

A DESCRIPTIVE STUDY ON THE CONCEPTS OF CULTURE AND MULTICULTURALISM IN ENGLISH LANGUAGE COURSEBOOKS

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**A Master's Thesis Submitted to the Department of English Language Teaching in
Accordance with the Regulations of the Institute of Social Sciences**

Edirne

Trakya University

Institute of Social Sciences

June, 2009

ACKNOWLEDGEMENTS

First of all, I would like to thank to my advisor Ass.Prof.Dr. Muhlise Coşkun Ögeyik for all the help and encouragement she has given me through my studies. Besides I own great gratefulness to my older brother Kemal Korkmaz, who has been insistently supporting me through the preparation of this thesis.

I would also like to thank to my other family members who have supported me not only through this study but also throughout my life. They have always stood by me in every case I have passed through. Especially my younger sister, Fatma Korkmaz has done much for me by her existence for the last five years.

Last of all, my dear friends Salih Şenol and Olcay Dal deserve my special thanks owing to their assistance through the writing works of this thesis study.

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Edirne

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ABSTRACT

This thesis study aims to describe multicultural items in English language coursebooks. Since culture and multiculturalism concepts are recently considered to be important paradigms in language teaching area, it is intended to show how language coursebooks deal with them. The main objective is to describe how today's language coursebooks present multicultural elements to provide a more beneficial atmosphere in language classes. The limitations are that only three English language coursebooks have been investigated and this does not output a generalisation for all coursebooks and languages. However, it might be said that the study would provide readers with useful information on how new paradigms in language learning are dealt within coursebooks.

First section includes the objective and significance of the study for language teaching with important concepts for the topic. Second part presents the historical development of culture and language concepts. Besides, the place of multiculturalism concept in linguistics is described here. The third part shows research model and the way sample coursebooks present multicultural items. The fourth part emphasises the importance of these items. The last part of the study includes the conclusion section and is a general evaluation of the study. Overall results, limitations of the study and suggestions for the readers are covered in this part.

As a result, even though there is variety in kind of the multicultural elements presented in sample coursebooks, the balance between target culture and multicultural elements seems to be disregarded. Besides, there did not appear any criteria about which cultures will be selected and to which extent these multicultural elements will be included in language coursebooks.

Key Words

- 1) Culture
- 2) Cultural Competence
- 3) Multiculturalism
- 4) Intercultural Approach
- 5) Coursebooks

Başlık: İngilizce Ders Kitaplarındaki Kültür ve Çok Kültürlülük Kavramları Üzerine Betimsel Bir Çalışma

Yazar: İnönü KORKMAZ

ÖZET

Bu tez çalışmasında amaç İngilizce ders kitaplarındaki çok kültürlülük öğelerinin betimlenmesidir. Kültür ve çok kültürlülük kavramları dil öğretimi alanında son yıllarda önemli paradigmlar olarak değerlendirildiği için, çalışmada dil kitaplarının bu olguları nasıl ele aldığı gösterilmeye çalışılmaktadır. Çalışmanın temel amacı günümüz ders kitaplarının çok kültürlülük öğelerini dil sınıflarında daha faydalı bir ortam yaratmak çabasıyla nasıl sunduklarını betimlemektir. Çalışmanın sınırlılıkları, sadece üç İngilizce dil kitabının incelenmiş olması ve bunun bütün dil kitapları veya bütün diller için bir genelleme ortaya koyamayacağıdır. Fakat, çalışmanın okuyuculara incelenen yabancı dil ders kitaplarında dil öğretimindeki yeni paradigmların nasıl ele alındığı üzerine faydalı bilgiler sağlayabileceği söylenebilir.

