that culture can be learned through interaction. Two babies born in two different places at the same time may give different reactions to the same stimuli as they observe their adults around and they are in interaction with them. For instance, some parents teach babies to smile at the people even if they do not know them while others

are told to smile at the people only in certain situations or when they are acquainted. Another example of this can be some children who are expected to make decisions on their own at an early age such as in the USA, while in some cultures, parents would not ask their children's opinions and just tell them what to do.

Whereas in earlier studies, culture is referred to as being static (e.g., Brooks, 1975), today it is generally accepted as being dynamic. It is a common belief that culture is not stable and it is inherited from generation to generation. Accordingly, some scholars refer to culture as being dynamic and it is suggested that culture can evolve and take different forms as the people who share it change. In line with this stance, Corbett (2003) points out that social values belonging to a group of people will certainly change over time and agrees with the opinions that these are all dynamic. He also claims that "the group is forever negotiating and renegotiating its norms and values among its membership" (Corbett, 2003, p.20).

Spencer-Oatey (2008) maintains that culture has more than one layer and also suggests that it is dynamic. She proposes the following definition of culture:

Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/her interpretation of the 'meaning' of other people's behaviour. (p.3)

Lange (2011) agrees with the abovementioned opinions and states that culture is not regarded as being static and as our lives change, the interaction with someone from the 1950s would be different from the interaction with our contemporaries.

In an earlier study, Katan (1999) draws on Hall's Iceberg Theory which will be emphasized in the current study and gives a broad definition of culture:

Laws, customs, rituals, gestures, ways of dressing, food and drink are methods of greeting, and saying goodbye... These are all part of culture, but they are just the tip of the cultural iceberg. The most important elements of culture are those that lie beneath the surface of everyday interaction. We call these value orientations. Value orientations are preferences for certain outcomes over others. (p. 29)

Taking all these definitions into consideration, it can be concluded that it is difficult to describe 'culture' with one single definition. However, it can be understood that it exists at any place where people exist and it is formed by the people living in that group of people and it is also one of the basic elements of learning another language.

2.1.1. Hall's Iceberg Theory. Adrian Holliday introduced the concept of 'small cultures' in 1999 and he distinguished between large cultures such as nations and small cultures such as a group of people, a big family or a type of organization. In order to make a distinction concerning culture, Holliday (1999) expresses that " 'large' signifies 'ethnic', 'national' or 'international'; and 'small' signifies any cohesive social grouping."(p.237) In a more recent study, Choudhury (2014) explains that culture can be different in different regions, societies or groups. For instance, a workplace may have its own culture which differentiates it from similar workplaces. A certain region in a country may have a different culture than the rest of the country. Similarly, one family may have its own specific set of values that are different from another.

An earlier popular classification which was supported by various other scholars for culture was Hall's (1976) Iceberg Model of Culture. According to Hall, the metaphor of the iceberg is the culture of a community. Moreover, there are a number of visible and invisible components of culture and the visible elements of culture such as music, art, also referred as the tip of the iceberg, that are observable as they are above the water. On the other hand, the

invisible elements which constitute a greater portion of the iceberg are not observable as they are under the waterline. Figure 1 illustrates Hall's iceberg model of culture.

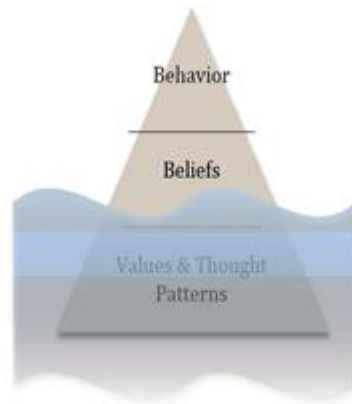


Figure 1. Hall's iceberg model of culture (Eskelund, 2014, p.15).

Culture is a very broad term to define and learning about culture means comprehending how people in a certain place live and having detailed information about that society. It is beneficial to distinguish between the 'uppercase-C culture' and 'lowercase-c culture'. The Big C components of culture such as literature, music and art are easy to find out and on the other side, the small c elements which include a wide range of elements related to a society's beliefs, customs, rituals, social relationships values and norms are sometimes observable and sometimes subconscious and can only be understood when they are compared to another culture (Kramsch, 1995).

In line with Kramsch, Bueno (1996) maintains that the two most common phrases to explain culture are culture with big 'C' which is formal and culture with little 'c' which is also referred to as deep culture. The former involves "the geography, history, literate and great achievements of a country and its people" while the latter is related to "facts having to do with custom, manners, way of life or lifestyle" (p. 362) (as cited in Trujillo Sáez,2002).

In the same line, culture is expressed with two different notions: culture with a little c which is illustrated as the invisible part of the iceberg and Culture with a big C which is referred to as high culture and also the observable section of the iceberg. Additionally, the

little c culture which remains unseen constructs the base for the cultural imagery (Lange, 2011).

Similarly, Harumi (2002) asserts that culture can be put into two groups as large C and small c. Besides, he holds a different view to the general cultural classification into big C and little c categories and suggests “a new trichotomy culture around language, culture in language, and culture through language”(p.36).

Eskelund, (2014) suggests that “Values or assumptions is something that is within the individuals in this particular group/culture. Neither people who are part of that particular culture nor people who are not part of it can see this” (p.15).

With regards to culture and its sub-categories, understanding 'culture' is necessary, or else, it is possible that individuals undervalue the importance of cultural diversity. Despite the fact that it can be achievable to obtain information about what to do and what not to do with regard to other cultures, that does not always imply being aware of various cultures. In addition to this, as people communicate with others from other cultural backgrounds, the absence of awareness can result in bad or weak communication and even misunderstandings.

2.2. Intercultural Awareness.

As Europe is culturally diverse resembling the rest of the world, the Council of Europe (CoE) has always been concerned about intercultural dialogue and understanding since it was founded in 1949 with the aim of maintaining diversity as well as promoting unity. The European Cultural Convention which was held in 1954 stressed that Europeans must know, respect and also accept others' cultures to live together in harmony (Barrett, 2013). Besides, CoE published the White Paper on intercultural dialogue – “Living together as equals in dignity” in 2008 and the White Paper argues that it is essential to teach and learn intercultural competences and clearly states that it is the Council of Europe's responsibility to “achieve a society where we can live together as equals in dignity” (p.5).

Based on this information, in terms of English Language Teaching (ELT), it has been widely believed that learning a language is beyond just knowledge of grammar and related skills. It is also related to using language in a way which is socially and culturally correct. In the history of language teaching, this focus of interest gained importance with the introduction of 'communicative approach' which brought many changes to teaching methods, materials and the learning object and also put an emphasis on 'communicative language teaching' (Richards, 2006).

In the same line, CEFR also focuses on the significance of intercultural awareness and intercultural skills in foreign language teaching. As a matter of fact, having said these, Byram, Gribkova and Starkey (2002) state that "language learners who thus become 'intercultural speakers' will be successful not only in communicating information but also in developing a human relationship with people of other languages and cultures" (p.7).

Today, people with different cultural characteristics are required to live together in their search for better employment, education and life opportunities. The adaptation of these people to community life depends on their recognition of their culture as well as the culture in which they live (Waxin & Panaccio, 2005).

Kim (2007) suggests that as people get into interactions with people from different cultures either often or rarely, their cultural identity alters and this brings out the term 'intercultural identity' which is nonrigid and not confined to the features of the groups. Based on this, it may be concluded that one should be aware of the features of other surrounding groups of individuals. Byram et al., (2002) state that "knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the 'world of the target community' produce an intercultural awareness" (p.40). In this study, they suggest that intercultural awareness also requires an awareness of the diversity of these two worlds. In the same line, Korzilius, van Hooft and Planken (2007) assert that:

Intercultural awareness is the ability to empathize and to decentre. More specifically, in a communication situation, it is the ability to take on the perspective(s) of (a) conversational partner(s) from another culture or with another nationality, and of their cultural background(s), and thus, to be able understand and take into consideration interlocutors' different perspective(s) simultaneously (p. 2).

Besides being a competence itself, intercultural awareness is also described as a set of attitudes and skills. Rose (2004) lists these skills as below:

- observing, identifying and recognising
- comparing and contrasting
- negotiating meaning
- dealing with or tolerating ambiguity
- effectively interpreting messages
- limiting the possibility of misinterpretation
- defending one's own point of view while acknowledging the legitimacy of others
- accepting difference (as cited in Yassine, 2006).

Today, in multicultural and globalizing societies, attention to intercultural interactions has increased. In addition, with the improvements in communication and transportation technologies, the changes in the population and economic centers, interactions between societies and individuals all together let the communities of people convert to become universal rather than local. It is explained in Yassine (2006) that interculturality is a dynamic process between cultures which includes collaboration, interchange and interaction between them and also takes into consideration the resemblance of cultures along with their variety

and diversity. According to her, it helps people from different cultures and different backgrounds live together.

We live in a big world, but in a world without borders. In this global world, individuals become global as well and the term ‘global citizen’ emerges. According to Kan (2009), a global citizen is the one who maintains national feelings but also accepts universal assets.

Culture directly affects people's perception, thinking, communicating, learning and using technology. Although culture is so influential in one's life, social behaviors and attitudes may be negatively affected during interactions with other people if they do not know the characteristics of other cultures or even if they are not aware at all. Learning about different cultural characteristics makes it easier to adapt, live and work with people in an unfamiliar country. This also applies to language teaching (Waxin & Panaccio, 2005; Trujillo Sáez, 2002).

Concerning language teaching, interculturality is one key term which allows the learners to gain intercultural awareness and this has great significance for successful learning. (Byram et al., 2002; Yassine, 2006) Intercultural awareness draws attention to many platforms. National and international institutions and organizations are also working to support this awareness. These include Erasmus+, Socrates programs including student and teacher exchanges, organizations such as Fulbright and AFS (American Field Service) that contribute to these training with scholarship support, and projects carried out by MoNE in Turkey such as ‘Students Learning about the EU’ and ‘PICLES’ targeting Syrian integration. Some of these organizations are supported by governments and officially recognized in countries. As in our country, exchanges are made with countries every year through these organizations. And it shows the importance of recognizing cultures as well as language (Kırkgöz, 2007; Cankaya, Kutlu & Cebeci, 2015; Yaman, 2018; MoNE, 2018a).

Zhu (2011) wrote an article to put an emphasis on the integration of culture in language classes and draw attention to showing empathy towards other cultures explaining the obstacles which learners face in China and gave suggestions. It can be concluded from Zhu's study (2011) that intercultural awareness can be the basis for communication which involves becoming aware of someone's own culture and other cultures at the same time. Becoming aware of other cultures is essential as people do not interpret things in the same way. Thus, what is considered proper in a culture can be seen wrong in another. To exemplify, Chinese and American cultures may differ in that in China, social relationships are very important and people meet in order to talk, have lunch, tea or dinner together. Mentioning this difference, he states that, as a Chinese, he believes Americans are more informal during gatherings, wear a casual outfit and eat fast food. Besides, he focuses on differences in certain cultures and also expresses that without intercultural awareness, verbal and non-verbal behaviors of people in dialogues can be misconceived.

Baker (2011) gives another definition for the term 'intercultural awareness' and he points out that:

Intercultural awareness is a conscious understanding of the role culturally based 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 (p.198).

Additionally, in terms of learning environment, Byram et al. (2002) describe the best teacher as the one who can help students gain interest and curiosity about 'otherness' and become aware of their own and understand how their culture is perceived by others and focuses on awareness of learners.

To conclude, intercultural awareness is very significant in the teaching process of a foreign language if someone is willing to know and comprehend a language in an appropriate

way and it should be a part of teaching foreign languages. (Longo,2008) What is also stated in the study is that it is crucial to promote the awareness of diverse cultures as well as one's own culture giving it as a reason that "it allows to know another language but above all to enter in contact with another reality" (p.113). Intercultural awareness (IA) is also related to intercultural communication and Intercultural Communicative Competence (ICC) which is an issue that will be discussed in the following part.

2.2.1. Intercultural communicative competence. The term 'intercultural communication' stands for dialogue between people from various cultures. (Ting-Toomey, 1999) With a clearer definition, it is referred to as "symbolic exchange processes whereby individuals from two (or more) different cultural communities negotiate shared meaning in an interactive situation" (Ting-Toomey, 1999, 16). The expression Intercultural Competence has recently been referred to as Intercultural Communicative Competence (ICC).

Although English Language teachers aim at providing students with a cultural basis in the classrooms, this may be inadequate due to some reasons. One of the reasons is that language for communication is the only and prior focus. Besides, the communication context, meaning and in this way, promoting ICC are given less importance.

As compared by Hall (1976) surface and deep elements of culture have an impact on how we behave and interact and the unconsciously acquired cultural components like values or beliefs of others are underlying causes for culture shock, misunderstandings and prejudice during interaction with people from different cultures (López-Rocha, 2016). One well-known study that is often cited in research is that of Byram's. According to Byram (1997), the two terms mentioned above have different meanings. The utterance 'intercultural competence' means "ability to interact in their own language with the people from another country and culture," whereas ICC mainly considers "the ability to interact with people from another country and culture in a foreign language" (p. 71). It is also concluded in the study that, once

a person achieves ICC, then, this person can form relationships during interaction in the foreign language and can communicate influentially. Additionally, this person considers his/her individual perspective and needs as well as others', communication between men and women from different past experiences, and also tries to maintain the talent to communicate. (Byram, 1997)

The intercultural communicative competence model introduced by Byram asserts five elements which altogether constitute a set of competencies: Knowledge, Attitudes, Skills of interpreting and relating, Skills of discovery and interaction and Political education including critical cultural awareness (Byram, 1997).

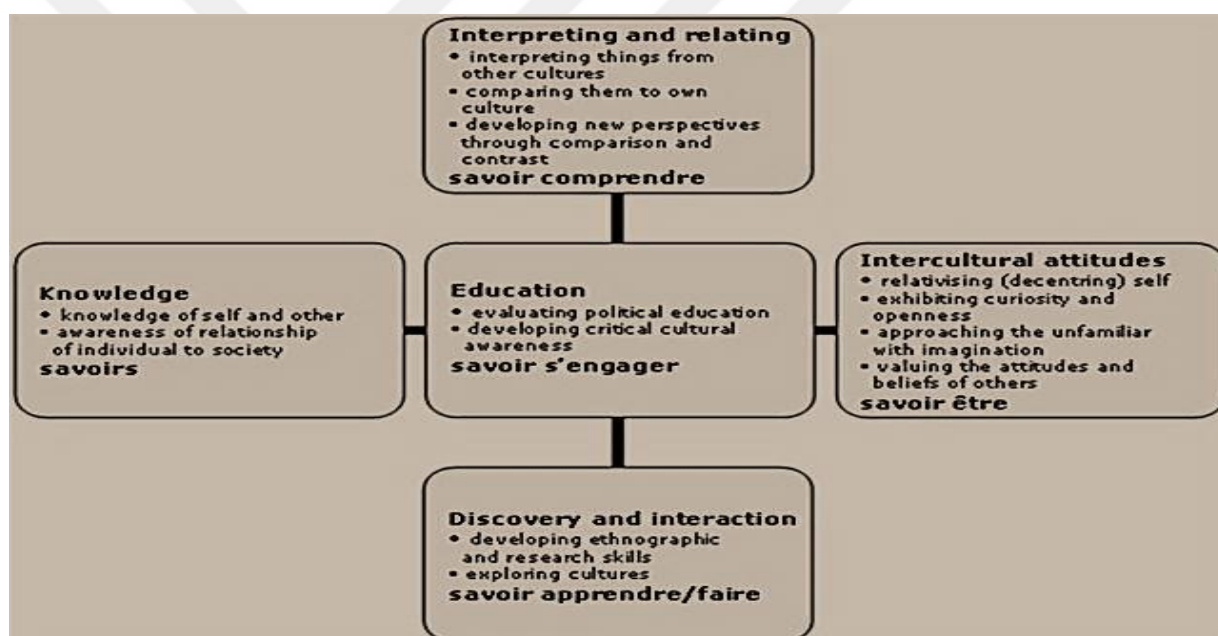


Figure 2. Byram's (1997) ICC Model (as cited in Vo, 2017)

From Byram's perspective (1997), ICC can be explained as the talent of someone for acting, interacting and communicating actively with individuals from other parts of the world, regions or communities who are diverse in culture, beliefs, and perspectives to exchange information, contact and continue relationships. ICC is required for learners to have the ability to notice and understand the social variables like age, classes in societies, and religions that have an impact on how people speak and behave.

The significance of improving ICC along with linguistic competence cannot be ignored to ensure the effective interaction between the students and people from different cultures. Being one of the stakeholders, English Language teachers play an important role in promoting students' ICC by creating culturally appropriate settings. As students get efficient ICC through intercultural education, they will be more motivated to improve their performance in class and will be more successful in the learning process.

2.3. Language and Culture.

Language is considered as the most effective cultural transmitter. Oral and written cultural products have been transferred from generation to generation through language. Through language, future generations learn not only their own languages, but also the characteristic lifestyles of their ancestors, and the unique characteristics of the society in which they live.

Since languages came into existence, cultures have also emerged and culture is an important element in communication. Bennett (1993) suggests that knowing a language excluding its culture results in becoming a "fluent fool". "A fluent fool is someone who speaks a foreign language well, but does not understand the social or philosophical content of that language". (p.9) (as cited in Önalın, 2005) In this study, Önalın investigated Turkish teachers' considerations relevant to involving cultural learning in language teaching. The findings revealed that the teachers who took part in the study had positive attitudes towards culture teaching in the language learning process and 62% of the teachers held the view that it was useful to include cultural learning into English classes.

Language and culture have a close interdependent relationship and many researchers have stated that language is an inseparable part of the culture. In the same line, the language and culture relationship is clarified focusing on the connection between them by saying "the two are intricately interwoven so that one cannot separate the two without losing the

significance of either language or culture.” (Brown, 1994, 165). The fact that languages and cultures are formed through each other implies that language is formed through culture; therefore, it is clear that their interaction keeps them alive. In fact, Derrick (2008) symbolizes them as opposite sides of the same coin. Thus, it can be concluded from this saying that it is essential to involve cultural components into English teaching through materials and personal experiences.

Language is not just words. It is difficult to grasp the meaning of language without knowing its advanced structures. For example, idioms and proverbs in the language are phrases and are used outside their real meaning. Just because someone knows and speaks English doesn't mean they can use and understand these phrases correctly. ‘Raining cats and dogs’ can be an example as knowing only words in real communication does not provide the communicator with the meaning of this phrase. To understand this, it is required to master its culture along with a language. According to Liddicoat (2008) “A language learner who has learned only the grammar and vocabulary of a language is, therefore, not well equipped to communicate in that language”. (p. 278)

Payack (2008) stated that a new word is added to English in every 98 minutes (as cited in Rets, 2016) and Rets (2016) claims that through cultural interactions or changes in the lifestyles, new words are added to the language (e.g. yoghurt, branch, hashtag, burkini) as well. Even in the same language, the same words may mean something different or perceived so. For example, what people understand as they hear the word ‘football’ in England wouldn't be the same as in the USA as they would think of American Football. Thus, in language learning classrooms, students are supposed to learn not only English language but also associated culture of that group of people in order to use it accurately and fluently.

Sapir (1962) and Whorf (1956) are the two other names to emphasize to analyze the connection between language and culture. Their hypothesis shows that language we speak

shapes our thoughts and ideas, and it results from the cultural differences that languages differ from each other. Also known as ‘Linguistic Relativity Hypothesis’, The Sapir-Whorf hypothesis is named after linguists Edward Sapir and his student Benjamin Lee Whorf. In general, the hypothesis argues that language affects our thinking, in fact, language constitutes our mind schema and that this affects the way we perceive the world. This hypothesis maintains that there are particular thoughts of people who speak the same language and these cannot be comprehended by the ones who live in another language. It also suggests that how people think is strongly affected by their mother tongue. From Sapir’s (1962) point of view, language and culture are strongly related. Thus, he suggests that one cannot be comprehended and appreciated without knowledge of the other (as cited in Hussein, 2012).

2.4. English as an International Language.

Also called as ‘English as a Lingua Franca’ (ELF), English has been mentioned by using two other terms. One of the utterances is English as an International Language (EIL) and the other is World Englishes (WE) (Seidlhofer, 2005). Although it is supported by some people and disapproved by some others, it is irrefutable that English is used as a global lingua franca. (Seidlhofer, 2005). This fact dates back in history to the period of the industrial revolution, which began in Britain and was followed by the rapid expansion of English in various sectors, particularly trade. In this process of expansion, many factors have led to the rapid progress of language into a universal language worldwide. There are some historical reasons for this and one of the two main rationales can be the colonial expansion of Britain which caused English speakers to settle down in other parts of the world which helped it become a lingua franca. The second reason can be the role of the US in the 1900s and it made it certain that language would lead consumer culture (Graddol,1997).

From another perspective, Crystal (2003) shows one main reason for a language to become an international language: “the power of its people – especially their political and

military power” (p.9). This can be generalized to history and the history belonging to a worldwide language might be a result of the victorious expeditions of its soldier and sailor speakers. To him, the fact that languages such as Spanish and French found their way into the Americas and Africa may be due to colonial policies of their emperors. However, international language dominance is not only related to military power. It can be enough to create a language, but, economical strength is needed to maintain and expand it.

Today, taking the incomparable spread of English language into consideration, Graddol (1997) predicts that by 2050 there will be 508 million people speaking English as their mother tongue (p.27) and Crystal (2008) supposes that the number of total English speakers will be two billion by then.

In fact, even two ordinary people from different nationalities whose mother tongue is not English can communicate by using English. Matsuda (2003) sympathizes with the view that English is viewed as an international language stating that it maintains its importance and it is also taught and learned in many countries. She also suggests that in Japan, for example, English is accepted as a medium to reach the inaccessible parts of the world for the learners as they believe that learning English will give them many chances to have international experiences. In the same line, it is suggested that ELF has a communication context and within this context, English is approved as “the common language of choice, among speakers who come from different linguacultural backgrounds” (Jenkins, 2009:200).

From a different point of view, Chiba, Matsuura, and Yamamoto (1995, as cited in Matsuda, 2003) describe EIL context in Japan and focuses on the fact that students are exposed to not only inner-circle Englishes but also outer and expanding-circle Englishes. They also state that students should know different forms and varieties of English as it is more probable that they will interact with people with different Englishes. Otherwise, they will be acquainted with only American or British.

