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**THE EFFECT OF USING CULTURAL CONTENT
FOR THE DEVELOPMENT OF LANGUAGE
SKILLS**

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ABSTRACT

Foreign Language Teaching plays a major role in preparing the younger generation for a whole range of intercultural interactions. That is why, the dialectical connection between language and culture has always been a concern of L2 teachers and educators.

The aim of this current study is to find out the effect of using cultural content for the development language skills. The aim of traditional second language teaching shaped without paying special attention to cultural component of a language. On the other hand, this experimental study aims to find out an answer to the main research question whether using cultural content to teach English to the ELT students has an effect on the development of language skills of the learners.

The study was conducted with 25 prep-year students' of English Language Teaching Department at Trakya University for 10 weeks in 2007-2008 Academic Year. A new syllabus was designed based on different types of reading texts each consisting of cultural motive in itself and implemented by the researcher. The statistical results of pretest and posttest indicated that integrating cultural content while teaching English to the ELT students did not have significant effect on the development of language skills of the learners. However, the classroom observations recorded by the researcher proved that cultural content motivates the students to learn the language and this result in raise their cultural competency.

Key Words: Culture, Cultural Content, Intercultural Communicative Competence, Cultural Competency

Başlık: Kültürel İçeriğin Dil Becerilerinin Gelişimine Olan Etkisi

Yazar: Okut. Emine ALPAY

ÖZET

Yabancı dil öğretimi genç nesli tüm alanlarda kültürler arası iletişime hazırlamada önemli bir role sahiptir. Bu nedenle dil ve kültür arasındaki diyalektik bağıntı, yabancı dil öğretmenleri ve eğitimcileri için her zaman ilgi odağı olan bir konu olarak süregelmiştir.

Yapılan bu çalışmanın amacı kültürel içeriğin dil becerilerinin gelişimine olan etkisini bulmaya çalışmaktır. Geleneksel yabancı dil öğretiminin amacı dilin kültürel öğesini dikkate almadan şekillenmiştir. Diğer taraftan bu deneysel çalışma yabancı dil öğretiminde kültürel içeriğin İngiliz Dili Eğitimi bölümü öğrencilerinin dil becerilerinin gelişimine etkisi olup olmadığı sorusuna cevap vermeyi hedeflemiştir.

Bu çalışma Trakya Üniversitesi İngiliz Dili Eğitimi Bölümü 25 hazırlık sınıfı öğrencisi ile 10 hafta süre ile 2007-2008 Akademik Yılında gerçekleştirilmiştir. Kültürel fikirler içeren farklı türde okuma parçalarından oluşan yeni bir müfredat programı araştırmacı tarafından geliştirilmiş ve uygulanmıştır. Ön testin ve Son testin istatistik sonuçları kültürel içeriğin İngiliz Dili Eğitimi Öğrencilerine İngilizce öğretme aşamasında dahil edilmesinin, öğrencilerin dil gelişimi üzerinde manidar bir etkiye sahip olmadığını göstermiştir. Ancak araştırmacı tarafından yapılan sınıf içi gözlemleri, kültürel içeriğin öğrencileri dil öğrenmeye motive ettiğinin ve bunun sonucu olarak öğrencilerin kültürel edincinde artış olduğunun kanıtıdır.

Anahtar Kelimeler: Kültür, Kültürel İçerik, Kültürlerarası İletişimsel Edinç, Kültürel Edinç

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CHAPTER I

THE STUDY

1.0. INTRODUCTION

It is extremely difficult to define what culture is. 'Culture' is believed to be one of the most complicated words in the English language. A lot of time can be spent on trying to give a precise definition of the word. Byram (1989) refers to culture as: 'the whole way of life of the foreign country, including but not limited to its production in the arts, philosophy and "high culture" in general' (Byram 1989, p.15). In his Case study on the teaching of culture in a foreign language, Barocsine Sztefka says that culture covers a wide territory. Its broadness is certainly an attraction but can also be considered as a problem. However, it is worth making a list of the areas it includes: literature, the arts in general, customs, habits and traditions, humans' behaviour, history, music, folklore, gestures, social relationship etc. These are ingredients and it is difficult to give a whole picture of them. This can be considered a problem deriving from the complicated nature of culture. Extending the image of culture leads us to the view that culture is 'unbounded' and 'not static', which opens the scope even wider (p.2).

The dialectical connection between language and culture has always been a concern of L2 teachers and educators. Whether culture of the target language is to be incorporated into L2 teaching has been a subject of rapid change throughout language teaching history. In the course of time, the pendulum of ELT practitioners' opinion has swung against or for teaching culture in context of language teaching. For example, during the first decades of the 20th century researchers discussed the *importance* and *possibilities* of including cultural components into L2 curriculum (Sysoyev & Donelson, 2002); the advent of Communicative Language Teaching

(CLT) in the late 70s marks a critical shift for teaching culture, for the paradigm shift from an approach based largely on form and structure to a plurality of approaches causing an unintended side effect: the negligence of culture (Pulverness, 2003). Recent studies focus on the seamless relationship between L2 teaching and target culture teaching, especially over the last decade with the writings of scholars such as Byram (1989; 1994a; 1994b; 1997a; 1997b). People involved in language teaching have again begun to understand the intertwined relation between culture and language (Pulverness, 2003). It has been emphasized that without the study of culture, teaching L2 is inaccurate and incomplete. For L2 students, language study seems senseless if they know nothing about the people who speak the target language or the country in which the target language is spoken. Acquiring a new language means a lot more than the manipulation of syntax and lexicon. According to Bada (2000: 101), “the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers.” In addition, nowadays the L2 culture is presented as an interdisciplinary core in many L2 curricula designs and textbooks (Sysoyev & Donelson, 2002). Bearing all these in mind, culture has gained a crucial role in language teaching so far; that is scholars and teachers started to discuss the importance and the affectivity of incorporating cultural information into their teaching. With this point of view, this study aims to search the effect of cultural content to the language skills development of ELT students.

1. 1. The Problem

Although integrating cultural content in language teaching has been discussed largely; it hasn't been put into practice officially in Turkish schools so far. People still put forward their ideas on the effects of using cultural content in language classes.

The study was designed to answer the following problem:

Problem: Does using cultural content to teach English to the ELT students has an effect on the development of language skills of the learners?

In relation to the problem the research questions are:

1. What is the difference between the students' performance in answering reading comprehension questions based on culture oriented text and reading comprehension questions based ordinary reading text?
2. Is there a significant development of language skills of the learners taught English by using cultural content?

1. 2. The Aim

The study aims to design English Language lessons for prep year ELT students by integrating cultural information into the course and course materials.

1.3. The significance of the Study

Foreign language teaching plays a major role in preparing the younger generation for a whole range of cross-cultural contacts and successful participants of an intercultural interaction require *Intercultural Communicative Competence*. This comprises a number of competences described in detail by various authors, and in documents responsible for shaping European foreign language policy, including *The Common European Framework for Language Learning, Teaching and Assessment (1996)*. By taking these recent developments, the need arises for our students. It is providing our students with the general language competence and the intercultural competence. In order to achieve this, cultural information can be included in

language classes' curriculum. Thus, such a comparative study will provide significant contributions to language teaching by taking culture into consideration.

1.4. Assumptions

In the study it is assumed that;

1. subjects are at upper-intermediate level
2. subjects will reflect their own knowledge while responding to the tests

1.5. Limitations

This study is restricted with;

1. 2007-2008 Academic Year
2. Prep Year ELT students of Trakya University

1.6. Concepts

Intercultural Awareness: the ability to be aware of cultural relativity following reading, writing, listening and speaking (Rose, p.1)

Intercultural Communicative Competence: is the ability of successful communication with people of other cultures. (URL 1)

European Language Portfolio: a Council of Europe initiative being implemented for learners at all stages of education across Europe (Demirel, 2004: 19)

Language Passport: a collection of documents of language skills profile, language biography, dossier, certificate, diploma, other language skills, proficiency and experiences (Demirel, 2004: 164)

Multiculturalism: refers to a society that recognizes values and promotes the contributions of the diverse cultural heritages and ancestries of all its people (URL 2)

Plurilingualism: knowing more than two foreign languages or using these languages in the society for communication (Vardar, 2002:62)

1.7. Abbreviations

ELT: English Language Teaching

CLT: Communicative Language Teaching

IPA: The International Phonetic Alphabet

CEF: The Common European Framework

EYID: The European Year of Intercultural Dialogue

BANA : British, Australasian and North American

TEFL: Teaching English as a Foreign Language

SFL: Systematic Functional Linguistic

ESL: English as a Second Language

L2: Second Language

CHAPTER II

THE LITERATURE REVIEW

2.1. Language and Culture

It is commonly accepted that language is a part of culture, and that it plays a very important role in it. Some social scientists consider that without language, culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it. In the broadest sense, it is also the symbolic representation of people, since it comprises their historical and cultural backgrounds, as well as their approach to life and their ways of living and thinking. Brown (1994:165) describes the two as follows: 'A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.' In a word, culture and language are inseparable.

2.1.1. What is Language

Everybody lives in a society and it is not possible to survive without the contribution of the other members, so this situation entails communication. In order to communicate, human beings need a means. Language is the most effective means of communication because it allows to look into the minds of others. It is a kind of key that is used to share what they have learnt, and to feel what they have felt but it is not easy to identify and categorize the characteristics of this key. Linguists and philologists have been trying for centuries to define the term. Here are some of them:
Language

is a system of arbitrary, vocal symbols which permit all people in a given culture, or other people who have learned the system of that culture, to communicate or to interact.

is a system of communication by sound, operating through the organs of speech and hearing, among members of a given community, and using vocal symbols possessing arbitrary conventional meanings

is any set of system of linguistic symbols as used in a more or less uniform fashion by a number of people who are thus enabled to communicate intelligibly with one another.

is a system of arbitrary vocal symbols used for human communication (Brown 1994:4).

As it is clear from the definitions language is tightly related to culture. In other words, it is impossible to define language without mentioning culture.

2.1.2. What is culture?

It is extremely difficult to define what culture is. 'Culture' is believed to be one of the most complicated words in the English language. A lot of time can be spent on trying to give a precise definition of the word. Byram (1989) refers to culture as: 'the whole way of life of the foreign country, including but not limited to its production in the arts, philosophy and "high culture" in general' (Byram 1989, p.15). In his Case study on the teaching of culture in a foreign language, Barocsine Sztetfka says that culture covers a wide territory. Its broadness is certainly an attraction but can also be considered as a problem. However, it is worth making a list of the areas it includes: literature, the arts in general, customs, habits and traditions, humans' behaviour, history, music, folklore, gestures, social relationship etc. These

From a pragmatic view:

language	+	culture	→ transportation (communication)
Vehicle		traffic light	(Jiang 2000:1)

Communication is like transportation: language is the vehicle and culture is traffic light. Language makes communication easier and faster; culture regulates, sometimes promotes and sometimes hinders communication.

In a word, language and culture, as different as they are, form a whole.

As the link between language and culture is so clear and vital the notion of culture gains also importance in language education. Cultural transfer can easily take place while teaching a foreign language; and this transfer is important as culture is a natural phenomenon for language.

2.2. Language Education and Culture

The dialectical connection between language and culture has always been a concern of L2 teachers and educators. Whether culture of the target language is to be incorporated into L2 teaching has been a subject of rapid change throughout language teaching history. In the course of time, the pendulum of ELT practitioners' opinion has swung against or for teaching culture in context of language teaching. For example, during the first decades of the 20th century researchers discussed the *importance* and *possibilities* of including cultural components into L2 curriculum (Sysoyev & Donelson, 2002); the advent of Communicative Language Teaching (CLT) in the late 70s marks a critical shift for teaching culture, for the paradigm shift from an approach based largely on form and structure to a plurality of approaches causing an unintended side effect: the negligence of culture (Pulverness, 2003). For many years culture is neglected in language teaching approaches. Although people are aware of the involvement of culture in language, scholars have been cautious against integrating culture into language teaching for many years. However, after

modern language reform scholars also started to think about the notion of culture in language teaching. The real emergence of cultural teaching with language teaching was due to economical and political reasons which are covered in part 2.2.

Recent studies focus on the seamless relationship between L2 teaching and target culture teaching, especially over the last decade with the writings of scholars such as Byram (1989; 1994a; 1994b; 1997a; 1997b) and Kramsch (1988; 1993; 1996; 2001). People involved in language teaching have again begun to understand the intertwined relation between culture and language (Pulverness, 2003). It has been emphasized that without the study of culture, teaching L2 is inaccurate and incomplete. For L2 students, language study seems senseless if they know nothing about the people who speak the target language or the country in which the target language is spoken. Acquiring a new language means a lot more than the manipulation of syntax and lexicon. According to Bada (2000: 101), “the need for cultural literacy in ELT arises mainly from the fact that most language learners, not exposed to cultural elements of the society in question, seem to encounter significant hardship in communicating meaning to native speakers.” In addition, nowadays the L2 culture is presented as an interdisciplinary core in many L2 curricula designs and textbooks (Sysoyev & Donelson, 2002). Bearing all these in mind, culture has gained a crucial role in language teaching so far; that is scholars and teachers started to discuss the importance and the affectivity of incorporating cultural information into their teaching.

2.2.1. A Brief History of Language Teaching

The study of classical Latin (the Latin in which the classical works of Virgil, Ovid, and Cicero were written) and an analysis of its grammar and rhetoric became the model for foreign language study from the seventeenth to the nineteenth centuries. Children entering “grammar school” in the sixteenth, seventeenth and eighteenth centuries in England were initially given a rigorous introduction to Latin grammar, which was taught through rote learning of grammar rules, study of declensions and conjugations, translation, and practice in writing sample sentences, sometimes with the use of parallel bilingual texts and dialogue (Richards and Rodgers, 2002).

As “modern” languages began to enter the curriculum of European schools in the eighteenth century, they were taught using the same basic procedures that were used for teaching Latin. Textbooks consisted of statements of abstract grammar rules, lists of vocabulary, and sentences for translation. Speaking the foreign language was not the goal, and oral practice was limited to students reading aloud the sentences they had translated. These sentences were constructed to illustrate the grammatical system of the language and consequently bore no relation to the language of real communication. This approach to foreign language teaching became known as the Grammar-Translation Method (Richards and Rodgers, 2002).

Toward the mid-nineteenth century several factors contributed to a questioning and rejection of the Grammar-Translation Method. Increased opportunities for communication among Europeans created a demand for oral proficiency in foreign languages. From the 1880s, however, practical-minded linguists such as Henry Sweet in England, Wilhelm Viëtor in Germany, and Paul Passy in France began to provide the intellectual leadership needed to give reformist ideas greater credibility and acceptance. Linguists emphasized that speech, rather than the written word, was the primary form of language. The International Phonetic Alphabet (IPA) was designed to enable the sounds of any language to be accurately

transcribed. One of the earliest goals of the association was to improve the teaching of modern languages. It advocated

1. the study of the spoken language
2. phonetic training in order to establish good pronunciation habits
3. the use of conversation texts and dialogues to introduce conversational phrases and idioms
4. an inductive approach to the teaching of grammar
5. teaching new meanings through establishing associations within the target language rather than by establishing associations with the native language (Richards and Rodgers 2002).

The most active period in the history of approaches and methods was from the 1950s to 1980s. The 1950s and 1960s saw the emergence of the Audiolingual Method and the Situational Method, which were both superseded by the Communicative Approach. During the same period, other methods attracted smaller but equally enthusiastic followers, including the Silent Way, the Natural Approach, and Total Physical Response. In the 1990s, Content-Based Instruction and Task-Based Language Teaching emerged as new approaches to language teaching as did movements such as Competency-Based Instruction that focus on the outcomes of learning rather than methods of teaching. Other approaches, such as Cooperative Learning, Whole Language Approach, and Multiple Intelligences, originally developed in general education, have been extended to second language settings. By the 1990s, however, many applied linguists and language teachers moved away from a belief that newer and better approaches and methods are the solution to problems in language teaching. Alternative ways of understanding the nature of language teaching have emerged that are sometimes viewed as characterizing the “post-methods era” (Richards and Rodgers 2002).

As it can be inferred from the brief history of language teaching, scholars have tried to find out the most effective way of teaching and learning foreign language. Thus, language teaching has faced a paradigm change for the last decades. This paradigm shift mainly includes the aims of language teaching. If the issue of

competence analyzed, this shift can easily be recognized. For example, Linguistic Competence, defined in by Noam Chomsky in 1965, is used to describe a speaker's underlying ability to produce grammatically correct expressions. Linguistic Competence is about how well people can form words or a sentence grammatically in the correct format. That is, linguistic competence is designed as a scientific idealization, filtering out grammatically irrelevant conditions and errors are produced in actual linguistic performance. However, linguistic Competence will not help the communicator to negotiate the complexities of formal and informal address or terms, nor will it alert the communicator when words change their meaning. In order to use language successfully a person would need to understand the concept of communicative competence. The term 'communicative competence' was coined by Dell Hymes in 1966, reacting against the perceived inadequacy of Noam Chomsky's distinction between *competence* and *performance*. Later Canale and Swain (1980) defined communicative competence in terms of four components:

1. grammatical competence: words and rules
2. sociolinguistic competence: appropriateness
3. discourse competence: cohesion and coherence
4. strategic competence: appropriate use of communication strategies (Canale, M. and Swain, M., 1980 p: 1-47).

Through the influence of communicative language teaching, it has become widely accepted that communicative competence should be the goal of language education, central to good classroom practice. This is in contrast to previous views in which grammatical competence was commonly given top priority.

In addition to these, since the mid to late 1980's, a number of teachers and educationalists have been arguing that an 'intercultural approach' to second language teaching prompts to re-examine the most basic assumptions about what language does, and what a language course should seek to achieve. The earlier communicative methods of second language teaching generally view language as a means of bridging an 'information gap'. Communicative language learning also assumes that by bridging a series of information gaps, learners will naturally develop their

linguistic knowledge and skills, ultimately to the point where they will acquire native-speaker competence. This view of language and linguistic development has tended to underrate culture. However, more recently there have been attempts to integrate ‘culture’ into the communicative curriculum. The ultimate goal of an intercultural approach to language education is not so much ‘native speaker competence’ but rather an ‘intercultural communicative competence’. Intercultural communicative competence includes the ability to understand the language and behavior of the target community, and explain it to members of the home community and vice versa. In other words, an intercultural approach trains learners to be ‘diplomats’, able to view different cultures from a perspective of informed understanding (Corbett, 2003, p: 2).

If second language teaching approaches are checked, it is not difficult to recognize that culture takes its place somehow. In other words, culture has always been the crucial issue in second language teaching. Therefore, the history of culture in language teaching should also be analyzed in order to understand the importance of culture for language teaching.

2.2.2. A History of Culture in Language Teaching

According to Buttjes and Byram (1991), it was the modern language reform movement that transformed the European language teaching scene a century ago and that paved the way for the present concern of mediating culture and language in more than one respect. Modern languages had, after a century of struggle, found their way into British and German school curricula albeit only within the confines of elite education. In addition to their emphasis on spoken discourse, the language reformers addressed the established models available in both native and classical language teaching in order to win prestige and legitimacy in the school curriculum and among the teaching profession. Their focus on the authentic, ‘connected’ text was not only linguistically motivated: it was also invited by such traditional holistic notions as ‘English Education’ and ‘Roman Civilization’ that could be found in other European

Curricula as well. In both these strands of language teaching practice texts were not treated as resources of grammar, but as sources of ‘casual knowledge’ about culture. Intercultural studies must be socially informed discipline. That is why social studies and cultural studies provide the foundation and the frameworks even if language discourse or literary texts are the objects of research and learning. But culture clearly differs from and transcends the traditional linguistic or literary dimensions of language teaching. The treatment of culture in the language programmes largely concentrate on non-linguistic features in their life of society (Stern, 1983:256).

A new intercultural rationale for language teaching is required to integrate aspects of communication and education. If classroom practice can be seen as continuing effort at stimulating a foreign environment, this learning experience may as such enhance tolerance of ambiguity and empathy with others. Presenting cultural and social alternatives may provide new orientations for the individual who is led to respect the plurality of thought and the historicity of cultural practice. At a time of increasing international dependency and imminent global threats, this may prove to be a rationale both necessary and appropriate for language teaching (Beattie, 1986:129).

The intercultural debate in language teaching expanded in scope and volume during the 1980s. But the beginnings were made during the second half of the 1980s with European language agencies co-operating and language departments of universities collaborating. Thus, Austria and Denmark have seen international conferences on literary and cultural studies at university level. Other international conferences on intercultural language teaching have included the Netherlands, Poland and triangular co-operation Britain, France and West Germany. It is in this context of ‘interculturalsing’ both language education and the debate about it that the First Durham Symposium held (Buttjes and Byram, 1991: 11).

2.2.2.1. Culture in German and Scandinavian Foreign Language Teaching

Since the early nineteenth century, modern language teaching has been obligatory in secondary schools (grammar schools), at first German and French, then, from the early twentieth century, English as well. The three countries have had close relations with the rest of European culture, not least with Germany, and since the mid-nineteenth century foreign language teaching has been considered as an activity contributing to the development of general education, including knowledge of important cultural traditions in Europe (Buttjes and Byram, 1991: 33).

2.2.2.2. Culture in Scandinavian Foreign Language Teaching

After World War II, foreign languages were introduced in primary schools. Step by step, English attained a privileged position as the only obligatory foreign language in primary schools first in Sweden, then in Norway, and finally in Denmark. Thus cultural studies (or cultural orientation, and the like) entered the official guidelines:

- in Sweden in 1962 (among the goals);
- in Norway in 1974 (not formulated as a goal, but mentioned in passing in the text describing the subject. From 1985 formulated as a goal too);
- in Denmark in 1975 (among the goals). (Buttjes and Byram, 1991: 39).