Birinci bölüm problem, çalışmanın amacı ve önemi ile birlikte konuyla ilgili önemli kavramları içermektedir. İkinci bölümde, dil ve kültür kavramlarının tarihsel gelişimi sunulmuştur. Ayrıca kültür ve çok kültürlülük kavramlarının dilbilimdeki yeri de ele alınmaktadır. Üçüncü bölüm araştırma modelini ve çok kültürlülük öğelerinin örnek ders kitaplarında sunuluş biçimlerini göstermektedir. Dördüncü bölüm, incelenen çok kültürlülük öğelerinin çalışma açısından önemini vurgulamaktadır. Son bölüm sonuç kısmından oluşmaktadır ve çalışmanın genel bir değerlendirmesidir. Çalışmanın temelde ulaştığı sonuç, sınırlılıkları ve okurlar için öneriler bu bölümde ele alınmaktadır.

Çalışmanın sonucu olarak, örnek ders kitaplarında tür bakımından çok kültürlülük öğelerinde çeşitlilik olmasına rağmen, hedef kültür ile çok kültürlülük öğeleri arasındaki dengenin göz ardı edildiği görülmektedir. Ayrıca hangi kültürlerin seçileceği ve bu kültürel öğelerin ne derecede dahil edileceği üzerine ölçütlere rastlanmamıştır.

Anahtar Sözcükler

- 1) Kültür
- 2) Kültürel Yeterlilik
- 3) Çok Kültürlülük
- 4) Kültürlerarası Yaklaşım
- 5) Ders Kitapları

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ABBREVIATIONS

TPR: Total Physical Response

CLL: Community Language Learning

CEF: Common European Framework

NH: New Headway Intermediate Coursebook

NCE: New Cutting Edge Intermediate Coursebook

F2F: Face2face Intermediate Coursebook

CHAPTER I

THE STUDY

INTRODUCTION

Living in a global era, mankind has long been in attempt to find ways to communicate with other people for a good deal of reasons varying from economical, educational, social, political, etc. needs. Since the most powerful tool he possesses is the language in order to succeed in that attempt, there have been more and more needs for a successful language education. However, language education, as well as education on its own, has various openings. First of all, language learning and teaching studies have always been interrelated with the studies of many different areas such as anthropology, sociology and psychology. Quite recently, culture and cultural studies have had its pace through the studies of language teaching and learning.

This study considers the importance of culture and cultural studies in language teaching as starting point and further tries to demonstrate the case of multicultural elements, which is one of the dimensions of cultural studies in language teaching; in language coursebooks in a descriptive way. For this reason, three English language coursebooks are selected as subjects and the variety and the frequency of the multicultural elements in them are demonstrated with a comparison. Since the most common foreign r second language education is carried out in English in Turkey, only English language coursebooks are taken into consideration. Also, the number of coursebooks is limited to three. The level of the coursebooks is

purposefully chosen of the same kind since there would be differences between levels on including the cultural or multicultural items and different levels would handle different linguistic topics.

As a result, three coursebooks under investigation during this thesis study could be said to have similar references such as texts, visual items, conversational and speaking parts to show multicultural items and there is a variety in kind of the multicultural references in each book. Specific cultures have been referred either separately or together in each coursebook (Indian, Japanese, Thai, Arab and Western Europe, etc.). The only problem could be said that there are more elements relating target culture than the others in each book. And it appears that the balance of them could be set more carefully.

1.1. Problem

In the heart of this study lies the problem of imbalance between mono cultural (target culture) and multicultural items in language coursebooks. It is clear that the mono cultural items usually outnumber the multicultural items in coursebooks. This is partly due to the fact that many language coursebooks in favour of language teachers are usually printed in the country where the target language is used. However, in the case of some coursebooks which are printed in the country where the target language is not spoken, as Zu and Kong state (2009), the home culture this time takes the biggest proportion. Thus language learning and culture interaction is limited in the shallow seas of the home culture and little is known about the target and other cultures.

The problem further underlines the selection of cultures included in the coursebooks. Which cultures should be accepted in the coursebooks and which should be omitted? Or why some cultures, such as Far East (in the selected coursebooks) nations, are in favour whereas African cultures are not so popular with coursebooks? Including multicultural elements in language coursebooks is a rather crucial problem since learners should be aware of other cultures as well as the target one. And the process of distributing or the balancing of the cultural items in coursebooks should be carefully carried out. Also the selection of cultures in language coursebooks needs attention of the coursebook designers.