It cannot be denied that English has a strong existence in the world and it functions for different purposes. It is also the universal language of diplomacy, business, commerce, manufacturing, tourism and also academic fields. Based on this information, Jenkins (2006) suggests that the number of people who speak English as Lingua Franca or World Englishes is above the number of people who speak it as their first language and even second language or foreign language.

In almost all the schools in the world, English is taught and it has started to be viewed as more than a school subject by its learners. Additionally, it has been used as an instrument to exchange information and practice during international visits, phone or video calls and also emails. Crystal (2003) maintains that English is a global language and promotes his idea with the examples that it can be seen on the signs and advertisements, during a journey, in a hotel and restaurant abroad or a menu written in English.

According to Graddol (1997), there are three different types of English speakers in the world today and he explains that the third group speakers are increasing in number and they learn English as a foreign language (EFL). Besides, he strikingly explains his words and mentions these three types of English speakers saying:

those who speak it as a first language, those for whom it is a second or additional language and those who learn it as a foreign language. Native speakers may feel the language 'belongs' to them, but it will be those who speak English as a second or foreign language who will determine its world future. (p.10)

Crystal (2003), from a similar viewpoint, expresses that approximately three out of every four English speakers are the ones who speak it as a non-native language.

2.4.1. Kachru's Circles.

As proposed by Kachru(1985), in terms of the distribution of English speakers across the globe, patterns of acquisition and the functional allocation of the English, three circles can be drawn, representing different ways of language acquisition in those countries and its usage in present. (Kachru, 1985) Although not every country can be put into a category in this design, it has been regarded as a useful classification. The inner circle is used for the countries where English is inherited as the first language: it is composed of countries such as the USA, UK, and Canada. The outer circle involves the countries where English is not recognized as a native language; however, still plays an important role as 'second language' such as Singapore and India. The expanding circle involves those places which position English as an international language, though they don't give English any special status. It includes China, Poland, Turkey and many other countries across the world. In expanding circle countries like Turkey, English is taught as a foreign language. (Crystal, 2003; Rajadurai, 2005. As cited in Essays, UK, 2018)

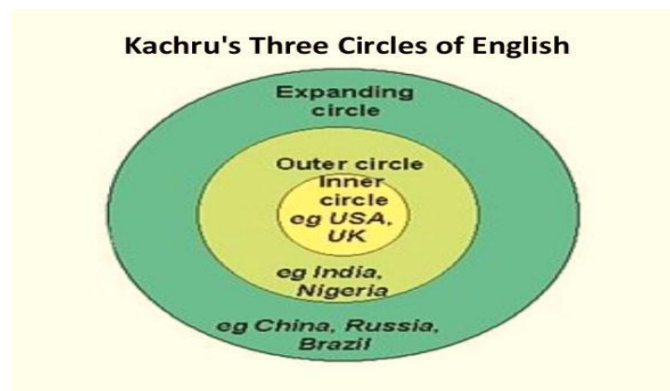


Figure 3. Kachru's three circles of English

Kachru's classification, as illustrated above, also names the Inner Circle, Outer Circle and Expanding Circle with the utterances 'norm-providing', 'norm-developing' and 'norm-dependent'. (Kachru, 1985). This approach gets some criticism in that the model is not suitable to explain the status of the English language as in reality due to the fact that this

categorization cannot be made with such cut- clear line (Crystal, 2003). Similarly, Rajadurai (2005) (in Essays, UK, 2018) states that there are some grey fields between the circles which makes the classification of countries complicated.

Political relations and interactions in history may be effective in this classification. For example, in India, English is accepted as an official language besides Indian and this can date back to history and past relationships. The extending circle also includes Turkey. Thus, English teaching is provided in schools and English has status as a foreign language. In this context, Turkey also attaches much importance to English learning.

2.5. Importance/ place of English in Turkey.

The English language has a very important role in Turkish education, politics and economics. Turkey has been a cradle for many societies in history due to its strategic and geopolitical status. (Kirkgöz, 2005) Owing to its geographical location, Turkey has been in one to one contact with many languages throughout the world. This may be due to commercial and military relations, tourism, geographically close distance, personal and social needs, political relations and the standards Turkey wants to achieve as a country. Despite the fact that English is the second most popular language in Turkey, it is still very distant from Turkish. Turkish is the only official language in Turkey whereas minority languages spoken in the country include Kurdish, Arabic, Greek and Armenian which is due to social diversity (Ozfidan, Burlbaw & Aydin, 2018). According to Demirel (1990), Turkey's desire to have better relations with the countries beyond its boundaries has been the inspiration to implement English language education in schools (as cited in Kirkgöz, 2005). Besides, Turkey, as a member of United Nations (UN) since 1945 and North Atlantic Treaty Organization (NATO) since 1952, is trying to get full membership to the European Union (EU). As English is the lingua franca of science, technology and business (Graddol, 1997), it is crucial for Turkey to enable international communication in English and to catch up with the developments in the

fields in which English is commonly used (Kirkgoz, 2007). Turkey, in order to achieve the national objectives mentioned above and to ensure the development of the country for its benefits, designs curriculums through the Ministry of Education.

Although many changes have been done, it can be concluded that these are not adequate to have high levels of successful English teaching. One implication can be the results of the well-known EF (Education First) English Proficiency Index (EF EPI) which grades the countries according to their English proficiency levels. According to the results of the scoring by EF EPI (2018), Turkey is 73rd country out of 88 countries with a score of 47,17 and has a very low level of proficiency.

2.5.1. ELT Curriculum and MoNE Books. Since it was introduced in the Turkish educational system, English language teaching has been changed by taking into consideration the political and socioeconomic factors and these changes also required the revision of the policy for English language learning. English is the only compulsory language subject in education and it is taught as a Foreign Language in Turkey. (Kirkgoz,2007) According to the current curriculum, English learning at schools starts in second grade. Turkish MoNE designs the English curriculum and the coursebooks by taking into account the CEFR standards which have been announced by Council of Europe. (CoE). In the coursebook design process, it is one of objectives of MoNE that the intercultural elements, as well as the ones which belong to Turkish culture, are included in the books. Moreover, in the current English language teaching programme, it is stipulated that values such as friendship, justice, honesty, self-control, patience, respect, love, responsibility, patriotism and altruism be integrated into instructional materials (MoNE, 2018a).

2.6. Studies on intercultural awareness in Turkey.

The studies related to intercultural awareness are mostly related to the attitudes of teachers and students or the types of cultural content in the coursebooks. According to Zorba

and Çakır (2019), the coursebooks in Turkey which are published by MoNE do not represent Turkish culture, target culture, which is called English speaking cultures in the current study and also other cultures sufficiently. Another problem is that the studies conducted related to intercultural awareness mostly focused on preparatory classes in universities or the English language departments of the universities which means there is still a gap in the field of study for the studies which need to be conducted with adolescents or young learners in primary schools or lower and upper secondary schools. In order to fill this gap, Zorba and Çakır conducted a case study to investigate what influenced learners' intercultural awareness in lower secondary grades and they tried to find out ways to raise their intercultural awareness as well.

Zorba and Çakır's (2019) study was conducted at a state school and with 32 students. They applied an eight-week implementation and made coursebook evaluation in order to investigate learners' intercultural awareness through coursebook analysis, semi-structured interviews, classroom observations and also questionnaires. The findings of their study showed that the coursebooks used in 7th grades were not able to handle intercultural elements successfully as they appeared in fragments and there was also false and made-up cultural information that did not reflect the reality. Besides, the results showed that one other reason for insufficiency of intercultural awareness was that the language instruction was grammar-based and it also lacked cultural topics. One of the main findings of their study was that with the help of the eight-week implementation, students were able to gain further knowledge about different cultures and compare these cultures to each other which resulted in higher interest in cultural topics.

Atay, Kurt, Çamlıbel, Ersin and Kaslıoğlu (2009) conducted a study and they aimed to find out the opinions and attitudes of Turkish teachers of English on intercultural competence in teaching and to compare these with their classroom applications. Data were collected from

503 teachers by using a questionnaire and the results of the study showed that language teachers care about the role of culture in foreign language teaching even though they are not able to apply culture teaching very often in their classrooms.

In order to look at the students' perspectives of learning about different cultures in English lessons, Bayyurt and Devrim (2010) investigated learners' attitudes towards including culture in foreign language classrooms and their opinions about native and non-native English language teachers. They worked with 350 learners who were senior high school students and the findings of the study showed that students wanted intercultural elements related to target language culture and Turkish culture to be included in their foreign language classrooms and also their materials. Besides, the findings of their study showed that both native and non-native English language teachers were equally important to students. According to the authors, it is important to ask students' opinions concerning what to teach and the objectives of the learners and teachers in English language classrooms as well as decision-makers' opinions such as administrators.

Another study conducted in Turkey (Civelekoğlu,2015) in the 2013-2014 academic year aimed to find out if the use of poetry in English classrooms in Turkey could raise intercultural awareness of the students or not. In the study, 8 poems which included cultural elements were given to the experimental group students while control group students continued with their own schedule. The results of the study showed that in English classrooms, poetry implementation had positive effects on students' interest, knowledge, and awareness of different cultures.

In a different context, Ersoy (2013) conducted a study to clarify the cultural issues of Turkish preservice teachers during the Erasmus Program by means of interviews with 6 participants. Findings of the study showed that in the course of their stay in foreign countries, these prospective teachers faced a number of problematic issues one of which was due to

cultural distinctness and the cultural prejudice in their practices in these foreign countries. The teacher candidates emphasized that besides its usefulness to realize the significance of knowing another language for self-improvement, the Erasmus Program promoted their awareness of various cultures and eliminated their prejudice.

These studies all together let us conclude that intercultural awareness is significant both for the learners of English language and English language teachers.

2.7. International Studies on Intercultural Awareness.

Usaquén (2012) conducted a study at a high school located in Bogotá with fifty-one eighth-graders who didn't have much contact with English. The study aimed at exploring adolescents' perceptions of culture-based materials and different foreign cultures. To collect data, videos, audio recordings, surveys, field notes and students' artifacts were used. The findings of the study showed that language played an important role in sharing beliefs, feelings, and understanding about other cultures. Besides, it was found that as students made contact with a foreign culture they reshaped their beliefs about it. Finally, it was found that when students were introduced with something new that did not exist in their home culture, they looked for a suitable and familiar referent to refer it in that different culture.

Another study was conducted in China by Liu & Fang (2017) to investigate Chinese university students' perceptions of Chinese culture which is their home culture and how it influenced their intercultural communication. Questionnaires and face to face interviews were used to analyze their perceptions and awareness of home culture. The findings showed that most of the students considered themselves as having a very superficial understanding of their own culture and a majority of the students stated that how they perceived their own culture played an important role in their communication with interlocutors from different cultures. The study also suggested that home culture should be regarded as a means of preventing the dominance of English-speaking cultures in English language classrooms. The study also

suggested that home culture and different cultures should be integrated into the curriculum, materials and classroom settings.

A study in Romania (Pavalache-Ilie, Voinea and Unianu, 2014) tried to find out students' attitudes towards intercultural education and 100 students who took an intercultural course were asked to fill a questionnaire. The participants were university students and they expressed positive attitudes towards intercultural learning. Besides, the findings of the study revealed that the students had the belief that such learning would provide them with tolerance and empathy towards other cultures. Finally, the results of the questionnaire suggested that students had the common belief that intercultural education should begin very early, at primary level.

There were also international studies investigating how students perceived the intercultural activities in their coursebooks. Aliakbari (2004) conducted a study in Iran and evaluated the coursebooks used in high schools in the study context. The findings of the study showed that the coursebooks were insufficient in terms of intercultural elements as these coursebooks did not include any intercultural content which was related to English speaking cultures or international cultures.

2.8. Conclusion.

In spite of all the precautions, adaptations and efforts, there are a number of problems related to English teaching in Turkey. Intercultural issues can be one of the problematic areas in English teaching. In order to provide insight to the curriculum designers and policymakers in respect to intercultural awareness and stakeholders' perceptions, the study was conducted in the province of Gaziantep where different cultures live together; including 8th-grade teachers, students, parents of students in İslahiye district and the textbook which is used at 8th grade in state schools. The studies in the literature mostly deal with the coursebooks and their intercultural content or teachers' and students' perspectives of the intercultural content. Thus,

there is still a need for the studies including lower grade students, their teachers and their parents and for the studies related to intercultural awareness of these stakeholders.



Chapter III

Methodology

3.0. Introduction.

This chapter presents detailed information on the research questions, the design of the study, the context, the participants, the data collection instruments, data collection procedures, and the data analysis procedures.

3.1. Research Questions.

The present study aimed to find answers to the research questions below:

1. What are the intercultural components of a state-approved 8th grade English language coursebook?
2. What are the 8th-grade students' opinions about the intercultural elements of the coursebook?
3. What are the English language teachers' opinions about teaching intercultural elements?
4. What are the opinions of the 8th-grade students' parents about their learning intercultural elements in English language lessons?

All decisions regarding the data collection and analysis procedures were made under the guidance of these research questions. The following section describes the research design that provided a framework for the data collection and analysis procedures.

3.2. Research Design.

The present study adopted a mixed-method research design. According to Tashakkori and Creswell (2007), the mixed-method research design is “research in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches or methods in a single study or a program of inquiry” (p.4). The coursebook evaluation checklist was designed to analyze the cultural items in the coursebook

which provided the quantitative data for the study through document analysis. In addition, semi-structured interview questions were directed to collect the qualitative data for the current study. These interviews with the participants supplied detailed qualitative data for a better understanding of their perceptions in relation to research questions.

Thus, it can be concluded that a mixed-method research design was conducted to collect and analyze the data in order to gain a deeper insight into the present study. Tashakkori and Creswell (2007) describe the mixed-method research design as a method in which researcher interprets the findings of both qualitative and quantitative data after collecting and analyzing them as a whole. The researcher acted as an interviewer during the voice recording process of the interviews. In the study, qualitative data was embedding the quantitative data.

Table 1
The data collection methods regarding the research questions

Data Collection Instruments	Data Collection Method	Data Collection Analysis	Data Sources
RQ1 Checklist	Quantitative	Frequency- Coursebook evaluation	Intercultural elements in the coursebook
RQ2 Semi-structured interviews	Qualitative	Content analysis- Coding	Students’ perceptions

Table 1 cont.

RQ3	Teachers’ semi- structured interviews	Qualitative	Content analysis- Coding	Teachers’ perceptions
RQ4	Parents’ semi- structured Interviews	Qualitative	Content analysis- Coding	Parents’ perceptions

3.3. Study Context.

The study was conducted in six different state-run secondary schools in İslahiye in Gaziantep province. According to the Turkish Statistical Institute (2018) results, Gaziantep has a population of 2,028,563. This makes it the ninth-largest city of Turkey in terms of population, and the largest city in Turkey’s Southeastern Anatolia Region.

According to the population census results in 2018, the population of İslahiye district is 67,674 according to the data received from the district governor with people living in the villages as well as the center of this district. The economy mostly depends on agriculture. The civil servants (e.g. teachers, doctors, nurses, military personnel, lawyers, judges) and the local community constitute a significant part of the population. It is a district neighboring many different cities such as Hatay, Kahramanmaraş and Kilis and it is also close to Mediterranean cities which contributes to multicultural circumstances. Due to the ongoing civil war in Syria, many refugees immigrated to İslahiye district. They live together and interact with the local

people in that area. Thus, this district, with many residents from neighboring cities and other parts of Turkey, people who stay for a short period of time, local people and people from Syria, can be considered as a multicultural place. There were 314.917 refugees who lived in Gaziantep, which constituted almost 20% of the city's total population (Gaziantep City Council, 2014) and some of these people settled down and started a life in İslahiye as well as the other districts in the province. It also resembles the general culture specifics of Turkey and reflects the general characteristics and an overview of Turkish people and Turkey context. It can be concluded that İslahiye hosts many people from different cultures just like the city itself.

3.4. Participants.

According to the official figures received from the District Directorate of National Education, 1214 students were enrolled at the 8th grades of the secondary schools in İslahiye district. There are 31 schools, only one of which is privately run. Of the 30 state-run schools, one was a regional boarding secondary school, and three were Imam-Preacher Secondary Schools. Five of the students of the current study context were enrolled in the only Private School in İslahiye. Thus, the number of state school graduate students (N=1.209) is a total number with foreign students, which includes students from Syria as well, the figures for whom are not available. The official figures obtained from District Directorate of National Education also indicate that there are 62 English teachers working at all different types of schools including High Schools, Vocational High Schools and Elementary Schools in İslahiye in 2018-2019 academic year. 12 of the state schools working as secondary schools are located in central İslahiye while the rest of these schools are located in remote sites as towns and villages.

The participants in this study were six English Language Teachers (female=2; male=4), 35 students (female=27; male=8) and their parents (mothers=30; fathers=5) The

students were from six different state schools which were in the center of the district. This study was conducted with 35 students who were 8th-grade students and their ages ranged between 13 and 15 which may indicate that they are cognitively developed adolescents.

Table 2. presents the teachers' demographic information in detail regarding their degrees and teaching experiences as well as their experiences in foreign countries. As we can see in Table 2. there were two female and four male teachers who participated in the study. Their teaching experiences ranged between four and 15 years and two of them had a degree in ELL while the rest of the teachers had their degree in ELT departments of universities in Turkey. Besides, four of the teachers had no previous experience abroad.

Table 2

Background information of interviewee teachers

Teacher/ Gender	Teaching experience (years)	Educational background	Experience abroad	Duration of experience abroad
T1/F	4	ELL	No	-
T2/F	2	ELT	No	-
T3 /M	5	ELT	Yes	18 months
T4/M	15	ELT	No	-
T5/M	12	ELT	No	-
T6/M	4	ELL	Yes	1 month

Note: F=female; M=male; T=teacher; ELT = English Language Teaching; ELL =

English Language and Literature

The demographic information including the parents' age, occupation and educational background were given in Appendix E. Their ages ranged between 30 and 60 and they worked as teachers, dentist, tradesman, psychologist and security staff. However, the majority

of the parents who participated in the study did not have a job and they were housewives. Participants' names were not mentioned in the study. Instead, each participant was given numbers to represent who they were.

All three groups of participants were chosen using the convenience sampling strategy, which Dörnyei (2007) describes as a type of non-random sampling technique in which participants are selected based on practical reasons. Given the scope of the current study, it was necessary to reach out to a particular group of students, their parents, and their teachers.

3.5. Ethical considerations.

Ethical considerations are very important in every stage of the research process and should be taken into consideration. Primarily, approval was received from the Ethical Board of the university to conduct the study in the study context and use the data collection instruments (Appendix A), and permission was granted by the Gaziantep Provincial Directorate of National Education (Appendix B). Prior to the data collection processes, all of the participants were given a consent form (Appendix D, I, J, K,) that was prepared by the researcher. They were asked to sign it as they participated in the study on a voluntary basis. These forms also informed the participants about the voice recording process and allowed the researcher to apply it by taking their consent. Besides, permission was granted from the parents with a parent permission form for the students to allow them to participate in the current study. The participants were also informed that all the data supplied through their interview process were kept to be confidential and used only for the study purposes.

Prior to the implementation phase of the study, the participants were given information about the aims of the study, the interviews and the voice recording of these semi-structured interviews. Besides, their consent was requested by means of a consent form along with their signatures and parent consent form students' parents showing that they agreed to participate in the study on a voluntary basis.

3.6. Data Collection Tools.

The following sections describe the instruments that were used to collect the data from the participants.

3.6.1. Quantitative data collection tools. Quantitative data relating to Research Question 1 were collected from the coursebook, *Mastermind*, used at 8th grades of the state schools in Turkey in terms of the cultural elements through a checklist. The following subsections describe the coursebook and the checklist in more detail.

3.6.1.1. The coursebook. In the academic year of 2018-2019 in İslahiye province of Gaziantep, *Mastermind* was used in all schools with 8th-grade students. The coursebook included 10 units which were theme-based and the level of the book was stated as being A2 according to the CEFR (MoNE, 2018a). Taking into consideration the 21st-century skills, the activities in the coursebook were prepared by focusing on speaking and listening skills primarily and taking reading and writing as a secondary skill focus (MoNE, 2018a). Unlike the previous years and the coursebooks of lower grades, no other supplementary materials (e.g., CDs, teacher's manual, workbook) were provided with the book. The book has a QR code, but no online material was available at the time of data collection.

In the students' coursebook, each unit starts with a cover page that gives the objectives of the unit, the theme, and a quotation related to the theme. Units consist of six skills-based lessons, assignments, self-assessment activities, revision exercises, and additional activities. The content pages of the coursebook are given in Appendix F.

3.6.1.2. The coursebook evaluation checklist. The original checklist was designed by Xiao (2010) and it was adapted by Böcü (2016). The researcher and the thesis advisor adapted the checklist together for the aims of the current study. Specifically, all sections in the units and each activity along with the cover page were added to the checklist to be evaluated (Appendix G).

In order to check the internal consistency of the categorization process, another teacher was asked to categorize the data. She is an ICT teacher, has a doctorate degree in this field, 17 years of teaching experience, and previously worked for the Board of Education and Discipline to design coursebooks for MoNE. Intercoder reliability was calculated with 20% of the data at 88.33%, which Miles, Huberman, and Saldana (2014) state as acceptable. Discrepancies were settled between the researcher and the independent coder.

The book was initially analyzed for four categories: culture-free, Turkish culture, English-speaking culture, and International culture. During the analysis it became apparent that some activities included elements of more than one of these four categories. Hence, two other categories were added. The first was Turkish/International, which described activities that included elements of both Turkish and International cultures. The second was labelled “English-speaking/International”, and this described activities that included elements of both English-speaking and International cultures, but not Turkish.

The culture-free activities in the coursebook include activities which do not include elements that are related to any specific culture. Figure 4 shows an example of a culture-free activity. As it can be seen, the activity is a vocabulary matching exercise in which the lexical items are presented with no context.