In the 1960s and 1970s, general education changed focus, as in other Western countries. From being primarily a literary and historical education aiming at the national cultures of European countries, it changed into a more sociological and global education, aiming at common problems of culture and society at regional, national and global level. This new content of education is mediated partly by literary texts, partly by other types of texts and other sources (Buttjes and Byram, 1991: 39).

The most common Danish term for cultural studies is *kulturformidling* (= cultural transmission). A characteristic feature of Danish discussions is that they cover a wide spectrum of problems; all above the trends, and all levels of teaching. Besides, many contributions deal with cultural studies at a general level, a fact that may enhance the development of theoretical considerations. Thus in Denmark, unlike in Norway and Sweden, there has been a debate on foreign language teaching and general education. The social and historical trend is represented among others by a project on the integration of cultural teaching and language teaching at the elementary level, starting from French, but covering in principle all foreign languages (Buttjes and Byram, 1991: 41).

The most common Norwegian terms for cultural studies are *kulturkunnskap* (= cultural knowledge) and *bakgrunnskunnskap* (= background knowledge). It is characteristic of Norway that the major parts of contributions on cultural studies are related to the teaching of English at all levels, particularly at the universities and other institutions of higher education (Buttjes and Byram, 1991: 42).

The most common Swedish term for cultural studies is *realia*, possibly supplemented by *kulturorientering* (= cultural orientation). In Sweden, unlike in Denmark and Norway, it is stated in the goals of foreign language teaching that pupils should be able to describe Swedish society in the foreign language. Thus an English textbook on Sweden has been produced, supplied with exercises. (Buttjes and Byram, 1991: 43).

According to Buttjes and Byram (1991), the Scandinavian countries show many similar features based on teaching materials widely used with regard to teaching practices. The elementary level in particular, and to some extent the early intermediate level, are marked decisively by materials produced in Sweden. The cultural content of these is mostly characterized by the pragmatic trend, yet the materials are of a quality that can easily compete with non-Scandinavian materials. At the intermediate level, teaching in Denmark, and to a certain degree in Norway, is influenced by materials produced in Denmark, with a cultural content characterized primarily by the anthropological trend, often with a critical perspective.

2.2.2.3. Culture in German Foreign Language Teaching

Within the German foreign language teaching profession, attitudes towards their own traditions of teaching culture – either as *Kulturkunde* or as *Landeskunde*- have been ambivalent. During the first half of the twentieth century culture was never doubted as part of foreign language curricula. Aiming at an elite education for the German-Prussian nation-state, modern language teachers found themselves squeezed between the traditional demands of the classics and the modern requirements of a ‘national culture’. Both conservative roots made foreign language teaching in Germany susceptible to educational misuse in those periods when imperialist expansion and military aggression called for ethnocentric affirmation in teaching (Buttjes and Byram, 1991).

In the history of foreign language teaching and foreign language pedagogy in Germany, the issues of culture and cultural studies has been debated again and again. The debate was opened in the 1880s when foreign languages were accepted into the curricula of German schools. In the 1960s that debate was slowing down, but was taken up at the end of that decade when English became a school subject for all social classes. The late 1960s were also characterized by political changes in West Germany when the first non-conservative government (sozial-liberale Koalition) was installed and non-aggressive foreign policies (Ostpolitik) were implemented (Buttjes and Byram, 1991).

Even before the modern language reform movement, foreign language teaching had evolved under various circumstances and for different purposes. These language teaching programmes from the Renaissance period on did not always indicate any cultural orientation; but some of them began to relate language form and cultural content in interesting ways. The earliest examples of combining language and subject skills seem to have originated in commercial trading centers. Thus, German trading apprentices were sent to foreign offices of Hanseatic towns in Russia, Italy and Britain in order to acquire trading knowledge along with language skills. Much later, in the Flemish trading centers, the need for double-manuals arose

in order to facilitate commercial communication between English and French speaking traders. Their content as well as their specific language seems to have been geared to subjects that would enable people of different language groups to communicate within the worlds of trade and commerce (Buttjes and Byram, 1991).

Another early example of close interrelations between language and content can be found in the teaching traditions initiated by Comenius. It is in this context, too, that the term 'realia' gains significance. Comenius, though not concerned with earlier foreign languages or language teaching as such, developed an educational philosophy that would introduce the child to 'the great common world' by a combination of visual and linguistic representation. In the late seventeenth century, his famous Latin textbook appeared in both Germany and England allowing an early form of an 'audiovisual course' in Latin or in the German or English vernacular (Buttjes and Byram, 1991).

Up to the nineteenth century these early examples of commercial or educational motivation towards a cultural orientation in language teaching seem to have been forgotten. However, both the commercial orientation and the cosmopolitan outlook were to reappear during the modern language reform movement. The school and language policies in nineteenth-century Germany were not favorable either to modern languages or to cultural objectives in language teaching. On the one hand, the school reform connected with Humboldt's name concentrated on the classical languages for the educated elite. And on the other hand, the numerous textbooks and methods for self-instruction and school teaching were not primarily concerned with content. Only when contents and topics could no longer be ignored, for example in dialogues or in texts for the advanced, did the specific cultural setting gradually replace vague general or literary themes (Buttjes and Byram, 1991).

The foreign language teaching theory proposed by Mager around the middle of the nineteenth century seems to have been the only modern language concept expressly incorporating reality (*Sprachunterricht ist Sachunterricht*) and aiming at some knowledge of the contemporary European cultures and civilizations. His

foreign language teaching theory integrated language, literature and culture and hoped for a new world-view that would transcend the barriers of the merely nationalistic, particularistic consciousness. In a recent reevaluation of Humboldt's philosophy of education both Mager and Vietor appear as those who realized Humboldt's true intentions of humanistic education. It is true that the modern language reformers –in a curious mixture of emulation and rejection- were to refer to basic concepts of classical cultural studies as proposed by Humboldt and others (Buttjes and Byram, 1991).

In Germany unusual political support of foreign languages was taken up after the war in 1920s when new institutes for area research and the first chair for American Studies were set up at universities. Teachers' organizations argued for the priority of cultural knowledge (*Kulturkunde*) in modern languages. However, this demand – familiar from the times of the modern language reform- was undergoing significant changes in the 1920s. Culture was set apart from the social realia and mystified as a people's soul and character as expressed in their philosophy, arts and literature. Any cultural expression was to be reduced to certain national traits of character. These characteristics would then have to be compared between the native and the foreign culture; this comparison would lead to a knowledge of weaknesses and strengths which would be for the national benefit. Finally, the German cultural values (*Deutschkunde*) were prescribed as the cross-curricular standard for all subjects in the Prussian school reform of 1924/25 leaving no room for any genuine interest in foreign cultures (Buttjes and Byram, 1991).

World War II more than World War I discredited nationalism in Germany and with it those ethnocentric and aggressive tenets of *Deutschkunde* and its fascist counterpart, *Wesenskunde*, that had come to dominate *Kulturkunde* in the 1930's. When in the late 1960s a foreign language became compulsory for each child after primary school, foreign languages had lost their marks of higher and elite education, but continued to serve as an instrument of social selection within the tripartite school system. Many new chairs of foreign language pedagogy have been created since then

and have gradually been admitted into the academic discipline of modern language philology.

The introduction and expansion of English language teaching at the secondary technical school level was accompanied by the new structuralist and behaviorist approaches in international language teaching theory. The kind of modernization symbolized by the language laboratory seemed to leave no room for cultural content in language courses. Content objectives could be accepted only under the condition that they proved to be beneficial to the actual language learning process. Since language was conceived of as a purely behavioral code only, any element of foreign cultural content could only be admitted in terms of tourism and consumerism. Therefore textbooks continued to teach pupils how to ask their way and how to buy things. More ambitious forms of culture were not completely banned from language courses, but were relegated to marginal positions of a pragmatic, minimal or immanent *Landeskunde*. These concepts were motivated by the attempt to simplify language requirements for the average and the lower ability levels. But they also betrayed a dogmatic rejection of political and ideological implications of language learning and cultural studies.

The communicative competence approach to language learning emerging in the 1970s was not restricted to the latecomer in English language teaching, the Hauptschule, and was also less obviously influenced by American linguistic and teaching rationales. In principle, it recognized the sociolinguistic setting of language and language teaching and considered communication a basically social event. Some spokesman of communicative competence theory extended language learning to include participation in the sociocultural reality of a foreign language. Yet, communicative teaching was in practice primarily concerned with roles and behavior and therefore tended to neglect the speaker's and listener's social background. Cultural references could thus be deleted from communication. Only in the late 1980s was the attempt made to reconcile communicative and cultural objectives in foreign language teaching (Buttjes and Byram, 1991).

As it can be inferred from the information provided in this part, the concern of culture has been a controversial issue throughout the years for Europeans. Especially since the modern language reform movement European language teaching transformed its way towards the present concern of conciliating culture and language. The most concrete steps have been taken in the frame of European Union. The Council of Europe defined its aims and strategy in terms of language education; and culture also takes its entitled place in this policy. Therefore, the common basis for language education is defined by Common European Framework.

2.3. Culture and Common European Framework

The Common European Framework provides a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe. It describes in a comprehensive way what language learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop so as to be able to act effectively. The description also covers the cultural context in which language is set. The Framework also defines levels of proficiency which allow learners' progress to be measured at each stage of learning and on a life-long basis.

2.3.1. What is the Common European Framework?

The Common European Framework is intended to overcome the barriers to communication among professionals working in the field of modern languages arising from the different educational systems in Europe. It provides the means for educational administrators, course designers, teachers, teacher trainers, examining bodies, etc., to reflect on their current practice, with a view to situating and coordinating their efforts and to ensuring that they meet the real needs of the learners for whom they are responsible.

By providing a common basis for the explicit description of objectives, content and methods, the Framework will enhance the transparency of courses, syllabuses and qualifications, thus promoting international co-operation in the field

of modern languages. The provision of objective criteria for describing language proficiency will facilitate the mutual recognition of qualifications gained in different learning contexts, and accordingly will aid European mobility.

The taxonomic nature of the Framework inevitably means trying to handle the great complexity of human language by breaking language competence down into separate components. This confronts us with psychological and pedagogical problems of some depth. Communication calls upon the whole human being. The competences separated and classified below interact in complex ways in the development of each unique human personality. As a social agent, each individual forms relationships with a widening cluster of overlapping social groups, which together define identity. In an intercultural approach, it is a central objective of language education to promote the favorable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture. It must be left to teachers and the learners themselves to reintegrate the many parts into a healthily developing whole.

The Framework includes the description of 'partial' qualifications, appropriate when only a more restricted knowledge of a language is required (e.g. for understanding rather than speaking), or when a limited amount of time is available for the learning of a third or fourth language and more useful results can perhaps be attained by aiming at, say, recognition rather than recall skills. Giving formal recognition to such abilities will help to promote plurilingualism through the learning of a wider variety of European languages (Council of Europe, 2001)

2.3.2. The aims and objectives of Council of Europe language policy

CEF serves the overall aim of the Council of Europe as defined in Recommendations R (82) 18 and R (98) 6 of the Committee of Ministers: 'to achieve greater unity among its members' and to pursue this aim 'by the adoption of common action in the cultural field'. The work of the Council for Cultural Cooperation of the Council of Europe with regard to modern languages, organised since its foundation in a series of medium-term projects, has derived its coherence and

continuity from adherence to three basic principles set down in the preamble to Recommendation R (82) 18 of the Committee of Ministers of the Council of Europe:

- that the rich heritage of diverse languages and cultures in Europe is a valuable common resource to be protected and developed, and that a major educational effort is needed to convert that diversity from a barrier to communication into a source of mutual enrichment and understanding;
- that it is only through a better knowledge of European modern languages that it will be possible to facilitate communication and interaction among Europeans of different mother tongues in order to promote European mobility, mutual understanding and co-operation, and overcome prejudice and discrimination;
- that member states, when adopting or developing national policies in the field of modern language learning and teaching, may achieve greater convergence at the European level by means of appropriate arrangements for ongoing co-operation and co-ordination of policies (Council of Europe, 2001).

2.3.3. European Year of Intercultural Dialogue

According to European Commission Europe is becoming more culturally diverse. The enlargement of the European Union, deregulation of employment laws and globalisation have increased the multicultural character of many countries, adding to the number of languages, religions, ethnic and cultural backgrounds found on the continent. As a result, intercultural dialogue has an increasingly important role to play in fostering European identity and citizenship.

The European Year of Intercultural Dialogue (EYID) 2008 recognises that Europe's great cultural diversity represents a unique advantage. It will encourage all those living in Europe to explore the benefits of our rich cultural heritage and opportunities to learn from different cultural traditions.

The Year will feature a small number of flagship projects on a European level, as well as EU support for a national project in each Member State, and a

Partner programme aimed at mobilising civil society. The active involvement of civil society will be essential in highlighting good practices and identifying needs in intercultural dialogue. Well-known ambassadors have also been appointed to raise awareness of the importance and benefits of intercultural dialogue. The European Year of Intercultural Dialogue (2008) was established by Decision N° 1983/2006/EC of the European Parliament and of the Council.

In the education sector, intercultural dialogue aims to equip individuals with the knowledge and skills - so-called intercultural competences - to participate in increasingly diverse societies. Knowledge of democratic values, citizenship and civil rights are essential elements of dialogue in this sector. Knowledge about other cultures, as well as languages, can also contribute to mutual respect and understanding. It is also important to develop peoples capacity to be able to stand back from their own specific cultural and social background in order to listen actively to what people from other backgrounds can bring to them.

These aspects are key in lifelong learning, both in formal and informal education, not only for personal development, citizenship but also, increasingly, for employability (URL 3)

2.4. Teaching with an Awareness of the Cultural Construction of Language – Five Views of Culture

In the communicative era, language teachers tend to focus on culture according to a combination of five views: the communicative view, the classical curriculum view, the instrumental or culture-free-language view, the deconstructionist view, and the competence view. The first three views treat cultural content as marginal or even irrelevant to successful language learning. The last two views treat language and culture as being acquired in dynamic interaction, with one being essential to the full understanding of the other. They assume that language and culture actually shape and interpret each other in accordance with Whorf's (1956) relativistic studies of language and meaning. This assumption was once questionable but Whorf's conclusion is now supported by the cognitivist interest in how the

conceptual structures that underlie abstract and, hence, grammatical meaning may be culturally constructed (Byram & Grundy, 2003).

2.4.1. The Communicative View

The communicative view is derived from the communicative approach with its stress on giving the student language that can be put to quick use in a specific context. This approach detracts from any belief that a language may be inherently valuable. Culture, when introduced, is a source of carrier content for the language points from which it is held to be separate. For example, if a teacher introduced a video on recent race riots in the UK, the instrumental nature of much communicative teaching would insist that the video's primary purpose would not be acquaint students with the tensions that prevail in Britain's multi-culture. The video's purpose would be to enhance discussion skills, or more specifically, to acquaint students with a discourse peculiar to the situation that is being shown (Byram & Grundy, 2003).

2.4.2. The Classical Curriculum View

The classical curriculum view is the interest of language is secondary to how they function as access routes to the alien and, in some sense, enlightening modes of thought which their host communities are held to have endangered. Accordingly, the culture to which the language gives access can also enhance the intellectual value of the language. This provided a rationale for the learning of Ancient Languages, whose construction was held to inculcate their students with principles of logical thought, perhaps because their grammar was somehow associated with the rationalist philosophical tradition to which they gave birth (Byram & Grundy, 2003).

2.4.3. The Instrumental or Culture-Free-Language View

This view could proceed from a common concern in respect of the hidden political and cultural agenda of a language. Phillipson's (1992) thesis argues that a dominant language such as English is owned by the socioeconomic centre of global power that comprises the BANA (British, Australasian, and North American) countries. The language emanates out from this centre towards the periphery as a

mechanism of cultural and epistemological impoverishment for those located there. Implicit in this argument is the view that a language will become a mechanism of cultural transmission, promoting the values of its host-culture against those of regions to which it is exported. Thus, the widespread adoption of English-medium education in the Gulf could be perceived as making those countries into perpetual consumers not just of the language of the BANA states but of the knowledge and value systems implicit in it. The obvious counter would be to declare linguistic independence by developing Arabic as a medium for modern scientific education. However, although it is difficult to imagine that the language advisers of the Gulf might share the post-Marxist core of Phillipson's thesis, they do possess a strong awareness of the dangers of cultural contamination implicit in the learning of a dominant international language. They have responded in two quite different ways, according to the age and objectives of the learners. The first response is to contextualize the target language in the students' own region and culture. The implicit argument is that a culture does not exist in the core of language but is its moveable background and can be changed like the scenery of a play. The second response is to perceive scientific, financial or technological knowledge as value-free. Language should therefore be learnt in order to afford access to communities that share knowledge or socioeconomic function.

2.4.4. The Deconstructionist View

The deconstructionist view embraces many quite different strands of thought. It might draw first upon on the critical literacy perspectives and critical discourse analysis where the cultural construction of text means that the language students may be manipulated by the text's implicit messages. Language learning should entail an understanding of such meanings. A view of language as a social construction might carry teachers back towards the SFL (Systemic Functional Linguistic) analysis of language by which it was partly spawned. The Hallidayan concept of language as a social semiotic perceives a language's structure as reflecting the communicative needs of a given social context. A language which is fashioned around the representation of meanings in society has been interpreted by scholars such as

Fairclough (1989) as a language of socially constructed meanings. This interpretation moves language from its more neutral representation of a social context towards the perpetuation of the social order and the value systems implicit its forms of use.

What these approaches might mean can be exemplified in classroom by referring briefly to a feature of language that the SFL tradition has identified as grammatical metaphor. A grammatical metaphor is ‘the expression of a meaning through a lexico-grammatical form which originally evolved to express a different kind of meaning’ (Thompson, 1996). Central to the scientific use of grammatical metaphor is the nominalization common in the expression of cause and effect relationships, as in the phrase such as ‘glass crack growth’ (Halliday, 1993:79). According to Halliday (1993), the metaphor occurs because this phrase refers to a process ‘growing’ which should congruently or naturally be expressed as a verb but which is here represented by a noun phrase. Grammatical metaphor complicates the task of interpreting English scientific discourse because it is not congruent with the natural expression of things as nouns and actions as verbs by which language is characterized. Although it complicated the interpretation of language, grammatical metaphor is thought central to the expression of science because it allows a writer to set up a cause and effect relationship between processes rather than between the objects through which those processes are mediated. Deconstructing the use of such nominalizations might provide students both with an enhanced critical understanding of certain types of text and of the mechanisms through which they can themselves participate in the construction of a prestigious form of discourse.

2.4.5. The Competence View

This view contends that the knowledge of language’s culture is thought essential to a full understanding of a language’s nuances of meaning. Knowledge of a culture presupposes a competence which is essential to the grasp of language’s true meaning. Thus, learning a language should be completed by a sustained and ethnographically structured encounter with the languages culture. An ethnographic approach to culture is different from the critical discourse approaches. There is no sense of a culture as a reified, exotic object that propogates itself by infusing

language with a conspiracy of implicit meanings. A sense of culture evolves out of a sense of difference between ethnographers and the practices that they document. This can be examined through the area of literacy. Accordingly, literacy cannot be perceived as a singular cultural product encapsulating a single core value system. It is a series of social practices that surround the use and creation of written language. Arguably, this view is extensible to language itself, since literacy is at root a use of language. Therefore, it can be discovered that the relationship between language and culture in different language-based practices of different groups in different societies. Yet, a language, by the fact of its being intelligible to its users, constructs itself as a singular entity whose code will be unlocked by the acquisition of a singular core competence. Linguistic practices are, in their diversity, antithetical to the concept of monolithic culture. However, because a language has a singular nature, it is likely, over time, to become the single collecting ground for the products of the diverse cultural practices, one should number how a language's community of users will conceptualize their reality (Byram & Grundy, 2003).

Therefore, although the deconstructionist and the competence view both start from very different positions, each reaches the same broad assertion that language is to some extent a cultural construction.

2.5. Cultural Content in TEFL

Changes in linguistic and learning theory suggest that culture can be used as an important element in language classrooms, but many students say that they do not want to learn about the culture of the target language. This might be because of the fear of assimilation into what they perceived as something strange to them. Also, misrepresenting cultures by reinforcing popular stereotypes and constructing these cultures as monolithic, static 'Others', rather than as dynamic, fluid entities might result in failure in making cultural content an effective element in language learning and teaching.

Cultural content can be evaluated on the macro level of educational policy-making. It provides a taster of the scholarly debate on some of the basic points at that

level. In doing so, the issue of the hidden curriculum, the ideological concerns regarding the choice of content, and the need to surface them can also be highlighted. Policy decisions about what cultural content to teach and how to approach it are, typically, the result of conscious deliberations. These are largely based on pedagogical motives and principles (e.g. focusing on the learner and their needs) but, importantly, they also relate to top-down national ideals, political assumptions, and power-driven relationships. These, in their turn, link with a multiplicity of factors and phenomena in the wider social and political arena. Although they play a significant role in determining cultural content, ideological considerations are not always readily recognizable. They often remain implicit and constitute the hidden curriculum of TEFL in the school system (Davcheva, 2008).

There is a rich TEFL literature dealing with the selection of cultural content. In their argumentation for one approach to cultural content or other, scholars and practitioners seek first to identify, and then appraise the value and appropriateness of the assumptions underpinning the process of choice. The following list of considerations can be extracted:

1. the economic, demographic, and cultural characteristics of the societies involved;
2. the histories, political climate and relationships between societies;
3. the goals set by the authorities for the teaching of English in the school system;
4. the linguistic and cultural domination of the foreign society;
5. moral and religious principles;
6. commercial interests; and
7. the preferences of textbook authors (Davcheva, 2008:27).