In this study, what is also seen as a problem is that when culture knowledge is absent in language teaching, language acquisition or language learning will reveal problems. When language and culture are considered independently, actually, in a way, it is seen that language is separated from the society in which it is spoken. If learners of a language can not interact effectively with the society's culture that the language belongs to, then what happens in language classes is that training individuals having the knowledge of the language or about the language structure yet unable to know how to speak in that language or individuals who can not know how to express something suitably.

1.2. Objective

The main objective of this thesis is to demonstrate the variety of multicultural items in English language coursebooks. The way how these elements are demonstrated is a descriptive kind and the classification of these items depends on the form of the multicultural items in the coursebooks. The balance between the monocultural, in the case English culture, and multicultural items can also be considered as the triggering point of the study. Also there is a comparison of three

different coursebooks to the extent they include multicultural items in each of them. However, it is not the main objective of the thesis to argue whether the cultural items or multicultural items fit the agenda of the language learning course. Or it is not intended to show that all of these described multicultural items are sufficient or insufficient for developing intercultural or cultural competence for the learners. Rather these multicultural items are presented in their original forms in order to show how coursebooks deal with the phenomenon of the cultural or intercultural competence through the materials of coursebooks and their elements such as texts, visual references, conversational or speaking items in the course of learning process.

In this study, the importance of the concepts of culture and multiculturalism will be stressed with the description of how they are anchored within the course books in this context. Thus, it is thought that readers will have the opportunity of the awareness of these two concepts in the teaching of a foreign language and also will explore how to draw a plan in the topic of language teaching by understanding how these concepts assist language teaching.

The question why the topic of multicultural elements in coursebooks is selected for the thesis study could be answered on behalf of a few emerging points. Firstly, coursebooks consist of quite a big proportion of the educational materials in language courses and teachers mainly refer them as the major teaching sources. Secondly, the students also see the coursebooks as vital materials in their learning process since they are concrete and can be used for later learning experiences. However, surely it is not only the coursebooks which can provide good resources as both teaching and learning materials in language classes. Thirdly, recent views on language teaching and learning have long tended to include cultural and intercultural dimensions in the language teaching curricula and both teachers and learners are in the need of benefiting from these cultural and intercultural approaches to language teaching and learning respectively. All in all, it can be said that this thesis tries to

present the proportion to which coursebooks include multicultural elements for language learners and to compare three different coursebooks according to way they deal with this.

1.3. Importance

This thesis study bears an importance as to how cultural components can be stressed in language course books and how they could be dealt within the concept of language teaching. According to Thanasoulas (2001), one of the mistakes in language teaching is to see language as a code system and when it is considered to be learnt – especially once the grammatical functions are acquired – individuals are believed to have gained the competence. Contrary to this, a language is not a simple code system and it governs the cultural components of the environment where it is spoken. Unless these components are well understood, for one to consider that s/he has learnt the language is similar to the idea of imagining one to have fully learnt to swim enough in an ocean after training to swim in a kitten pool. In this context, it is necessary to consider the foreign language being learnt together with its society's culture. As Byram (1990; 17) claimed, language is the key to open the closed door before the culture. If a person is learning a foreign community's language, it means that he/she is in the path leading to that specific community's culture. It is an unnecessary effort and even impossible to deviate from the path.

Starting from that point, it will guide readers to know to what extent a course book gives importance to this concept and how they approach to the matter, since they are used in foreign language teaching. It is believed that this study will guide readers interested in language teaching and researchers of the area especially since it will describe how and to what extent a course book deals with the concepts of culture and multiculturalism.