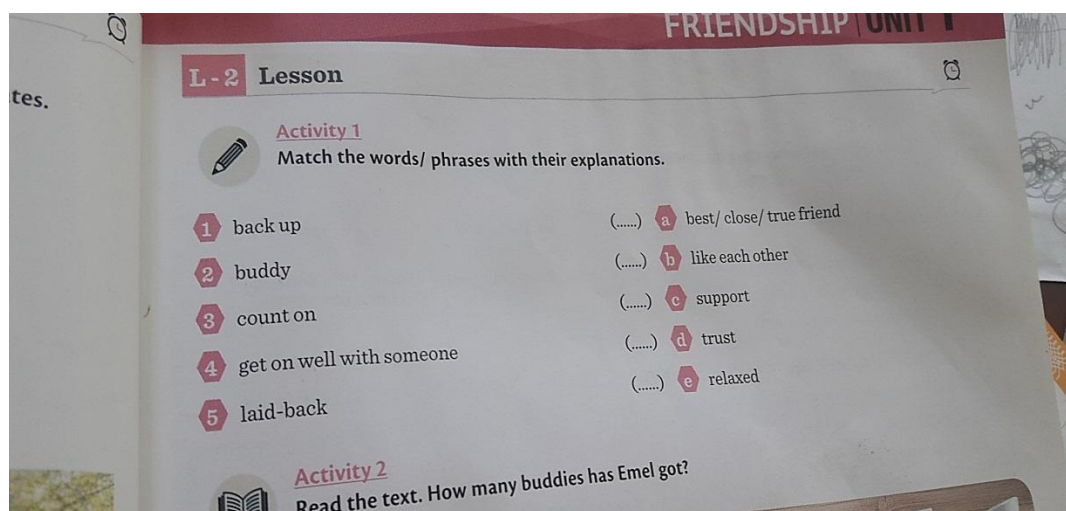


Figure 4. An example of a culture-free activity

Turkish culture related activities are those activities which only focus on Turkish culture. Figure 5 provides an example of a reading activity based on the daily life of the young Turkish archer, Mete Gazoz.

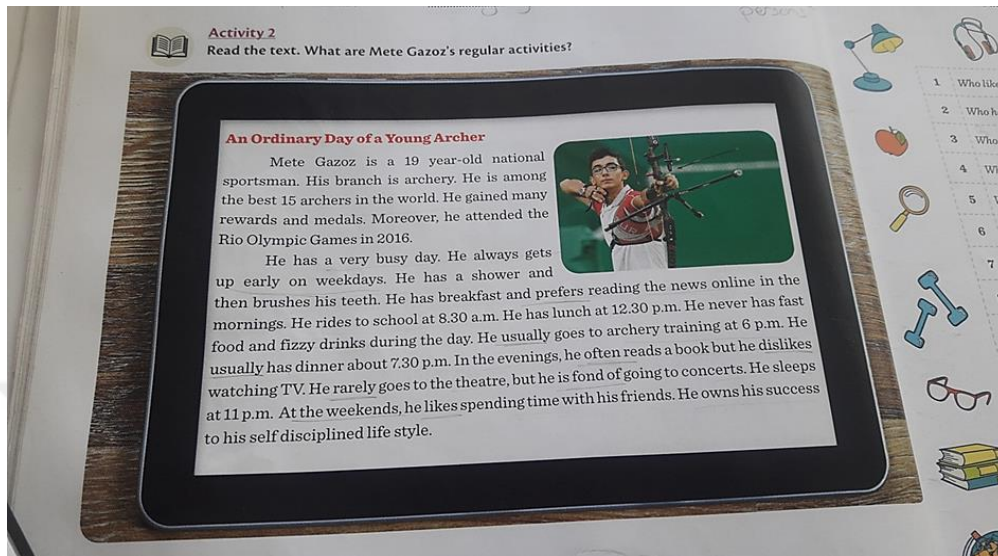


Figure 5. An example of a Turkish culture activity

Similarly, the English-speaking cultures category includes the activities which are only related to cultures where English is used as a native language such as the USA or UK. Figure 6 provides an example of a reading activity that uses the context of the Internet. The people and places mentioned are from the USA or the UK.

UNIT 5 | THE INTERNET

L - 5 Lesson

Activity 1
Work in pairs. Brainstorm about the Internet. Fill in the mind map with your ideas.

chat
keep in touch
The Internet
phone
wireless

Activity 2
Read the texts. Put them in a chronological order.

The Firsts of The Internet

A
The First Email @
In late 1971 an engineer, Ray Tomlinson, sent the first modern email by using the @ symbol.

B
The First Blog
In 1994 an American journalist, Justin Hall, began blogging. He wrote about his relationships, plans and fears to share with his readership.

C
The First Webcam
In 1993 Dan Gordon, working in Cambridge University's computer lab, modified the software so the first webcam was born.

D
The First Virus
In 1971 an engineer, Bob Thomas, created the first virus, Creeper. Its message was "I'm the creeper: catch me if you can."

E
The First Multiplayer Game
In 1978 Roy Trubshaw and Richard Bartle developed the first multiplayer game. It allowed players all over the world to interact.

F
The First Smiley
In 1980 Professor Scott E. Fahlman suggested [:-)] to use punctuation for ironic statements.

Figure 6. An example of an English speaking cultures activity

On the other hand, International culture related activities are those activities related to countries other than Turkey and the countries whose native language is English. As it can be seen in Figure 7 below, the activity includes an exercise that allows students to put the given words in order and the context is related to Venice, Italy. Besides, the activity provides pictures and extra information related to that place.

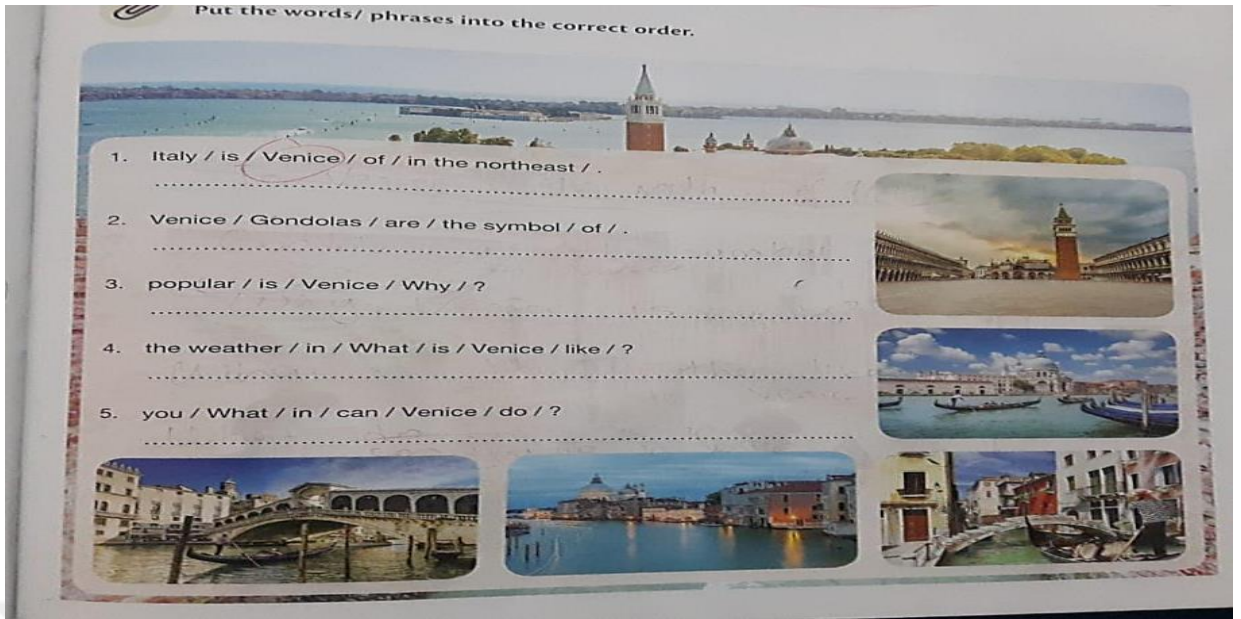


Figure 7. An example of an International cultures activity

Some activities were found to include elements of more than one culture. For example, those which included elements of Turkish culture and of another non-English speaking culture or an English speaking culture were labelled as ‘Turkish/International’. Figure 8 gives an example of an activity that includes visuals related to food which are popular in some other countries such as India and Japan. The activity is a matching activity for the food and the cultures in which they are popular.

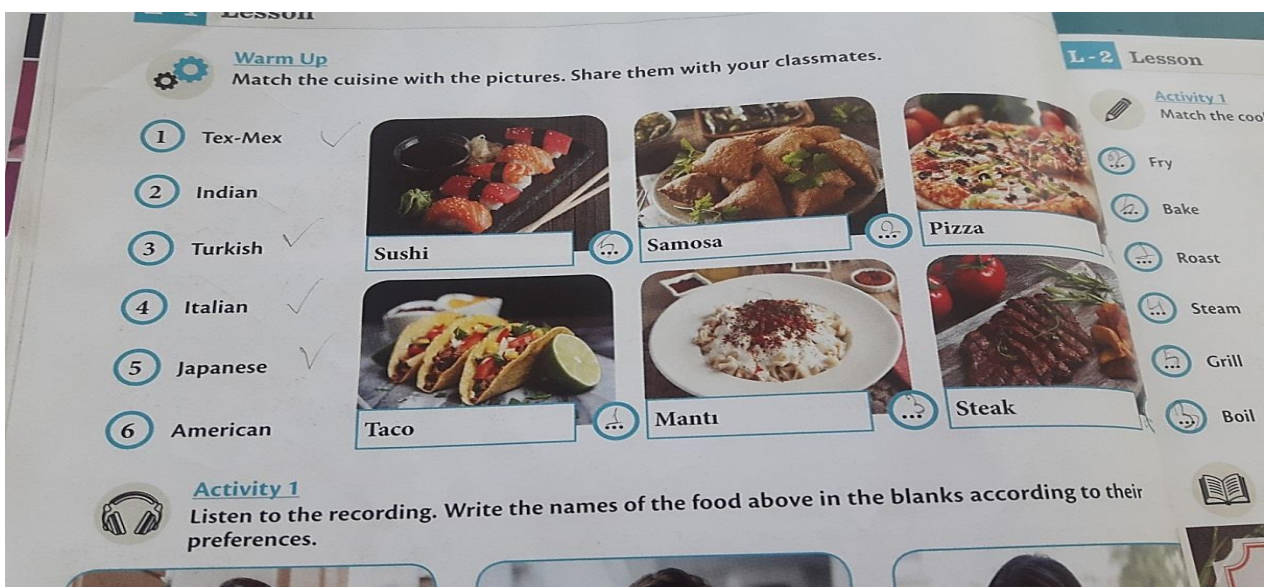


Figure 8. An example of a Turkish/International culture activity

The final category, 'English-Speaking/International', includes those activities that include elements of English-speaking cultures and of other cultures, excluding Turkish. Figure 9 provides an example of an activity related to discoveries and inventions and the people behind them. Specifically, the discovery of America, Marie Curie (Poland), and Marconi (Italy). This is an activity that allows students to study and practice new words while they learn about the people, their discoveries and inventions that belong to other cultures.

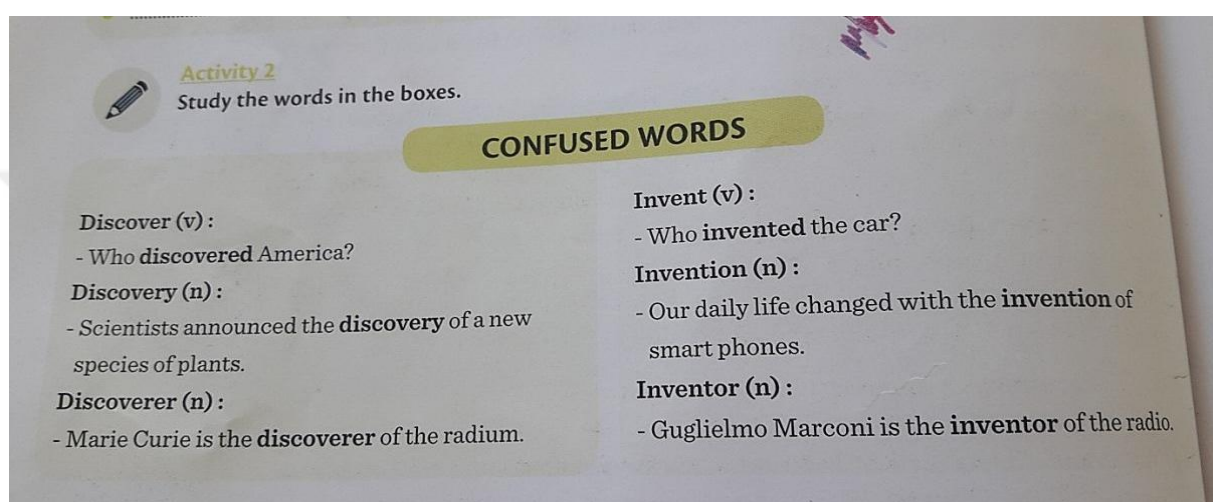


Figure 9. An example of an English Speaking/ International culture activity

3.6.2. Qualitative data collection instruments. For the study, 76 semi-structured interviews were conducted and the interviews took place at schools, teachers' rooms, or the students' homes upon their request. Prior to the interviews, the researcher took participants' consents by informing them about the scope and the aims of the study, the voice recording process and their responses were recorded with the purpose of making the transcription process possible. The teachers' semi-structured interview questions (Appendix I) were used in a previous study and in this study, the researcher Yunuslar Güler (2011) stated that 12 open-ended questions were prepared and some of these interview questions were designed by using and adapting some questions from two other studies of Social Science Consortium (1990), and Gülden (2003). On the other hand, students' and parents' semi-structured interview

questions were prepared in accordance with the goals of the study by the researcher in consultation with the thesis advisor.

3.6.2.1. The semi-structured interview with the students. 35 8th grade students took part in the study. The participants in the present study were directed questions in semi-structured interviews (Appendix J) and the interviews consisted of three open-ended questions with some probing questions to gather detailed information relevant to the questions. The interviews were conducted in students' native language as they were expected to express themselves well in Turkish and give more detailed information related to the cultural elements in the coursebook, their perceptions of these elements and their intercultural awareness. Questions were prepared by the researcher taking into consideration the aims of the study and receiving feedback from the thesis advisor coordinately.

The interviews with the students attending the qualitative part of the study lasted approximately three to 24 minutes. These interviews were conducted to find answers to RQ2.

3.6.2.2. The semi-structured interview with the teachers. In order to obtain qualitative data of the study from the teachers, semi-structured interview sessions were conducted individually with 6 English teachers who taught 8th grades at state schools in İslahiye in Gaziantep province. The semi-structured interview (Appendix I) questions were planned to be used as original and in English as teacher participants were all English teachers. However, all of the teacher participants expressed their willingness to answer in Turkish. Thus, all six semi-structured interviews with the teachers were held in the participants' native language, Turkish.

The questions aimed to supply information relevant to the teachers' beliefs related to the concept of culture, how significant culture teaching in English lessons is in Turkey, the cultural elements in 8th-grade coursebook by MoNE and so forth in detail. Interview questions directed to teachers are presented in Appendix I. The teacher participants were also

informed that they could answer and comment on the questions freely during the interviews. These interviews were conducted to find answers to RQ3.

3.6.2.3. The semi-structured interview with the parents. In the study, 35 parents (mothers=30; fathers=5) were interviewed with semi-structured interview questions (Appendix K). In the beginning, parents were asked questions to get information about their degree of proximity to the student, their age, occupations and their educational levels. The ongoing seven questions were also designed by the researcher coordinately with the thesis advisor and they aimed to obtain information related to the linguistic background of the parents, their attitudes towards English learning, traveling abroad and English lessons at state schools, teaching culture in English learning settings and MoNE coursebooks. The interview sessions lasted approximately eight to 35 minutes. These interviews were conducted to find answers to RQ4.

3.7. Data Collection Procedure.

Both quantitative and qualitative data collection instruments were used to collect data in order to find answers to the research questions.

3.7.1. Quantitative data collection procedure. Quantitative data for the study were obtained through document analysis strategy which allowed the evaluation of the coursebook used at 8th grades at state schools using a checklist. This analysis was performed during the second term of 2018/2019 academic year. The evaluation was carried out and completed by two different people: the researcher and another teacher who was an ICT teacher and also had a doctorate degree in her own field and has previous job experience in coursebook design and check for the books of MoNE during the work period for the Board of Education and Discipline.

3.7.2. Qualitative data collection procedure. Qualitative data for the study were obtained during the second term of the 2018-2019 academic year. Interviews were conducted

individually with the participants at schools, in teachers' rooms or students' houses during the week or at the weekend. Some interviews with the students or parents lasted for about 5 minutes while some interviews with the teachers or parents lasted longer as they wanted to expand on the questions in their semi-structured interviews. The interviews were voice recorded through a smartphone in order to facilitate the transcription process. All of the participants were ensured about the confidentiality of their identity and answers to the questions along with all the data they provided. The participants were also informed that the findings of the study could be shared at the end of the process with the participants who demanded to learn about the results of the study.

These interviews aimed to provide insight into the intercultural perceptions of the English teachers, students and their parents in İslahiye district in Gaziantep.

3.8. Data Analysis Procedures.

3.8.1. Quantitative data analysis procedures. Results of the initial coding process that was described in sub-section 3.6.1.2 revealed that the activities in the coursebook could be categorized under six headings: Culture free activities, Turkish culture, English speaking cultures (e.g. UK, the USA), International culture which was related to many different cultures, Turkish/International cultures and English Speaking/International cultures category. Example activities for each category were given in the sub-section 3.6.1.2. Subsequently, the frequencies and percentages of each category for each unit and the whole book were calculated to reveal the distribution of the different cultural elements.

3.8.2. Qualitative data analysis procedures. Each interview was transcribed. In order to analyze the qualitative data which were obtained from the interviews, content analysis process was implemented. First of all, all the participants' answers were read and re-read by the researcher and the thesis advisor. This process determined the common and repeated

responses of the participants in the form of themes for some questions, and ‘yes, no, no idea’ for others.

During the semi-structured interviews, teachers occasionally wandered off the interview questions and talked about different topics related to ELT and the problems they faced or their expectations as teachers which extended the time of the interviews. Moreover, parents had some difficulties as they talked about English lessons and MoNE books. Some parents associated this situation with the fact that they did not have the chance to check on the coursebooks as they were not able to understand English.



Chapter IV

Results and Discussion

4.0. Introduction.

This chapter presents the findings of the data analysis procedures related to each of the research questions. The findings of the quantitative and qualitative analyses conducted to evaluate the coursebook in terms of the cultural elements will be given in detail for RQ1. Then, the findings related to RQs 2, 3 and 4 that were gathered from the interviews with the students, teachers and parents will be discussed. This chapter also aims to discuss the findings of the present study in comparison to similar studies in Turkey and international studies as well. The research questions will be handled one by one to provide a clear understanding. Finally, the findings of each research question will be followed by a discussion to compare the findings of the current study and other similar studies.

4.1. Findings Related to RQ1.

RQ1: What are the intercultural components of a state-approved 8th grade English language coursebook?

RQ1 aimed to investigate the content of the coursebook *Mastermind* in terms of cultural contents. Appendix H and Figure 10 show the results of the content analysis. There were 304 activities included in 10 units in the whole book.

Over half of the activities (56.57%) in the book are culture-free activities which are followed by the activities related to Turkish culture (17.10%) and then followed by the activities relevant to the Turkish/International cultures category (14.47%) which includes activities about Turkish cultures along with other cultures. Based on these figures, it can be concluded that the amount of all activities which are related to Turkish culture including the ones which involve other cultures besides Turkish culture is a significant majority (31.57%) in the total amount. Besides, the number of the activities which include International activities

(5.92%) outnumber that of English-Speaking Cultures activities (4.60%) and English Speaking/International activities (1.31%) which include the activities related to English speaking cultures in addition to other cultures.

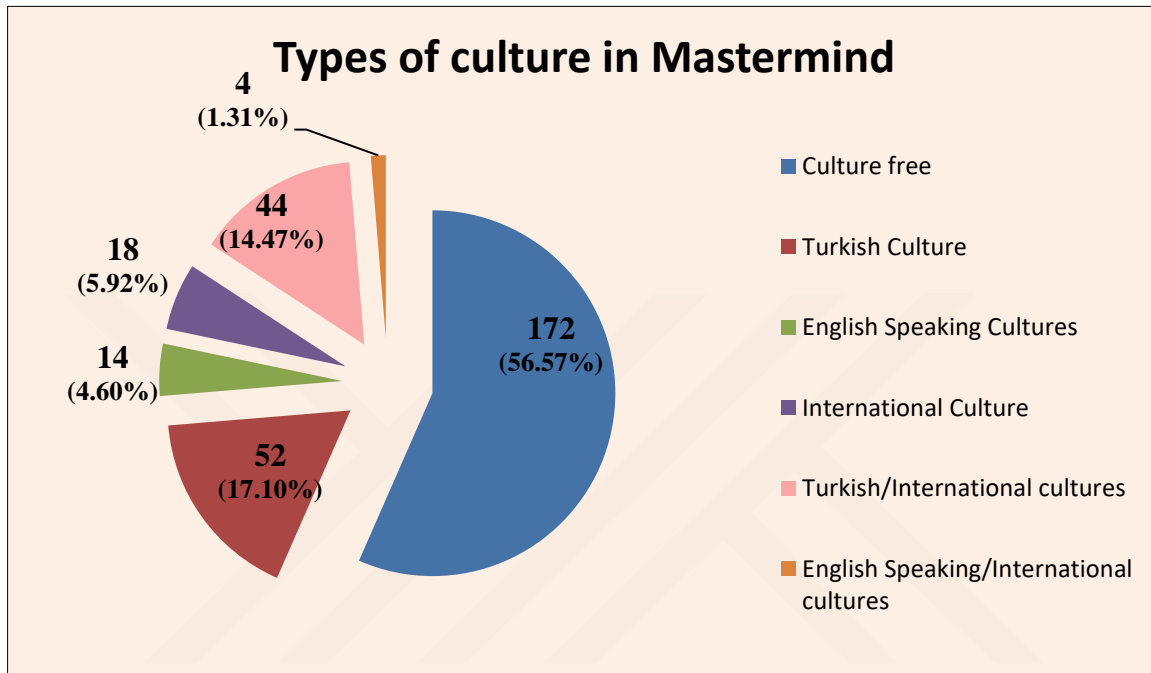


Figure 10. Types of culture represented in the activities in Mastermind (Total activities = 304).

When we look at Figure 10, we can see that the most culture-free activities appear in Unit 5(78.12%). This could be because of the theme ‘The Internet’ which is a concept that relates to the world in general. The- least number of culture-free activities were in Unit 7 (33.33%) which was ‘Tourism’ and this could result from the fact that this unit includes activities which involve tourist attractions in various countries all around the world.