2.5.1. Curricular Approaches to Cultural Content

Different periods and different influences have brought about varying approaches to the selection and presentation of cultural content at the more advanced levels of the study of language and culture. These approaches can be divided at the top-level into ones which are more topics-focused and ones which are more skills-focused (Fig. 1a)

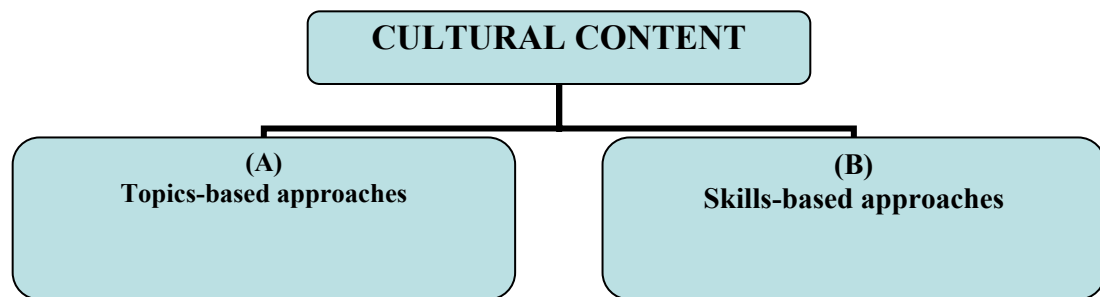


Fig. 1: Approaches to cultural content

Both types of approach can be further subdivided with Category [A] containing Traditional topics-based and Modernised topics-based (Fig. 1b) and Category [B] Micro skills-based and Macro skills-based (Fig. 1c)

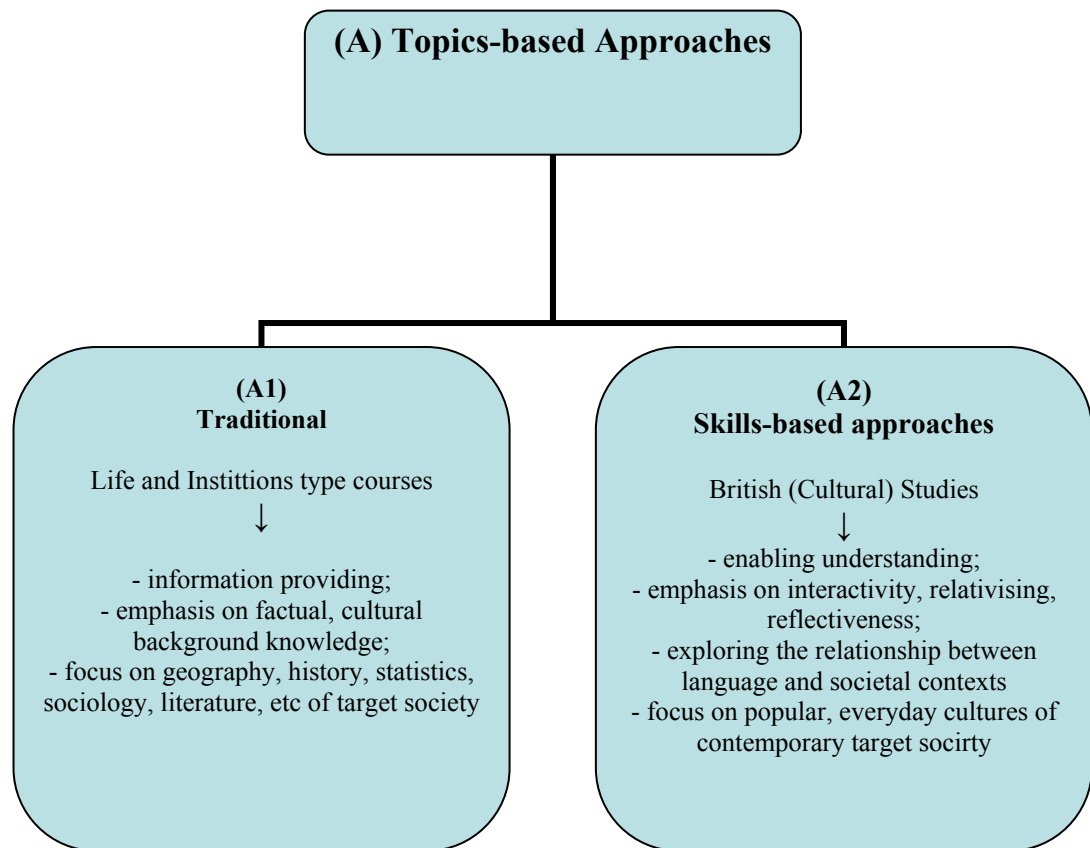


Fig. 2: Topics-based approaches to cultural content

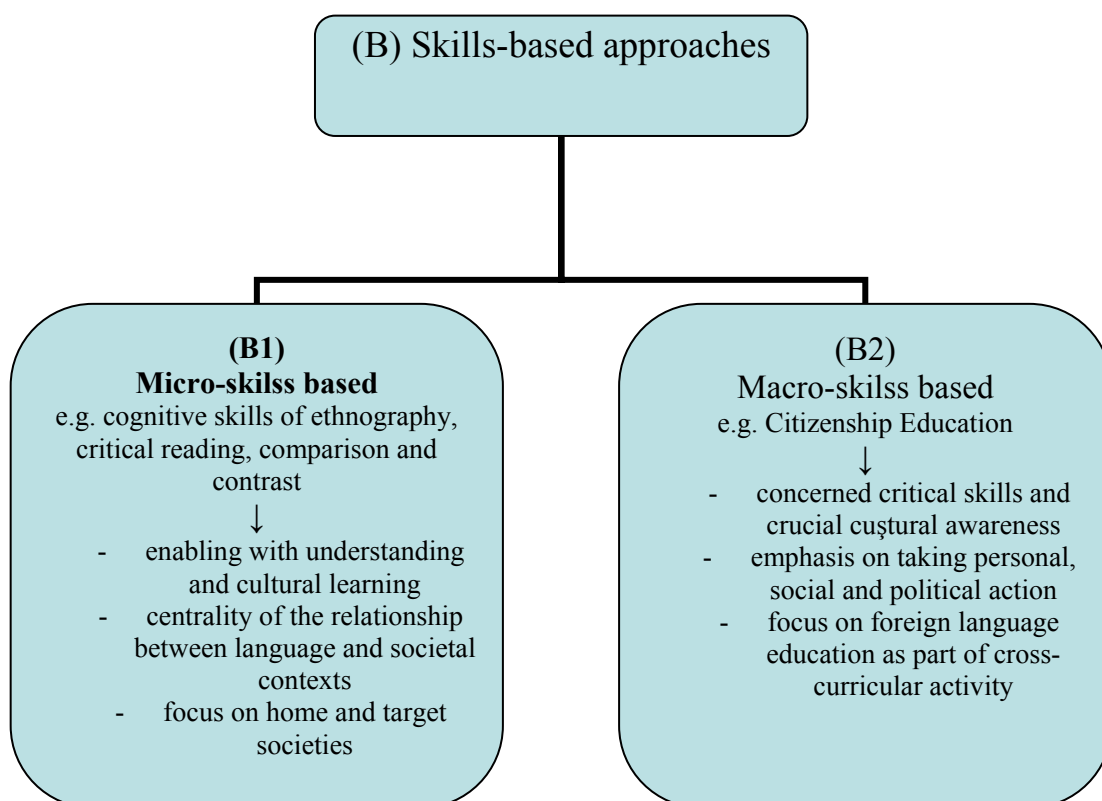


Fig. 3: Skills-based approaches to cultural content

This categorization of approaches raises several other salient points about cultural content, namely: a) the extent to which teaching addresses the provision of specified cultural information on the one hand, and enables cultural understanding on the other; b) the significance of linking language and culture; and c) developing content which serves as a basis for active and transformative instruction (Davcheva, 2008).

2.5.1.1. Traditional Topics-Based Culture Teaching (A1 → A2)

The curriculum for a British Society and Culture course is a good example for Traditional topics-based culture teaching model. It was designed at the time when British Cultural Studies stimulated innovative developments at the higher levels of language study. In this sense, it represents a traditional approach (i.e. A1) already bearing traces of a modernization (i.e. A2).

British society and culture (course outline)

1. **British Cultural Studies:** the interpretation of culture as a way of life and the meaning of 'high' and 'low'. Culture and power, the outlining of national identity, the sociology of culture.
2. **Britain's economic legacy:** Victorian England and the economic, social and political effects of the Industrial Revolution.
3. **The British Empire:** colonisation.
4. **The British constitution:** the compromise between tradition and modernity. Parliament's language of power and service.
5. **Classes and their relations:** the concept of class and the study of culture. The relationships between classes according to Thompson, Nairn, Anderson. Classes and the Empire. Decline of the Victorian class system. Class in contemporary British society.
6. **The welfare state:** Capitalism and the Protestant Ethic. State provision in the 19th and the 20th century. The Beveridge Report. Principles and scope of the WS (social security, the NHS, housing, employment). Recent changes.
7. **Education and its issues:** the formulation of social inequality. The battle between Labour and the Conservatives. The 'hidden curriculum' and its varieties. Cultural functions.
8. **Mass media and cultural studies:** Newspapers in Britain, quality and populars. Audiences and the construction of a particular view of the world.
9. **Television and the TV message:** functions of TV. Ideology and consensus in the versions of reality.
10. **British national identity:** Britishness and Englishness, the role of Englishness in the making of national identity. The aristocratic code and the English dream.
11. **Britishness and the Scots, Welsh and Irish:** dominant and marginal cultures, resistance and accommodation.
12. **Youth culture:** the sociology of youth in the 1950s-1960s. Differences around the 1990s-2000s.

13. Gender cultures: the impact of the history of the women's lib movement and the development of Feminism. The relations between men and women in a political, psychological, ethnic and racial perspective.

(Davcheva, 2008:34).

The course topics are in tune with the information and knowledge-oriented stance of the course purpose. They arise from a macro description of British society and their content is encyclopaedic. Culture is understood in large culture terms and refers to a prescribed national entity (Davcheva, 2008).

2.5.1.2. A Modernized Topics Approach (A2)

A modernized topics approach can be illustrated by a case study provided by Laurence Raw of the British Council in Ankara. As an academic phenomenon, the course had arisen counter to the British Life and Institutions tradition. It claimed, at the time, to be a radical departure from the information-oriented approach. How the ideological motivation of the course is expressed and what the pedagogical convictions of its initiators can be seen through the following quotation:

British Cultural Studies in Turkey

The fundamental principles of the course can be summarised as follows:

- we believe that 'Cultural Studies' needs to be introduced in Turkey to demonstrate how (and why) the study of literature, language and culture are inseparable;
- students should not be exposed to an evaluative notion of 'culture' (which has hitherto been the case in Turkey), where they are led to believe that to learn about British Culture is to be the possessor of superior values. They should be encouraged to compare their own culture with that of Britain: 'culture' in this sense, involves ways of thinking and believing, shared (and differing) knowledges of the world;
- the teaching of the course should concentrate on contemporary Britain and contemporary Turkey, giving students the chance to place their own experience at the centre of their work; and

- the content of the course should be as varied as possible: we aim to show the diversity of contemporary British culture by examining key texts written, spoken, musical and visual. (Davcheva, 2008:35).

2.5.1.3. A Micro-skills-based Approach (B1)

Positioned in the TEFL paradigm which is influenced by Cultural Studies ideas, the Syllabus gives little weight to themes and topics as organizers of factual information. Its leading principle is the development of complex sets of cognitively-oriented skills which shape and determine the approach to cultural content. The following extract sets out the authors' rationale for implementing the skills-oriented approach in the design of the Syllabus (British Council, 1998).

We decided to produce a syllabus which is skills-led rather than topic-based for three reasons:

- a skills-led Syllabus reflects the nature of cultural learning and its aims. It does not merely give information about the target culture; it aims at teaching and providing students with the ability to analyse, understand and appreciate cultural diversity;
- a skills-led Syllabus is versatile as it allows the same topics and materials to be used at various levels and in various ways. It thus creates a feeling of freedom and experiment for the teacher and gives students a sense of the process of growth of both cultural and language awareness;

a skills-led approach gives teachers the flexibility to identify material that motivates, stimulates and interests our students and to create activities accordingly (1998:13).

The major themes have arisen from the discussion of cultural content in the TEFL paradigm so far are the centrality of home/target society concern and the need to achieve an appropriate balance between providing information and enabling learners to develop their cultural awareness and understanding. Starting from the point of developing cultural awareness and understanding, the discussion of cultural content and awareness raising must also be analyzed in context of Turkish foreign language education.

2.6. Culture in Turkish Foreign Language Education

According to the Foreign Language Teaching and Education Regulation of Turkish Ministry of Education, published in official Journal in 1985, the aim of foreign language teaching at all levels of schools and private institutions is stated as follows;

a person learning a foreign language must:

- understand what is spoken,
- read and comprehend,
- convey their feelings and thoughts both in written and spoken language (Official Journal, 1985).

It can be said that there is no reference to culture and intercultural notion of language teaching throughout the regulation. This situation can also be observed in English language teaching textbooks in Turkey. In the study carried out by Türkan and Çelik (2001), it has been stressed that EFL textbooks for public schools in Turkey are centrally selected by the Turkish Ministry of National Education, and are forced upon language teachers who do not have a say on what to use in their own classrooms. What's more, though these teachers have the autonomy and responsibility to alter their textbooks and/or develop materials that contain a manifestation of L2 culture, they often fail to do so, due to the reasons such as, but not limited to, overloaded curricula, fear of not knowing about the target language culture themselves and their lack of training to teach culture, and their students' likely negative reactions toward the new cultural norms (Türkan & Çelik, 2007).

However it may seem like that culture does not take its place in Turkish Foreign language education; actually some new attempts started to be implemented in Turkey. These attempts include European Commission's European Language

Portfolio. As part of the Common European Framework for Language Learning and in order to make lifelong language learning more meaningful, the Council of Europe has proposed that learners should be able to build up a personal languages portfolio. It was launched on a pan-European level during the European Year of Languages 2001 as a tool to support the development of plurilingualism and pluriculturalism. Özcan Demirel highlights the importance of European Language Portfolio in his book. He asserts that the aim of the project of European Language Portfolio is to enable each European citizen a Language Passport. Besides, the main goal of having this passport is to raise multilingual citizens and to encourage them to learn languages. In other words, each European citizen should learn their first foreign language in primary school, the second in secondary school and the third foreign language at university level in the framework of multilingualism and multiculturalism. He asserts that Turkey started preliminary works in 2005 in order to implement European Language Portfolio. Turkish Government is planning to start its pilot implementation in private and state schools whose language of instruction is one of the most spoken foreign languages (Demirel, 2004). This strategic planning of Turkish government shows that language education in Turkey will sooner take multilingualism and multiculturalism into consideration and design new curriculum for foreign language education accordingly.

Additionally, the study carried out by Ögeyik (2009) on the evaluation of the restructured curriculum of English Language Teaching departments in the faculties of education which is one of the major reforms of institutionalization in Turkey includes information on the cultural competency of the students. The study aims to reveal the student teachers' perspectives on this restructured curriculum and provide data on this topic. A questionnaire developed by the researcher was administered on 53 students attending English Language Teaching Department and the findings are listed under different headings. Under one of the headings cultural competency of the students are questioned and more than half of the students stated that the courses in the department are not designed for developing cultural competency. As a result of this study, Ögeyik points out that the problem in this study concerning cultural

competency is that the courses offered in the curriculum do not focus on cultural competency.

The review of literature on the issue of cultural content indicates that cultural education at our schools at all levels is insufficient. That is why the study on integrating cultural content into English Language Teaching curriculum was carried out.

CHAPTER 3

THE RESEARCH

3.1. Research Method

It is not easy to define the term research as it covers a broad field. Different definitions are given by various authors. For example: Seliger and Shohamy (1989) define research as a planned and systematic process. Careful description and identification of the phenomena lead the researcher to the fact. Sometimes in order to describe and identify the phenomena, control and manipulation come into existence. Markman and Waddell (1965:vi) regard research as a disciplined process of investigating facts to discover the truth about the subject. Brown (1995:1) divides research into two (1) primary research and (2) secondary research. First hand information from primary research. For example: information about a group of students learning a foreign language. On the other hand, secondary sources of information like books form secondary research.

One of the most popular research models for Second Language Learning field is Experimental Research. Experimental research is a collection of research designs which use manipulation and controlled testing to understand causal processes. Generally one or more variables are manipulated to determine their effect on a dependent variable. The word experimental research has a range of definitions. In the strict sense, experimental research is what we call a true experiment. This is an experiment where the researcher manipulates one variable, and randomizes the rest of the variables. Experiments are done to be able to predict phenomena. Typically, an experiment is constructed to find some kind of causation. Experimental research is important to society - many experiments have made the world a better place. The research design is chosen based on a range of factors. Typical valued factors are

time, money, ethics and measurement problems. The design of the experiment is critical for the validity of the results (URL 4).

In this study, experimental research method, aiming to maintain control over all factors that may affect the result of an experiment in order to determine or predict what may occur, was applied.

The study was a quantitative research type. Therefore, the data gathered from pretest and posttest results were statistically analyzed. Additionally, classroom observations carried out to be able to compare the findings of experimental research.

3.2. Research Model and Research Questions

In this study *the pretest-posttest model* is applied. The students were given a multiple choice pretest and receive treatment of language teaching integrated with cultural content. Then, the students were given the same test as a posttest in order to answer the following research questions:

1. What is the difference between the students' performance in answering reading comprehension questions based on culture oriented text and reading comprehension questions based ordinary reading text?
2. Is there a significant development of language skills of the learners taught English by using cultural content?

3.3. Population and Sampling

The population of this research included twenty-five prep year students of Trakya University English Language Teaching Department at Trakya University. The mean age of subjects is 18. These are students who were successful at ÖSS

foreign language exam, so they are on the threshold of advanced level. Preparatory class students were chosen as they were capable of dealing with cultural content due to their language proficiency.

3.4. Data Collection Procedures

In order to answer the research question the students were given a pretest before the study, without any implementation. At the end of the implementation, the students were given the same test as a post-test in order to determine the difference between the pretest and post-test results; so the language development of the students assessed. In addition to these, classroom observation carried out throughout the implementation process.

3.4.1. Materials

The instrument used for data collection was developed by the researcher in order to assess the effect of cultural content on the development of language skills of English language learners.

The instrument was a reading test including mainly two parts which will be referred as sub-scales. It covered 22 items in total.

Part A composed of 10 multiple choice questions based on the text “I have a dream” by Martin Luther King. The questions aimed to assess learners’ ability to understand implied meanings in the text driven by cultural norms.

Part B composed of 12 questions based on the text titled “The supersonic jet’s future in doubt”. There are 4 vocabulary questions and 8 multiple choice reading comprehension questions in Part B. The multiple choice questions aimed to assess students’ ability to comprehend mechanical reading text without any cultural notion in itself. Each part was evaluated out of 50 points. The test was 100 points in total.

3.4.2. Research Procedure

This study was implemented for 10 weeks in the second semester of 2007-2008 Academic year and the course design below was implemented as extracurricular activity for the students. Moreover, the syllabus design is mainly based on different types of reading texts each consisting of a cultural motive in itself. Other activities which refer to general language skills of the students such as speaking, writing, listening were designed on the base of these reading texts.

Table 1 displays the research procedure of the study.

Date	Subject
22.02.2008	<i>Pretest</i>
29.02.2008	Magazine article “Crossing Culinary Cultures”
07.03.2008	Simile, Denotation and Connotation
14.03.2008	One-line texts
28.03.2008	Epitaphs
04.04.2008	Watching the movie “Leon”
11.04.2008	Reading a script from the movie “Leon”
25.04.2008	Folk Stories, a Nasruddin Story
02.05.2008	A Korean story, <i>After Seventeen Years</i>
09.05.2008	Gaffe – <i>Prince Harry’s gaffe</i>
16.05.2008	Magazine article “We are all teenagers”
23.05.2008	<i>Posttest</i>

Table 1: The Implementation Procedure

3.4.2.1. Syllabus Design

The course syllabus design implemented throughout the research is explained weekly. The materials introduced in the courses each week were selected by taking the cultural items included in them.

WEEK 1:

As an introductory task, the first task was designed for reading an article titled “Crossing Culinary Cultures” (see *Appendix 3*) to comprehend and elicit the cultural items. As supplementary materials, some photos of yuzu, sake, bonito from Japanese culture were introduced. While reading the text, the cultural items in the texts were discussed. The students compared both Japanese and Turkish Culinary Cultures. The aim was to raise awareness about the students’ own culture and other culture; and to impose different cultures.

WEEK 2:

The second task was designed to make the students comprehend what are simile, denotation and connotation. The aim was to engage the students in some literary work in order to make them understand implied meanings in a text. Before starting with the texts, the students were given some technical information on simile, denotation and connotation (see *Appendix 3*). Then with the help of various examples the students discussed the meanings of the short texts. While discussing on the meanings of the texts, the students were also asked to find similar sayings with similar connotations in Turkish. By this way, the students had the chance to analyze the implied meanings which are driven by cultural norms.

WEEK 3:

The third task was designed for analyzing one-line text “Experience is the comb God gives us when we are bald” (see *Appendix 3*). The students discussed the meaning of the British saying and tried to identify the cultural motives behind it. Then, another discussion based on the comparison of Turkish and British culture in terms of the saying held. The students also were given series of activities such as expansion, reduction, media transfer, matching, selection/ranking and interpretation (see *Appendix 3*). The aim was to raise students’ awareness about foreign culture and make them try to evaluate different cultures without developing prejudiced opinions.