Besides, in a world order where the boundaries no longer exist, individuals need to be in a holistic approach when approaching to other nations, communities and cultures rather than being in a search for a single race, a single religion or a single nation especially since it is stressed that people need to embrace other nations, races and cultures in the light of a global world. So, it is needed to know not only about the culture of the community of which students are learning the language, but also other communities' cultures with which they can use this common target language in order to communicate. In this context, as Erdoğan (2000) pointed out, one of the main objectives of the education institutions needs to be to provide students with the conscious of being a member of the world, in other words 'a world citizen', together with the conscious of being an individual of the society. Students should recognise and perceive the other cultures as they are instead of defining them with the adjectives of being modern or not, or being close or far. Thus, it should be proper for a course book to give enough importance to not only the culture of the target language but also the cultures of the world and recognise them effectively. It is thought that, in this thesis study, it will guide readers and the researchers of the area as to how a course book anchors these concepts.

1.4. Definitions

Course book: Course book is in the first place of lesson tools that guide students in the lesson it is designed for. In foreign language teaching, for a course book, being designed in the light of up-to-date and valid methods might lead an effective role in achieving the educational objectives easily and quickly. It is important that these methods are tested and proved for the reliability of the teaching process.

Culture: As Brown (1987) said, culture is a way of life and it is the context that humans exist in and it should not be considered apart from language. Culture is the sum of behaviours, traditions, customs, views, and styles on how to do something or how not to do, and other concepts belonging to the society people live in. These have been inherited from past and will be left to future generations.

Multiculturalism: Multiculturalism can be defined as the state of consisting more than one race, religion, language and tradition as well as the state of equality of different culture's people no matter which community structure they come from. In the word of language teaching, it is the state of recognising different cultures and consisting components of them.

Intercultural Approach: According to Byram (1997: 34 in Corbett, 2003: 31), a language learner, who is described as having reached the intercultural competence, should possess some valuable knowledge and skills. These include the cultural-awareness, knowledge about the other cultures, ability to express him/her for the manifestation of the home culture by using the target language

CHAPTER II

LITERATURE REVIEW

2.1. A Brief History of Language Teaching

Before attempting to demonstrate the development of language teaching, the distinction between methods and approaches should be well understood. As Celce-Murcia (1991; 9) pointed out an approach to language teaching reflects a particular model or research paradigm, but a method is a set of procedures or better to say a system which outlines how to teach a language. Thus a method in language teaching is rather a narrow concept which consists of the techniques, curricula, teaching materials, etc. used in language teaching. It is a reference for a teacher to show which technique should be used and how a teaching curriculum should be set for the course. On the other hand, an approach is a wider concept which can include more than one method in it. So it can be named as a collective of assumptions about the nature of language teaching and learning. Also Brown (1987; 11) defines teaching methods as the applications of theoretical findings and positions. He further describes them as theories of practice. While investigating the history of language teaching, it can be preferably best to draw a line between two periods; pre-20th century and post-20th periods. During the first period, it is seen that dominant languages were Greek and Latin, which were widely used. Thus language teaching attempts were intended to focus on these languages. They were seen as *lingua franca* of the term and named as Classical languages. Hence, higher education was only given in these languages all over Europe and they were used in philosophy, religion, politics and business widely. At the time, two types of approaches were used in language teaching; an approach to language which focused on using a language via speaking and understanding and

another approach which mainly focused on analyzing a language via learning the grammatical rules. In other words, direct and informal approaches were carried out to convey the form and meaning of the language. Language educators mainly used aural-oral techniques without any given textbooks rather using hand-copied manuscripts.

However, the Renaissance changed the views to language teaching as well as many other things. The formal study of classical languages became more popular with the help of the invention of printing press. People of different communities found it necessary to learn the language of other communities. Thus, the focus of language studies turned back to the utility rather than the analysis. The most famous language teacher and methodologist was Jan Comenius, who used some very important techniques which mainly emphasized the importance of language use; imitation, repetition, practicing reading and speaking, teaching language through pictures and using limited vocabulary at first hand. He made explicit an inductive approach to language teaching in which the overall objective was to teach the use of language rather than analysis of the target language.