The highest amount of the activities related to Turkish culture is seen in Unit 4 (38.70%) whose theme is ‘On the Phone’. This can be due to the activities which involve phone conversation samples, specific addresses and phone numbers (e.g.110, 155) in Turkey. The minimum amount of Turkish culture activities was in Unit 5(3.12%) and Unit 10(3.33%) which were ‘The Internet’ and ‘Natural Forces’. This could be because of the themes which

include activities related to worldwide events rather than a specific culture such as the developments concerning the history of the internet and natural disasters which were in different parts of the world in the past.

With regard to activities which are related to English Speaking Cultures, the highest numbers of activities were in Unit 1(10.34%) and Unit 5(9.37%) with the themes ‘Friendship’ and ‘The Internet’. This may be because of the themes which include various music, book, movie types and social activities the people from different cultures and countries do, their internet habits and also the firsts of the internet world which especially appeared in Britain and the USA (see, e.g., Unit 5, Lesson 5, Activity 2). On the other hand, there were not any activities related to English Speaking cultures particularly in Unit7 and Unit 8 which were ‘Tourism’ and ‘Chores’. However, these units included international activities which were related to many other cultures.

We can also see in the table in Appendix H that most of the International activities appear in Unit 7(20%) and that could be because of the theme ‘Tourism’ which is a concept that relates to many places in the world in general rather than a particular culture. No international activities were seen in Unit 1, Unit 4, Unit 6 and Unit 9 with the following themes ‘Friendship’, ‘On the Phone’, ‘Adventures’ and ‘Science’ while there were many culture-free activities in these units as they were topics related to the whole world in general.

The most of the activities related to Turkish culture along with different cultures are seen in Unit 6 (26.66%) and Unit 9(25%) with the themes ‘Adventures’ and ‘Science’ respectively. This could result from the fact that there were sports activities which could be done in many places in Turkey and in different countries (e.g. skydiving, golf, archery) and also famous Turkish people (e.g. Atatürk, Aziz Sancar) who made great contributions to science. The least number of Turkish/International cultures activities were in Unit 4 ‘On the

Phone' (3.22%), and this may be due to high number of activities (38.70%) which included Turkish culture only, such as important phone numbers, street names, and people's names.

The last category, English Speaking/International cultures has noteworthy results. The most English Speaking/International cultures activities can be seen in Unit 9 (9.37%) which has the theme 'Science' and has given information about famous scientists from various cultures such as Germany, France as well as UK and the USA. The least number of these activities can be generalized to Unit 1(Friendship), Unit 2(Teen Life), Unit 3(In the Kitchen), Unit 4(On the Phone), Unit 5(The Internet), Unit 6(Adventures), Unit 7(Tourism) and Unit 8 (Chores) as in these units, there were not any English Speaking/International cultures activities. However, it can also be seen in Appendix H that these above-stated 8 units included activities either from English Speaking cultures or International cultures.

MoNE (2018a) aims at including cultural elements in the coursebooks for both Turkish culture and different cultures as well as the ones related to English speaking cultures (e.g., US, UK). By doing so, the curriculum tries to create an appreciation for learners' own cultures, value other cultures and also to avoid negative attitudes of students towards Turkish culture.

To remember, the general results of the evaluation indicated that the coursebook *Mastermind* included 172 Culture Free activities teaching the basic skills of reading, writing, listening and speaking, 52 Turkish Culture activities, 14 English Speaking Cultures activities, 18 International Culture activities, 44 Turkish/International cultures activities and lastly 4 English Speaking/International cultures activities. Considering that the structure of the 2018 curriculum (MoNE, 2018a) expects learners to develop an appreciation for "their own unique culture while learning to understand and value a broad spectrum of international languages and cultures" (p.8) It can be concluded from the findings that, although the MoNE English coursebooks are designed in a way that learners who are expected to have intercultural

awareness can learn about other cultures (MoNE,2018a), the activities in the book meet the needed criteria to a certain extent. The number of culture-free activities is above all the other categories and the Turkish culture related activities are a lot more than the activities regarding other cultures.

According to the findings, following the number of the culture free activities which is the highest of all other categories, Turkish related culture activities are given the most importance which is followed by international and English-speaking culture countries. This is in concordance with the objectives of the curriculum which aims to keep the balance between home culture and other cultures (MoNE, 2018a). However, the culture-free activities take the biggest slice of the cake which is an issue that needs attention. This can result from the themes as they cover common issues that are the same for all parts of the world. Another explanation could be that Turkish EFL materials developers, who are non-native speakers of English, are not familiar with the diverse cultures that can be included in the materials, and thus may avoid using them. On this matter, Tajeddin and Teimournezhad (2015) stated in their study that the authors of the coursebooks who are non- native speakers of English may generally have difficulty in designing coursebooks including intercultural elements as it could be difficult for these local authors to collect relevant and correct data about other cultures such as English Speaking cultures.

4.2. Discussion related to RQ1.

Many studies have been conducted in order to evaluate the cultural content in the coursebooks and define culture categories of the activities in the coursebooks. The findings of several studies are in line with the current study. Tajeddin and Teimournezhad (2015) conducted a study in Iran to find out the types of cultural content in the activities in two different coursebooks, one of which was a local coursebook designed by Iranian native authors while the other was an international coursebook. The findings of the study showed

that the localized coursebook (The ILI English Series: Intermediate) mostly included cultural elements which were culturally neutral that were not related to any specific culture whereas the international coursebook (Top Notch: English for Today's) mostly included elements which were related to different cultures. The results of the study were similar to the current study as the coursebook evaluated in the present study also included mostly culture-free elements which are not related to a particular culture.

Another study was conducted in Iran by Aliakbari (2004) and the study was designed to evaluate the coursebooks used in high schools in Iran. The results of the study showed these coursebooks were not sufficient in terms of intercultural elements as the coursebooks evaluated did not include any cultural content which was related to English speaking cultures or international cultures. The results of this study do not show parallelism with the findings of the current study as *Mastermind* which was evaluated in the current study included elements related to both international cultures and English-speaking cultures.

The literature also presents some studies which have contrasting results to the current study. In a previous study, Xiao (2010) categorized the culture presented in a coursebook based on listening activities, which was used in classrooms in China. The findings showed that the coursebook mainly consisted of activities from target cultures (48.9%) which were English speaking countries whose first languages were English according to the study. Culture free activities were less in number (34.9%). In the current study, culture-free activities are the most (56.57%) and the following culture is the Turkish culture which is different from Xiao's study. This finding could be explained by different educational contexts. Xiao explains that the EFL curriculum stipulated by the Chinese Ministry of Education emphasizes the need for students to "learn about *English-speaking countries*' geography, history, cultural values and customs" (p. 3) (researcher's emphasis). In the context of the current study, however, the role

of English as an International language, rather than the language of English-speaking countries, is clearly stated by the MoNE (2018a).

Ulum and Bada (2016) conducted a study and evaluated the book series ‘Yes You Can’ including nine coursebooks of A1.1, A1.2, A2.1, A2.2, A2.3, B1.1, B1.2, B2.1, B2.2 levels according to CEFR which were used in Turkish state high schools. Their study was mainly based on the cultural elements of inner and outer cultures, that is, English speaking and international cultures to use the terminology adopted in the current study. The findings of their study showed that outer circle elements were dominant in the books with a percentage of 66.2% while the inner circle covered only 33.8% in the coursebooks.

The results of the study contrasted with the results of the current study in that while elements of the outer circle were more than that of the inner circle in Ulum and Bada’s (2016) study, culture-free and Turkish culture related elements were much more than the elements from other cultures in the present study.

In the context of a university School of Foreign Languages, Avcı (2015) similarly researched the coursebooks and other materials to evaluate cultural elements and she found out that the coursebooks and other materials mainly focused on English speaking cultures, which is different from findings of the present study.

Yaman (2016) evaluated the state school coursebooks used in Turkey ‘Sunshine’ for 7th grade and ‘Upturn in English’ for 8th grade based on the classification by Cortazzi and Jin (1999). This study indicated that local English coursebooks published in Turkey included cultural elements from source, target, and international cultures balancedly.

Çelik and Erbay (2013) used a series of three coursebooks: *Spot On 6*, *Spot On 7* and *Spot On 8* by MoNE which were used in Elementary Schools in Turkey and they aimed to evaluate the books in terms of cultural aspects. It was found out that all three coursebooks took diverse cultures into account, although they put an emphasis on European countries.

These results are different from those of the current study, in which it was found that a majority of the activities were culture-free, followed by an emphasis on Turkish culture.

In a more recent study, Zorba and Çakır (2019) argued that there was a gap in the field of study related to intercultural elements in the coursebooks used in lower grades in state schools in Turkey. They also asserted that most of the relevant studies focused on upper grades such as preparatory classes or university level. In an attempt to fill in this gap, they conducted a comprehensive study related to intercultural awareness at a state school in Antalya, Turkey with 32 students. The results regarding the 7th-grade coursebooks in 2018 academic year showed that target culture, that was English speaking cultures in the current study and other cultures were included sufficiently. Besides, the number of the elements related to English speaking cultures outnumbered that of activities regarding Turkish culture and other cultures. Two books evaluated in the study were different in that one of the books ignored Turkish culture in most of the units while the other included both Turkish culture and other cultures equally. One interesting result of the study was that the cultural elements in the coursebooks were placed as fragments and they also included information which was not correct. The results were different from the findings of the current study.

In another study that was conducted at a university School of Foreign Languages, Böcü and Razi (2016) analyzed the coursebooks *Life (A1)* and *Life (A2)* by National Geographic in terms of Hall's (1976) Iceberg Model and Cortazzi and Jin's (1999) categories of culture. The findings of the study showed that the books included elements from diverse cultures but they did not include enough source culture elements which referred to Turkey. This is not surprising given that the coursebooks in question were published internationally. The findings may also imply that local English coursebooks designed in Turkey are more balanced in terms of types of cultures.

The findings are similar to current study as in both studies, there are contents from different cultures besides Turkish culture although the names of the categories are different. However, they differ in that the coursebook *Mastermind* evaluated in the current study included plenty of home culture elements which were related to Turkey. This can be due to the fact that authors may have an inclination to include their own culture as they write or design the book. The books *Life* (A1 and A2) are international resources written for the international EFL market, while *Mastermind* is written by Turkish authors specifically for the MoNE. Thus, a book designed in another country by an author of a different ethnicity would not be expected to involve Turkish culture most.

The coursebooks in Turkey are written by Turkish authors and to be used in Turkey which may be an implication for the situation that the units include Turkish culture elements more than other cultures. In fact, in a recent study by Şimşek and Dündar (2017), which investigated trends in EFL coursebook research in Turkey, reported that teachers generally preferred internationally published coursebooks over locally published ones because they were stronger in authenticity and cultural content.

Additionally, as ‘patriotism’ is given as one of key values in the recent curriculum (MoNE, 2018a), we can also conclude that the integration of Turkish culture into activities in the English language coursebooks to the observed extent can be related to this value, which has been given much importance.

4.3. Findings Related to RQ2.

RQ2: What are the 8th-grade students’ opinions about the intercultural elements of the coursebook?

The transcriptions of the voice recordings which were obtained through semi-structured interviews with the students were analyzed with content analysis. In the first interview question, the students were asked if they found the intercultural elements of the

coursebook interesting, which aspects of culture (Turkish, English-speaking, International), they thought were dominant, and if they could give examples from the coursebook. The summary of the results of the content analysis is given in Table 3 below.

When we look at Table 3, we can see that the majority of the students (N=26) had positive attitudes towards the intercultural items included in their coursebook. They stated that these elements attracted their attention.

Students gave some reasons for that interest:

- the need and willingness to work and travel abroad (S1, S3, S6, S7, S8, S10, S11, S21, S23, S25, S28, S33)
- they are fun and interesting (S2, S5, S8)
- arouses curiosity towards other cultures (S2, S3, S5, S7, S10, S12, S13, S19, S30, S34, S35)
- allows comparing similarities and differences with our cultures (S9, S10, S11, S14, S32, S34)

Table 3

Students' interest in intercultural elements of the coursebook

Positive	S1, S2, S3, S5, S6, S8, S10, S12, S13, S14, S16, S17, S18, S19,
	S21, S22, S23, S24, S25, S26, S27, S28, S30, S31, S32, S35
Interest	Positive/Negative
	S4, S7, S9, S11, S15, S29, S33, S34
Negative	S20
Dominance	Home
	S1, S3, S4, S5, S6, S9, S12, S13, S14, S16, S19, S20, S23, S24
	S29, S30, S31, S33, S35
International	S10, S11, S15, S25, S27

Table 3 cont.

	Mixed	S2, S7, S8, S17, S18, S21, S22, S26, S28, S32, S34
	Detailed	S1, S4, S5, S6, S11, S20, S24
	Home	Lacking Detail
		No mention
	Target(US/UK etc.)	No students mentioned this
Example	Detailed	S2, S3, S7, S8, S9, S10, S13, S14, S15, S16, S17, S21, S22, S27, S35
	Lacking Detail	S12, S18, S19, S23, S25, S26, S28, S29, S30, S31, S32, S33, S34
		No mention

Note: S=Student

-provides linguistic knowledge and new vocabulary (S5, S12, S28)

-provides world knowledge (S1, S16, S23, S26, S32)

-makes the lesson interesting (S13, S30)

-English is EIL (S6, S22)

-allows becoming familiar with other cultures (S8, S15, S16, S17, S27)

-no previous experience in these countries (S18, S25, S30)

Some students focused on the significance of learning about other cultures and they stated that English was not a language which was used only in Turkey or in a specific country.

For example, S22 had positive attitudes towards learning about cultures and implied that

language also should be learned along with the culture saying: “English is not only used in one country, it is already international and it is not a difficult thing because it is a language that everyone should learn”.

Taking into consideration his positive interest in different cultures, it can be concluded from his statement that, in his case, there is a relationship between the willingness to learn a language and the motivation to learn about its culture.

As stated by some of the students, they have never been to other countries. Thus, as they see different cultures (e.g., their cuisine, different recipes, their scientists, and their literary work) through activities in the coursebook, these arouse curiosity. For example, S10 and S22 expressed their interest in the eating habits of other cultures and stated: “I'm interested in how they like food. I wonder whether they eat spicy food like us because I want to know if it's like our culture”, and “I wonder if some other people eat the same things as us, eat different things, eat insects or something different. This catches my attention.”

S12 also had an interest for different cultures, however, she stated that learning about other cultures became more interesting when they appeared in a TV series or in a movie after they had learned about it in the classroom saying that : “When I see it in the series or movies I watch, I say we have learned it in English class, and when I realize it, I'm interested.”

Some students explained that other cultures seemed interesting when they were different from Turkish culture. The reading activity about Japanese culture attracted a great deal of attention (see p.100 in the coursebook). Indeed, 12 of the 35 students mentioned this particular activity. The text gave some details about the students and schools in Japan, focusing on the fact that they cleaned their own classrooms and took off their shoes as they entered their schools. For instance, S14 stated that “In Japan, cleaning is very important in schools. This is given in the reading activity. They go into school after they take off their shoes. They care about cleanliness. I was intrigued by this.”

It was claimed by some students that these activities related to cultures also supported their imagination as they did not have the chance to go to these places now. They also explained that some of these cultural teaching made such an impression that they talked about them later on and even searched for them on the Internet. For instance, S17 stated her interest to such learning about cultures saying:

When the English lesson in school is over, we gather at a table with our friends and show them to each other. My friend even asks me about Venice. We're looking at those. Sometimes we also use our smartboard and we look at the photos.

According to a few students, some of the sports activities and food from other cultures inspired them to experience that activity or try to cook that dish. Concordantly, S21 expressed that she became willing to try scuba diving after she had learned about other people from other cultures doing this activity and also the places to try it in Turkey in their English lesson. She also expressed her interest in dishes of different cultures and said: "They made a cucumber roll. It seemed so different. It was easy and I wanted to try it at home."

S30 asserted that she was happy to learn about different cultures, however, she stated that there were not many lessons which included other cultures as their English lesson. Considering this, we can conclude that some students expect the other lessons such as Social Studies or Music to provide learning opportunities related to various cultures as well.

Some students had mixed attitudes. The students did not give many reasons for their negative interest for other cultures. However, some students explained the reasons for their negative attitudes as follows: First, it depends on the topic, as S4 and S11 stated, it should be an extraordinary example such as an extreme sport, a different food, or technology. Second, familiar topics and examples about cultures make the activity boring (S7).

Some students stated that listening or reading activities in the coursebook were sometimes very boring and they were hard to understand. They also emphasized that the activities in the book could have been supported with more visuals, or even videos. S15 clearly stated that these cultural elements in the book were not appealing as they lacked visuals, saying: “I need something visual in the book to get my attention”. Similarly, S2 and S9 stated that these elements were interesting provided that there were colourful visuals.

It was stated by some other students that information regarding other cultures in the units in the coursebook included those that they already knew. For example, S29 complained that there was not sufficient new information in the book which was related to cultures they did not know much about, and he expressed: “No. I know that already. I already watch this in documentaries.” S7’s comments were similar: “If it’s something I don’t know, then it attracts my attention. If it’s about something I already know, I don’t even want to look at the book.”

Only one student stated that these intercultural elements did not engage his attention. He also explained that the book should have included elements which belonged to Turkish culture in particular and the activities involving information about different cultures did not arouse his curiosity. To express his direct interest in Turkish culture, he stated that: “pancakes of different cultures. It's not our culture. I am not interested. I think the things that are unique to the Turks are better. No. I don't like it, I'm not interested.”

Most of the students stated that the coursebook *Mastermind* mainly included content which was related to Turkish culture (N=19) and it was followed by the cultural content that regarded both Turkish culture and other cultures. Only five students expressed that the coursebook mainly included cultural content related to different cultures rather than Turkish culture.

The fact that a majority of the students thought their coursebook mainly included Turkish culture when compared with other cultures was confirmed by the findings of RQ1.

The results discussed in the previous sub-section related to the coursebook also showed that the content related to Turkish culture was more than other categories of culture (e.g. English Speaking Cultures, International Culture).

When students were asked to give an example of a culture related activity in their coursebook, none of students exemplified an item that was directly related to the culture of English-speaking countries (e.g. the USA, UK). On the other hand, they mainly talked about international cultures and they could give examples in detail successfully, for example, the text about the Japanese school. This could be due to the fact that different cultures were the first to come to mind as they were either new to students or they were more interesting. Besides, students talked about various cultures by comparing with each other and Turkish culture rather than laying emphasis on a specific culture.

Some of the activities that students mentioned to give an example to the culture content were from Unit 3 (In the Kitchen) and Unit8 (Chores). For example, S5 stated that: “The dishes are usually examples from our own culture. For example, manti.”

Some of the examples which students related to Turkish culture were mosques, historical places, scientists, sports such as archery, Cappadocia, Hezarfen Ahmet Çelebi, Oktay Sinanoğlu, Aziz Sancar, Canan Dağdeviren, Safranbolu Houses. On the other hand, Venice, golf, skydiving, the earthquake in Japan, Korean music known as K-pop, sushi, steak, taco, brownie, sari (Indian dress), Stephen Hawking, Times Square, Nicola Tesla were some examples related to other cultures in students’ statements.

Some students also stated that if learning about another culture was the aim, what was included in the coursebook would not be sufficient. It was also a need to be curious and try to learn on your own by using Internet and other sources. For example, S15 said “There was a picture, if I remember correctly, ...about a video. It was really interesting. I did some research on it.”

Some of the students mentioned that the English questions in the high school entrance exam (LGS, in Turkish) only included Turkish culture. For example, S7 observed that: “If we don't think of the exams, there should be different cultures, but there is a lot of Turkish culture in the exam, not many others”. In other words, this student expressed that at the end of the day, the content of the coursebook should reflect that of the exam. This can be an implication that the exams also should be reviewed with an attempt to include intercultural elements just as the lessons.

More than half of the students could give a detailed example of their own culture or a different culture which meant that the activities in the books consisting of cultural elements from different cultures had aroused interest in students. S7 also emphasized that many different cultures were given altogether in the same activity which provides intercultural awareness and he also stated by giving an example that:

In an activity, Fatih Sultan Mehmet, Mustafa Kemal Atatürk, Louis Pasteur and Nicola Tesla were given and above, we were given electrical engineering, geometry, mechanical engineering and medicine and asked to match these people and the fields. I think the activity was very logical and since there were Atatürk and Fatih Sultan Mehmet, it partially reflected our culture.

These activities helped students compare and contrast their culture with others. One other student (S12) mentioned about different cultural content in the activities and focusing on Turkish culture she said that:

Like the Trojan Horse in Çanakkale. It's mostly about our culture. The topic usually describes the tourist sites but on the next page, it directly describes different places. For example, Phuket Island or Mostar. These are regions of different cultures. So there seem to be both cultures.

S20, who had negative interest for the cultural content expressed that Turkish culture was dominant in their coursebook and he gave the example for a unit or activity from Turkish culture in detail. This may indicate that, to him, learning about Turkish culture is far more important than learning other cultures. His statement was as follows: "...sports, archery. For example, Mete Gazoz. He is a 19-year-old Turkish sportsman. Yes. For example, this is about us. Tomato soup and lentil soup. These are dishes of Turkish culture."

One of the students (S35) was a student from Syria and her example involved content related to different cultures including Turkish. She compared Turkish culture to her own culture and her statements were as follows:

There is a difference with Turkish culture. For example, our weddings, meals are different, clothes are different. For example, at your weddings, men and women are together. At our weddings, women and men are in separate places. I do not know...there is a Turkish book here, Çalığışu. For example, there's Japanese food here, sushi.

It can be concluded that the coursebook allows a student from a different culture to learn about Turkish culture. It is noteworthy that the coursebook also has helped the student become aware of other cultures along with home culture which is among the objectives of the English curriculum in Turkey (MoNE, 2018a).

In the second interview question, the students were asked if they had learned about different cultures in their English lessons, and about which particular cultures. The results of the content analysis are given in Table 4 below as a summary.

As can be seen in Table 4 most of the students thought that they learned about different cultures in their English lessons. Some students (N=8) stated that they thought their learning related to intercultural content in their coursebook was sufficient.

Table 4

Students' responses related to the amount of intercultural elements in the coursebook

Yes	Detailed	S13, S16
	Lacking	
	Detail	S8, S18, S20, S22, S28, S31
Yes, but not enough	Detailed	S1, S2, S6, S7, S9, S10, S11, S12, S15, S17, S21, S23, S27, S34
	Lacking	S3, S4, S5, S19, S24, S25, S26, S29, S30, S32, S33, S35
	Detail	
No		S14

Note: S=Student

Besides, a great many of the students expressed that they learned about other cultures in their English lessons. However, they also stated that these were not adequate. There was only one student who answered the question negatively. This student (S14) emphasized that she did not learn about cultures in the English lessons and focused on the familiarity with the Turkish culture and that the activities were mostly related to Turkish culture. She said: "I do not think so. Because there is not much that tells about other cultures, our culture has always been mentioned. There is little about foreign cultures."