WEEK 4:

The fourth task was reading an epitaph from a gravestone at Sevenoaks, Kent (see *Appendix 3*). After completing different comprehension tasks based on the first epitaph, the students analyzed the other groups of epitaphs that belong to different nations, therefore different cultures. By this way the students evaluated different cultural norms regarding the notion of death and afterwards. At last, the students compared Turkish culture in terms of death and the other cultures. The aim was to make the students aware of the others’ view of life and death; that is to make the students aware of different perceptions of realities in people’s lives.

WEEK 5:

As the fifth task the students watched the movie named “Leon”. The activity was selected so as to make the students to see different characters from different cultures and analyze their way of life. The movie “Leon” (The Professional) is about a Professional assassin Léon reluctantly takes care of 12-year-old Mathilda, a neighbor whose parents are killed, and teaches her his trade. With this plot the movie is suitable to make evaluations about the personal characters and the cultural motives behind these characters. Accordingly, the aim was to raise students’ awareness of other people and their way of life which is outlined by culture.

WEEK 6:

The sixth task was based on the fifth task which was watching the movie “Leon”. The students were to read a script (see Appendix 3) from the movie that they watched the week before. The script taken from the movie reflects some cultural items in the society where the characters live. The students were guided to find out cultural items in the script with the help of the questions the teacher asked. The researcher invited the students to discuss on these cultural items comparing them with Turkish cultural values. Then, the aim was to make the students analyze the characters and the plot of the movie by taking the cultural issues into consideration.

WEEK 7:

As the seventh task an example of a folk story “Nasruddin Story” was implemented (see Appendix 3). The story was introduced by the researcher with various comprehension and writing exercises. As Nasruddin’s identity is being claimed by three countries, Afghanistan, Iran and Turkey and actually throughout the Middle East, the students had the chance to read a text that reflects a multicultural understanding. Moreover, his stories reflect the moral values of the society and this again gave the students the chance to be aware of this multicultural values. Therefore, the aim of being able to discuss on folk stories and analyzing their cultural values were fulfilled.

WEEK 8:

The eighth task was reading a Korean Story titled “After Seven Years” by Kim Yong Ik (see Appendix 3). By reading this story, the aim was to make the students perceive cultural values in literature, identify the cultural assumptions, prejudices, and purposes of authors and translators; and to use historical perspective to determine if the values and lifestyle depicted apply to their own contemporary society. Before starting the reading phase of the lesson the researcher introduced many preliminary activities in order to raise the students’ awareness about cultural

values. Engaging in group activities, the students listed the cultural aspects that they were going to identify in the story. Again with the help of small groups the students accomplished to list the cultural aspects in the story, which were written on the blackboard by the researcher.

WEEK 9:

The ninth task was based on an article taken from *The Guardian Weekly* titled “*Prince Harry’s Gaffe*” (see *Appendix 3*). Before starting reading the article some photos of Prince Harry and Charles were used as supplementary material. The meaning of “Gaffe” was introduced to the students and the students provided cases that can be stated as gaffes in Turkish Society. A group of cases from other cultures were given to the students and they decided on whether these cases could be regarded as gaffes in Turkish Society. After reading the article, another discussion of gaffes aroused. The aim of the task was to make the students aware of the gaffes from different cultures and evaluate their own culture regarding gaffes.

WEEK 10:

As the last task an article titled “*We are all teenagers*” from *The Guardian Weekly* introduced (see *Appendix 3*). After completing vocabulary and comprehension exercises based on the article, the researcher asked the students form groups in order to hold a classroom discussion. The researcher divided the classroom into two groups. Group A had to think of five arguments that support the statement “*Teenage culture is shallow, transient and lacks a sense of history*” and group B had to think of five arguments against the statement. After the presentation the teacher had a class vote to find out who agrees and who disagrees with the statement. The aim was to make the students be able to discuss on cultural values of teenagers.

Throughout ten-week of cultural oriented teaching, the students were given different types of materials such as magazine articles, epitaphs, short stories, movie and the movie script. The aim of providing the students with various types of

materials was to engage them with cultural values in different phases of human life. That is, the students could realize that culture is indispensable part of our lives and cultural notions in every bit of life can be faced. Culture is reflected in our writings, daily lives, literature and movies. Therefore, the aim was to introduce students with plenty of material showing them cultural notions in various ways. While doing these reading materials contributed a lot and, in the syllabus design procedure, reading activities were also taken into consideration. Consequently, reading comprehension activities were also carried out completely. With the help of this implementation process, developing cultural awareness was mainly proposed as well as language development. The detailed teaching programme can be seen in Appendix 2, where lesson plans were organized weekly.

3.5. Data Analysis

For the statistical analysis of the data gathered from the pretest and posttest, SPSS (Statistical Package for Social Sciences) 11.0 for Windows was used.

In relation to the research questions, following statistical analysis types were used:

1. To assess the success and determine the significance between two parts of the exam, both pretest and posttest exam results were analyzed regarding their parts by using *related group variance analysis*.
2. In order to determine whether there is a significant development of language skills of the learners taught English by using cultural content, pretest and posttest results were analyzed statistically by using *t-test*.

These analyses were done with the help of professional statistics expert.

CHAPTER 4

RESULTS and DISCUSSION

This chapter includes the statistical analysis of the research results and the interpretation of them. To support the data gathered from the statistical analysis, the classroom observation results will also be discussed.

4.1. Results

The results of the study are given mainly in two parts; the statistical results and the results of classroom observation.

4.1.1. Statistical Analyses Results

Data gathered after the implementation of English Language Skills Development Scale (Pretest and Posttest) (*see in Appendix 1*), item-total correlation and item-remainder coefficient were figured out as scale development statistics.

In order to test the discrimination power of the items, upper and lower quartiles t-test was applied (*see in Appendix 5*). According to the item analysis done with these two tests questions 9 and 10 from Part A; and question 2 from Part B omitted from the scale and the final version of the test that can be seen in *Appendix 2* was developed.

According to the new data table based on the last version of the scale Croanbach and Rulon coefficient was computed (*see in Appendix 5, Table 9*), and internal consistency and discrimination power in terms of dimensions were also figured out. In respect to all these analysis results, the scale proved to be reliable and valid.

While doing the statistical analysis, Part B in the Pretest aiming to assess students' general reading comprehension capability was divided into two. The

vocabulary part in Part B is referred as Part 2 and the other multiple choice items are referred as Part 3 in statistical analysis tables. In other words, in the tables Part 1 refers to Part A and Part 2 and Part 3 refers to Part B in the test.

4.1.1.1. Results of the First Question

In order to assess the difference between the students' performance while answering reading comprehension questions based on culture oriented text and reading comprehension questions based ordinary reading text in scale, related group variance analysis was applied. The results for Pretest are shown in Table 2.

		n	μ	s
N= 25				
PART 2		25	42.24	29.01
PART 3		25	44.96	30.22
PART 1		25	45.36	29.59
Total		75	44.19	29.24
	df1	df2	F	P
Between	2	48	0.16	-
Within	24	48	3.85	$P < .01$

Table 2: Related Group Variance Analysis Result According to English Development variable (Pretest)

The student's performance in solving questions from different dimensions did not differ. There was no performance difference among three parts [$F=0.16$, $df=2,48$, $p>.05$]. However, there was a significant difference in terms of students' level of knowledge. That is to say, the group was not homogenous [$F=3.85$, $df=24-48$, $p<.01$].

Related group variance analysis was applied also applied for posttest. The results for Posttest are shown in Table 3.

		n	μ	s
N= 25				
PART 2		25	57.04	31.63
PART 3		25	59.08	26.26
PART 1		25	59.84	29.12
Total		75	58.05	28.72
	df1	df2	F	P
Between	2	48	0.09	-
Within	24	48	2.23	P< .01

Table 3: Related Group Variance Analysis Result According to English Development variable (Posttest)

The student's performance in solving questions from different dimensions did not differ. There was no significant performance difference among three parts [F=0.09, df=2-48, p>.05]. However, there was a significant difference in terms of students' level of knowledge. That is to say, the group was not homogenous [F=2.23, df=24-48, p<.01].

4.1.1.2. Results of the Second Question

The second question of the study was determined as "Is there a significant development of language skills of the learners taught English by using cultural content?". In order to answer this question the results of pretest and posttest were analyzed by using *simple t-test*. The findings were shown in Table 4.

	Pretest			Posttest			df	t	P
	μ	S	n	μ	S	n			
PART 1	45.36	29.59	25	59.08	26.06	25	48	-1.73	-
PART 2	42.24	29.01	25	59.84	29.12	25	48	-2.14	P<.05
PART 3	44.96	30.22	25	57.04	31.63	25	48	-1.38	-
TOTAL	44.19	24.03	25	58.65	21.13	25	48	-2.26	P<.05

Table 4: Independent Group T-Test Results for English Skills Development

Part 1 and Part 3 did not show significant difference in English skills development regarding their sub scales between pretest and posttest. Part 2 regarding its sub scale indicated significant development. That is the English development success was higher in the post test [$\bar{x} = 59.84$] than pretest [$\bar{x} = 42.24$]. However, this significant difference did not directly relate to the research questions as Part 2 composed of vocabulary questions. Totally English Language skills development is higher in posttest [$\bar{x} = 58.65$] than the pretest [$\bar{x} = 44.19$].

4.1.2. Observation Results

Throughout the implementation process the researcher observed the students in order to capture their reflections to the material analyzed in the lesson. In other words, the researcher observed the students reactions to the cultural content studied in the lessons.

It can easily be said that the students were eager throughout the lessons. They liked to discuss on the issues reviewed in the reading texts. Moreover, they were successful in finding cultural motives in the text and liked to analyze them. Most of the times the students wanted to learn more on the cultural realities depicted in reading texts. They were willing to participate in group writing activities and classroom discussions. It can be said that the students were interested in cultural content of reading texts. However, the students sometimes showed reluctance to attend the classes as the course was extracurricular activity for them.

4.2. Discussion

This thesis study was carried out to determine whether culture teaching through the text which compared different cultural items was efficient on the students' language development. In the light of the statistical analysis results and the observation results the research questions will be discussed in this part.

Before the implementation procedure, the students were given a pretest composed of two parts in order to compare their ability to answer culture based reading comprehension questions, which required cultural background and reading comprehension questions of an ordinary text. As displayed in Table 2 there was no significant difference in the students' performance while answering questions that required cultural background knowledge and the ones that did not require any cultural background knowledge. In other words, the students were successful while dealing with both types of questions. This shows that the students were in general sense capable of answering both questions that included cultural notions and the questions that did not include any cultural notion. This may be resulting from the students' level of English competency. As it is indicated in chapter one (1.4.), the subjects were at upper-intermediate level and each of them were successful at University Entrance Exam. That is, the students equipped with the necessary reading question solving techniques in order to answer such kinds of questions.

In order to see the effect of integrating cultural content in English lessons the implementation procedure was applied. The aim was to engage the students in cultural oriented materials so as to make the students to comprehend these kinds of materials better and to prompt their cultural awareness. That is to say, the students' level of performance on answering questions requiring cultural understanding would get higher with the help of new syllabus displayed in Table 1. The need for cultural awareness mainly arises from the need for cultural literacy in ELT as explained by Bada (2000). He asserts that the need for cultural literacy arises mainly from the fact that most language learners not exposed to cultural elements of the society, seem to encounter significant hardship in communicating meaning to native speakers. As

foreign language teaching plays a major role in preparing the younger generation for a whole range of cross-cultural contacts and successful participants of an intercultural interaction require *Intercultural Communicative Competence*. This comprises a number of competences described in detail by various authors, and in documents responsible for shaping European foreign language policy, including *The Common European Framework for Language Learning, Teaching and Assessment (1996)*. Council of Europe defined its overall aim as to achieve greater unity among its members and perceive this aim by the adoption of common action in the cultural field (Council of Europe, 2001). One of the basic principles of achieving this goal is that the rich heritage of diverse languages and cultures in Europe is a valuable common resource to be protected and developed, and that a major educational effort is needed to convert that diversity from a barrier to communication into a source of mutual enrichment and understanding. As a result, intercultural dialogue has an increasingly important role to play in fostering European identity and citizenship (Council of Europe, 2001). European Commission fostered this idea by announcing the year 2008 as “European Year of Intercultural Dialogue”. European Year of Intercultural Dialogue emphasizes intercultural dialogue in the education sector by referring it as “intercultural competence” to participate in increasingly diverse societies. According to European Commission knowledge of democratic values, citizenship and civil rights are essential elements of dialogue in this sector. Knowledge about other cultures, as well as languages, can also contribute to mutual respect and understanding. It is also important to develop peoples capacity to be able to stand back from their own specific cultural and social background in order to listen actively to what people from other backgrounds can bring to them (URL 3). In the light of these recent developments integrating culture in language teaching seems inevitable. That is why, cultural teaching implemented in the research procedure in order to find out its effectiveness.

After the successful implementation procedure, the students were given the posttest in order to see the effect of cultural teaching. The posttest was the same with the pretest to see the development clearly. Posttest were also analyzed in terms its parts as it was done for pretest in order to see the performance difference

between the parts. As the results shown in Table 3, there was no significant difference between the performances of the students answering the questions in both parts. This also shows that the students' level of success did not change regarding the parts of the exam. When it comes to the second research question whether there is a significant development of language skills of the learners taught English by using cultural content or not; the results of the t-test should be discussed. As displayed in Table 4, there is no significant difference in English skills development regarding their sub scales between pretest and posttest. That is, the students' performance in pretest and posttest regarding answering questions that require cultural background knowledge did not show significant difference. This result indicates that the students' levels of performances in answering questions requiring cultural understanding were not affected by introducing culture oriented text. In other words, integrating cultural content while teaching English to the ELT students did not have an effect on the development of language skills of the learners. This may be resulting from the students' general proficiency while answering reading comprehension questions. Regardless of its content, the students were successful in answering multiple choice reading comprehension questions.

While implementing the designed the 10-week-syllabus, classroom observations were recorded. The observation results indicate that the students were eager to take part in classroom discussions on cultural items in the tasks. The students were motivated to read the texts presented in the classroom. They were willing to carry out the activities based on these texts. This shows that the materials used in classroom including cultural content encouraged the students to take part in classroom activities and to use the language. This also shows that this implementation procedure helped to raise the students' cultural competence. In other words, the culture based syllabus contributed to the students' intercultural competence. As Byram and Grundy (2003) assert knowledge of language's culture is thought to be essential to a full understanding of a language's nuances of meaning. By this way the students equipped with the necessary skills to understand the materials fully. This intercultural competence is essential for grasping of language's true meaning. Therefore, learning a language should be completed by a

sustained and ethnographically structured encounter with the languages culture. As a result this implementation completed the student's language learning process.

In the study carried out by Ögeyik (2009), the students of ELT department at Trakya University stated that the courses in the department are not designed for developing cultural competency. This shows that the students can perceive the need for integrating cultural content to ELT materials covered in the classes. Therefore classroom observations prove that cultural content motivates the students to learn the language and this result in raise their cultural competency. But the results of t-test proved that there was a significant development in Part 2. The students were found out to be more successful in the posttest [$\bar{x} = 59.84$] than the pretest [$\bar{x} = 42.24$]. Since Part 2 included vocabulary knowledge, the level of the students' vocabulary knowledge got increased. Although the results in the parts of both pretest and posttest showed no significant difference, in total the students' English Language scores were found out to be higher in the posttest [$\bar{x} = 58.65$] when compared with the pretest [$\bar{x} = 44.19$]. This may indicate that the tests were strong in terms of assessing the students' general English Language development; however the tests were weak in differencing the students' capability in answering questions requiring cultural knowledge and questions that did not require any cultural knowledge.

CHAPTER 5

CONCLUSION and SUGGESTIONS

This chapter includes the conclusion based on the findings and interpretations of the study and some suggestions for further research studies will be proposed.

5.1. Summary of the Study

The study was designed to find out an answer to the main research question “Does using cultural content to teach English to the ELT students has an effect on the development of language skills of the learners?”. Firstly the literature regarding culture in terms of second language education was reviewed. In this review the relationship between language and culture is discussed in the scope of language teaching. In order to grasp the place of culture in language education, the history of language teaching and the history of culture in language teaching were analyzed. While doing this analysis, the leading countries in education area were discussed with respect to their foreign language policies which are affected by contemporary foreign language education philosophies. Consequently, the place of culture in German and Scandinavian foreign language teaching is presented. This indicated that intercultural debate in language teaching expanded in scope and volume during the 1980s. However, the initial efforts were made during the second half of the 1980s with the European language agencies cooperating and language departments of universities collaborating. Then, the current situation regarding cultural issues was reviewed with the help of CEF. The Common European Framework was discussed as it gives the primary focus on cultural studies regarding language teaching. The aim of CEF and cultural teaching and the rationale behind this aim was discussed. This review put forward the importance of culture for today’s field of education in the political arena. By reviewing the scholars’ approaches to cultural content and cultural teaching, the methodological aspect of culture was analyzed. The cultural construction of language was presented by including five views of culture which are

the communicative view, the classical curriculum view, the instrumental or culture-free-view, the deconstructionist view, and the competence view. Curricular approaches to cultural content were also analyzed for presenting data on a theoretical basis. The current reality and regulations in Turkey in terms of the place of culture in Turkish Foreign Language Teaching was also discussed with the help of the related studies carried out in Turkey.

In chapter 3, detailed information about the research was given. The research was carried out with twenty-five prep year students attending English Language Teaching Department at Trakya University. It was an experimental research and pretest and posttest methods accompanied by classroom observation were applied. The statistical analysis was done according to the pretest and posttest results in order to answer two research questions which were thought to be related to the main research question mentioned above.

1. What is the difference between the students' performance in answering reading comprehension questions based on culture oriented text and reading comprehension questions based ordinary reading text?
2. Is there a significant development of language skills of the learners taught English by using cultural content?

In order to answer the questions above the pretest was designed in two parts. Part A composed of 10 multiple choice questions based on a reading test aiming to assess learners' ability to understand the implied meaning in the text driven by cultural norms. Part B composed of 4 vocabulary questions and 8 multiple choice questions in order to assess the students' ability to comprehend mechanical reading text without any cultural notion in itself. After the implementation of the pretest, a ten-week syllabus, displayed in Table 1, was implemented by the researcher. The syllabus was implemented as extracurricular activity for the students and was mainly based on different types of reading texts each consisting of a cultural motive in itself. That is, the materials introduced in the course hours each week were selected by

taking the cultural items included in them. While carrying out the courses, classroom observation was also recorded by the researcher in order to find out the students' reactions to the syllabus. Upon completing the implementation of the course syllabus, the post test which was the same as the pretest was given. In order to assess the results of the tests and answer the research questions statistical analyses were computed.

According to the results of related group variance analysis done in order to assess the success and determine the significance between two parts of the test, it was found out that there was no significant difference between the students' performance in answering reading comprehension questions based on culture oriented text and reading comprehension questions based ordinary reading text. The t-test analysis done so as to determine whether there was a significant development of language skills of the learners taught English by using cultural content indicates that there was no significant development of language skills of the learners. In other words, the students' performance did not differ after the implementation process. This may have resulted from the students' level of proficiency in English. Nevertheless, classroom observation results indicated that this implementation procedure helped the students raise their cultural competency which is regarded as the indispensable part of language learning. They were eager during the courses. Moreover, they found the cultural items interesting. They all were involved in the activities. Different cultural points took the learners' attention to extracurricular activities. Although their language levels did not change in a noteworthy way, their attitudes towards the texts were recorded to be positive during the classroom observations.

5.2. Suggestions

With respect to the findings of the study mentioned so far, following suggestions can be offered to the academicians, researchers, program designers and teachers dealing with teaching foreign language.

- The study should be repeated with different group of students with lower level of proficiency in English. As the level of the students were high, it was difficult to assess the difference between the two types of reading texts. The students were proficient enough to answer both parts of the exam. With lower level students it would be easier to observe significant difference in students' performance after an implementation procedure. Additionally, the implementation should not be carried out as an extracurricular activity for the students in order to meet the requirements of the students. This may help the students to take the courses seriously and this may affect the performance of the students.
- This study was a small scale empirical study which was carried out within 10 weeks. Therefore further study is needed in order to see the effect of cultural content on the development of English Language skills.
- Pretest should be designed with various kinds of questions in order to assess students' performance more correctly. The scale was composed of only multiple choice items; however open ended questions that refer to evaluation level should also be added. This would help to assess the discrimination power of the students. Moreover, the posttest had to be repeated in order to observe the reliable results. That is, the posttest should be implemented at least one month after the completion of implementation procedure.
- Program designers should include cultural content in their ELT materials in order to raise students' cultural awareness which would result in development of cultural competence.
- Further comparative studies in order to see the effect of cultural content in ESL teaching materials are also required.

5.3. Limitations

- In this study only one group of ELT students participated. This study can be enhanced by including control group of students.
- The course was carried out as extracurricular activity. Such kind of research should be implemented as a curricular activity for the students.
- The study was implemented for 10 weeks. The implementation duration should be longer in order to see the effects cultural content on the development of language skills of the students.
- The pretest and posttest exams should be designed professionally. While designing tests, the researcher should seek the opinion of a testing expert in order to have professional and clearer results.

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APPENDICES

Appendix 1: Pretest & Posttest

Appendix 2: Final Version of Pretest & Posttest

Appendix 3: Reading Texts Included in Syllabus

Appendix 4: Weekly Lesson Plans

Appendix 5: Statistical Results of Item Analysis

November, 2007
Time: 60 mins.