According to S1, the reason for the low number of intercultural activities in the coursebook was that the units dealt with the topics which were global issues that did not differ much between cultures (e.g., internet, teen life). She said:

It was inadequate. I think it was only in Unit 3. I think the reason why it wasn't in other units was that the units covered general issues. In the unit 'Teen Life', there were generally the things that all people do. It did not mention a country in particular.

S2 also thought the intercultural activities were not included enough in the coursebook and they were mostly in Unit 3 'In the Kitchen'. Interestingly, she implied that types of the activities in the coursebook also affected how interesting the units were for the students. She stated that: "In others, there were not many activities attracting the student. In the unit 'In The Kitchen', there were new activities like what you think, matching, finding recipes, try at home ... it was more remarkable so it is memorable."

Students mentioned some of the countries which were included in the intercultural activities and these countries involved, such as Italy, India, America, Japan, Mexico and Ireland, France, Iceland. For example, S6's statement was as follows: "I'm curious about Italy. Food, how they live. For example, I would like to know their culture in general, clothes, local food. I want to know how they speak. I want to know if the education system is different from ours." It can be concluded from her utterances that the motivation to learn about culture could spark an interest in learning a foreign language.

According to S7, the hours of English lessons were not enough. He also compared the current coursebook to a previous one and referred to the old coursebook and coursebooks in general. He expressed his interest in other cultures and he stated that for his previous coursebook: "I wish there were other countries as well. Okay, it's 50 Cent, the singer and Britain, but they could include a singer from other countries with the song."

Another student (S11) drew attention to an interesting subject 'gestures' and implied communication was more than just the words saying: "a gesture can be welcomed in our country. When we do something normal, they may suddenly get angry. For example, a gesture

we make when the food is delicious can mean something very bad for them.” He also stressed the importance of intercultural awareness and added: “the clothes we wear here may not be the same as the clothes we would wear there.” Besides, S15 expressed her willingness to learn about different cultures, and she said: “I want to learn their traditional games and dances. I want to know the traditions and customs.”

Japan was the country that students mostly wanted to learn about and this could be due to the reading activity in the coursebook as mentioned previously. S12 was one of the students who wanted to know about their schools, activities which students did at schools, how many lessons they had in a day and also their traditional clothes. She also expressed: “the clothing is very different, for example, when they organize a festival or something, there is an outfit called kimono. They're wearing it, and it's weird but nice to me.”

The coursebook also consisted of activities informing students about Turkish culture such as popular tourist attractions in Turkey. S13 mentioned her new learning related to Turkish culture saying that: “I have learned that Göbekli Tepe is in Şanlıurfa.” We can conclude that the coursebook aims to inform learners about Turkish culture along with other cultures which is given as one of the objectives of the English curriculum (MoNE, 2018a). Similarly, S16 says there were well-known people from different countries. Einstein and Oktay Sinanoğlu were given as examples, which means the units involve both Turkish and other cultures.

S17 said she wanted to learn about different religions as well implying that it was not handled enough in the coursebook. She stated that: “For example, in India people worship cows. We want it to be explained a little bit more, not only in Religious Education and Ethics lessons but also in English lessons.” This shows that some students view English lessons as a platform to gain general knowledge about different cultures. This is promising because it suggests that students may view English as a means to gain different kinds of knowledge,

rather than an abstract set of grammatical rules, which is an overall aim of 21st Century learning. (P21, 2011).

Some units such as Unit 5 'The Internet' were not related to any particular culture. This viewpoint was supported by S18 as she asserted: "Unit 'The internet'. I mean, whoever sees these symbols, wherever a person sees them, will understand the meaning of these shapes, so I think it's all over the world. Yes, universal."

Similarly, the results of RQ1 showed us that some units involved activities which were mostly culture free. According to the results of RQ1, most of the activities in Unit 5 were culture-free (78.12%), which was also the highest of all units. This was supported by what S18 said above.

S20, whose interest for other cultures was negative, was not able to give a detailed example for his intercultural learning although he did not deny that he had learned. He said: "For example, who does this pancake belong to? Is it British? I can't remember exactly." That may indicate that it becomes difficult to remember the subject without interest.

Expressing her interest for Korean music, also called K-Pop, S21 said that with the help of the intercultural activities in the book, she became aware that some of her previous knowledge was wrong. For example, she expressed that she thought Times Square was in Japan and she learned that actually, it was New York. This may also indicate that the coursebook achieved the purpose of providing intercultural awareness for the students.

Likewise, TV series and movies have a great effect on students' interest for Indian and Korean culture. In this respect, S27 stated that: "Indian pepper is so famous. So the thing is..they are always making pepper. Most of the spices were common there. ...in the movies." This indicates that they learn from TV series as well. S34 also said that she saw many Indian movies on TV lately.

One other student who had an interest in Indian culture was the student from Syria (S35) and she asserted they could do search on the Internet and that she was very curious about Indian culture. As she gave examples from other cultures depending on the first interview question, she was able to give examples of both international cultures and Turkish culture. Her answers were based on their coursebook which implied that the coursebook was not confined to one particular culture.

Additionally, students expect more cultures to be mentioned in the book. For example, S33 expressed that: “it may be much better if they include different countries, not always the same countries”.

In the third, also the last interview question, the students were asked if they wanted to learn about other cultures besides the cultures of English-speaking countries and if they could give an example.

The results of the content analysis are given in summary in Table 5 below.

Table 5

Students’ willingness to learn more about other cultures

Yes	Detailed responses	S1, S2, S3, S5, S6, S7, S8, S9, S10, S11, S12, S13, S14, S15, S16, S17, S18, S21, S22, S24, S27, S28, S30, S32, S33, S34
	Lacking Details	S4, S19, S23, S25, S26, S29, S31, S35
No	Detailed responses	
	Lacking Details	S20

Note: S=Student

We can see in Table 5 above that almost all of the students wanted to learn about other cultures as well as English speaking cultures. There was only one student who gave a negative response, and this was S20, the student with negative attitudes towards different cultures and who had a particular interest for Turkish culture. Most of the students (N=26) were able to give a detailed example of a culture that they wanted to learn about while only eight of students' examples lacked details. The reasons why they wanted to learn about International cultures were as follows: the desire to go to other countries (S1); to broaden their horizons (S1); work and travel choices (S3); it allows them to compare different cultures with Turkish culture (S3); the positive effect of TV series and movies (S5, S14); an interest in science (famous scientists of other cultures) and technology (S8, S11); to be able to get on with people when in a foreign country (S7); to become familiar with the culture (S7); to keep up with other cultures/not to seem weird (S8); curiosity (S19); thinking about living abroad (S11). These responses showed similarity with those of the first interview question. This would suggest that, just as the intercultural components of the coursebook had attracted their interest, they would also like to learn more about different cultures. The following paragraphs will present some of the more detailed examples from the students' interviews.

In general, the students appeared to have an interest in Eastern and Far Eastern cultures. For example, S4 and S27 had special interest for Korean culture and S4 asserted that he wanted to learn about their food and their singers. He also stated that he loved and followed their singers and he also explained that their music was called K-Pop. Another student (S30) mentioned that Japanese people had different ways of greeting and stated:

For example, we enter a direct conversation, but they greet first and if they continue, the greeting continues. I am very interested. For example, if someone says 'konichiwa' and then the other one says 'konichiwa', he will say 'konichiwa' again.

S34 listed Indian, Japanese and Korean as well as Chinese cultures in terms of their beliefs and rituals as interesting. Similarly, S35 who was from Syria, was also curious about the same cultures. Indian culture was also a focus of interest for S32 and she stated that she found their make-up original. She was also curious about their religion, dresses and their culture in general.

European cultures were also mentioned. For example, S5 stated that she wanted to know about Greek culture saying: “The food of Greece is similar to ours and attracts my attention”. We can conclude that students are aware of the similarities and differences between different cultures such as that of Greece which is our neighboring country. Also, S22 said that she was trying to learn Italian on her own and that she also wanted to know more about their culture.

On an interesting note, S6 stated that:

I do not think I would need this (intercultural) information in Turkey. I don't know exactly where I will need it. I could use it in that country when I go. I don't think it will help us unless we become an English teacher in our country. It does not make any contribution to me since there are not many tourists in the place where we live.

However, she continued saying that she believed English was a global language and it would be nice to learn about other cultures. This was remarkable because it would suggest that S6 realised that she may not have an immediate practical need for intercultural information, given the area she lives in. However, she is interested in other cultures for intrinsic reasons. Besides, she expressed her willingness to learn about the religions of others. She complained that:

The beliefs of foreign countries attract the most attention. We're just learning Islam in Turkey. It would be nice to learn other religions as well. A unit like

that could be added. In the end, there is no such thing that every person will become a Muslim.

It can also be concluded from her words that she is aware of other religions in the world and this can be related to intercultural awareness directly. This was similar to S17's response, which stated the desire to learn about different cultures through English. On a similar line, S10 stated: "Their beliefs and cultures seem very interesting. I am very interested in their beliefs in India. I don't know, just curiosity".

Other students mentioned English-speaking countries in particular for job opportunities. For example, S11 said he was very interested in technology and he attributed his interest for other cultures to it. He expressed that:

I generally relate my interest to technology. Software, for example. There are more opportunities in America and Canada. That's why I prefer it. I want to be a software engineer. Usually, technology companies are there too. Google, Apple and some others are all there.

Finally, some students' responses showed that they had the ability to form empathy with people from other cultures. As an illustration of this, S7 said: "For example, just as we would feel happy if a group of tourists came to our country and said that they knew about Mustafa Kemal Atatürk, then it would also be good for us to know about their scientists." Empathy is an important aspect of intercultural awareness, and it is promising to see examples of this in a young student.

4.4. Discussion related to RQ2.

In conclusion, the main findings related to RQ2 can be summarised as follows. First, a majority of the students expressed a positive interest in the intercultural content of the coursebook, with a small number expressing mixed attitudes and only one student who expressed a lack of interest in cultures other than Turkish. Similarly, a majority of students

reported that Turkish cultural elements were predominant, which is in parallel to the findings of RQ1. Regarding specific examples from the coursebook, more students were able to recall, both in detail and lacking in detail, activities related to International culture. No student was able to give an example of an activity directly related to English-speaking cultures alone. This is not surprising when we consider the relatively low percentage of such activities in the book (RQ1).

Most of the students believed that they had gained knowledge about different cultures, but that it was not sufficient. Only one student said he had not learned anything new. Similarly, most students gave detailed responses to the positive attitudes toward learning about other cultures. Only one student, the same who had replied that he had no interest in other cultures, responded negatively.

Despite many studies on coursebook evaluation, there are a few studies on students' beliefs about the materials used and their attitudes towards learning about different cultures and intercultural activities in the coursebooks. Several studies were conducted with university students in Turkey and their results were in line with the present study. One of the recent studies in Turkish context was conducted by Sariçoban and Çalışkan (2011) with 95 preparatory school intermediate students at Çankaya University. In their study, they investigated students' attitudes related to types of cultural components and activities that students wanted to see in their classrooms and at which level they wanted to learn those cultural elements. A questionnaire was used to collect the data and the results of the research showed the types of cultural activities students would like to see in their classrooms, students' attitudes related to the target culture, the importance of target culture for students, at which level they wanted to do these activities and their perception of the concept 'culture'. The results of the study showed that most of the students had positive attitudes towards cultural components which were included in their classrooms and they were highly interested in

learning culture while they were learning a language. Besides, the study suggested that culture learning should be done at all levels of language learning. The current study also revealed that the students had positive attitudes for the intercultural activities in their coursebook and they wanted to learn more about different cultures.

Similarly, Ilter and Güzeller (2005) searched students' perspectives about language and culture through a survey in Akdeniz University. The findings of the study indicated that students had high interest in learning different cultures along with the target cultures which were English speaking cultures in the current study. On the other hand, students expressed their willingness to see content related to Turkish culture in their coursebook and criticized the coursebook in-use that it only included English speaking cultures. The cross-cultural approach concerning various cultures besides home culture was also focused on in their study. The findings were in the same line with the present study and in both studies, students had a high tendency to learn different cultures. Besides, students explained that they wanted to see their own culture in Ilter and Güzeller's study (2005). This was also in parallel with the current study as students' positive attitudes were for Turkish culture related content in their coursebook and also the content regarding international cultures.

In a previous study, Bada (2000) found that students developed a better cross-cultural understanding with a sense of comparison between their own culture and the target language culture and made progress in their language skills after the implementation of a course aiming to raise cultural awareness. The study was conducted with students of the ELT Department of the University of Çukurova during 1997-1998 academic year and the data was collected through a questionnaire that allowed students to assess the course.

Another study which was also in the same line with the current study was conducted by Kahraman (2016) at Hacettepe University and Dumlupınar University during the 2014-2015 academic year with 310 students who were studying English Language and Literature

and 107 teachers. The study aimed to find out participants' perceptions of culture and culture teaching and the data was collected by using a questionnaire. The findings of the study showed that both teachers and students had positive attitudes regarding to culture and culture teaching.

In a very recent study in the Turkish context, Zorba & Çakır(2019) tried to find out ways of raising intercultural awareness of lower-grade students and the factors which had negative effects on their intercultural awareness. The study was conducted with students in 7th grades at a state school and intercultural awareness raising activities were included in 2 hours of their English lessons for eight weeks. The finding showed that after the implementation of intercultural activities, students could compare their own culture and other cultures in a better way and gained more knowledge related to other cultures and they were also more enthusiastic about cultural content. The findings show parallelism to current study as the students who participated in this study also expressed their positive attitudes towards intercultural activities and willingness to learn about different cultures. Thus, it can be concluded that no matter at what level the students are, they are mostly interested in learning different cultures and materials or activities which included intercultural elements related to both Turkish culture and different cultures. Besides, it was suggested by Zhu (2011) that people should develop intercultural empathy which will help them make good friends, develop good relationships with others and also communicate fluently in intercultural settings.

The coursebooks are one of the main materials which are used to convey intercultural knowledge to students in EFL classrooms in Turkey. In this study, most of the students stated that the intercultural activities in their coursebook aroused curiosity towards other cultures. It was also suggested by both teachers and students in the study that intercultural awareness could be promoted through projects or various classroom activities. It is expected that students' intercultural awareness will be raised upon their interaction with people from other

cultures. One study whose findings were in contrast with that was conducted in the USA with 50 U.S. citizen participants who were university students and 50 international partners from a variety of cultures such as Brazil, Japan, China, and South Korea. A pen pal letter exchange program was applied between these groups for over a two-week period to investigate whether their cultural awareness would be promoted. The findings showed that there was not any statistical increase following the letter exchange program (Smith, et al., 2017).

In Turkey, 8th-grade students take a high school entrance exam (LGS in Turkey) which is one of the high-stakes tests for students. As we can see in the results related to RQ2, students may have negative attitudes related to different cultures and unwillingness to learn about those cultures as these are not included in their high stakes test. One of the students had stated that although the coursebook included intercultural activities related to both Turkish culture and other cultures, the exam was based on Turkish culture only. This can be related to negative washback effect of testing. Brown and Hudson (2002) refer to washback effect as the influence of testing on teaching and learning as well as the objectives of the curriculum. The test items present what is included in the curriculum and they are expected to be directly related to teaching and learning process. Provided that the test items are in line with the curriculum and the content of lesson, they will have positive consequences and effects on the learners which will result in positive washback effect. On the other hand, if there is a mismatch between the test items and the objectives of the curriculum, this may result in negative washback effect. In such cases, students will study according to what is included in the exam rather than the content of the course and the curriculum.

It can also be concluded from the findings of RQ2 that, as students learned about English speaking cultures or other cultures along with Turkish culture, they became more curious and willing to learn the language as well. This can be generalized to other countries and learning other languages. Teo, Hoi., Gao and Lv (2019) conducted their study with

learners of Japanese in Chinese universities through a survey and they found out that students' motivation to learn the language raised due to a few reasons including job opportunities, activities and products related to Japan. This finding showed that learning about a culture contributed to the motivation levels of the learners for learning the language which was Japanese in the study context and developing a cross-cultural understanding.

There are also students of different nationalities in the classrooms in Turkey such as Syrian students and they learn English through coursebooks designed to be used in the Turkish context. Besides, these immigrant students learn about Turkish culture and other cultures through these materials. There are a few studies which investigate the issues related to their language needs, classroom settings for immigrants, the challenges they face regarding language learning and English curriculum (see e.g., Steele, 2017). These were not focused in detail as they were beyond the scope of the current study.

4.5. Findings Related to RQ3.

RQ3: What are the English language teachers' opinions about teaching intercultural elements?

In order to answer RQ2 of the current study, a semi-structured interview was applied to 6 English teachers to investigate their attitudes and practice related to culture teaching with the learners at 8th grades. The interviews were analyzed through content analysis. The researcher evaluated the answers given by the teachers one by one according to the interview questions. The answers of all participants involved in the study were transcribed and the data were analysed and interpreted.

All the teachers interviewed at the time of the data collection were teaching learners of 8th grades at the schools in İslahiye. The semi-structured interview questions (Appendix I) were directed to teachers to get answers related to how they would define culture, the relationship between language and culture, whether it was important to teach about culture,

benefits of having cultural information in language classrooms, why it was important to teach about culture, how important knowing about other cultures was during communication, ways of promoting intercultural communication, cultural elements in the coursebook and whether they were sufficient, types of culture in the coursebook, teachers' preferences of culture to exemplify in the classroom, units which include culture learning and details related to how they were handled, teachers' material selection criteria in terms of included intercultural content and the drawbacks of including intercultural content in the lessons.

4.5.1. Teacher 1. T1 defined culture as “the sum of the material and spiritual values conveyed by societies from past to the present”. She also stated that language carried culture and “these values are passed on to the next generations through language”.

According to her, “it is important to teach culture” because what differentiated between societies was their culture. Thus, it was important to transfer culture to future generations in the most accurate way. T1 thought learning about the culture of a language also accelerated the acquisition of a language.

She thought teaching about culture was important due to a few reasons: to keep the values alive and to notice the difference between cultures which could be related to intercultural awareness. She also gave sense of humour as an example. She mentioned that, in her opinion, British had a different sense of humour than ours and stated that: “You don't laugh when she/he laughs, she/he doesn't understand what you are laughing at”. To her, knowing about other cultures was very important as it allowed people to understand each other's feelings and thoughts. Besides, she said: “When communicating with people in the target language, mastering the culture is important for the fluency of communication.” She also asserted that to promote intercultural communication in language classes, projects such as Erasmus+ could be conducted more effectively. She said: “Thanks to social media, they are already in a big and universal village and this communication can be supported by smart

board, books and music”. In her opinion, the coursebook that 8th grades used was sufficient in terms of including intercultural content. To explain this, she said: “Interestingly, there are both Turkish culture and target language culture. I think it is very positive in this sense” which makes the coursebook more interesting for the learners. For her, the coursebook had intercultural content which was related to other cultures as well as Turkish culture. She also stated clearly that provided that she would give an example, she would like it to relate it two different cultures, not only Turkish culture. She gave the topic ‘sports’ as an example of cultural teaching in the classroom and she stated that to show students what football means for people from different cultures: “Brazilian, Turkish and also British point of view for football, and footballers, etc. Of course, I put them all into it.” It could be understood that she wanted to help her students become aware of different cultures and different beliefs around the world. Additionally, she explained that she used smart board and extra materials such as real magazines and newspapers in the lessons and supported the lesson with intercultural materials as well. She also stated that if she was to choose a material for her lesson, she would like it to include intercultural elements related to English speaking cultures which she called “Target Language Culture” besides home culture that is Turkish culture. According to T1, one of the drawbacks of including cultural teaching in the foreign language teaching settings was that time is limited and it did not always allow her to give detailed intercultural information, even that which was included in the coursebook.

4.5.2. Teacher 2. T2 defined culture as: “a way of self-expression that reflects the structure of society” and emphasized that language and culture were inseparable. In her opinion, teaching a language was directly related to culture of that language and she also stated that as language reflected culture, these two were interdependent. According to her, in languages, there are different expressions used due to different lifestyles. Thus, when we go to

some other places, it is probable that we can encounter expressions that do not exist in our culture.

She said in the coursebook, there were also elements which largely belonged to other cultures. To give an example of this, she mentioned the unit 'Chores' in which there were activities which showed people shared household chores. She expressed that this was a practice that was being adopted in Turkish society but had not been fully established yet. She believed it was useful and important to have intercultural awareness and to know about "traditions, customs, eating, drinking, street, city organization, address descriptions" of other cultures in that it promoted communication. According to her, it was meaningless to learn just the words and grammar structures of a language; they should be learned together with culture for interaction.

She explained that in order to promote intercultural awareness in the classrooms, we should make use of the internet through projects and internet conferences between learners from other schools in Turkey and abroad. She also stated that: "perspective of a student in İslahiye will not be the same as that of a student in Antalya." She thought the coursebook could be said to be sufficient in terms of intercultural content. On the other hand, she criticized the coursebook as some activities such as the one in which a Turkish girl who wrote her diary in English was confusing for the students as her students came to her asking why a Turkish girl would write her diary in English. To conclude, she said the activities could be more realistic.

With regard to the types of cultural content in the coursebook, T2 said that there were activities which informed students about many other cultures as well as Turkish culture. She stated that coursebook included activities related to not only Turkish culture or British culture but also Chinese and Japanese culture. She also maintained that cultural background of the students would affect whether she would give an example regarding Turkish culture or an

example mentioning another culture. She summarized this situation as: “If students have prior knowledge of the target culture, I can give examples directly from the target culture”. To her, the listening activity in Unit 8 (Chores) could be an example of this as all the people in the family in the activity had a responsibility and they shared all the housework which was something new for the Turkish culture. She said her students were surprised to see men doing housework in this activity. T2 also stated that the activity mentioned above was really good as it helped students to understand that different cultures could have different lifestyles which was connected to intercultural awareness.

Saying that she used smart board actively to show examples of culture-related photos or videos, she also stressed that she would like the activities to include many different cultures. From a different perspective, she states that if too many activities about other cultures are included in the coursebook, this could result in Turkish culture losing its significance.