READING TEST

Class:

Name:

TRAKYA UNIVERSITY

READING TEXT A

"I HAVE A DREAM" by Martin Luther King

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities.

We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by a sign stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."¹

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest -- quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."²

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

My country 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim's pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all* of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last!

*Thank God Almighty, we are free at last!*³

READING TEXT B

THE SUPERSONIC JET'S FUTURE IN DOUBT

- 1 Children picking apples stare into the sky when the shiny, steel bird thunders overhead. "Look everybody," they shout, dropping baskets of fruit. "It's the Concorde!" The scene is repeated daily in towns around Charles De Gaulle Airport in Paris. Thirty years after its first flight, the Concorde still turns heads - a stirring technological achievement encased in a futuristic design. Yet, as the 13 Concorde flown by Air France and British Airways age, many worry about the future of supersonic air travel. "There's no second-generation Concorde being designed anywhere in Europe," says Henri Perrier, chief engineer on the aircraft's first flight on March 2, 1969. "It's an expensive project requiring at least 15 years of work."
- 2 Last autumn, Boeing withdrew from a research group studying a new, supersonic passenger jet because of the costs of development. Because of the Concorde's own development costs to the two airlines, some people question whether the jet that shuttles the rich and famous from London and Paris to New York at twice the speed of sound really has been a success. Its operators insist it has. "Concorde operates at a profit even though passengers usually only fill between 40 and 70 of the aircraft's 100 seats," says Frank Debouck, Air France's deputy vice president. Those passengers pay a hefty fare. A Paris-New York return ticket costs \$9,000, roughly 25 percent more than regular first class.
- 3 The two airlines also use their Concorde for special luxury flights. Air France puts on about 50 each year - 20 "flights to nowhere," 30 to specific destinations, and five or six round-the-world trips, which can last up to two months due to stopovers. But regular service once envisioned for other routes never worked out. Air France had to cancel flights between Paris and Rio de Janeiro, Brazil, because of a lack of business.
- 4 Air France officials say their current fleet is fit to fly safely until the year 2007. Each plane will undergo a yearlong mechanical overhaul expected to extend its flying life to 2015. "After that, civil supersonic air travel remains a question mark," Debouck says. For now, the Concorde is among the world's safest planes. Its only major scare came in 1979 when a bad landing blew out a plane's tyres. The incident led to a design modification. Concorde's designers can boast many technological breakthroughs, including the heat-resistant graphite brakes found today on the Airbus and Boeing 777. While some military aircraft fly faster, none can sustain Mach 2 speed for as long as the Concorde, which crosses the Atlantic at 2,000 kmh.
- 5 The plane is popular with celebrities, world-class athletes and the rich. It flies above turbulence at nearly 20,000 metres, crossing the Atlantic in just over 3 hours, less than half that of regular jetliners. Debouck recalls a couple who flew the Concorde back to Paris just to retrieve the clothes they wanted to wear to a New York party that evening. Passengers travel in noiseless luxury. They drink champagne, dine on gourmet food and enjoy every imaginable convenience - except movies. "When the plane was conceived, a video system would have made the plane too heavy," Debouck says.
- 6 There were no passenger seats on the test plane that took off 30 years ago. Just a cockpit, a windowless cabin filled with controls and a four-man team making flying history. "There wasn't any anxiety," Perrier, the flight engineer, recalls. "We'd been practising on flight simulators for months." Except for a faulty air conditioning system, the flight went smoothly. But it was another seven years before the first commercial flight, on January 21, 1976. For many, though, the landing at New York's Kennedy Airport on October 10, 1977, was the sweetest victory of all. Wary of the potential levels of Concorde's engine noise, residents in the area around the airport had successfully campaigned to ban the plane from New York. "U.S. authorities finally said we could land if we didn't activate noise detectors placed in certain spots around the airport," Debouck notes. "Have you ever wondered why Concorde veer so sharply on takeoff and landing at Kennedy? Because our pilots worked out how to avoid the detectors."

QUESTIONS

READING TEXT A

Mark the best choice. (5 pts. Each)

1. When did Dr. King deliver this speech?
 - (a) in August 1943, at the height of the race riots in Mississippi
 - (b) in Alabama in August 1953, after Rosa Parks refused to give up her seat on a bus to a white man
 - (c) in August 1963, at the climax of a march from the Washington Monument to the Lincoln Memorial
 - (d) in August 1973, shortly before he was assassinated
 - (e) in August 1983, on the centennial of Lincoln's Emancipation Proclamation

2. In the second paragraph of the speech (beginning "Five score years ago . . ."), which extended metaphor does Dr. King introduce?
 - (a) life as a journey
 - (b) highs (mountains) and lows (valleys)
 - (c) life as a dream
 - (d) light (day) and darkness (night)
 - (e) life as a daydreamer's doodles on a sheet of paper

3. Parallel to the famous refrain that appears toward the end of his speech (and which serves as its title) is an anaphora in the third paragraph. (An anaphora is the repetition of the same word or phrase at the beginning of successive clauses.) Identify this early refrain.
 - (a) Let freedom ring
 - (b) One hundred years later
 - (c) We can never be satisfied
 - (d) I have a dream
 - (e) Five score years ago

4. In paragraphs three and four, Dr. King uses an analogy to illustrate America's broken promise of life, liberty, and the pursuit of happiness to "her citizens of color." (An analogy is a case of reasoning or arguing from parallel cases.) What is this analogy?
 - (a) a promissory note—a check that has come back marked "insufficient funds"
 - (b) a dark empty well with a bottomless bucket tied to a frayed rope
 - (c) a crossroads in a dark forest
 - (d) a vast stretch of sand occasionally interrupted by lakes—which prove to be illusions
 - (e) a recurrent nightmare

5. By linking the occasion of his speech to the Emancipation Proclamation and by using biblical language (reminding listeners that he is a minister), King defines his personal authority, thus helping to establish
 - (a) a new church in Washington, D.C.
 - (b) his ethical appeal
 - (c) a much needed distraction from the more serious parts of the speech
 - (d) an excuse for giving a lengthy history lesson
 - (e) a tone of jubilation

6. In paragraph nine of the speech (beginning "The marvelous new militancy . . ."), Dr. King says that "many of our white brothers . . . have come to realize that their freedom is inextricably bound to our freedom." Define the adverb *inextricably*.
- unable to be excused or pardoned
 - unable to be separated or united
 - unable to be solved or explained
 - carefully or thoughtfully
 - painfully or harshly
7. In paragraph 13 of the speech (beginning "I am not unmindful . . ."), Dr. King addresses those in the audience who have been unjustly imprisoned and who have been "battered by . . . police brutality." What advice does Dr. King offer to these people?
- seek revenge for the way you have been mistreated
 - succumb to despair
 - return home and continue to work for justice
 - recruit lawyers and sue your local police departments
 - pray that God will forgive those who persecuted you
8. Toward the end of the speech, in the paragraphs beginning with the now-famous phrase "I have a dream," Dr. King mentions certain members of his own family. Which family members does he refer to?
- his mother and father
 - his sister, Christine, and his brother, Alfred
 - his grandparents and great-grandparents
 - his four little children
 - his wife, Coretta Scott King
9. Toward the end of his speech, Dr. King delivers a patriotic appeal by
- unfurling an American flag
 - quoting "My country, 'tis of thee . . ."
 - reciting the Pledge of Allegiance
 - singing "America, the Beautiful"
 - leading the audience in a stirring rendition of "The Star-Spangled Banner"
10. At the end of his speech, Dr. King repeatedly calls out, "Let freedom ring." Which one of the following locations does he *not* name in this part of the speech?
- the Adirondack Mountains of upstate New York
 - Lookout Mountain of Tennessee
 - the heightening Alleghenies of Pennsylvania
 - the snowcapped Rockies of Colorado
 - Stone Mountain of Georgia

READING TEXT B

A. Vocabulary

Find the words in the text that have similar meaning to the following. (2.5 pts. each)

1. very large (para.2) _____
2. fetch (para.5) _____
3. suspicious (para. 6) _____
4. change direction (para. 6) _____

B) Mark the best choice. (5 pts. each)

1. The future of supersonic air travel is in doubt because _____
 - a) very few people have any admiration for the Concorde anymore
 - b) there is only a small number of Concorde planes left in the world
 - c) just two airlines are currently operating services on supersonic planes
 - d) nobody in Europe intends to build a replacement for the Concorde
2. Air France _____
 - a) did not finance the research and development of the Concorde itself
 - b) is uncertain about the long-term success of the Concorde
 - c) sells enough tickets on its Concorde flights to make a profit
 - d) sells first-class tickets at a higher price than Concorde tickets
3. Which of the following is NOT true about Air France Concorde flights?
 - a) Air France provides regular services on fewer routes than it once hoped.
 - b) Some of the special luxury flights have no specific destination.
 - c) It takes at least two months to travel round the world.
 - d) There is no regular service from Paris to Rio de Janeiro.
4. Which of the following is true about the Concorde?
 - a) Planes will not require major repairs until the year 2015.
 - b) Its technological advances have been used in other aircraft.
 - c) Since 1979 it has had design problems in the tyres it uses.
 - d) It cannot fly at Mach 2 for longer than military aircraft.
5. Passengers on the Concorde _____
 - a) have to put up with a lot of turbulence when flying across the Atlantic
 - b) do not have enough time to eat on flights from Paris to New York
 - c) have been known to complete two Atlantic flights in one day
 - d) are able to watch a variety of films while on board the plane
6. Which of the following is NOT true about the Concorde's test flight?
 - a) It didn't carry any passengers.
 - b) The pilots were quite calm about it.
 - c) The crew underwent months of training for it.
 - d) No technical problems occurred on it.
7. Which of the following is true about New York's Kennedy Airport?
 - a) People living near Kennedy Airport welcomed the arrival of the Concorde.
 - b) The Concorde was not given permission to land there for a period of time.
 - c) The Concorde was allowed to land there when it reduced its levels of engine noise.
 - d) It has detectors hidden in positions which are unknown to the Concorde pilots.
8. Which of the statements below CANNOT be inferred from the text?
 - a) Air France prevented Boeing from carrying out research on a supersonic jet.
 - b) When the Concorde was first built, its technology was very advanced.
 - c) The Concorde may not be able to continue flying after the year 2015.
 - d) Some of the Concorde's development work was done after the first test flight.

November, 2007
Time: 60 mins.

READING TEST

Class:

Name:

TRAKYA UNIVERSITY

READING TEXT A

"I HAVE A DREAM" by Martin Luther King

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But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

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I have a *dream* today!

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This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

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Land where my fathers died, land of the Pilgrim's pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

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Let freedom ring from the snow-capped Rockies of Colorado.

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But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

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From every mountainside, let freedom ring.

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last!

Thank God Almighty, we are free at last!

READING TEXT B

THE SUPERSONIC JET'S FUTURE IN DOUBT

- 1 Children picking apples stare into the sky when the shiny, steel bird thunders overhead. "Look everybody," they shout, dropping baskets of fruit. "It's the Concorde!" The scene is repeated daily in towns around Charles De Gaulle Airport in Paris. Thirty years after its first flight, the Concorde still turns heads - a stirring technological achievement encased in a futuristic design. Yet, as the 13 Concorde flown by Air France and British Airways age, many worry about the future of supersonic air travel. "There's no second-generation Concorde being designed anywhere in Europe," says Henri Perrier, chief engineer on the aircraft's first flight on March 2, 1969. "It's an expensive project requiring at least 15 years of work."
- 2 Last autumn, Boeing withdrew from a research group studying a new, supersonic passenger jet because of the costs of development. Because of the Concorde's own development costs to the two airlines, some people question whether the jet that shuttles the rich and famous from London and Paris to New York at twice the speed of sound really has been a success. Its operators insist it has. "Concorde operates at a profit even though passengers usually only fill between 40 and 70 of the aircraft's 100 seats," says Frank Debouck, Air France's deputy vice president. Those passengers pay a hefty fare. A Paris-New York return ticket costs \$9,000, roughly 25 percent more than regular first class.
- 3 The two airlines also use their Concorde for special luxury flights. Air France puts on about 50 each year - 20 "flights to nowhere," 30 to specific destinations, and five or six round-the-world trips, which can last up to two months due to stopovers. But regular service once envisioned for other routes never worked out. Air France had to cancel flights between Paris and Rio de Janeiro, Brazil, because of a lack of business.
- 4 Air France officials say their current fleet is fit to fly safely until the year 2007. Each plane will undergo a yearlong mechanical overhaul expected to extend its flying life to 2015. "After that, civil supersonic air travel remains a question mark," Debouck says. For now, the Concorde is among the world's safest planes. Its only major scare came in 1979 when a bad landing blew out a plane's tyres. The incident led to a design modification. Concorde's designers can boast many technological breakthroughs, including the heat-resistant graphite brakes found today on the Airbus and Boeing 777. While some military aircraft fly faster, none can sustain Mach 2 speed for as long as the Concorde, which crosses the Atlantic at 2,000 kmh.
- 5 The plane is popular with celebrities, world-class athletes and the rich. It flies above turbulence at nearly 20,000 metres, crossing the Atlantic in just over 3 hours, less than half that of regular jetliners. Debouck recalls a couple who flew the Concorde back to Paris just to retrieve the clothes they wanted to wear to a New York party that evening. Passengers travel in noiseless luxury. They drink champagne, dine on gourmet food and enjoy every imaginable convenience - except movies. "When the plane was conceived, a video system would have made the plane too heavy," Debouck says.
- 6 There were no passenger seats on the test plane that took off 30 years ago. Just a cockpit, a windowless cabin filled with controls and a four-man team making flying history. "There wasn't any anxiety," Perrier, the flight engineer, recalls. "We'd been practising on flight simulators for months." Except for a faulty air conditioning system, the flight went smoothly. But it was another seven years before the first commercial flight, on January 21, 1976. For many, though, the landing at New York's Kennedy Airport on October 10, 1977, was the sweetest victory of all. Wary of the potential levels of Concorde's engine noise, residents in the area around the airport had successfully campaigned to ban the plane from New York. "U.S. authorities finally said we could land if we didn't activate noise detectors placed in certain spots around the airport," Debouck notes. "Have you ever wondered why Concorde veer so sharply on takeoff and landing at Kennedy? Because our pilots worked out how to avoid the detectors."

QUESTIONS**READING TEXT A****Mark the best choice. (5 pts. Each)**

1. **When did Dr. King deliver this speech?**
 - (a) in August 1943, at the height of the race riots in Mississippi
 - (b) in Alabama in August 1953, after Rosa Parks refused to give up her seat on a bus to a white man
 - (c) in August 1963, at the climax of a march from the Washington Monument to the Lincoln Memorial
 - (d) in August 1973, shortly before he was assassinated
 - (e) in August 1983, on the centennial of Lincoln's Emancipation Proclamation

2. **In the second paragraph of the speech (beginning "Five score years ago . . ."), which extended metaphor does Dr. King introduce?**
 - (a) life as a journey
 - (b) highs (mountains) and lows (valleys)
 - (c) life as a dream
 - (d) light (day) and darkness (night)
 - (e) life as a daydreamer's doodles on a sheet of paper

3. **Parallel to the famous refrain that appears toward the end of his speech (and which serves as its title) is an anaphora in the third paragraph. (An anaphora is the repetition of the same word or phrase at the beginning of successive clauses.) Identify this early refrain.**
 - (a) Let freedom ring
 - (b) One hundred years later
 - (c) We can never be satisfied
 - (d) I have a dream
 - (e) Five score years ago

4. **In paragraphs three and four, Dr. King uses an analogy to illustrate America's broken promise of life, liberty, and the pursuit of happiness to "her citizens of color." (An analogy is a case of reasoning or arguing from parallel cases.) What is this analogy?**
 - (a) a promissory note—a check that has come back marked "insufficient funds"
 - (b) a dark empty well with a bottomless bucket tied to a frayed rope
 - (c) a crossroads in a dark forest
 - (d) a vast stretch of sand occasionally interrupted by lakes—which prove to be illusions
 - (e) a recurrent nightmare

5. **By linking the occasion of his speech to the Emancipation Proclamation and by using biblical language (reminding listeners that he is a minister), King defines his personal authority, thus helping to establish**
 - (a) a new church in Washington, D.C.
 - (b) his ethical appeal
 - (c) a much needed distraction from the more serious parts of the speech
 - (d) an excuse for giving a lengthy history lesson
 - (e) a tone of jubilation

6. In paragraph nine of the speech (beginning "The marvelous new militancy . . ."), Dr. King says that "many of our white brothers . . . have come to realize that their freedom is inextricably bound to our freedom." Define the adverb *inextricably*.
- (a) unable to be excused or pardoned
 - (b) unable to be separated or untied
 - (c) unable to be solved or explained
 - (d) carefully or thoughtfully
 - (e) painfully or harshly
7. In paragraph 13 of the speech (beginning "I am not unmindful . . ."), Dr. King addresses those in the audience who have been unjustly imprisoned and who have been "battered by . . . police brutality." What advice does Dr. King offer to these people?
- (a) seek revenge for the way you have been mistreated
 - (b) succumb to despair
 - (c) return home and continue to work for justice
 - (d) recruit lawyers and sue your local police departments
 - (e) pray that God will forgive those who persecuted you
8. Toward the end of the speech, in the paragraphs beginning with the now-famous phrase "I have a dream," Dr. King mentions certain members of his own family. Which family members does he refer to?
- (a) his mother and father
 - (b) his sister, Christine, and his brother, Alfred
 - (c) his grandparents and great-grandparents
 - (d) his four little children
 - (e) his wife, Coretta Scott King

READING TEXT B

A. Vocabulary

Find the words in the text that have similar meaning to the following. (2.5 pts. each)

1. very large (para.2) _____
2. suspicious (para. 6) _____
3. change direction (para. 6) _____

B) Mark the best choice. (5 pts. each)

1. The future of supersonic air travel is in doubt because _____
 - a) very few people have any admiration for the Concorde anymore
 - b) there is only a small number of Concorde planes left in the world
 - c) just two airlines are currently operating services on supersonic planes
 - d) nobody in Europe intends to build a replacement for the Concorde
2. Air France _____
 - a) did not finance the research and development of the Concorde itself
 - b) is uncertain about the long-term success of the Concorde
 - c) sells enough tickets on its Concorde flights to make a profit
 - d) sells first-class tickets at a higher price than Concorde tickets
3. Which of the following is NOT true about Air France Concorde flights?
 - a) Air France provides regular services on fewer routes than it once hoped.
 - b) Some of the special luxury flights have no specific destination.
 - c) It takes at least two months to travel round the world.
 - d) There is no regular service from Paris to Rio de Janeiro.
4. Which of the following is true about the Concorde?
 - a) Planes will not require major repairs until the year 2015.
 - b) Its technological advances have been used in other aircraft.
 - c) Since 1979 it has had design problems in the tyres it uses.
 - d) It cannot fly at Mach 2 for longer than military aircraft.
5. Passengers on the Concorde _____
 - a) have to put up with a lot of turbulence when flying across the Atlantic
 - b) do not have enough time to eat on flights from Paris to New York
 - c) have been known to complete two Atlantic flights in one day
 - d) are able to watch a variety of films while on board the plane
6. Which of the following is NOT true about the Concorde's test flight?
 - a) It didn't carry any passengers.
 - b) The pilots were quite calm about it.
 - c) The crew underwent months of training for it.
 - d) No technical problems occurred on it.
7. Which of the following is true about New York's Kennedy Airport?
 - a) People living near Kennedy Airport welcomed the arrival of the Concorde.
 - b) The Concorde was not given permission to land there for a period of time.
 - c) The Concorde was allowed to land there when it reduced its levels of engine noise.
 - d) It has detectors hidden in positions which are unknown to the Concorde pilots.
8. Which of the statements below CANNOT be inferred from the text?
 - a) Air France prevented Boeing from carrying out research on a supersonic jet.
 - b) When the Concorde was first built, its technology was very advanced.
 - c) The Concorde may not be able to continue flying after the year 2015.
 - d) Some of the Concorde's development work was done after the first test flight.

WEEK 1

READING TEXT 1



C R O S S I N G
C U L I N A R Y
C U L T U R E S

There is increasing interest in Japanese cuisine throughout the world. The Japanese Culinary Academy, which started in 2004, is attempting to further understanding of Japan's culinary culture.

With intense concentration, the chef takes a small piece of bonito shavings. After checking the texture with his fingers, he places it on the tip of his tongue and savors the flavor. He nods slowly and exclaims, "Delicious! This is the taste of Japan."

This is the kitchen of the Shuhaku Restaurant, a famous restaurant serving traditional Japanese fare in Kyoto. Chef Jacques Decoret, who runs a highly-acclaimed restaurant in the Vichy region

of France, is learning how the owner of Shuhaku, Nobuhisa Yoshida, prepares the stock that forms one of the bases of Japanese cuisine. "How much water should I add to this amount of bonito?" "What's the difference in flavor between the dark bonito shavings and the light ones?" Decoret has a succession of questions, which Yoshida carefully answers.

This scene is part of the Japanese Cuisine Fellowship program of the

Japanese Culinary Academy, which was established with the aim of teaching Japanese cuisine to overseas chefs and promoting Japanese cuisine abroad. From the end of October to the beginning of November last year, Decoret and two other up-and-coming chefs, along with serving staff from their restaurants and well-known food journalists, were invited under the program to Kyoto, the heartland of Japanese cuisine. The fellowship aims to give an all-round appreciation of Japanese cuisine, so it is extremely broad-based. As well as instruction in preparation techniques, it also includes activities ranging from tours of a brewery producing sake and an orchard of yuzu citrus fruits—both

particularly interested in yuzu citrus fruits, which are gaining enormous popularity in France as an ingredient. Also, they said they were very keen to know how Japanese kitchen knives, which are very highly regarded for their excellent quality, are actually used in a real Japanese kitchen."

There is tremendous interest within the French culinary world in the ingredients and techniques used in Japanese cuisine. Decoret points out, however, that there are very few opportunities to actually learn about these things. "I often come to Japan to promote my own restaurant, but unfortunately because time is always so limited all I have been able to do is to try the cuisine at restaurants here," he laments.

important elements of Japanese culinary culture—to training in the tea ceremony and Zen Buddhism.

"In France, cuisine is always taken to be a culture that includes things such as the service and the wine," says program coordinator Isami Omori of Mukogawa Women's University. "In this fellowship program, the participants were anxious to learn about everything—from the way raw ingredients are produced and handled to the culture at the very heart of Japanese cuisine. So to meet the needs of the participants, we provided a program with a wide range of training that went much further than just the techniques used in the kitchen. The program participants were

"With a culture like Japan's that has such a strong identity, there is a tendency for just one visible aspect to be highlighted, and in many cases people give a rather mistaken interpretation of what they see. But this time my stay has been a week of really discovering what Japanese cuisine is all about. By learning about Japanese culture and the ingredients that go into the cuisine, I have been able to get a better understanding of the philosophy behind Japanese cuisine."

France and Japan, two cultures each with their own strong culinary identities. Perhaps through meeting and interacting in this way, there will be a blending that will lead to even greater heights of elegant refinement. ■ — MAYUMI NAKAMURA

Denotation & Connotation

One of the things that makes English difficult to understand is the use of denotation and connotation.

In this set of lessons we have looked at similes and metaphors which get their meaning through connotation.

Connotations are often cultural and can be very difficult to understand by just looking at the words or checking your dictionary.

For example:



If you ask someone if they are warm enough (do they need a jacket, do they need the heat turned up, etc.),

they might reply by saying: "No, I'm ok. In fact, I'm as snug as a bug in a rug."

They seem to be saying that they feel like an insect in a carpet. Actually, they are saying that they feel very warm and cozy and are using a funny simile to make you understand that they don't need to be any warmer.

Simile: ...snug as a bug in a rug..

Denotation: I feel like an insect in a carpet.

Connotation: I feel very warm. I am comfortable.

You can think of denotation as the 'actual' meaning of the words (what the words literally say) and you can think of connotation as the cultural meaning (sometimes called the 'associated' meaning) of the words. Many idioms in English and almost all similes use this associated meaning.

I give my students a little trick to help them remember the difference between denotation and connotation. You might find it useful.

In music, there is such a thing as the sound "d". You can walk up to a piano and press a key to make the "d" note.

There is no such thing as a "conn" key on the piano.

Therefore, "d" for "denotation" is real - the real meaning of the words;

however, "conn" for "connotation" is not real - it is the associated or cultural meaning of the words.

If you look at the table below, you will see the denotation and the connotation of the similes we explored in quiz # 6.

Simile	Denotation	Connotation
He is as cool as a cucumber.	His temperature is cold like a vegetable that has been in the fridge.	He never gets upset or displays emotions. He is very calm.
She is as solid as a rock.	She is hard like a piece of stone.	You can depend on her.
That book is as old as the hills.	That book is as old as a hill.	That book is very old.
It is as plain as the nose on my face.	It is as plain like my nose.	It is easy to see or understand.
My throat is as dry as a bone.	A piece of bone is very dry.	I need a drink.
She is as innocent as a new-born baby.	She is like a baby.	She is not guilty; she is innocent of doing anything bad.
This car is as fast as lightning.	This car is as fast as electrical fire from the sky.	This car is very fast.
This laptop computer is as light as a feather.	This computer weighs the same as a feather.	This laptop computer is very light.
He is as straight as an arrow.	He resembles an arrow in shape.	He is very honest.
This road is as straight as an arrow.	This road resembles an arrow in shape.	This road is very straight.
That house is as pretty as a picture.	The house looks like a picture.	The house is very pretty.
I feel like a fish out of water.	I feel like a fish that is not in water any more.	I feel uncomfortable.

When we are using similes, we are focusing on the connotation of the words. On the chart above it is the connotation that you should focus on to understand what the similes mean.

Let's look at denotation and connotation used in other situations.

Metaphors, similes, connotation and denotation are used extensively in English literature, especially in poetry. We have already seen how they can also be used in movies and other kinds of stories.

Here are some famous similes:

Robbie Burns, the famous Scottish poet writes:

Simile: 1. O, my love is like a red, red ~~rose~~

That's newly sprung in June.

2. O, my love is like the melodie

That's sweetly played in tune.

Denotation: 1. My girlfriend is like a flower.

2. My girlfriend is like a piece of music.

Connotation: 1. My girlfriend is as beautiful as a beautiful red rose, and probably smells good, too.

2. My girlfriend is like a beautiful piece of music or a song, she brings harmony, makes me feel peaceful, she is easy to be with.

The poet Langston Hughes uses two connected metaphors in the following sentence from the poem Long Trip.

The sea is a wilderness of waves,

A desert of water.

We usually think of wilderness as meaning wild places on land. Here he uses wilderness to mean the empty ocean. The second image is quite unusual. A desert is a place like Saudi Arabia, a place with no water. A desert is usually 'as dry as a bone.' Yet, he uses the metaphor to make us think about how empty the ocean seems. The ocean has no trees, no roads, no rivers, no cities, just like the sea.

EXERCISE

Metaphors used in science and business

1 Scientists use this metaphor to talk about the beginnings of the universe.

The big Kahuna.

The big Mac.

The big one.

The Big Bang.

The big bagel.

2 Many people refer to a cpu as...

- the size of a cadillac.
- the brain of a computer.
- the reason they dislike computers.
- meaning "certified pilots union."
- a curiously personal understanding.

3 Someone in your company might come to you and say, "My boss just hit the roof." What does this metaphor mean.

- The boss jumped very high and got hurt.
- The boss is a martial artist who can leap in the air and kick or punch the ceiling.
- The boss got very angry about something.
- The boss climbed up on the roof of the building and fell on the roof.
- The boss is feeling very happy today.

4 Scientists tell us that suns eventually grow very, very large and then collapse in upon themselves. This process creates a place in space which swallows up dust, meteorites, planets, and even light. Scientists use a metaphor to call this strange phenomenon a ...

- black hole.
- black death.
- black licorice.
- black molasses.
- black gold.

5 If you own a stereo or have a computer with stereo sound capability, then the things that produce the sound are called...

- teachers.
- speakers.
- sneakers.
- streakers.
- beakers.

6 Many times scientists refer to the eyes as being like...

- stars.
- windows.
- screens.
- cameras.
- monitors.

ONE-LINE TEXT

Experience is the comb God gives us when we are bald. (anon)**1 EXPANSION**

- a) Choose three of the following adverbs and insert them into the text at appropriate points:
usually generally already unfailingly completely always unfortunately
- b) Add a sentence to the text which draws a conclusion from it. Start with 'So' . . . or 'Therefore' . . .
e.g. Experience is the comb . . . bald. *So we should enjoy our hair while we can.*
- c) Imagine this saying comes at the end of a short story. Write the story which leads up to it.
e.g. Once there was a man who had been born rich. All through his youth he lent money freely to anyone who asked him, and never asked for it back. Then one day disaster struck and he lost everything he had. His friends all deserted him. He was alone, hungry and homeless. 'Now I understand life,' he said, 'but what good does it do?'
Experience is the comb God gives us when we are bald.

2 REDUCTION

- a) Is there one word which can be cut from the text without altering its meaning?
- b) Can you reduce the text to eight words? (You need not retain *God*.)

3 MEDIA TRANSFER

- a) Write a newspaper headline based on the text.
e.g. *Experience a Comb for the Bald,' says Minister*
Tragedy Avoidable – Experience a Comb for Bald Heads
- b) Write an advertisement based on the text.
e.g. *Don't wait. Take out life insurance cover now. Remember – experience is a comb for bald heads.*

4 MATCHING

- a) Here are several other sayings and proverbs. Which one(s) match the meaning of 'Experience is the comb God gives us when we are bald.?'
• Too little and too late.
• It's no use crying over spilt milk.
• It's never too late.
• A rolling stone gathers no moss.
• Time and tide wait for no man.
• Hindsight comes too late.

5 SELECTION/RANKING

- a) Where would you be most likely to meet this saying?
- As part of a joke?
 - In an advertisement for wigs?
 - In a tourist brochure?
 - In a book of proverbs and sayings?
 - In a news broadcast?
 - As part of a sermon?
- b) Put the following in order from most to least like the original:
- i) Every little helps.
 - ii) Why shut the stable door after the horse has gone?
 - iii) Life must be lived forwards but can only be understood backwards.
 - iv) You cannot step in the same river twice.

6 COMPARISON/CONTRAST

- a) How many similarities can you find between the original text and the following? And how many differences?
- Nobody ever forgets where he buried the hatchet.
 - Old men love to give advice to console themselves for not being able to set a bad example.
 - History is the science of what never happened twice.
- b) Can you find one or more headlines (see pp.14-15) which could compare in meaning with the original text?

7 REFORMULATION

- a) Rewrite the text in one or more sentences so as to make its meaning clear. It may be helpful to use 'like'.
- e.g. Experience comes too late to help us, like a comb for a bald person.

8 INTERPRETATION

- a) Read the text with two other students. Discuss what you think it really means. Then discuss your ideas with the teacher and the rest of the class.
- b) Does it remind you of an incident in your own life? Tell your partner about it.

9 CREATING TEXT

- a) The saying works by contrasting an object which is unsuitable for a particular condition: i.e. a comb is no use to a bald person. Try to rewrite the saying using different images.
- e.g. bicycle - cripple
cassette recorder - deaf
video - blind
steak - no teeth
- b) Forget about the original text. Use the framework of it to write some completely different sayings.
- e.g. *X is the Y Z gives us when we are W.*
Chocolate is the present Mum gives us when we are good.
Sleep is the treatment our body gives us when we are tired.

READING TEXTS**EPITAPHS**

"Grim Death took me without any warning,

I was well at night –
And dead at nine in the morning."

Gravestone at Sevenoaks, Kent

I Expansion

- a) Add further information to the text by giving details about what happened the previous day.
- b) Add a final line (or lines) to the epitaph as a kind of commentary. (These need not rhyme)

II Reduction

Shorten the epitaph by reducing it to six essential words only.

III Media Transfer

Write a brief stop-press news item for a newspaper based on the epitaph.

IV Creating Text

Write a second 'verse' to the epitaph which explains the cause of death.

V Further Ideas

- a) Group together all those epitaphs which are:
 - About a violent death
 - Are cynical/sarcastic
 - Genuinely grief-stricken
 - b) Are there other ways you could group the epitaphs?
-

Epitaphs

- 1 Here lies John Bunn,
Who was killed by a gun,
His name wasn't Bunn, his real
name was Wood,
But Wood wouldn't rhyme with gun, so
I thought Bunn should.
From a gravestone in Southampton, Hampshire
- 2 Blown Upward
Out of Sight
He Sought The Leak
By Candlelight
On a headstone in Collingbourne Ducis, Wiltshire
- 3 Owen Moore
Gone away
Ow'n more
Than he could pay.
In St John's Church, Battersea, London
- 4 God works wonders now and then;
Here lies a lawyer and an honest man.

To which an unknown hand has added:

This is a mere law quibble, not a
wonder:
Here lies a lawyer, and his client under.
From a memorial stone in Walworth, London
- 5 Remember me as you pass by
As you are now, so once was I,
As I am now, you soon will be,
Therefore prepare to follow me.

To which was later added:

To follow you I'm not content
Until I know which way you went.
On a grave in Great Burstead Church, Essex
- 6 Life is a jest, and all things show it;
I thought so once, now I know it.
On tomb of the poet John Gay in Westminster Abbey
- 7 Here lies one who for medicines would
not give
A little gold, and so his life he lost;
I fancy now he'd wish again to live,
Could he but guess how much his
funeral cost.
In Sheffield cemetery, Yorkshire
- 8 Underneath his ancient mill
Lies the body of poor Will;
Odd he lived and odd he died,
And at his funeral nobody cried;
Where he's gone and how he fares,
Nobody knows, and nobody cares.
In Canterbury cemetery, Kent
- 9 If there is a future world
My lot will not be bliss;
But if there is no other
I've made the most of this.
From Desingwoke cemetery, USA
- 10 Here lies my poor wife,
A sad slattern and shrew,
If I said I regretted her
I should lie too.
On a headstone in Texas, USA
- 12 Here lies my adviser, Dr. Sim,
And those he healed – near him.
In Grimby Parish Church, Humberide
- 13 Some have children, some have none;
Here lies the mother of 21.
*On the headstone of Ann Jennings, in Wolstonston cemetery
Cheshire*
- 14 *Jemmy Wyatt*
At rest beneath this churchyard stone,
Lies stingy Jemmy Wyatt;
He died one morning just at ten,
And saved a dinner by it!
On a disappeared grave in Studley churchyard, Wiltshire
- 15 *Peter Robinson*
Here lies the preacher, judge
And poet, Peter:
Who broke the laws of
God and Man
And meter.
On a headstone in Bristol cemetery, Avon
- 16 *On the setting up of Mr Butler's monument in
Westminster Abbey*
While Butler, needy wretch, was yet alive,
No generous patron would a dinner give;
See him, when starved to death and turned to dust,
Presented with a monumental bust!
The poet's fate is here in emblem shown:
He asked for bread, and he received a stone.

LEON

MOVIE SCRIPT

Leon and Mathilda arrive on the roof of a building which faces Central Park. They get close to a wall and maintain this position. Sunlight floods the park.

LEON(concentrated)
 Firstly, you look. For more than one minute. Because there are alarm systems with one minute period. Therefore, you wait and look. Alarms firstly, the sky for helicopters, nearby buildings. Meanwhile, you observe soil's color and will try to wear dresses of the same color. Never lighter.

Mathilda listens very carefully.

LEON
 OK. Good. Now you can assemble your weapon.

He opens the violin case and assembles a rifle with telescopic sight and silencer.

LEON
 The rifle is the first weapon you learn to use, because you can keep far from the client. The more experience you have, the closer you get.

He finished assembling the weapon and hands it to Mathilda. She's going to pull off telescope's cover.

LEON
 No. Always take it off at the last moment, because of light reflexes. They'll see you in two seconds.

They get close to roof's edge. Mathilda sits down and gets in position.

LEON
 Relax. You must feel at ease.

Mathilda leans down properly.

MATHILDA
 OK, I'm fine.

LEON
 Good.

He removes telescope's cover.

LEON
 Here, this is the light scoop for night shooting. There, you fix client's distance... How much to the bench down

there in the park?

MATHILDA
Huh... 500 meters?

LEON
130... 140...

MATHILDA
How can you say it?

LEON
Look. When you can see his fingers, it's 50 meters. When you just see his hands, it's about 80 meters. When you distinguish arms from body, it's 120-130. When you see nothing more than a shape, you don't shoot. Not very sure. You have one chance out of five to miss. A contract means getting all chances on your side. 5 out of 5. You can't miss a client. Never... If the task is delicate or the risk is too big, you double. That is, you insure yourself by another means.

MATHILDA
What, for example?

LEON
Well, if the guy is far, in a car, and I know weather is going to be bad, rain for example, I think I would plastic the car, with a remote here. I shoot from the distance and if I miss I plastic.

MATHILDA
What if you can't approach the car or he changes car?

Leon thinks.

LEON
Rocket launcher.

MATHILDA
Oh really?
(She looks at the road and imagines)
But can you miss the car?

Leon pulls a small box out of the violin.

LEON(showing a special bullet)
It's a coded bullet... You put it in the rifle, you glue it to the car, no matter where. Then you take your rocket launcher and the rocket will get there automatically.

MATHILDA
Wow! It's brilliant!

LEON
Yeah... Come on, have a little
training.

Mathilda gets in position.

MATHILDA
Who'll I aim at?

LEON
Whoever.

Leon pulled out binoculars. Mathilda looks for a victim by
telescope. She passes over playing kids.

MATHILDA
No woman... No kids....

Leon smiles: she learnt the lesson.

LEON
Begin from a steady target. It's easier.

She stops on a man who's reading a newspaper. The man wears
a suit, Herald Tribune, fat.

MATHILDA
The fat man down there, on the bench.

LEON
Perfect.

Mathilda aims at the fat man. One of bench's boards explodes.
The fat man turns his head. He doesn't understand what
happened and resumes reading.

LEON
Try again. The same.

Second shot. The bench explodes on the opposite side. The
man is still curious but doesn't understand.

LEON(at binoculars)
Too much to the left.

Mathilda concentrates again and shoots: nothing happens.
Mathilda wonders whether she missed again and prepares for a
new shot.

LEON
Wait...

The fat man softly leans down on his side.

LEON
Bull's-eye.

Mathilda is happy but, evidently, she expected death to be
more spectacular.

LEON
Come on, now a walking one.

Mathilda aims at a businessman. She really chooses the ugliest one. She shoots. Man's case explodes and he hides behind a tree: he's scared and doesn't move any more.

LEON
Good! First shot!

MATHILDA
Yeah, but I didn't get him, I got his case and now he's behind the tree. What can I do?

LEON
It's not serious, it's just training. You have to learn from the beginning to hit the target, then, to improve precision, you'll train, but on cardboards.

MATHILDA
OK.

LEON
Now, try a running guy.

Mathilda gets back to telescope and looks for a jogger.

MATHILDA
The yellow and pink.

LEON
OK.

The guy is footing, sweaty, with a walkman and headphones. Mathilda shoots once. Twice. Thrice. The bullets pass around the jogger, who can't see or hear anything.

MATHILDA
Shit! It's hard when he runs!

Leon hands her another charger.

LEON
Don't lose him! Concentrate. There, reload. OK, keep calm. Calm, breathe deeply. Look at his movements. Imagine you're running with him. Breathe... Hold your breathe... His movements... Now...

She shoots and the guy gets a bullet in a thigh. He's scared, but doesn't know where to go.

MATHILDA
Did you see? First shot! It's good, isn't it? Did I learn well?

Mathilda proudly smiles.

LEON(serious and steady)
Put tools away.

Mathilda obeys, seriously.

Night over city. The two are on a small building's stairway.

LEON
Codes!

Mathilda gets by his side for her new lesson.

LEON
For codes, there are two solutions. You have to choose depending on your needs. First case: you have time. You need the code for a later time. So, you wait for night, you get a box with soot powder and blow a little on the keyboard. He does it and pulls out a screwdriver.

LEON
Then you break the little lamp to be sure the client can't see anything. You wait for someone who gets inside, so you have just to see which numbers he touched. Once you know the four or five digits, you have to try all combinations; once per hour and not more than a minute to do not get found.

LEON(continues)
Second case: you have no time but you mustn't get discovered. Screwdriver.

He disassembles lock's cover.

LEON
Here, wires need the code. Always four wires.

An approximately 40-year-old man climbs the stairway. He evidently lives in the building.

MAN
May I...?

LEON
Pardon.
(To Mathilda)
Let pass.

Leon opens the door by disassembled lock's wires. The man is going to pass, but doesn't. Leon's going to resume his explanation.

MAN
Excuse me, but... What are you doing?

LEON
I teach to the girl.

MAN

Do you teach her how to break buildings' doors, don't you? Don't you give a shit about me? Get away before I call the Police! The man is very nervous, searches in a pocket, then pulls out an anti-aggression bomblet. He'll have no time to use it: Leon pulled out his silenced gun. A shot to the hand and the bomblet takes off. Shot's energy makes the man turn around. A second shot in the back makes the man get over the parapet and disappear in a decorative bush, almost without noise. Mathilda is immobilized. Leon looks around, then resumes.

LEON

So... the wire which starts from the bottom of the metal part and then, you try the other three wires, one by one.

At second wire, the door opens. Leon smiles.

LEON

Simple, isn't it?

She nods yes.

LEON

What's up? I don't feel you're concentrated.

MATHILDA

Yes, yes...

She gets close to the parapet and looks at the bush.

MATHILDA

It's incredible! How did you do it?

LEON

What?

MATHILDA

There, the guy... How did you do that, without even touching him? Without noise. It's like you put him away... How did you do it?

LEON(pause - proud)

Did you like it?

She pauses and seriously looks at him.

MATHILDA

It was brilliant.

Leon and Mathilda at cinema. On the screen, Fred Astair breaks out as usual.

LEON (talking about Fred Astaire)
Look at his movements... Whatever he
says, whatever he does, he never stops.
Sad or happy, the movement always goes
on.

Pirouette by Fred Astaire.

LEON
...Look! Even the wall, nothing stops
him. The movement goes on. He uses
everything: soil, wall, his rush, his
weight. Life is movement, death is a
part of it.

Mathilda listens carefully.

LEON
So, you have to let the client finish
the movement he started. It's better, he
thinks about other things and he can't
see death's arrival. He's got no time to
suffer. He isn't surprised. He's got no
time even to think. He departs without
realizing. He departs in the movement he
started.

Mathilda looks at the screen, sparkling eyes.

MATHILDA
...it's brilliant.

* * * * *

IN THE RESTAURANT

They are in a luxury restaurant. Leon pours some champagne.
Mathilda is happy. They drink. Mathilda drinks everything in
one gulp, like she's used to with milk.

MATHILDA (slightly inebriated)
I thought we can't drink?

LEON
It's true... But a first contract, it's
an exception.

MATHILDA
And... May I kiss you, like in the
movies, may this be an exception?

Leon's champagne goes the wrong way.

LEON (serious)
...No.

Mathilda smiles.

MATHILDA
...Yes.

She stands up and sweetly turns around the table.

LEON (not at ease)
Mathilda, what are you doing?

MATHILDA
...I'm going to kiss you.