4.5.3. Teacher 3. From T3’s perspective, culture was “a common element that unites a society” and included a culture’s language, traditions, customs, food, common sorrows and joys all together. In his opinion, language was one of the most important components of culture and language was closely related to culture. He focused on idioms and proverbs as he saw them as a reflection of that culture. He thought teaching about cultures was very important and learners should be familiar with different cultures which would allow them to compare with their own culture. Besides, he stated that during communication with people from other cultures, it was very essential that we knew enough about their cultures. In this way, the interaction could be in a positive way and we would not say anything disturbing to the people we communicated. T3 said that, to promote intercultural communication, “you have to respect each person's culture”. To him, the coursebook used in 8th grade English lessons was not sufficient and this was because the units and the themes were not convenient

to include different cultures in the activities. He explained this saying that in units which were related to the internet or communication on the phone, we could not include many things that belonged to a specific culture. He also focused on the activity in which people shared chores at home and said: “There is nothing like this in Turkey. His father is washing dishes, his mother is doing something else, the child experiences a cultural shock and does not believe it”.

According to him, the coursebook included only a little bit of other cultures which meant it mainly included Turkish culture. He would prefer giving examples from Turkish culture if he needed it in the classroom and he explained the reason for this saying: “First I give examples from my own culture. Because they're more likely to understand. .. Then we can work closer to the target culture”. He asserted that one of the units which included intercultural elements was ‘Tourism’ that included different places in the world. He also said that in that unit, students learned a lot about other cultures through activities and that it was beneficial if a coursebook had intercultural elements in it. He believed that one of the drawbacks of including culture teaching in English lessons could be that students may not see it as a need and they may even have bias against other cultures that would result in their unwillingness to learn it. Interestingly, he also stated that “Maybe he's never heard of Mexico or Japan in his life” and as teachers told about other people’s dances, their food, their music, their ritual and their feasts, this could have negative results. He also asserted that students could also have bias against other beliefs or religions that may cause cultural differences to turn into a conflict as students could think they were taught cultural content regarding Christianity.

4.5.4. Teacher 4. In T4’s opinion, “culture should include daily life, customs and traditions of a society” and he said in order to understand what was told, one must know about the culture of the society who spoke that language. He stated that, otherwise, “we may not

even understand a sentence whose full meaning we know”. Proverbs were given as an example as in the same line with T3 as he thought proverbs could mean something very different even if all the words were known with their real meaning implying that what it meant depended on the context of culture’s society.

He stated that teaching about intercultural content was very important and teaching language alone would not be enough. He gave a few reasons for the benefits of integrating culture in English lessons. First, it allows people to be able to express more with fewer words or even with idioms. Second, it prevents misunderstandings. Finally, it accelerates the adaptation process towards other cultures. Besides, he said that: “If we know about culture, we will have more command of the language”. For example, it could be easier to decide whether to ask it as “would you like to dance with me” or with a direct “dance with me”. He said that it would help to understand which one was more polite or rude considering different cultures. Using idioms that existed in others’ languages may provide sympathy for these people from different cultures.

In his opinion, intercultural communication could be promoted through video calls between learners from different cultures through smart boards or camps for different people from various cultures. In terms of cultural elements in the current coursebook *Mastermind*, he thought there was not enough cultural content, and they mostly belonged to Turkish culture. He said that: “Rather than the culture of the target language, we have seen concepts that are more relevant to Turkish culture or to all cultures” and the culture of target language was not sufficient, by which he means English speaking cultures such as British and American. Besides, he stressed that it was more important for students to learn about the target language culture. According to him, the coursebook had Turkish culture mostly, which was followed by other cultures and then English-speaking cultures.

He also thought that it was better to give examples from target language culture, however, due to the coursebook, it was necessary that they gave examples related to Turkish culture more. Unit 3(In the Kitchen) was an example of intercultural elements in the coursebook by T4. He mentioned that in the unit, even a cooking style ‘to steam’ could be said to be intercultural as we did not steam vegetables very often, whereas it was very common in other cultures. Throughout the unit, he expected students to learn what people from other cultures ate and he used dialogues as activities in the classroom with the help of videos and visuals. He also stated that he would prefer course materials which had target language culture and other cultures in it.

According to him, a serious drawback of involving cultural learning into English lessons was that: “When the child is not able to adapt to his / her own culture at a young age, he / she may learn a foreign culture and enjoy it and even leave his / her own culture”.

4.5.5. Teacher 5. T5 defined culture as: “a type of food, dressing style, a way of speaking, and a way of life that belongs to countries or communities”. He also stated that we could not ignore the culture and language relationship and said that: “So if there is culture, language is shaped according to that culture” and added that language cannot develop without culture.

According to T5, it was essential to learn cultures during language learning and this would help prevent misunderstandings.

He also explained that “Different discourses in the mother tongue and the target language can be understood differently. So I think it is important to know that culture”. He stated clearly that language reflected culture and to master a foreign language, it was necessary to think like that society. As people interact with people from other cultures, it was important to have knowledge related to these cultures.

Learners should read books in the target language so that their intercultural communication could be promoted. For him, the coursebook was insufficient in terms of intercultural activities and the content was mostly related to Turkish culture. Additionally, he would prefer giving examples from the English speaking cultures rather than Turkish culture. T5 gave Unit 3 as an example which included intercultural content as it had activities related to both Turkish culture and different cultures. He said he would like a material to include cultural elements in it and also stated that that material should “emphasize cultural differences” and help students “become tolerant to other cultures”. On the other hand, in his opinion, there must be some certain standards regarding cultural content in the book. Otherwise, “By losing their values completely, they may feel belonging to the other group”.

4.5.6. Teacher 6. According to T6, culture was “the collection of moral values that a society has accumulated from the past to the present, sometimes carrying social values, sometimes carrying only those values belonging to that society, sometimes carrying universal values”. To him, language and culture were attached to each other and as we learned a language, “it is important to know the culture of that language”.

In a similar line with T4 and T5, he explained that learning about cultures was significant as it would prevent misunderstanding between interlocutors. Knowing about culture and also having intercultural awareness were very important to be clearly understood by the others in interaction. H asserted that familiarity with other cultures was also needed for correct and sufficient interaction and being aware of similarities and differences between cultures could prevent false interpretations as well. He also stated that intercultural communication could be promoted by helping students find pen friends or letting them videos. Besides, he said that the current coursebook was not very sufficient in terms of intercultural elements and that: “I do not find it sufficient in terms of cultural differences”. The amount of cultural content in the coursebook which was related to Turkish culture was

almost the same as the amount of English Speaking cultures and International cultures. Thus, the coursebook “carries the elements of both languages by comparing and matching similar and different sides in a way”.

The activities regarding English speaking cultures, which T6 called as target culture, were the most in the coursebook. His priority would be examples from different cultures during the lessons as it was aimed to help students learn and experience other cultures along with English speaking cultures. In this way, their intercultural awareness will increase.

He mentioned Unit 4 (On the Phone) as an example of a unit that consisted of intercultural activities. For example, while in Turkey, we answered the phone saying ‘hello’, they started the conversation by introducing themselves such as “(name) speaking”. He stated that in the units like Unit 3, he expected his students to learn the differences as well as similarities between cultures and have a broad perspective. Games could be used as a way of teaching other cultures besides videos as well as smart boards. In his opinion, materials should include cultural content, as this would allow students gain tolerance towards other cultures and they could use the learning in real-life situations. One drawback of including intercultural learning was that time was limited, and there was an exam that they were worried about which lessens their motivation for learning different cultures.

4.6. Discussion related to RQ3.

This section presents the main findings of RQ3 in relation to RQs 1 and 2. It will also discuss these findings in relation to the relevant literature. The main findings of RQ3 can be summarized as follows: all the teachers who were interviewed stated that language and culture are inseparable and it was very important to teach different cultures to students. Intercultural awareness was an issue all the teachers in the study were concerned about and they all believed that the intercultural activities in the coursebook would raise their intercultural

awareness. Thus, the students would have better communication skills and that would prevent misunderstandings.

All the teachers in the study agreed that coursebooks should include intercultural elements related to many different cultures. A majority of the teachers believed that there was not enough intercultural content in the coursebook evaluated in the study and the content of the coursebook was mostly based on Turkish culture which was in parallel to the findings of RQ1 and RQ2. Only one teacher(T1) stated that the book included enough intercultural content. Besides, two teachers (T1 and T6) gave very similar definitions for the term culture which could be related to their degree at university as both teachers had graduated from ELL departments of universities which was discussed in the following section.

Some teachers (T3, T4 and T5) expressed their worries about the possible negative effects of learning different cultures on students and the possibility that they could have a bias against their own culture upon learning other cultures.

In the current study, most of the teachers expressed positive attitudes towards different cultures included in the coursebook and intercultural activities as they would raise students' intercultural awareness. Besides, most of the teachers had the belief that the coursebook mainly included content which was related to Turkish culture which was confirmed by coursebook analysis and the findings related to RQ1.

There were some studies conducted related to cultural content in the coursebooks and teachers' perceptions of intercultural activities and culture concept in general in Turkey and other countries. Many studies in the field of study suggested that it is not possible to teach a language without teaching about its cultural features. (Çakır,2006; Önalın,2005; Sarıçoban & Çalışkan, 2011; Zhu, 2011). There were also some studies concerning teachers' perceptions related to cultural content.

Atay et al(2009) tried to find out the beliefs and attitudes of English teachers who were teachers in three different school levels starting from elementary in Turkey on intercultural competence teaching and to see how and to what extent these opinions and attitudes were reflected in their classroom applications. The data instrument was a questionnaire and the data were collected from 503 teachers from all regions of Turkey who were teaching English as a foreign language. According to the results of the study, although these language teachers were aware of the role of culture in English learning context in Turkey and they expressed positive attitudes towards the role of culture in foreign language education, they could not include culture in their teaching very often. The results showed similarity to the current study as the teachers who participated in the current study focused on the importance of teaching about different cultures in their classrooms and they also had positive attitudes towards including intercultural activities in their teaching.

Karabınar and Güler (2012) conducted a study at the university level and investigated language teachers' view of culture, their attitudes and their classroom practice concerning teaching about different cultures. The data were collected through surveys with 155 instructors from 17 universities. The results of the study showed that there was not much difference between the attitudes towards teaching cultures depending on whether they were native or non-native or they worked in state or private universities. Another finding of the study showed that as the instructors attended training courses related to teaching culture and other professional development activities, they had more positive attitudes towards incorporating culture into classes.

In an international study in the field, Zhou (2011) searched Chinese university EFL teachers' (N=201) perceptions of integrating English language and its cultures in their classrooms through a survey. The results of the study were in line with the current study. The majority of the teachers expressed positive attitudes towards teaching different cultures in

their classroom and they agreed that integrating both Chinese culture and English language culture as well as other cultures would be beneficial to students. The findings also revealed that teaching different cultures in the English language classrooms was sometimes difficult to apply due to a few reasons such as teachers' lack of intercultural knowledge, the curriculum, testing system or the coursebooks which are lack of intercultural content.

Gönen and Sağlam (2012) conducted their comprehensive study in Turkey with 60 teachers in the university context. The teachers were from different educational backgrounds and they were grouped as ELT graduates and others. The study aimed at comparing teachers' beliefs related to culture and its integration into classrooms and whether there was a difference between teachers' opinions depending on their educational backgrounds. Questionnaires and interviews were used as data instruments. The findings revealed that teachers mostly put emphasis on including culture in language teaching and they generally believed culture was an essential part of language teaching. Additionally, it was found out that there were differences among teachers regarding which aspects of the target culture they prioritized in their classrooms depending on their educational backgrounds and the requirements of the curriculum. The findings of the study were in parallel with the current study as teachers in both studies agreed that learning about different cultures was an important aspect of language learning for students in English language classrooms.

Some teachers interviewed in the current study had similar thoughts with the students who mentioned the integration of only Turkish culture in their exams and they suggested that high school entrance exam (LGS) could have a negative washback effect on students' learning. This can be explained through the findings of some studies in the field (e.g. Karabulut, 2007; Akpınar & Cakildere, 2013). Both studies showed similarity to the present study and they indicated that students and teachers focused more on what was tested

in their exams and disregarded what was not included in the exams in terms of content and skills.

Some teachers in this study had concerns about possible negative effects of intensive learning about foreign cultures. There might be some differences in the beliefs of students, teachers, and parents in terms of the possible negative effects of intercultural content or cultural learning about other cultures in the language classrooms. In this study, unlike the students who were very willing to learn about various cultures in detail, teachers thought they should be integrated carefully in the coursebook and in the lesson. The curriculum and the coursebooks were not always perceived the same way by the stakeholders in school settings.

These findings showed some similarities to the findings of another study in the field. Çetin (2012) conducted his study with 117 Turkish university students who mostly belonged to conservative families that attached great importance to national and religious values. The aim of the study was to find out whether students' beliefs were similar to their teachers' and parents' negative beliefs related to exposure to different cultures in the coursebooks. The data were collected through interviews and the findings of the study were noteworthy. The study revealed that a majority of the students, unlike their parents, stated that intercultural content in their coursebooks or the syllabus which were mostly related to Western cultures did not have negative effect on their beliefs. Conversely, students did not see these intercultural content as a threat to their own culture, values or their national identity. Besides, unlike their families and teachers, they asserted that these elements related to target culture or different cultures affected them positively and they were motivation sources for the students. More interestingly, 72 of the students in the study stated that they did not want to see any Turkish or Islamic motifs in the coursebook.

There are also some studies investigating the educational background of teachers and whether they had effects on their beliefs in general or beliefs regarding teaching culture

content in classrooms and their perspectives of culture. Gönen & Sağlam (2012) found out in their study that there was a difference in the beliefs of ELT graduate teachers and non-ELT graduate teachers in terms of effects of culture on changing students' opinions regarding their own culture. Most of the non-ELT graduates(70%) believed that it would affect their beliefs of own culture while less than half of ELT graduates(47%) agreed upon the same idea. Gönen& Sağlam explained that this could be resulting from the effects of different courses they took during their degree at university. This could be an implication that teachers' educational backgrounds might have an effect on their perceptions of culture, intercultural content or beliefs in general.

4.7. Findings Related to RQ4.

RQ4: What are the opinions of the 8th-grade students' parents about their learning intercultural elements in English language lessons?

RQ4 aimed to investigate the intercultural perceptions of the parents (N=35) whose children were interviewed to answer RQ2. The data was obtained through semi-structured interview questions (Appendix K). The transcriptions of the voice recordings which were obtained through semi-structured interviews with the parents were analyzed with content analysis. Appendix L presents the detailed results of the parents' answers to the semi-structured interview questions related to what language they knew, whether they had communicated in English, if they thought learning English was necessary, whether they wanted their children to go abroad to learn about other cultures, their opinions related to English lessons at schools, whether learning about other cultures was necessary and if the coursebook was sufficient in terms of providing intercultural awareness for the students. The results of RQ4 were explained by comparing them with the results of the other research questions.

As we can see in the table in Appendix E, most of the parents (45.71%) knew only one language which was Turkish. The parents were asked whether they knew another language and all of the parents gave the answer that they did not have proficiency in any other language, but they had knowledge of limited vocabulary or grammar in languages such as English, German or French. İslahiye is a district in Gaziantep province which is located in the Southeastern Anatolia Region where people mostly can speak Kurdish along with their native language which is Turkish. The number of parents who could speak Turkish and Kurdish (25.71%) was more than that of the people who could speak Turkish and English (22.85%). Only one of the parents (P2) was able to speak German and French to a limited degree and one of the parents (P35) was a native speaker of Arabic as he was from Syria. Besides he could speak Turkish to some degree.

Less than half of the parents (31.42%) had communicated in English at some point in their lives, while most of them (68.57%) stated that they had not. All of the parents (100%) believed that English was necessary and stated that their children had to learn it. Almost all the parents (97.14%) wanted their children to go abroad to learn about other cultures, except one (P33). She explained the reason for her negative answer saying that her child could learn the language; however, she would not like her to go abroad. Besides, P33, referring to her child, stated that: “she sees them on the computer or at school already”. Although P33 was not willing to send her child abroad, she thought learning about cultures along with the language was necessary. On the other hand, according to the results of RQ2, her child (S33) had interest in other cultures and she had stated that she wanted to learn more about other cultures besides English-speaking cultures, which showed they had different point of views towards learning about cultures as the parent believed that such learning could be limited to school.

According to the answers given, all the parents were satisfied that their children learned English at school. Less than half of the parents (48.57%) had positive opinions related

to English lessons at schools while more parents (51.42%) had negative thoughts about their English lessons due to few reasons related to number of the English lessons, teachers, the child's not being personally motivated and policies of MoNE and they stated that such issues needed improvement. These reasons will not be given in detail as they are beyond the scope of the current study.

Almost all of the parents (91.42%) believed that as students learned a language, it was necessary for them to learn about the culture related to that language and other cultures as well. The number of parents who thought it was not necessary to learn about other cultures was very low (8.57%). Three out of 35 parents stated that the children did not have to learn about other cultures. P13 said: "I think it is not necessary. Our culture is sufficient. If it is to learn a different culture, let them learn the cultures of Muslim countries". His statement was very interesting as he believed the cultural content in the coursebooks or handled in the lessons could be limited to Muslim countries. Another parent (P20) said: "He doesn't need to learn culture while learning a language. Because the important thing is to learn the language, culture is something different, you do not need. It is important for him to learn and speak the language". Taking into consideration the results of RQ2, this was noteworthy. P20 was S20's father, and his son, in a similar line, had stated that he did not want to learn about other cultures. This may be an implication that parents' and students' beliefs are influenced by each other. The third parent who stated that learning about other cultures was not necessary and it was enough to learn just the language was the Syrian father and he stated that: "she doesn't need to know their clothes, their lives. It is enough to learn the language". The results related to RQ1 had shown that his child had a positive interest in learning about other cultures and she was willing to learn more. Their answers provided a viewpoint that was different from that of P20 and S20 and also showed that parents and their children could have different attitudes towards learning about different cultures.

In terms of the intercultural content in the coursebook, most of the parents (54.28%) stated that the coursebook was insufficient and was not designed well enough to help students gain intercultural awareness. On the other hand, some of the parents (34.28%) thought that the number of the intercultural activities included in the coursebook was enough and the coursebook was capable of helping students learn about other cultures and gain intercultural awareness as well. Besides, there were four parents who had no idea about whether the coursebook included enough intercultural elements or if it was sufficient with regards to raising the intercultural awareness of students.

In addition to these findings, some of the parents gave more detailed and specific information as they answered the semi-structured interview questions. The parents gave some reasons for the need to learn English: communicate with foreigners (P1, 7, 9, 11, 15, 18), work purposes (P1, 4, 5, 13, 16, 19, 24, 27), English is worldwide/ universal (P3, 12, 20, 23, 28, 31, 35), travel / go abroad (P6, 8, 10, 17, 25), common usage in public places and technology (P32, 33). The reasons why their children had to learn English were mostly related to work purposes for the parents. They also stated that English was a language that was spoken worldwide and this is in the same line with the results of RQ2 as some of the students also called English as an international language.

P32 stated that English was needed to use computers as there were many expressions in English. She also stated that: “all medicines are in English” and in public places such as hospitals, English was also very essential. According to her, it is important to know even that simple terminology such as ‘emergency’. If we compare her answers with the answers given by her child, S32 also has a positive interest and willingness to learn about other cultures.

The sixth question of the semi-structured interview aimed to investigate parents’ opinions related to whether learning different cultures was necessary and for which reasons it was necessary. The question was answered positively by most of the parents (91.42%).

Besides, P2, P11 and P14 stated that it was good to know about the culture of a place before visiting there and P2 also said: "It's nice to know, so we should know, in terms of adapting to where you're going". According to P3, learning about other cultures would make the language learning easier which meant these two terms were related. This was similar to the perspective of T1 who stated that: "learning about the culture of a language also accelerates the acquisition of a language". According to P4, learning about other cultures would arouse curiosity and increase language learning motivation. This was also listed by the students among the reasons why they wanted to learn about other cultures. P6 and P10 stated that learning about other cultures such as their "dishes, weddings, museums, artists, beliefs, lifestyles" would be useful during visits to these places.

P18 asserted that learning about cultures could be beneficial and said that in this way "we have a chance to compare cultures". In the same line with P18, P31 also stated that learning about different cultures, their children could compare cultures and gain intercultural awareness. This was among the advantages of learning about different cultures as mentioned by T3 as well.

P22 explained that knowing the language alone would not be enough for communication and said: "Knowing that language is not enough. We need to know everything. Learning dishes, customs, traditions and customs make it easier for you to communicate correctly". This belief was in line with that of T4 as he had also stated that language alone would not be enough for good communication. From a different perspective, P27 referred to the significance of knowing about different cultures and stressed that it could "increase the self-confidence" for her child.

Focusing on different cultures, P28 stated that the intercultural content and what is taught in English lessons were not expected to include only western culture and explained that

many other cultures had to be included such as cultures in Far East and Turkish Republics or Arabic culture and Caucasian culture.

Additionally, the last question of the semi-structured interview aimed to investigate parents' opinions related to the coursebook in terms of providing intercultural awareness, the intercultural content in the coursebook and whether it was efficient. More than half of the parents thought that the coursebook was insufficient with regards to providing students with intercultural awareness. The findings of RQ1 also showed that the coursebook did not include enough intercultural elements from different cultures and also the analysis related to intercultural content in the coursebook showed that it mostly consisted of culture-free activities.

P3 stated that there were only some basic structures and vocabulary in the coursebook and intercultural activities were not enough. Besides, she said the intercultural activities were very limited and an activity “for example, introduced musical instruments from different cultures, but not much”.

Interestingly, P4 argued that the authors of the coursebook did not have enough knowledge about other cultures and also suggested that: “I think that the people who prepare this book should exchange ideas with someone who has lived in that country”.

Some parents (P6, P7, P12) stated that the coursebook mostly included Turkish culture-related activities and content. P12 also stressed that: “Turkish culture is already our culture. A culture we know. I think other cultures should be included more”. Finally, two out of four parents who had no idea about the coursebook in terms of its intercultural elements or whether it provided intercultural awareness explained this saying they did not know English (P35 and P9). On the other hand, the other two parents simply stated they did not have any personal opinion about how sufficient the coursebook was.

4.8. Discussion related to RQ4.

All of the parents with no exception believed that English was necessary and their children needed to learn it. Similarly, all the parents except P33 wanted their children to go abroad to learn about other cultures. Parents and students had similar beliefs as both groups of participants thought the coursebook was not sufficient in terms of intercultural content it included and this was confirmed with the findings of RQ1. More than half of the parents had negative thoughts about the English lessons concerning educational policies and the curriculum.