LEON
Mathilda, stop, please!

She heels on the bench, close to him.

MATHILDA
Come on, let me do. Just a kiss.

She tries to kiss him. He avoids her.

LEON
Stop. Everyone is looking.

MATHILDA
Of course, so kiss me quickly, or
they'll notice us.

Leon gives up, at last. She sweetly kisses him.

MATHILDA
Tongue, please.
Leon pushes her away, irritated.

LEON
No, that's enough! Sit down, now.

Mathilda smiles and gets back to her seat. Good timing, the waiter arrives with their dishes. Mathilda exploits his presence to fill up again her glasses with champagne. The waiter gets away. Leon grabs the champagne bottle and voids it in the ice cup.

MATHILDA
...You don't believe me, don't you?

LEON
What?

MATHILDA
When I say I love you.

LEON
Mathilda, don't resume, please.
...Change subject, OK?

MATHILDA
...OK.
(pause)
I love you anyway.

LEON
Mathilda?!

MATHILDA
OK, OK! Excuse me! How old were you when you had your first contract?

LEON
...17.

Mathilda smiles and lifts the glass.

MATHILDA
Beat you!

Reference:

<http://www.scifiscritpts.com/naol/LEON.txt>

Nasruddin Stories

The Mulla Nasruddin (also known as the Hodja) is a favourite character who figures in a large number of stories and fables from Turkey, Iran and other parts of the Middle East. He is traditionally depicted as a kind of wise fool and many of the stories are paradoxical or apparently absurd. For Sufi Muslims, the stories are used as a way of 'opening up' the mind and spirit.

The Sample Text:

One day Nasruddin was expecting some guests for supper, so he bought some goat's meat for his wife to cook. When the guests had arrived, his wife served lots of vegetable dishes but no meat – she had already eaten it herself.

'Where's the meat?' inquired Nasruddin.

'The cat ate it – all three pounds of it,' replied his wife.

Nasruddin called for some scales, then weighed the cat. It weighed exactly three pounds.

'There seems to be a slight problem,' said Nasruddin. 'If this is the cat, then where is the meat? And if this is the meat, then what has happened to the cat?'

1 EXPANSION

- a) Add as many adjectives as you can to the text, e.g. . . . some *important* guests, some *delicious, fresh* goat's meat etc.
- b) Add as many of these adverbs as you can at appropriate points in the text:
innocently solemnly anxiously greedily carefully obediently nonchalantly
e.g. 'Where's the meat?' Nasruddin inquired *nonchalantly*.
- c) Insert sentences at appropriate points in the text, which comment or give more information on what is happening.
e.g. . . . wife to cook. *Now his wife was an extremely greedy woman and when she saw the meat she just couldn't resist it. When the guests . . . eaten it herself. Nasruddin was somewhat worried by the absence of the meat but he tried not to show it . . . etc.*
- d) Write a paragraph which introduces the story and one which rounds it off.

e.g. Nasruddin and his wife were always quarrelling about something. Often it was his wife's greedy habits which led to an argument.

. . .

'No problem,' said his wife, 'since he ate the meat he's been on a diet.'

2 REDUCTION

Shorten the story any way you can without losing its essential meaning.

e.g. Nasruddin, expecting some guests, bought goat's meat for supper. At supper his wife only served vegetable dishes however . . .

3 MEDIA TRANSFER

Use the story, including the parts which are already in dialogue, to write a sketch.

4 MATCHING

Choose the proverb or saying below which best matches the meaning of the fable.

- When the cat's away the mice will play.
- You can't have one without the other.
- You can't have it both ways.
- Now you see it, now you don't.
- She let the cat out of the bag.
- You can't have your cake and eat it.

5 SELECTION/RANKING

Choose the best title from the list below. Then put the others in order from most suitable to least suitable.

- Scales of Justice
- A Weighty Matter
- Scapegoat
- Where's It Gone?
- Vanishing Trick
- The Meat of the Argument
- The Goat, the Cat and the Wife

6 COMPARISON/CONTRAST

Compare the fable with these stories in terms of the following keywords:

honesty cunning wisdom weighing flesh/blood
contradiction

- King Solomon was reputed to be very wise. One day two women came to him with a baby. Both of them claimed to be its mother. Neither would yield the baby to the other. Eventually King Solomon gave his judgment: 'Let the baby be cut in half and half given to each woman.' At this one of the women cried out, 'No. Let the other woman keep him. I can't bear to see him killed.' King Solomon then said, 'Give the baby to *this* woman who is obviously his true mother.'
- The Sultan wanted to find a totally honest Finance Minister so he arranged a competition. Before they came in, each candidate was left alone in a room full of precious stones and gold coins in baskets. Then, when they came before the Sultan, they were asked to dance for five minutes. The first ten candidates proved to be very poor dancers; they could hardly lift their feet off the ground. But the eleventh was splendid – leaping and whirling around. The Sultan immediately chose him as Finance Minister. The others were taken away and executed.

7 RECONSTRUCTION

Complete the gaps in this text with the words or phrases which you think are missing.

e.g. One day, Nasruddin _____ guests for supper, so
_____ some _____ meat for his wife
_____ etc.

After Seventeen Years

(A short story about one family in Manchuria in the early 20th century)

Gray dusk of the winter solstice day was gently covering the valley. Scattered sounds of pounding indicated that some of the women were still mashing rice for the little balls they would serve in red bean soup.

Choon Soo was coming home from returning a neighbor's sieve when she felt someone following her. She moved faster toward the shelter of her home, straining her ears for sounds behind her. Once she thought she heard faint choking as if someone were trying to speak to her.

"What do you want?" she said, defying her fear. "You do not need to creep behind me." There was silence so absolute it seemed she had only been imagining things. Choon Soo entered her house and came out, carrying a little lamp which she held high, her face averted from its glare. The light shone on a shabby man with a bundle under one arm, an umbrella in the other hand. He wore a torn and faded Western coat and Korean trousers, patched on the knees with yellow. A glance was enough to tell her that here was Meng Dol. Not the boy of her early married years, but a thin, tired man, whose gaiety had left him long ago. Her husband, but a husband from whom she had been separated for many years. Had it been this man for whom at every meal time she always found herself cooking an extra bowl of rice as if he would return any moment to join them?

"It is you," she said at last. From the fish dealer's words, she had learned where to find Meng Dol, and when she had written him, her letter did not contain a plea, nor even an invitation, but just the facts of Yang Ho's wedding. Meng Dol, who had gone away on his own decision, would have to make up his own mind about attending the wedding. She did not really believe he would come.

As though he had approached too near before calling out to a stranger woman, she moved back with several uneasy steps.

A sudden voice behind him exclaimed, "Who are you?" Yang Ho had come up from the new house where he was checking the fire in the pit of the room.

With a startled jerk of his shoulder, the man tried to answer. "I am ... I am..."

Yang Ho had come nearer to make sure that he was a stranger and demanded again impatiently, "Who are you?"

"Is this Yang Ho?" Meng Dol asked quietly.

Choon Soo held her chin high as she looked at her son and said, "This is your father. Bow to your father."

A frown came on the boy's face. "What! My fa...! Did you not say my father was in Manchuria?"

"I told you that your father left us soon after you were born. He was chasing the spring wind. What he has done in Manchuria and Pusan, I do not know. Bow to him."

"But this man could be ... Does he say he is my father?" argued Yang Ho stubbornly. As Choon Soo's eyes stayed on him in command, he bowed ever so slightly. Meng Dol's hands reached out to his son awkwardly but dropped without reaching him.

"I did my duty by letting you know of your son's marriage," said Choon Soo grimly. "Now that you are here, you should know that tomorrow, your son's wedding day, was set by your old teacher, Pak, who said the early lucky day comes after the longest night shadow of the year. You should also know perhaps that a new house is

added to the old one for Yang Ho and his bride, and the village people already call him the newhouse son."

Meng Dol stood awkwardly looking beyond the garden patch to the solid mass of new thatched house against the darkening sky. Still annoyed, he walked in wearily and sat down on the porch. His eyes were traveling over his son's strong wide figure and then over Choon Soo as if comparing them. Then seeing his eyes turned to the velvet shoes, Choon Soo became embarrassed and hurried into the house.

She had been keeping his velvet wedding shoes on the porch, dusting them every morning as if he were coming back that very day. Remembering the hunger on his face, she soon brought out a tray, on which was a little plate of pickled cabbage and crabs dipped in soya sauce. This she set before her husband, and then fetched the same brass bowl that she had kept filled with warm rice during his absence.

Without any words, she went back to the kitchen and busied herself with balls of pounded rice she was making for her son. She shaped each ball by pressing and rounding between her palms, then placed it on a large wooden platter. Her fingers trembled as she worked. Each rounded bit of rice meant a year, and there would be eighteen.

Yang Ho came in and sitting down beside her, began to count the balls.

"You should sit with your father while he eats," she told him. "Though he has been away, you should treat him with respect."

Later, Choon Soo observed Yang Ho gathering up his bedding to carry to the new house. "Why do you want to move?" she reproached him. "Take blankets to the new house and tell your father he is to sleep there."

"I just want to sleep in the new house."

"From tomorrow," said Choon Soo, "you know, you will stay three days at your bride's home, and then you will move to the new house. Isn't that soon enough?"

He dropped his quilt back in its old spot.

While her son was gone, the old house looked unnecessarily large as she realized that she and her son would no longer occupy it together.

It came to her with a shock that the boy of her bride days was back again. What was she going to do about him after the wedding? Perhaps he would solve the matter by leaving.

The words of an old song came back echoing on her cold dry lips. "Oh, the sea girl's heart is redder than the crest of the strutting rooster." Like a fretful child, the melody plucked at her attention. A word or two at a time, a line or two at a time, the song now moistened her lips.

Yang Ho coming in the room remarked, "You are singing to yourself, and the song was not one I ever heard you sing before."

"It is just something I used to know in the days when I sang a good deal." She stopped singing.

"Mother," Yang Ho said, "I was sorry for him when he told me he had worked among women in a gold mine. He picked up pebbles that had been thrown aside when gold was so much cheaper that it did not seem worthwhile to use those stones. He said it was hard for a man to make wages because the women darted ahead of him and scrambled and grabbed to get their boxes full, and get their wages of ten won a box."

"When I asked about Manchuria, he said that land was not the place to make money unless he joined the

bandits, sold opium, or ran a wine-and-women house near an army camp. He said women were worse in Manchuria. They did not even let him talk leisurely."

Choon Soo interrupted Yang Ho as the shabby clothes bundle Meng Dol carried under his arm came to her mind. "I didn't invite him to unpack his story bundle."

"He said that he had remembered you all these years and that he left us only because he was young and foolish."

"A man does not stay young and foolish for so many years," she replied crisply. "Now go to sleep. We have to get up early to do many things before your sedan chair arrives. Your father will be no help."

"Mother, what will he wear tomorrow?"

"I do not know," she answered simply. Then she said to herself, "Why should I? A man who has been away for so long, and comes back looking like a beggar does not deserve new clothes. No one can blame me that I do not provide new clothes."

The silver bell tree swayed against the lobster red sky. "Northwest wind!" she almost shouted with joy, taking this as prophecy of a fine day. Choon Soo went out to bathe in the stream, her heart full of gratitude to the Spirit of Surroundings for sending such a beautiful day for her son's wedding. Below, the wind left a white path over the ocean, and the clean waves washed softly in and out, leaving seaweeds, driftwood, sparkling white shells, and myriads of clams. Waves of emotion rolled on Choon Soo's heart. Her son's wedding day! Her husband had come back, but he would have to leave again. He had merely come home for his son's wedding.

She went on bathing and, much refreshed, she hurried back to the house and again began to go over Yang Ho's marriage clothes with the charcoal iron. As she ironed, she glanced now and then at the brass-tinged chest that had once been bought for her own wedding. "After all, he is Yang Ho's father and must ride in the wedding procession," she said to herself. Going to the chest she pulled out from the bottom the old garments saved through all the years. They would come near enough to fitting him, she thought. She went over them with the iron, added the velvet slippers she had kept on the porch and a pair of Yang Ho's cotton socks.

"Take these to your father," she said through tight lips, "and tell him to put them on hastily. The chair carriers will be here soon."

Three sedan chairs soon appeared, each borne by two carriers dressed in green and blue. All the village people seemed to know that Yang Ho's father had come as though someone had shouted the news from the hill.

Her neighbor, the carpenter's wife, rushed over and directed Choon Soo and Meng Dol to sit on the pairs spread in the yard. Choon Soo chose to sit a way apart from Meng Dol, behind whom her neighbor set the tiger-painted screen. Still she could not help stealing a glance at her long-absent husband to see how he would react to the ceremony of having his son bow to him on his wedding day, just the same as if he had assumed his parental responsibilities. She was gratified to see a look of embarrassment on his pale, thin response features.

Her own heart was brimming with pride as the wide, tall boy in purple robe advanced and gave his parents a slow, deep bow. How handsome he looked in his wedding finery! Was this young man in shimmering silk only a double-chinned baby with bubbles on his lips like a crab when her husband had left? Was it eighteen years? She had to wipe away her tears.

The wedding procession formed itself with the village leader in the first sedan. Then came Yang Ho in the groom's chair, which was brightly painted and gilded, with a tiger-skin canopy. In the third chair rode the

groom's father, Meng Dol, still rather bewildered by the change in his circumstances. He had lost much of his wifed look, however, and taken on a comfortable sense of importance.

The carriers had to keep up constant shouting to chase the curious children out of the way as the bright little procession jostled along the narrow road. Then the cries changed as the way led between the swaying golden rice paddies, and a happy chanting floated back to Choon Soo, standing alone by the painted screen.

After the voices had died in the distance, her mind still tried to follow her son and his wedding procession. How far on the way would they be now?

Choon Soo felt very much alone. Everyone else in the village had gone to the wedding, even the carpenter's mother, who had had to be helped every step of the way. Only one mother, the mother of the groom, must stay behind, alone that day except for the ceremonial call of her new daughter-in-law. Why could she not just let her thoughts and feelings stop until she saw the carriers approaching with the bride's chair, from which her daughter-in-law would emerge to pay her short homage visit? She would enjoy this occasion more than she had her own homage visit to the Cho home long ago. Yang Ho's bride was a sweet, gentle girl, and this was a love marriage.

Suddenly she decided to go to the hillside from where she knew Yang Ho had so often watched his prospective bride's home. But when she reached there, what with not wishing to be observed herself, and seeing that the wedding guests were crowded into a mass from which no one was distinguishable, she gave up trying to really see anything.

At the conclusion of the ceremony, the bride and groom would bow to the east, she recalled. So she gravely bowed to the east, and went back home, saving to herself, "Tomorrow I will go back to the sea."

The call of the bride was in the mid-afternoon, brief and formal. After having Choon Soo's offering of rice water with honey, the bride returned to her chair for the trip back to her old home.

The entire incident had had an air of unreality, Choon Soo reflected. She thought she could give it more reality by recalling her bridal visit to Meng Dol's mother, but it was not so. That too seemed unreal.

Choon Soo felt weak and tired. Why was she so tired, she wondered. Perhaps she had grown nervous with waiting for the bridal homage visit. Perhaps she needed food. She had not eaten since morning. Or, had she eaten and forgotten it?

In her kitchen, stooping to replenish the fire with pine splinters, Choon Soo realized there was no one to cook for but herself. She expected Meng Dol, but he might be late, and was sure to be satisfied with wedding food. Probably she could make out a meal with leftovers.

The iron pot suddenly looked huge and empty, and the fire needlessly brisk as new flames flickered and fought with drifts of smoke that puffed out into her face.

Turning her head away from the fire, she saw Meng Dol comfortably leaning in the doorway. His posture was like that of her husband in the early-married days, ready to tell her of his day's happenings. As in old times, he held out a package. She turned her face back into the smoke, which she partly escaped by rising.

"Yang Ho's mother, are you in peace?" The tone and manner gave familiarity and gaiety to the formal words. "I have brought you a piece of the wedding bread and roast pig."

When she did not move to accept the offering, hungry though she was, he stepped in and laid it on the little table.

Choon Soo cleared her throat, but could not bring out any word of either greeting or thanks.

"My son's wedding has been a splendid wedding," Meng Dol proclaimed in his old narrative manner. "The narrow road at our bride's home was still white with people when I left. Our bride's father is a fine fellow. Even the poorest of the poor, he invited inside the house. He could tell the poor from the beggars even in the same rag. When his three boys stopped a poor fellow from entering the house, he told them that the man did not come as a market hanger-on but came as a relative and should be an inside guest. Then he told us that the man had always behaved like his relative; the poor man never begged from him, and often ran from him at the market so that he might not see his miserable condition. Also, when the flock of beggars demanded too much at the gate, he threatened to charge them for the nicest smell of food they had ever had. All the time he looked after me and demanded, 'Step aside for my big guest to pass through!' Or 'Bring more beef stew and wine for my big guest.'"

"Such food I have never tasted! Many vegetables, mushrooms, seaweeds, clams! I counted nine different kinds of bread and five kinds of fruit."

Meng Dol went back to his comfortable pose in the doorway, and continued, "A sister-in-law of one of the bride's cousins was really breathless after eating, and when she stood up the front of her skirt looked shorter than the rear as if she were going to have a baby in a couple of months. Ahn's poorer kin ate three or four days' meals without moving from their seats."

Choon Soo now took her package and unwrapped it, leaving the hemp cloth between it and the table. She kept her head turned away, trying not to see a tenderness creep over Meng Dol's features. He went on: "As today's important guest, I had to keep from eating so much. I saw that the bride's mother was watching my manners to see what sort of family her daughter was marrying."

Choon Soo shrugged her shoulder annoyingly.

"I heard much praise of our son. Many said, 'A son is like his father.' I think there must be some resemblance although I do not see it myself," he concluded complacently.

Choon Soo turned without raising her gaze.

"Oh our bride!" he exclaimed. "I should have told you about her first of all. I did not hear any woman in the crowd twitter about any small flaw in the face, and all the men envied our Yang Ho. I overheard our bride's father complain only that she would have been more beautiful without the ghost-white powder." He paused, but there was no reply from Choon Soo. She seemed to be absorbed in her eating, but trying not to show too much enjoyment in it.

Meng Dol dropped his storytelling manner and said, rather to himself, "All day I have thought about our own wedding day, Choon Soo."

"No one envied you your bride." The words came cold and faint.

"Oh, that isn't so," declared Meng Dol. "My father's youngest sister was very angry because she could not secure you for her son's bride."

"Because of my earnings only," said Choon Soo.

"Earnings, yes," admitted Meng Dol. "I was proud of your diving myself, but you were a good wife, Choon Soo, and I liked your looks after I got used to being married."

Choon Soo raised her voice. "I am not small enough for beauty," she started, "and my hair exposed to the salt

wind has two colors, and my eyes are squinted. But I have the heart of a woman."

"Look at me, Choon Soo," he pleaded. "I like your eyes. Everyone said a diver's squint eyes are lucky."

"Lucky in diving, yes. But unlucky in keeping a husband! Everyone said you chased the spring wind because of the squint in my eyes, my gnarled hands, and the rough skin of my diver's body."

"Oh no, Choon Soo. You hardly understand."

Her eyes flew open and flashed accusingly. "Then why did you leave as and did not care what became of us?"

He stood abashed before her, and dropped his eyes to the old velvet wedding shoes he was wearing. She awaited his answer until the silence became uncomfortable.

"Oh, I hardly know. There was a good deal said by my father's youngest sister about your being such a good diver. She said that the butcher's wife had said, 'The Cho family married into the contents of a diver's basket rather than a woman.'"

Choon Soo demanded angrily, "How can a diver keep from catching many sea things?"

Meng Dol's voice had a defensive tone. "Well, the men in the market said, 'Look at the pumpkin-headed fellow who sells the catches of his wife for so little that we shall all have to starve in a poor market.'"

"For such a small thing . . ." began Choon Soo.

"There was more. I liked you but resented my own parents who wanted me to marry you because of your catches. There was one who always taunted me with 'Here is a good housekeeper who hurries home to rock his babe's cradle.' I was tired of hearing it."

"That is why you never came home from market that day?" There was a contempt in her voice.

"That spring day," said Meng Dol, "I walked down to the dock to talk to the ship owners about the mainland, as I had done many times before. This time there was one who told me about gold mines on the mainland. He asked me if I wanted to go with him, so I stepped on his boat."

"And never came back," Choon Soo finished for him. "What do you say about that?"

Meng Dol again seemed to be studying the toes of his wedding shoes. "I had no excuse and nothing to bring."

Night was settling down over the little house and creeping in to contend with the glow from the fire. There was chill in the air, and Choon Soo moved to lay on more pine splinters.

Meng Dol spoke so tenderly that, in spite of herself, Choon Soo's body shook slightly.

"My mind never left you. Or, if it did, it always came back again. I was often very lonely, and when I yearned for you and our home, it is strange that your eyes were what I remembered best. Sometimes alone in the darkness, I fancied I saw your eyes, only your eyes, looking at me with tenderness and happiness."

Choon Soo had to force her voice. It came thin and cold. "I, too, have tasted loneliness. You keep the smoke from going out when you stand there like that. You had better go to bed and get a good sleep before you start back to wherever you want to go this time."

He moved as if to speak, but dropped his shoulders and went out.

Two hot tears came to Choon Soo's eyes. She wiped them away with her sleeve. More came, and more.

"What's the matter with me? I shouldn't let anyone hear me weeping on my son's wedding day," she scolded herself. In the room, she covered the bed quilt over herself to smother her crying. She couldn't stop, for she was angry that her heart beat just the same for her husband now as on their bride day. And after those seventeen years!

"I will go out and look at the sky," she finally decided. A crescent moon shone over the valley, and the waves of the sea ran bright with phosphorescence. Somewhere a man, perhaps happily drunk from the wedding, was keeping up a monotonous drumbeat, against the roll of the ocean.

She stayed on the porch a long time. The day was done, but Choon Soo was not tired. She felt rather as if the day had just begun. The house behind her seemed lonely without Yang Ho. Choon Soo could not help thinking of Meng Dol, whose story of the wedding was the next best thing to being there herself. She cried to keep her heart hardened against his words of tenderness.

She noted that Meng Dol had not lit a light. The moon perhaps gave enough light. She could not know whether he had even gone to the new house or whether he was asleep.

The evening grew chillier. Too bad the doors of the new room had not been hung, and she realized suddenly that Yang Ho had undoubtedly not remembered to start a fire in the kang to heat the floors. Of course, the new room was too cold for comfortable sleeping.

She got one of Yang Ho's bedcovers and went in the moonlight to the new room. As she entered the larger room, an oblong piece of moonlight from the door-way showed part of the blanket. Meng Dol was asleep, with his one blanket clatched close around his neck.

Moving quietly and swiftly, she threw the cover lightly over him and turned to leave.

Meng Dol sat up suddenly and seized her hands. "Don't leave me, please! Please, Choon Soo!"

He drew her down until she fell against his chest, one ear on the throbbing of his heart. He put his arms tight about her.

A thought that had lingered in her mind all day came out in words. "I should not have let you go to our son's wedding in old garments. That was not the conduct of a good wife. Tomorrow," she whispered in a soft, relaxed voice, "tomorrow I will buy you new garments. Silk garments, I will buy..."

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Prince Harry's gaffe

World, and father, condemn Harry's gaffe

Sandra Laville and Richard Norton-Taylor

Prince Charles's household was forced into a huge damage-limitation exercise recently after Prince Harry was pictured in a Nazi uniform complete with swastika armband at a fancy dress party early this month. As the world prepared to commemorate the 60th anniversary of the liberation of Auschwitz, politicians and Jewish leaders labeled his actions "offensive", "insensitive" and "shameful". With Israel's foreign minister and the Simon Wiesenthal Centre also rounding on the prince, Clarence House was forced to let it be known that his father had given him a severe dressing-down. There have been calls for Harry to go further than the apology he released.

Rabbi Marvin Hier, dean of the US-based Simon Wiesenthal Centre, said the prince, 20, should be told to accompany the British delegation to Auschwitz next week. "This was a shameful act displaying insensitivity for the victims, not just for those soldiers of his own country who gave their lives to defeat Nazism, but to the victims of the Holocaust." The Israeli foreign minister, Silvan Shalom, said wearing the Nazi symbol was disgraceful, while the head of foreign policy for the EU, Javier Solana, simply said: "It's not an appropriate thing to do."

Prince Harry's costume was exposed by *The Sun* newspaper, which published a picture of him wearing the Afrika Corps uniform at a themed "colonial or native" fancy dress party thrown in Gloucestershire by Richard Meade, an

Olympic gold medal-winning three-day eventer.

Clarence House insisted the prince would not make a public appearance to say sorry. "He has apologised already in a statement and said it was a poor choice of costume," a spokeswoman said. Prince Harry would not be attending the event at Auschwitz, she added. "It would be a distraction and detraction from the importance of the occasion."

But royal sources made it clear that Prince Harry had received a telling-off. "He has spoken to his father. It is fair to say his father recognises he has made a serious mistake," *The Guardian* was told. There were reports that Prince Charles had ordered his son to pay a private visit to Auschwitz. Some MPs asked whether Prince Harry's lack of judgment made him suitable for officer training at Sandhurst, where he is due in May. Labour backbencher Doug Henderson called for him to withdraw his application. "I don't think this young man is suitable for Sandhurst," he said. Defence sources told *The Guardian* that the prince's behaviour would not affect his place at Sandhurst. Had he been in officer training at the time, however, they said he would in all likelihood have been thrown out.

The Guardian Weekly 2005-21-01, page 11

Glossary:

Clarence House = home and offices of Prince Charles

Auschwitz = a Nazi concentration camp where thousands of Jewish people were murdered in the early 1940s

Sandhurst = Britain's premier military officer training centre

We are all teenagers

We're all teenagers
Martin Jacques on why age and wisdom have been cast out of our infantilised society

There is a strange phenomenon. Britain is getting older. In fact, the population is older now than it has been for over a century. Yet at the same time our culture has never been more adolescent. Young people may be a dwindling minority, but they exercise an extraordinarily powerful influence on the cultural stage, from television and newspapers to film and art.

The turning point, of course, was the 1960s. Until then, young people were largely ignored in a culture that was stiflingly middle-aged. A generation, who were brought up in very different conditions from those of their parents, rebelled in a way that remains unprecedented in western society. It is not difficult to explain or understand the 60s. The young were a product of the long postwar boom, not war and unemployment, and the baby boom lent them exceptional demographic weight. What is far more difficult to comprehend is why our culture, in the decades since, has become progressively more infantile. It is as if the 60s gave birth to a new

dynamic, which made young people the dominant and permanent subjects of our culture.

It started with the birth of pop music as a youth genre, but the concerns and attitudes of the young generation have since permeated areas that were never adolescent. One only has to think of Britart, for example, whose motif has been the desire to shock, or film, whose preoccupation with violence as spectacle is driven by the appetite of the young, to see how powerful these adolescent values have become. It is not that they are simply negative or offer nothing: on the contrary, there is much to be admired in their energy, scepticism and commitment to innovation. But they are also characterised by transience and shallowness, a desire to shock for shock's sake, and a belief that only the present is of value. A culture that succumbs to adolescence is a culture that is drained of meaning and experience, not to mention history and profundity.

But why is it happening? It can be argued that the 60s unleashed a new cultural dynamic, which is still working its way through society. A new mindset was formed, which gave priority to the young. It is

We are all teenagers

It is plausible to suggest that parents and grandparents who themselves were the rebels of the 60s are more inclined to respect, and defer to, the sensibilities and demands of youth. And this tendency has been reinforced by a new technological dynamic, manifest in the internet, mobiles and the like, which has left older generations feeling a little left out, and lent credence to a misplaced technological determinism among the young.

There is more than a grain of truth in all this. But as the proportion of young people steadily declines, one would still expect the sheer weight of growing age to assert itself. So far there is absolutely no sign of this. In fact, extraordinarily, the opposite is happening. The underlying reason for all this could not be more fundamental. It concerns the western condition. For over half a century we have only known prosperity, never

experienced mass unemployment, never fought wars except on the edges at other people's expense, never known the extremes of human existence, comfortable in a continent that has enjoyed, for the most part, a similar existence and, having turned its back on grand visions, opted for the quiet life. Yet it is extremes, personal or political or both, that teach us the meaning of life. Without them, the excesses of the young provide a little of the excitement otherwise lacking. The outcome is a growing shallowness. Britart may shock, but it hardly provides us with a deeper insight into the human condition. Hollywood movies may entertain, but they barely ever enlighten. An adolescent culture is one that lives on the surface, unencumbered by memory, light on knowledge and devoid of wisdom.

The Guardian Weekly

WEEK 1

Subject: Reading a magazine article titled "Crossing culinary cultures"

Aim: to comprehend and strain the meaning of a given text

Time: 40+40'

Procedure:

- **Pre-Reading:** The teacher shows and then sticks three photos on the wall (the photos of yuzu, sake, bonito) and asks the students to guess what they can be. Then, the teacher asks the students to comment on the title of the article and elicits meanings of some vocabulary items.
- **While-Reading:** The teacher asks the students to read the passage paragraph by paragraph. For each paragraph a discussion is aroused by the the teacher. The students are asked to show the related pictures on the board, to mime the actions told in the text, and to comment on the explanations in the text.
- **Post-Reading:** The teacher wants the students to answer some evaluation questions like "Do you know any other culture like Japanese that gives importance to promote their cuisine culture?". The the teacher asks the students to carry out a group writing activity. The subject is "Turkish Culinary Culture". The students are supposed to answer the questions "Do you think that Turkish cuisine is also promoted throught the world? Why? How?".

WEEK 2

Subject: Simile, Denotation and Connotation

Aim: to comprehend what is simile, denotation, connotation and to do the exercises given

Time: 40'+40'

Procedure:

- The teacher distributes the course material and starts the lesson by telling what is denotation and connotation. First the teacher gives several examples by writing them on the board and wants the students to comment on their sentential meanings.
- Then, the teacher starts reading the meanings of simile, denotation and connotation from the worksheet that she distributed. With the examples on the worksheet the teacher starts to make a technical analysis on the sentence meanings with students.
- The teacher asks the students to check the table shown in their worksheet. The table supplies a sentence that is a good example of a simile and the students check their denotation and connotation meanings by reading them aloud. The teacher asks them whether we have similar connotative meaning in Turkish or not. The students tell their guesses.
- Then, the teacher starts to read some famous similes taken from poetry, movies and other kinds of stories. The students tell their ideas on the similes and gives similar examples from Turkish literature.
- As a last activity the teacher asks the students to do the multiple choiced exercise on metaphors used in science and business. The students are allowed to the exercises with the help of their pairs. After completing the exercise the students write the answers on the board and tell the reason of their answers.

WEEK 3**Subject:** One-Line Text**Aim:** to read, comprehend and analyze the the given text**Time:** 40'+40'**Procedure:**

- After distributing the handouts the teacher writes the one-line-text on the board (Experience is the comb God gives us when we are bald.) and elicits the meaning of the sentence. The students are asked to comment on the text.
- The teacher explains the tasks that are going to be held throughout the lesson (expansion, reduction, media transfer, matching, selection/ranking, comparison/contrast, reformulation, interpretation, creating a text), which is also explained in the handout with the help of examples.
- The teacher asks the students to work in pairs and write a story by imagining the saying comes at the end of a short story. Then the students hands in their stories to the teacher, and the teacher selects three of them randomly and reads them to the classroom.
- The students are supposed to reduce the text to eight words; that is they need to omit one word from the text without altering its meaning. Then, the students are asked to write a newspaper headline based on the text. After completing these tasks the students are asked to complete matching, selection and ranking and comparison and contrast exercises.

WEEK 4**Subject:** Epitaphs**Aim:** to get to know about epitaphs from different cultures and comment on them**Time:** 40'+40'**Procedure:**

- The teacher distributes the handouts to the students and reads the sentence at the beginning of the handout and asks the students to guess what does "epitaph" mean.
- Then the teacher explains what does epitaph mean and asks the students to tell some Turkish epitaphs. The teacher writes some of them on the board and asks the students to find out the common characteristics of Turkish epitaphs.
- After that the teacher starts to do the exercises on the given handout. Firstly, the students are supposed to expand the given epitaph and then they need to make reduction on the text without altering its meaning. Then, the students are told to write a brief stop-press news item for a newspaper based on the epitaph. The students are also supposed to write a second verse to the epitaph which explains the cause of the death.
- Lastly the teacher asks the students to group together all the epitaphs given in the handout according to the criteria given. Then the teacher wants the students to tell their opinions on the different epitaphs that belongs to different cultures. The teacher asks the students about their understanding of death and wants them to identify others.

WEEK 5

Subject: Watching the movie "LEON"

Aim: to be able to grasp the general idea of the movie and analyze the characters and their way of life

Time: 40'+40'

Procedure:

- The teacher tells the students that they are going to watch a movie and write the name of the movie on the board.

 - Then the teacher asks the students whether they have watched the movie before or not. Then the teacher writes the names of the actor and actress. She wants the students to guess the plot of the movie.

 - After some guesses the students start to watch the movie
-

WEEK 6

Subject: Reading a script from the movie "Leon"

Aim: to analyze the characters and the plot of the movie

Time: 40'+40'

Procedure:

- The teacher distributes the movie script taken from the movie "Leon" that the students watched at the last lesson. She wants the students to skim the text and asks them whether they remembered the scene or not. The students tell the scene.
- Then, the teacher wants two groups of students to role play some parts of the scene.
- After that the teacher writes the sentence taken from the scene "No woman, No kids" to the board and asks the students the idea behind the sentence. The teacher also elicits some answers about Turkish culture. She asked whether we have the same kind of understanding in Turkish culture. The students also discuss its being a universal idea.
- The teacher goes on asking questions based on the movie and creates a discussion.

WEEK 7

Subject: Folk Stories -Nasruddin Stories

Aim: to be able to discuss on folk stories and analyze their cultural value

Time: 40'+40'

Procedure:

- The teacher asks the students about folk stories and famous folk story characters. After talking about some stories the teacher asks the students about "Nasruddin" and his famous stories. Then the teacher distributes the handouts and asks one of the students to read the story aloud.
- The teacher asks the students to do the exercises on the handout. The exercises are: expansion, reduction, media transfer, matching, selection and ranking.
- Then the teacher wants the students to compare the given fable with the given stories in terms of some keywords.
- The teacher asks the students to discuss the characteristics of fables and short stories. The students are supposed to

WEEK 8

Subject: A Korzan story, *After Seventeen Years*

Aims: to perceive cultural values in literature, identify the cultural assumptions, prejudices, and purposes of authors and translators, and to use historical perspective to determine if the values and lifestyle depicted apply to contemporary society.

Time: 40'+40'

Procedure:

- The teacher asks the students to practice looking for cultural values by:
 - Asking the students to imagine themselves as an expedition from Alpha Centuri, sent to investigate a small planet that has recently blown up. The only artifact found is a small metal disk (a penny, though never identified as such). Students are asked to hypothesize the culture/civilization that the inhabitants of the planet had. For example: metal indicates knowledge of fire; perfect circle of disk indicates technological expertise; writing system, if deciphered, indication of a monotheistic religion; possible indication of what the inhabitants or their god looked like, etc.
- The teacher makes the students use resource materials to find, and write down, the following information for the country/culture in which the story takes place:
 - physical location, including neighboring countries and bodies of water; topographic description (mountains, rivers); climate; brief history and cultural information.
- The teacher asks the students to read the results of the research so all groups have the same information.
- Before handing out the story, the teacher lists the cultural aspects for which the students will be looking: Location, Time, Foods, Housing, Occupations, Technology, and Customs.
- The teacher Discusses the use of inference in looking for cultural clues. For instance; if fish is a staple of the diet, the story probably takes place near a body of water. If shellfish is a staple, the body of water probably is the sea. By the way, the teacher helps to find these inferences the students should refer to their research information.
- The teacher Passes out *After Seventeen Years*. As the students read the story, they are to write down the overt and inferred information they find concerning these cultural aspects, noting the clues in the story used to find the inferred information.
- The teacher asks the students to read the story individually, in small groups. When finished reading, the teacher compiles class discoveries on the blackboard.

WEEK 9

Subject: Gaffe – *Prince Harry's gaffe*, The Guardian Weekly

Aim: to be able to aware of gaffes from different cultures and evaluate their own

Time: 40'+40'

Procedure:

- The teacher starts the lesson by sticking the photos of Prince Charles and Harry on the board. She asks the students who they are and what they know about them. Then the teacher reads and write the definition of "gaffe" on the board. After making the meaning clear, she asks the following questions to the students:
 1. Which of the following situations would you describe as a 'serious gaffe'?
Have you ever made any of these gaffes? Can you think of other examples of gaffes?
 - a. getting drunk and criticising the boss at a Christmas party.
 - b. forgetting your boy/girlfriend's birthday.
 - c. accidentally sending an e-mail to the wrong person – somebody you don't want to hear the information in the e-mail!
 2. Have you ever made a 'gaffe'? Where were you? What did you do or say?
What were the consequences?
- Then the teacher asks the students to read the passage silently for 10 minutes by taking the comprehension questions on the handout into consideration.
- Then the teacher asks the students to answer the questions by giving the reasons of their answers.
- The teacher asks the students to form groups of five and to make a list of possible gaffes in Turkey. After completing their tasks, the students write their list on the board.

WEEK 10

Subject: *We are all teenagers*, The Guardian Weekly

Aim: to be able to discuss on cultural values of teenagers

Time: 40'+40'

Procedure:

- The teacher asks the students to look the words that she has written on the board up in their dictionaries and decide which words describe young people and which ones describe older people. Then the teacher asks the students to discuss in what ways films, art, and TV programmes reflect the values and concerns of young people.
- The teacher asks the students to read the newspaper article, and decide which is the best summary.
- Then the teacher asks the students to read the passage again and complete the sentences with the correct ending.
- Then the teacher asks the students to choose the correct definition for the words from the article.
- The teacher divides the the classroom into two groups. Group A must think of five arguments that support the statement "*Teenage culture is shallow, transient and lacks a sense of history*" and Group B must think of five arguments against the statement.
- When the groups are ready, the teacher asks the students to present their ideas to the class. After the presentations the teacher has a class vote to find out who agrees and who disagrees with the statement.

Item Analysis Results

Table 1. Part 1 Internal Consistency Analysis Results

	Item-total correlation coef.			Item-remainder correlation coef.		
	rt	sd		rt	sd	
Q1	0,384	48	p<.01	0,123	48	*
Q2	0,379	48	p<.01	0,056	48	*
Q3	0,450	48	p<.01	0,250	48	*
Q4	0,444	48	p<.01	0,149	48	*
Q5	0,425	48	p<.01	0,141	48	*
Q6	0,483	48	p<.01	0,260	48	*
Q7	0,360	48	p<.01	0,108	48	*
Q8	0,582	48	p<.01	0,394	48	p<.01
Q9	0,118	48	*	0,016	48	*
Q10	0,256	48	*	0,056	48	*

Table 2. Part 1 Internal Consistency Analysis Results

	Item-total correlation coef.			Item-remainder correlation coef.		
	Rit	sd		rt	sd	
Q11	0,690	48	p<.01	0,440	48	p<.01
Q12	0,720	48	p<.01	0,499	48	p<.01
Q13	0,582	48	p<.01	0,411	48	p<.01
Q14	0,896	48	p<.01	0,602	48	p<.01

Table 3. Part 1 Internal Consistency Analysis Results

	Item-total correlation coef.			Item-remainder correlation coef.		
	rt	sd		rt	sd	
Q13	0.424	48	p<01	0.101	48	*
Q16	0.289	48	*	-0.231	48	*
Q17	0.522	48	p<01	0.218	48	*
Q18	0.425	48	p<01	0.083	48	*
Q19	0.413	48	p<01	0.081	48	*
Q20	0.529	48	p<01	0.213	48	*
Q21	0.387	48	p<01	0.158	48	*
Q22	0.337	48	p<05	0.070	48	*

Table 4. Part 1 Internal Consistency Analysis Results

	Item-total correlation coef.			Item-remainder correlation coef.		
	rt	sd		rt	sd	
F1	0.965	47	p<01	0.902	47	p<01
F2	0.949	48	p<01	0.920	48	p<01
F3	0.959	48	p<01	0.889	48	p<01

Table 5. Discrimination Power Analysis of English Test Results

	Upper Quartiles			Lower Quartiles			t	sd	
	n	x	s	n	x	s			
Q1	13	5.00	0.00	13	3.46	2.40	2.22	26	p<05
Q2	13	4.62	1.29	13	1.34	2.40	3.84	24	p<01
Q3	13	5.00	0.00	13	3.46	2.40	2.22	24	p<05
Q4	13	4.62	1.39	13	2.33	2.29	2.72	24	p<01
Q5	13	5.00	0.00	13	2.69	2.29	3.08	24	p<01

Q6	13	5.00	0.00	13	3.08	2.57	2.63	24	p<01
Q7	13	5.00	0.00	13	3.08	2.53	2.63	24	p<01
Q8	13	5.00	0.00	13	2.69	2.59	3.08	24	p<01
Q9	13	5.00	0.00	13	4.62	1.39	0.96	24	*
Q10	13	5.00	0.00	13	3.85	2.19	1.82	24	p<05

Table 6. Discrimination Power Analysis of English Test Results

	Upper Quartiles			Lower Quartiles			t	sd	
	n	x	s	n	x	s			
Q11	13	2.50	0.00	13	0.58	1.10	6.08	24	p<01
Q12	13	2.50	0.00	13	0.96	1.27	4.23	24	p<01
Q13	13	2.50	0.00	13	0.00	0.00	271.86	24	p<01
Q14	13	2.50	0.00	13	0.38	0.94	7.81	24	p<01

Table 7. Discrimination Power Analysis of English Test Results

	Upper Quartiles			Lower Quartiles			t	sd	
	n	x	s	n	x	s			
Q15	13	4.62	1.39	13	2.31	2.59	2.72	24	p<01
Q16	13	4.23	1.88	13	3.85	2.19	0.46	24	*
Q17	13	4.62	1.39	13	1.92	2.53	3.23	24	p<01
Q18	13	4.62	1.39	13	2.31	2.59	2.72	24	p<01
Q19	13	5.00	0.00	13	2.31	2.59	3.59	24	p<01
Q20	13	4.62	1.39	13	1.82	2.53	3.23	24	p<01
Q21	13	5.00	0.00	13	3.08	2.53	2.63	24	p<01
Q22	13	5.00	0.00	13	3.46	2.40	2.22	24	p<05

Table 8. Discrimination Power Analysis of English Test Results

	Upper Quartiles			Lower Quartiles			t	df	
	n	x	s	n	x	s			
F1	13	39,23	1,88	13	21,92	3,60	10,14	24	p<.01
F2	13	10,00	0,60	13	1,92	2,53	11,05	24	p<.01
F3	13	34,23	1,88	13	17,31	3,30	15,44	24	p<.01

Table 9. English Test Split-Half Correlation Coefficient

	Number of Qs	Number of Ss	srnsbach	rukm
F1	8	50	0,81	0,25
F2	4	50	0,70	0,55
F3	7	50	0,38	0,04
ET	1	50	0,92	0,62