Almost all of the parents believed that it was necessary for the students to learn about other cultures while learning a language. Taking into consideration their educational background and occupations, we can conclude that there was no direct relationship between their attitudes towards learning about different cultures and their educational levels or their occupations. Comparing parents' answers (Appendix L) and their educational backgrounds (Appendix E), it can be concluded that whether they had a university degree or not, whether they had an occupation or not, their age and similar factors such as the languages they knew did not have a significant influence on their beliefs and attitudes towards language learning and integrating culture learning in classrooms. It can also be concluded that although the participants included the parents with no previous school experience, parents who were also teachers or university graduates and they were from different educational backgrounds, they united around this common view that their children should learn not only English but also different cultures around the world.

This could be explained with their personal characteristics and personal opinions and beliefs. Both groups of participants, parents and students, had positive attitudes towards learning about different cultures in general in the language learning process according to the results of RQ2 and RQ4. Besides, the teachers also agreed in general that the coursebooks

should include intercultural content and information related to different cultures and culture should be a part of language learning which was also confirmed by the results of RQ2.

There are not many studies related to coursebooks, parents' perceptions of culture in English language learning and comparing their beliefs with the teachers' and students' beliefs. According to the results of the study, parents had no general bias against their children's learning different cultures and they mostly did not have any worries that such learning would result in assimilation or negative influence on students' attitudes towards their own cultures.

This finding was in contrast with what Çetin (2012) found in his study. In that study, the data collected through interviews showed that there was a mismatch between parents' beliefs and how students perceived the intercultural content and activities in their coursebooks. In the study, it was hypothesized that, like their parents, students would not agree with the Western culture included in their coursebooks as these were unrelated to Turkish culture. However, the findings of the study showed that, unlike their parents, students were very interested the target culture included in their English coursebooks and they did not see it as a threat to their own cultural norms. On the contrary, the students expressed that they were a motivational source for them. The author suggested that the parents' beliefs were shaped by their own social and religious values as they were mostly conservative Turkish families. He also suggested that the results could be different if the study was conducted with parents from more moderate families. The findings were not in parallel with the current study as the parents who participated in the current study did not consider in general the elements related to different cultures would have negative effect on their children's perception of their own culture or they did not have a bias against these cultures.

In a previous study, Akalın and Zengin (2007) investigated people's attitudes towards English language learning in Turkey by using a questionnaire with 711 participants. The participants had different age and educational levels and they had different job experiences.

The results of the study showed that Turkish people from different regions, in addition to its professional, academic and commercial advantages, had positive attitudes towards foreign languages, especially English which implied sympathy towards intercultural communication. The data and findings were extensive. The results showed that as the educational level of the people increased, they became more positive towards knowing at least one foreign language. Besides, as people grew older, they were more intended to believe that language learning was required for communication with foreigners which could be a sign of intercultural awareness. The findings of the current study showed that there was no meaningful difference in parents' beliefs towards English learning and learning different cultures depending on their background in general which was not in parallel with the results of the abovementioned study.

Chapter V

Conclusion

5.0. Introduction.

This chapter presents the short summary of the study and findings in general. Then, the conclusions will be made and finally, some suggestions and implications regarding the English coursebooks in terms of intercultural content, students', teachers' and parents' intercultural awareness and their perceptions of different cultures' integration in the English language learning context in Turkey will be presented.

5.1. Summary

The aim of this study was to investigate the intercultural elements in an 8th Grade coursebook, teachers' and students' perceptions of the cultural elements in this coursebook, their intercultural awareness, and the intercultural awareness of the students' parents. In the 21st century, English language has started to be considered as an international language and intercultural awareness which is related to many different cultures rather than English speaking cultures has gained importance. (Matsuda, 2018) Integrating different cultures into language learning and to raise learners' intercultural awareness has also become very important. The belief that language and culture cannot be regarded as separate was adopted by many scholars. (e.g., Akl, 2007) The Ministry of National Education (MoNE) in Turkey designs the coursebooks taking into consideration the CEFR standards and intercultural content related to different cultures is included in the coursebooks as well as the content which is related to Turkish culture. Thus, this study first attempted to find out to what extent different cultural elements were represented in an 8th grade English language coursebook that was used in the state-run lower secondary schools in İslahiye district in Gaziantep which is a large province in southeastern Turkey. Second, it attempted to find out the intercultural perceptions of the teachers who used this coursebook, their students, and the parents of these

students. The qualitative and quantitative research design was conducted for the analysis of the data. The textbook analysis was carried out and three groups of participants including 35 students, 35 parents and 6 English teachers in the study were interviewed through semi-structured interview questions to create triangulation.

This study aimed to answer the following research questions:

1. What are the intercultural components of a state-approved 8th grade English language coursebook?
2. What are the 8th-grade students' opinions about the intercultural elements of the coursebook?
3. What are the English language teachers' opinions about teaching intercultural elements?
4. What are the opinions of the 8th-grade students' parents about their learning intercultural elements in English language lessons?

Concerning the first research question, all the activities in the coursebook were analysed and put into six different categories: Culture free activities, Turkish culture related activities, activities related to English speaking cultures(e.g. UK,the USA), international activities which were related to many different cultures, Turkish/International cultures and English Speaking/International cultures category. The findings revealed that in the whole book, over half of the activities were culture-free activities. It was followed by the activities related to Turkish culture and then followed by the activities relevant to the Turkish/International cultures category which included activities about Turkish cultures along with other cultures. Besides, International activities were more than English Speaking Cultures activities and English Speaking/International cultures activities which included the activities related to English speaking cultures in addition to other cultures.

The data obtained through the interviews with all the participants shed light on the students' perceptions of the intercultural content in the coursebook, their general attitudes towards learning about different cultures through their coursebooks and in their English language classrooms, teachers' beliefs towards culture teaching related to various cultures, their classroom practices concerning teaching different cultures and parents' views related to their children's learning about different cultures including English Speaking cultures and Turkish culture in their classrooms. The results of each research question were interpreted comparing with the results of the other research questions.

The results of the interviews with students can be summarised as follows: a majority of the students expressed a positive interest in the intercultural content of the coursebook, with a small number expressing mixed attitudes and only one student who expressed a lack of interest in cultures other than Turkish. Besides, a majority of students asserted that Turkish cultural elements were predominant in the coursebook and more students were able to give specific examples from activities related to International culture. A majority of the students believed that they gained knowledge about different cultures in their English language classrooms, but that it was not sufficient.

The findings also revealed that, from teachers' perspective, language and culture were inseparable and it was very important to teach different cultures to students. Intercultural awareness was an issue all the teachers in the study were concerned about and they all believed that the intercultural activities in the coursebook would raise their intercultural awareness. A majority of the teachers believed that there was not enough intercultural content in the coursebook evaluated in the study and the content of the coursebook was mostly based on Turkish culture. In the current study, most of the teachers expressed positive attitudes towards different cultures included in the coursebook and intercultural activities as they would raise students' intercultural awareness.

Parents are regarded as one of the four core elements of the document “Turkey’s Education Vision 2023” (MoNE, 2018b). However, to the researcher’s concern, there were not many studies in the field of study which took parents’ perceptions into consideration. Thus, it can be concluded that there is a gap in the literature. The current study, taking Turkey’s Education Vision 2023 into account, attached much importance to the parents’ concerns related to English language learning, the coursebook content and also their attitudes towards their children’s learning about different cultures in their EFL classrooms in Turkey. The findings revealed that all of the parents with no exception believed that English was necessary and their children needed to learn it. Besides, all the parents except one would agree their children go abroad to learn about other cultures. Parents and students had similar beliefs and both groups of participants thought the coursebook was not sufficient in terms of intercultural content. More than half of the parents had negative thoughts about the English lessons concerning, intercultural teaching, educational policies and the curriculum.

Almost all of the parents believed that it was necessary for the students to learn about other cultures while learning a language. Taking into consideration their educational background and occupations, it can be concluded that no direct relationship between their attitudes towards learning about different cultures and their educational levels or their occupations was observed.

5.2. Implications of the study.

The current study has a number of implications for teachers, students, parents, coursebook designers, curriculum designers and EFL policymakers. Each of these will be presented in this section.

First of all, teachers, students and parents expressed discontent related to the number of English lessons in the curriculum. Thus, the curriculum designers should take this into consideration and revise the curriculum accordingly. The current programme foresees four-

lesson hours a week, with a possible extra two lesson hours a week of elective courses. This could be increased.

Next, according to the findings obtained through the interviews with the stakeholders, the English curriculum could not be considered as successful enough to promote learners' intercultural awareness. It can be improved by integrating a more intercultural content in the syllabus. Interestingly, the previous programme (MoNE, 2013) allotted place to the development of specific aspects of intercultural awareness. However, these have been removed in the current programme (MoNE, 2018a).

A majority of the participants thought the coursebooks used in EFL classes in Turkey were insufficient in terms of the intercultural content included. Thus, these coursebooks should be revised and designed by integrating more intercultural activities and content in a way that will provide learners with more detailed knowledge related to other cultures as well as English speaking cultures. Besides, some of English teachers stated that their teaching was limited to what was included in the coursebook. Thus, in order to help teachers develop intercultural awareness, some courses on this matter can be integrated into the teacher education programs. Moreover, intercultural issues could be addressed in continual professional development programs.

Some students expressed that the content which was related to other cultures and was included in the coursebook was not tested in their high school entrance exam. Given the important effects of the washback of exams, the test items could be prepared in a way that includes intercultural elements as a context.

As suggested by some of the teachers and parents, more projects, various materials and classroom activities such as international video calls can be applied in the EFL classes. In fact, the current programme (MoNE, 2018a) strongly emphasizes the integration of project-

based work and blended learning; however, the issue of how practical this is in real classrooms is debatable.

Although most of the parents were aware that intercultural awareness of their children was an important issue and they had the belief that they should learn about not only Turkish culture but also international cultures, the parents in the current study had only very limited experience communicating with people from other cultures. Although a small proportion, some parents believed that language and culture were two separate entities and that their children could learn English without cultural content. A small number of parents also expressed stereotypical viewpoints regarding English-speaking and international cultures. Given that the Education Vision of 2023 considers parents as an important part of the school ecosystem, schools could organize foreign language events and encourage parental participation. In this way, it may be possible to raise the parents' awareness of the connection between the English language and world cultures.

5.3. Suggestions for Future Research.

The current study had a limited scope and future studies may extend the scope of the study by including different cities in different regions of Turkey and more participants. For example, studies in regions that have more contact with people from different cultures, such as the Mediterranean and Aegean regions, may yield very different results. More studies are needed in the literature which focus on intercultural awareness and students', teachers' and parents' perceptions of other cultures and classroom practices. Future studies can also take the participants' educational background, their experience abroad and some other criteria which may have an effect on their intercultural awareness and their perceptions of culture into account. Besides, longitudinal studies which will provide more detailed data can be conducted in order to gain deep insight of the issue. The data collected can be enriched with extra instruments such as video recordings and classroom observations.

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APPENDICES

Appendix A. Ethical Approval




BURSA ULUDAĞ ÜNİVERSİTESİ
ARAŞTIRMA VE YAYIN ETİK KURULLARI
(Sosyal ve Beşeri Bilimler Araştırma ve Yayın Etik Kurulu)
TOPLANTI TUTANAĞI

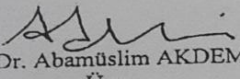
OTURUM TARİHİ
28 Haziran 2019

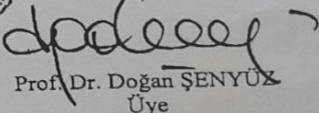
OTURUM SAYISI
2019-05

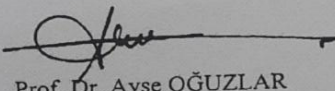
KARAR NO 7 : Eğitim Bilimleri Enstitüsü Müdürlüğü'nden alınan İngiliz Dili Eğitimi Anabilim Dalı Yüksek Lisans öğrencisi Şükriye UYGUR'un "Ortaokulda İngilizce Dil Derslerinde Paydaşların Kültürlerarası Farkındalıkları: Gaziantep İli İslahiye İlçesindeki 8.Sınıf Öğrencileri, Öğretmenleri ve Velileri Örneği" konulu tez çalışması kapsamında uygulanacak görüşme sorularının değerlendirilmesine geçildi.

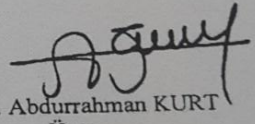
Yapılan görüşmeler sonunda; Eğitim Bilimleri Enstitüsü İngiliz Dili Eğitimi Anabilim Dalı Yüksek Lisans öğrencisi Şükriye UYGUR'un "Ortaokulda İngilizce Dil Derslerinde Paydaşların Kültürlerarası Farkındalıkları: Gaziantep İli İslahiye İlçesindeki 8.Sınıf Öğrencileri, Öğretmenleri ve Velileri Örneği" konulu tez çalışması kapsamında uygulanacak görüşme sorularının, fikri, hukuki ve telif hakları bakımından metot ve ölçөгüne ilişkin sorumluluđu başvuruçuya ait olmak üzere uygun olduğuna oybirliği ile karar verildi.

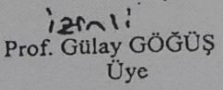

Prof. Dr. Feriđun YILMAZ
Kurul Başkanı

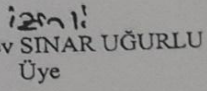

Prof. Dr. Abamüslim AKDEMİR
Üye


Prof. Dr. Dođan ŞENYÜZ
Üye


Prof. Dr. Ayşe OĐUZLAR
Üye



Prof. Dr. Abdurrahman KURT
Üye


Prof. Dr. Gülay GÖĐÜŞ
Üye


Prof. Dr. Alev SINAR UĐURLU
Üye

Appendix B. Permission from Gaziantep Provincial Directorate of National Education

Paydaşların Kültürlerarası Farkındalıkları



T.C.
GAZİANTEP VALİLİĞİ
İl Millî Eğitim Müdürlüğü

Sayı : 34659092-605.01-E.14023945
Konu : Araştırma İzin Talebi
(Şükriye UYGUR)

25/07/2019

VALİLİK MAKAMINA

İlgi: Bursa Uludağ Üniversitesi Rektörlüğünün 12.07.2019 tarihli ve 25237 sayılı yazısı.

Bursa Uludağ Üniversitesi Eğitim Bilimleri Enstitüsü Yabancı Diller Anabilim Dalı Yüksek Lisans Öğrencisi Şükriye UYGUR' un "Ortaokulda İngilizce Dil Derslerinde Paydaşların Kültürlerarası Farkındalıkları" konulu araştırma çalışma isteği kapsamında, İlimiz İslahiye İlçesindeki okullarda görev yapan 8. sınıf öğretmenleri, öğrenim gören 8. sınıf öğrencileri ve velilerine yönelik araştırma çalışma isteği, ilgi yazıda belirtilmektedir.

Bu kapsamda Bursa Uludağ Üniversitesi Eğitim Bilimleri Enstitüsü Yabancı Diller Anabilim Dalı Yüksek Lisans Öğrencisi Şükriye UYGUR'un anket çalışma isteği, Bakanlığımız Yenilik ve Eğitim Teknolojileri Genel Müdürlüğünün 22.08.2017 tarihli ve 12607291 (2017/25) sayılı genelgesi kapsamında değerlendirilmiş olup; araştırmacının, araştırmasının bitiminden itibaren 15 gün içerisinde araştırma sonuçlarını 2 kopya halinde CD içerisinde Müdürlüğümüze bildirmesi şartıyla, İlimiz İslahiye İlçesindeki okullarda görev yapan 8. Sınıf öğretmenleri, öğrenim gören 8. Sınıf öğrencileri ve velilerine anket uygulama isteği eğitim öğretimi aksatmayacak şekilde gönüllülük esasına göre uygulanması, Müdürlüğümüz Ar-Ge bürosu bünyesinde oluşturulan komisyonun uygunluk raporu doğrultusunda uygun mütalaa edilmektedir.

Makamınızca da uygun görüldüğü takdirde; Olurlarınıza arz ederim.

Vasıf MUNİS
İl Millî Eğitim Müdür V.

OLUR
<...>


Uğur ALADAĞ
Vali a.
Vali Yardımcısı

Adres: gaziantep valiliği İl Millî Eğitim Müdürlüğü Strateji
Geliştirme birimi oda numarası 530
Elektronik Ağ: gaziantep.meb.gov.tr
e-posta: gaziantepmem@meb.gov.tr

Bilgi için: Memur Sadullah AYYILDIZ dahili no 4450
Tel: 0 (342) 230 10 58
Faks: 0 () _ _ _ _

Bu evrak güvenli elektronik imza ile imzalanmıştır. <https://evraksorgu.meb.gov.tr> adresinden 591f-fb62-3bd8-b8e7-dad5 kodu ile teyit edilebilir.

Appendix C. Permission from İslahiye District Directorate of National Education



T.C.
İSLÂHİYE KAYMAKAMLIĞI
İlçe Milli Eğitim Müdürlüğü

Sayı : 49595691-605.01-E.14125253
Konu : Araştırma İzin Onayı
(Şükriye UYGUR)

29.07.2019

DAĞITIM YERLERİNE

İlgi : İl Milli Eğitim Müdürlüğünün 26/07/2019 tarih ve 14097475 sayılı yazısı.

Bursa Uludağ Üniversitesi Eğitim Bilimleri Enstitüsü Yabancı Diller Anabilim Dalı Yüksek Lisans Öğrencisi Şükriye UYGUR' un "Ortaokulda İngilizce Dil Derslerinde Paydaşların Kültürlerarası Farkındalıkları" konulu araştırma çalışma isteği kapsamında, İlimiz İslahiye İlçesindeki okullarda görev yapan 8. sınıf öğretmenleri, öğrenim gören 8. sınıf öğrencileri ve velilerine yönelik araştırma çalışma isteği, Ekli yazıda belirtilmektedir.

Bu kapsamda Bursa Uludağ Üniversitesi Eğitim Bilimleri Enstitüsü Yabancı Diller Anabilim Dalı Yüksek Lisans Öğrencisi Şükriye UYGUR'un anket çalışma isteğiyle ilgili Valilik Makamının 25.07.2019 tarihli ve 14023945 sayılı valilik oluru yazımız ekinde gönderilmiştir

Gereğini rica ederim.

Mehmet AKDOĞAN
Şube Müdürü

EK:Yazı ve ekleri (3 Adet)

Adres:
Elektronik Ağ:
e-posta:

Bilgi için
Tel
Faks

Bu evrak güvenli elektronik imza ile imzalanmıştır. <https://evraksorgu.meb.gov.tr> adresinden 85ac-d420-3bdc-a0cd-a1d4 kodu ile teyit edil

Appendix D. Parent Consent Form.

VELİ ONAM FORMU

Sizi Uludağ Üniversitesi Eğitim Fakültesi İngiliz Dili Eğitimi Bölümü öğretim üyesi Prof. Dr. Ayşegül Amanda YEŞİLBURSA danışmanlığında yüksek lisans öğrencisi Şükriye UYGUR tarafından yürütülecek olan “ Ortaokul İngilizce Derslerindeki Paydaşların Kültürlerarası Farkındalığı : Gaziantep'teki 8. sınıf öğrencileri, öğretmenleri ve velileri örnekleme ”adlı çalışmaya davet ediyoruz.

Bu çalışmada öğrencilerimize bir anket uygulanacaktır. Araştırma sonucunda çalışmadan elde edilen bulguların yabancı dil öğrenimi alanındaki akademik çalışmalara rehberlik ederek önemli katkılar sağlayacağı düşünülmektedir. Çalışmada ne çocuğunuzun psikolojisini olumsuz yönde etkileyecek ne de İngilizce ders programını aksatacak bir uygulama bulunmaktadır. Kendisine gönüllü olmak kaydı ile çalışmaya katılacağı söylenerek açıklama yapılacaktır.

Araştırmanın Adı: Ortaokul İngilizce Derslerindeki Paydaşların Kültürlerarası Farkındalığı : Gaziantep'teki 8. sınıf öğrencileri, öğretmenleri ve velileri örnekleme

	EVET	HAYIR
Bilgilendirme Formunu okudunuz mu?	<input type="checkbox"/>	<input type="checkbox"/>
Araştırma projesi size sözlü olarak da anlatıldı mı?	<input type="checkbox"/>	<input type="checkbox"/>
Size araştırmayla ilgili soru sorma, tartışma fırsatı tanındı mı?	<input type="checkbox"/>	<input type="checkbox"/>
Sorduğunuz tüm sorulara tatmin edici yanıtlar alabildiniz mi?	<input type="checkbox"/>	<input type="checkbox"/>
Araştırma hakkında yeterli bilgi aldınız mı?	<input type="checkbox"/>	<input type="checkbox"/>

Herhangi bir zamanda herhangi bir nedenle ya da neden göstermeksizin arařtırmadan çekilme hakkına sahip olduđunuzu anladınız mı?	<input type="checkbox"/>	<input type="checkbox"/>
Arařtırma sonuçlarının uygun bir yolla yayınlanacağına katılıyor musunuz?	<input type="checkbox"/>	<input type="checkbox"/>
Yukarıdaki soruların yanıtları size kim tarafından açıklandı?		

Bu Koşullarda;

Söz konusu arařtırmaya hiçbir baskı ve zorlama olmaksızın çocuđumun katılımını kabul ediyorum.

Appendix E. Parents' Demographic Information.

		Parents	Number
Degree of proximity to student	Mother	P1,P2,P3,P5,P6,P7,P8,P9,P10,P11,P12,P13, P14,P15,P16,P17,P18,P19,P22,P23,P24,P25, P26,P27,P29,P30,P31,P32,P33,P34	30
	Father	P4,P20,P21,P28,P35	5
Age	30-40 years	P1,P4,P5,P6,P8,P9,P10,P11,P13, P14,P15,P16,P17,P18,P19,P22,P23, P24,P25,P26,P27,P33,P34,P35	24
	41-50 years	P2,P3,P7,P12,P28,P29,P30,P31,P32	9
	51-60 years	P20,P21	2
Occupation	Housewife	P1,P5,P6,P7,P8,P9,P10,P13,P14, P15,P16,P17,P18,P19,P22,P24,P25, P26,P27,P29,P30,P31,P32,P33,P34	25
	Dentist	P21	1
	Teacher/ Instructor	P2,P3,P12,P20	4
	Tradesman	P11,P28,P35	3
	Psychologist	P4	1
	Security Staff	P23	1

Education

No School	P5,P15,P17,P26	4
Education		
Primary School	P6,P9,P10,P14,P25,P33	6
Secondary School	P8,P13,P29,P35	4
High School	P1,P7,P11,P16,P18,P19,P22,P23, P24,P27,P28,P30,P31,P32,P34	15
University	P2,P3,P4,P12,P20,P21	6



Appendix F. The Table of Contents of Mastermind.

CONTENTS		UNIT	LISTENING	SPEAKING	READING	WRITING	STUDY BOXES	ASSIGNMENT
	1 FRIENDSHIP	P11	<ul style="list-style-type: none"> • Activities with friends • Kind of movies 	<ul style="list-style-type: none"> • Activities with your friends • Kind of movies • Responding to an offer 	<ul style="list-style-type: none"> • Friendship in Emel's Life • An invitation card 	<ul style="list-style-type: none"> • A respond to an invitation card 	<ul style="list-style-type: none"> • Accepting and refusing • Apologizing • Giving explanations and reasons • Making simple inquiries 	<ul style="list-style-type: none"> • Preparing a visual dictionary
	2 TEEN LIFE	P23	<ul style="list-style-type: none"> • Preferences of music types • Book preferences of two friends 	<ul style="list-style-type: none"> • Type of music • Regular activities • Daily activities 	<ul style="list-style-type: none"> • A Blog Post on Camping • An Ordinary Day of a Young Archer 	<ul style="list-style-type: none"> • A paragraph about regular activities 	<ul style="list-style-type: none"> • Expressing likes, dislikes and regular activities • Expressing preferences • Starting personal opinions 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Writing a paragraph about a music band
	3 IN THE KITCHEN	P35	<ul style="list-style-type: none"> • Preferences about different cuisine • Ingredients of two desserts 	<ul style="list-style-type: none"> • Different cuisine preferences • Process of a fruit salad 	<ul style="list-style-type: none"> • Master of Kitchens • Sweet Kitchen Blog 	<ul style="list-style-type: none"> • Describing the process of a favorite dessert 	<ul style="list-style-type: none"> • Describing simple processes • Expressing preferences • Making simple inquiries • Kitchen Tools 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Preparing a poster about favorite meal
	4 ON THE PHONE	P47	<ul style="list-style-type: none"> • A video chat of a mother with her daughter • Different types of phone conversations 	<ul style="list-style-type: none"> • Expressing a decision taken at the moment of conversation • Making a phone call • Advantages and disadvantages of phones 	<ul style="list-style-type: none"> • Phone conversation about an invitation • Phone conversation about an emergency situation 	<ul style="list-style-type: none"> • A phone conversation 	<ul style="list-style-type: none"> • Following phone conversations • Stating decisions taken at the time of speaking 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Acting out a call center drama task
	5 THE INTERNET	P59	<ul style="list-style-type: none"> • Purposes of using the Internet • A well-known vlogger 	<ul style="list-style-type: none"> • Exchange information about the Internet • Internet habits of a family • Responding to an offer 	<ul style="list-style-type: none"> • Internet Habits of Beyza's Family • The Firsts of the Internet 	<ul style="list-style-type: none"> • Describing the Internet habits 	<ul style="list-style-type: none"> • Accepting and refusing • Making excuses • Asking for a clarification 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Preparing a poster about your Internet habits
	6 ADVENTURES	P71	<ul style="list-style-type: none"> • A radio programme about risky jobs • Extreme sports and their equipment 	<ul style="list-style-type: none"> • Compare the sports • Your preferences about extreme sports • A conversation about adventurers 	<ul style="list-style-type: none"> • Turkish Stars • Feel the Freedom • Skydiving • Hezarfen Ahmed Çelebi and Felix Baumgartner 	<ul style="list-style-type: none"> • A paragraph comparing risky jobs 	<ul style="list-style-type: none"> • Expressing preferences • Giving explanations and reasons • Making comparisons 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Preparing a poster about extreme sports performed in Turkey
	7 TOURISM	P83	<ul style="list-style-type: none"> • A brief information about three destinations • An advertisement of two famous tourist destinations 	<ul style="list-style-type: none"> • Type of places you prefer • Your vacation experiences • Details of your favorite tourist attractions • A comparison about tourist attractions 	<ul style="list-style-type: none"> • Journal entries about şanlıurfa and Konya • A City at the Crossroad of History: Culture and Nature 	<ul style="list-style-type: none"> • A brochure about your favorite tourist attractions 	<ul style="list-style-type: none"> • Describing places • Expressing preferences • Talking about experiences 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Interviewing with your friends about their travel preferences
	8 CHORES	P95	<ul style="list-style-type: none"> • Sharing responsibilities of four people • Responsibilities of two university students 	<ul style="list-style-type: none"> • Obligations/likes/dislikes at your home • A dialogue about duties • Your ideas about sharing chores in a family 	<ul style="list-style-type: none"> • Diary entries of Hülya • Japanese Small Hands at Cleaning 	<ul style="list-style-type: none"> • A poem about your feelings and responsibilities 	<ul style="list-style-type: none"> • Expressing likes and dislikes • Expressing obligation/responsibilities • School/ Library Rules 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Explaining the responsibilities of your family members
	9 SCIENCE	P107	<ul style="list-style-type: none"> • A visit to a science museum • Women Inventors in History 	<ul style="list-style-type: none"> • Your ideas about scientific achievements • A discussion about scientific achievements • Scientific actions happening currently and in the past 	<ul style="list-style-type: none"> • Two well-known Turkish scientists • Inventions of two Turkish students 	<ul style="list-style-type: none"> • A paragraph about the other scientific achievements 	<ul style="list-style-type: none"> • Describing the actions happening currently • Talking about past events 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary • Preparing a poster about scientific inventions/discoveries
	10 NATURAL FORCES	P119	<ul style="list-style-type: none"> • A news about natural forces and disasters • A breaking news about flood 	<ul style="list-style-type: none"> • Your predictions about natural forces and disaster • Reasons and results of natural forces affecting the future of the Earth 	<ul style="list-style-type: none"> • Stop Global Warming! • Saving The Nature 	<ul style="list-style-type: none"> • A paragraph about natural forces and disasters 	<ul style="list-style-type: none"> • Making predictions about the future 	<ul style="list-style-type: none"> • Keeping expanding the visual dictionary

Can Do Checklists: 132

Glossary: 142

References: 152

Appendix G. Checklist used for the Content Analysis of the Coursebook (Sample

Unit 1)

L=Lessons

A=Assignment

WUA=Warm Up Activities

DYB=Do Your Best

Li=Listening

SA=Self-assessment

S=Speaking

AA=Additional Activities

SiP=Speaking in Pairs

Re=Revision

W=Writing

R=Reading

VD=Visual Dictionary

Unit	Activity	Culture related	Culture free
Unit 1			
	Cover Page		
L-1	WUA		
L-1	Li-Activity1		
L-1	S-Activity2		
L-2	W-Activity1		
L-2	R-Activity2		
L-2	W-Activity3		
L-3	W-Activity1		
L-3	SiP-Activity2		
L-4	W- Activity1		

L-4	Li- Activity2		
L-4	S- Activity3		
L-5	W- Activity1		
L-5	R- Activity2		
L-5	W- Activity3		
L-5	W- Activity4		
L-6	SiP- Activity1		
L-6	S- Activity2		
A-1	VD		
S-1	W		
Re	1		
Re	2		
Re	3		
Re	4		
AA	AA- Activity1		
AA	AA- Activity2		
AA	AA- Activity3		
AA	AA- Activity4		
AA	AA- Activity5		

Appendix H. Distribution of the intercultural elements in *Mastermind*

Unit	Culture Free	Turkish	English Speaking Cultures	International	Turkish /International	Eng.Sp. / International	Total
1	19 (65.51%)	4 (13.79%)	3 (10.34%)	0 (0%)	3 (10.34%)	0 (0)	29 (100%)
2	15 (50%)	5 (16.66%)	2 (6.66%)	2 (6.66%)	6 (20%)	0 (0%)	30 (100%)
3	18 (60%)	2 (6.66%)	1 (3.33%)	4 (13.33%)	5 (16.66%)	0 (0%)	30 (100%)
4	17 (54.83%)	12 (38.70%)	1 (3.22%)	0 (0%)	1 (3.22%)	0 (0%)	31 (100%)
5	25 (78.12%)	1 (3.12%)	3 (9.37%)	1 (3.12%)	2 (6.25%)	0 (0%)	32 (100%)
6	16 (53.33%)	4 (13.33%)	2 (6.66%)	0 (0%)	8 (26.66%)	0 (0%)	30 (100%)
7	10 (33.33%)	10 (33.33%)	0 (0%)	6 (20%)	4 (13.33%)	0 (0%)	30 (100%)
8	17 (56.66%)	6 (20%)	0 (0%)	3 (10%)	4 (13.33%)	0 (0%)	30 (100%)
9	13 (40.62%)	7 (21.87%)	1 (3.12%)	0 (0%)	8 (25%)	3 (9.37%)	32 (100%)
10	22 (73.33%)	1 (3.33%)	1 (3.33%)	2 (6.66%)	3 (10%)	1 (3.33%)	30 (100%)
Total	172 (56.57%)	52 (17.10%)	14 (4.60%)	18 (5.92%)	44 (14.47%)	4 (1.31%)	304 (100%)

Appendix I. Semi-structured Interview Questions for Teachers

In order to help me with my master study ‘Intercultural awareness of the stakeholders in middle school English language lessons: The case of 8th grade students, their teachers and parents in Gaziantep province İslahiye district at Uludağ University, I would be very grateful if you could participate in my study. This will involve an interview.

The interview will be recorded and a transcript will be produced.

I would like to use these results for publication, but can assure you that your responses will be kept absolutely confidential. I would also like to point out that participation is voluntary and you may withdraw and refuse to participate at any time. If you have any questions about the study and/or your participation, then please don't hesitate to contact me anytime sukriye.uygur@gmail.com.

Thank you very much for your help.

I have read the above information. I hereby give my consent for the data acquired to be used by Şükriye UYGUR.

1. Kültürü nasıl tanımlarsınız? Dil ve kültür arasındaki bağlantı nedir?
2. Kültür hakkında yapılan öğretimin önemli olduğunu düşünüyor musunuz?
3. Sizce yabancı dil öğretimine kültürel bilgilerin dahil edilmesinin öne çıkan yararları nelerdir?
4. Neden kültür hakkında öğretimin önemli olduğunu düşünüyorsunuz?
5. Siz yabancı bir kültür hakkında bilgi sahibi olmanın bu kültürden insanlarla iletişim kurarken ne kadar önemli olduğunu düşünüyorsunuz?
6. Kültürlerarası iletişimi nasıl teşvik edebilirsiniz?
7. Kullandığımız güncel ders kitabını içerdiği kültürel unsurlar açısından nasıl değerlendiriyorsunuz? Yetersiz mi, yeterli mi, yoksa çok fazla mı? Bu duruma tutumunuz nedir?

8. Ders kitabının esas olarak hedef dil kültüründen mi yoksa çeşitli kültürlerden mi örnekler içerdiğini düşünüyorsunuz?

9. Kültürel öğeler hakkında örnekler vermeniz gerekirse, hangisini (hedef / yerel) tercih edersiniz? Neden?

10. Öğretiminize kültürel unsurları nasıl dahil ettiğinizi gösteren bir ders veya ünite örneği verebilir misiniz?

a) Öğrencilerden bu dersten ne öğrenmelerini beklediniz?

b) Bu ders öğrencileri hangi aktivitelere dahil etti?

c) Bu derste hangi materyalleri kullandınız?

11. Kendi materyalinizi seçiyorsanız (örneğin bir okuma dersinde), kültürel unsurları seçim kriterlerinizden biri olarak dahil eder misiniz? Kültürel unsurların materyalinize özellikle dahil edilmesini yoksa çıkarılmasını mı tercih edersiniz?

12. Sizce kültürel bilgi ediniminin yabancı dil öğretimine dahil edilmesinin en ciddi dezavantajı nedir?

Appendix J. Semi-structured Interview Questions for Students

Sayın Katılımcımız

Katılacağınız bu çalışma, “Ortaokulda İngilizce dil derslerinde paydaşların kültürlerarası farkındalıkları: Gaziantep ili İslahiye ilçesindeki 8. sınıf öğrencileri, öğretmenleri ve velileri örneği ” adıyla, Uludağ Üniversitesi Eğitim Fakültesi İngiliz Dili Eğitimi Bölümü öğretim üyesi Prof. Dr. Ayşegül Amanda YEŞİLBURSA danışmanlığında yüksek lisans öğrencisi Şükriye UYGUR tarafından yürütülmekte olan bir araştırma uygulamasıdır. Bu çalışmada sizinle bir görüşme yapılacak ve bu görüşme ses kaydı ile kayıt altına alınacaktır. Araştırma sonucunda çalışmadan elde edilen bulguların yabancı dil öğrenimi alanındaki akademik çalışmalara rehberlik ederek önemli katkılar sağlayacağı düşünülmektedir.

Araştırmanın Nedeni: Tez çalışması

Araştırmanın Yapılacağı Yer(ler): Gaziantep ili İslahiye ilçesi

Araştırma Uygulaması: Görüşme

Araştırma uygulamasına katılım tamamen gönüllülük esasına dayalı olmaktadır.

Çalışmada sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplar tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir. Veriler sadece araştırmada kullanılacak ve üçüncü kişilerle paylaşılmayacaktır.

Uygulamalar, kişisel rahatsızlık verecek sorular ve durumlar içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden rahatsız hissederseniz cevaplama işini yarıda bırakabilirsiniz.

Çalışma bittikten sonra telefon veya e-posta ile ulaşarak soru sorabilir, sonuçlar hakkında bilgi isteyebilirsiniz. Saygılarımızla,

Araştırmacı : Şükriye UYGUR

İletişim Bilgileri : sukriye.uygur@gmail.com, 05364568494

Yukarıda bilgileri bulunan arařtırmaya katılmayı ve görüřmelerin ses kaydı ile kayıt altına alınmasını kabul ediyorum.

Öğrenciler İçin Görüşme Soruları

1. Kullanmakta olduğunuz İngilizce ders kitabında farklı kültürlere ait resim ya da okuma/dinleme parçaları var mı? Bu unsurlar ilginizi çekiyor mu?

Ders kitabının esas olarak hangi kültürü içerdiğini düşünüyorsunuz (kendi kültürünüz , farklı kültürler vb.)? Kendi kültürünüz veya diğer kültürlerdeki kültürel unsurlar hakkındaki derslerinizden bir ünite veya aktiviteye örnek verebilir misiniz?

2. İngilizce derslerinde kültürel bilgi edindiğini düşünüyor musun? Hangi ülke hakkında?

3. İngilizce derslerinizde ana dil olarak İngilizce konuşan ülkelerin(ABD, İngiltere vb.) kültürlerinin yanısıra diğer kültürler (İspanyol, Japon, İtalyan vb.) hakkında da bir şeyler öğrenmek ister misiniz? Örnek verebilir misiniz?

Appendix K. Semi-structured Interview Questions for Parents

Sayın Katılımcımız

Katılacağınız bu çalışma, “Ortaokulda İngilizce dil derslerinde paydaşların kültürlerarası farkındalıkları: Gaziantep ili İslahiye ilçesindeki 8. sınıf öğrencileri, öğretmenleri ve velileri örneği ” adıyla, Uludağ Üniversitesi Eğitim Fakültesi İngiliz Dili Eğitimi Bölümü öğretim üyesi Prof. Dr. Ayşegül Amanda YEŞİLBURSA danışmanlığında yüksek lisans öğrencisi Şükriye UYGUR tarafından yürütülmekte olan bir araştırma uygulamasıdır. Bu çalışmada sizinle bir görüşme yapılacak ve bu görüşme ses kaydı ile kayıt altına alınacaktır. Araştırma sonucunda çalışmadan elde edilen bulguların yabancı dil öğrenimi alanındaki akademik çalışmalara rehberlik ederek önemli katkılar sağlayacağı düşünülmektedir.

Araştırmanın Nedeni: Tez çalışması

Araştırmanın Yapılacağı Yer(ler): Gaziantep ili İslahiye ilçesi

Araştırma Uygulaması: Görüşme

Araştırma uygulamasına katılım tamamen gönüllülük esasına dayalı olmaktadır.

Çalışmada sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplar tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir. Veriler sadece çalışmada kullanılacak ve üçüncü kişilerle paylaşılmayacaktır.

Uygulamalar, kişisel rahatsızlık verecek sorular ve durumlar içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden rahatsız hissederseniz cevaplama işini yarıda bırakabilirsiniz.

Çalışma bittikten sonra telefon veya e-posta ile ulaşarak soru sorabilir, sonuçlar hakkında bilgi isteyebilirsiniz. Saygılarımızla,

Araştırmacı : Şükriye UYGUR

İletişim Bilgileri : sukriye.uygur@gmail.com/05364568494

Yukarıda bilgileri bulunan araştırmaya katılmayı ve görüşmelerin ses kaydı ile kayıt altına alınmasını kabul ediyorum.

Veliler için görüşme soruları

Öğrenciye yakınlık dereceniz:

Yaşınız:

Mesleğiniz:

Eğitim Düzeyiniz:

1. Hangi dilleri biliyorsunuz?

2. Daha önce İngilizce konuşan biriyle aynı ortamda buldunuz mu veya kendiniz

İngilizce iletişim kurdunuz mu?

3. Sizce İngilizce öğrenmek gerekli midir? Neden?

4. Çocuğunuzun diğer kültürleri de tanınması açısından yurtdışına gitmesini ister misiniz? Neden?

5. Çocuğunuzun İngilizce öğreniyor olması ve okullardaki İngilizce dersleri ile ilgili genel görüşleriniz nelerdir?

6. Sizce bir dili öğrenirken o dilin kültürünü veya farklı kültürleri de öğrenmek gerekir mi? Neden?

7. Kültürlerarası farkındalık, hem kendi kültürünü hem de diğer kültürleri ve özellikle de kültürler arasındaki benzerlikleri ve farklılıkları anlayabilmekle bağlantılıdır.

Kültürlerarası farkındalık sağlanması açısından düşünüldüğünde Milli Eğitim Bakanlığı tarafından hazırlanan kitapları verimli ve yeterli buluyor musunuz? Neden? Eksik gördüğünüz kısımlar var mı? Varsa nelerdir?

Appendix L. Parents' Responses to the Semi-structured Interview Questions

PARENTS	Language					Communication in English		English necessary		Send child abroad		Opinions about English lessons at schools		Learning culture is necessary		IA through the coursebook		
	TURKISH	TR-ENG	TR-GR/FR	TR-KRD	TR-ARB	YES	NO	YES	NO	YES	NO	Po.	Ne.	YES	NO	Sufficient	Insufficient	No idea
P1	*						*	*		*			*	*		*		
P2			*			*		*		*			*	*		*		
P3		*				*		*		*		*		*			*	
P4		*				*		*		*			*	*			*	
P5				*			*	*		*		*		*			*	
P6	*						*	*		*		*		*			*	
P7	*					*		*		*			*	*			*	
P8	*						*	*		*			*	*			*	
P9	*						*	*		*		*		*				*
P10	*						*	*		*		*		*		*		
P11	*						*	*		*			*	*			*	
P12	*						*	*		*			*	*			*	
P13	*						*	*		*		*			*	*		
P14	*						*	*		*		*		*			*	
P15				*			*	*		*			*	*			*	
P16		*				*		*		*			*	*		*		
P17				*			*	*		*			*	*		*		
P18	*						*	*		*			*	*				*
P19	*					*		*		*			*	*			*	
P20		*				*		*		*		*			*	*		

P21		*				*		*		*		*		*		*			
P22	*						*	*		*		*		*		*			
P23	*						*	*		*		*		*		*			
P24	*						*	*		*		*		*		*			
P25				*			*	*		*		*		*		*			
P26				*			*	*		*		*		*		*			
P27		*				*		*		*		*		*		*			
P28				*			*	*		*		*		*		*			
P29		*					*	*		*		*		*		*			
P30		*					*	*		*		*		*		*			
P31	*					*		*		*		*		*		*			
P32				*			*	*		*		*		*		*			
P33				*			*	*		*		*		*		*			
P34				*		*		*		*		*		*		*			
P35					1		*	*		*		*		*		*			
	Number	16	8	1	9	1	11	24	35	0	34	1	17	18	32	3	12	19	4
(%)	45.71%	22.85%	2.85%	25.71%	2.85%	31.42%	68.57%	100%	0%	97.14%	2.85%	48.57%	51.42%	91.42%	8.57%	34.28%	54.28%	11.42%	

CURRICULUM VITAE

Personal Details

Name, Surname: Şükriye UYGUR

Place of Birth: Mersin

Date of Birth: 02/12/1988

Education

2002-2006 19 Mayıs Anatolian High School-Mersin

2006-2010 Uludağ University ELT Programme

Professional Experience

2011-2012 Doğa Private Secondary School- Bursa: English Teacher

2013-to present Ali Öztürk Secondary School- Gaziantep: English Teacher.

ULUDAĞ ÜNİVERSİTESİ

TEZ ÇOĞALTMA VE ELEKTRONİK YAYIMLAMA İZİN FORMU

Yazar Adı Soyadı	Şükriye UYGUR
Tez Adı	Ortaokulda İngilizce dil derslerinde paydaşların kültürlerarası farkındalıkları: Gaziantep ili İslahiye ilçesindeki 8. sınıf öğrencileri, öğretmenleri ve velileri örneği
Enstitü	Eğitim Bilimleri Enstitüsü
Anabilim Dalı	Yabancı Diller Eğitimi
Tez Türü	Yüksek Lisans
Tez Danışman(lar)ı	Prof. Dr. Ayşegül Amanda YEŞİLBURSA
Çoğaltma (Fotokopi Çekim) izni	<input type="checkbox"/> Tezimden fotokopi çekilmesine izin veriyorum <input type="checkbox"/> Tezimin sadece içindekiler, özet, kaynakça ve içeriğinin % 10 bölümünün fotokopi çekilmesine izin veriyorum <input checked="" type="checkbox"/> Tezimden fotokopi çekilmesine izin vermiyorum
Yayımlama izni	<input checked="" type="checkbox"/> Tezimin elektronik ortamda yayımlanmasına izin Veriyorum

Hazırlamış olduğum tezimin belirttiğim hususlar dikkate alınarak, fikri mülkiyet haklarım saklı kalmak üzere Uludağ Üniversitesi Kütüphane ve Dokümantasyon Daire Başkanlığı tarafından hizmete sunulmasına izin verdiğimi beyan ederim.

Tarih : 11/09/2019

İmza :