At the beginning of 19th century, the analytical grammar-translation approach took its place again in language teaching phenomena and the systematic analysis of the grammar of language texts took over in schools and universities not only in Latin but also in modern languages. Quite contrary to this, by the end of the 19th century, the Direct Method stressed the ability to use a language rather than to analyze it as the main goal of the language instruction. One of the pioneers of Direct Method was Gouin, who started to publish his work concerning the importance of Direct Method.

2.1.1. Contemporary Language Teaching Methods and Approaches

In the early of the 20th century, the Direct Method reached the U.S. by one of Gouin's disciplines, de Sauze. Since there were very few foreign teachers who were fluent speakers of the target language in the U.S., this approach did not seem to work properly across the Atlantic. Thus, instead of the Direct Method, Reading Approach was favoured with emphasis on some of the leading works of literature.

The Reading Approach enjoyed a period of preference until the middle of 1940s. At the time, U.S. Army needed to teach army members a foreign language with the aim of speaking and understanding it quickly and effectively. This resulted in the birth of Audio-Lingual Method, which heavily drew on structural linguistics and behavioural psychology. Almost at the same time in Britain, the same war dependent historical pressures gave rise to Situational Language Teaching, which focused on the experiences of oral approaches to foreign language teaching. Situational Approach defended organizing structures around situations in which language learners would be provided with maximum opportunity to practice the target language with 'practice'. However, these situations often meant little more than choral repetition instead of real practice.

According to Celce-Murcia (1991; 5), post war (the World War II) period or the final quarter of the 20th century began to change the direction of the language studies. Cognitive Approach can be considered as a reaction to the behaviourist features of the audiolingual approach. Language learning is not seen as habit formation rather as rule acquisition. Learners are thought to be responsible for their own learning. Reading and writing skills become as much important as listening and speaking. Imitation loses its significance since perfection is viewed as unrealistic.

Errors of learners are also seen inevitable and can be used for the advantage of learning process. Here the language teacher is expected to have good general proficiency in the target language and an ability to analyze it.

Another approach is Affective-Humanistic Approach, which is also considered as a reaction, but now to the general lack of affective considerations in both audiolingual and cognitive approaches. According to Brown (1987; 49) affective-humanistic approach calls upon the factors of empathy, self-esteem, extroversion, inhibition, imitation, anxiety, attitudes, etc. Meaningful communication is emphasized and instruction involves much work between pairs and small groups of learners. Learners are regarded as individuals and respect is stressed for the individual and his/her feelings. Class atmosphere is more important than the materials or methods. Learning the target language is viewed as self-realization experience. The teacher's role is similar to a counsellor or a facilitator and he/she should be proficient in both target language and the language of the learner. Because in the initial stages of learning, there may be translation to help students feel at ease though it should be phased out gradually as the learner matures in the learning process.

Through the last decades of the 20th century, there were an outgrowth of research in the studies of first language acquisition and this led some language methodologists to assume that in fact there is a similarity between second or foreign language learning and first language acquisition. This new route resulted in the Comprehension-Based Approach to second language teaching. Here, listening comprehension gains importance and is thought to be the basic skill which will inevitably allow speaking, reading and writing to develop under right conditions. As Lightbown and Spada (2003) point out 'one acquires language in only one way – by exposure to comprehensible input' with regards to Krashen's input hypothesis, learners are expected to progress by being exposed to meaningful input that is one

step beyond their level of competence. Studying grammatical rules may help learners monitor what they do, but it will not fully aid their acquisition or use of language. Error correction is generally omitted since the important thing is that learners can understand and make themselves understood.

As it is seen in the development of language teaching concept, now it is time for the more humanistic approaches. In order to achieve the goal of learning languages, learners must reconstruct the skills and knowledge for themselves. They are not anymore seen as solely receiving these skills and knowledge from their environment (external resources). Thus learning becomes a process of self discovery. Related with this, in experiential learning, personal experiences of the learner are accepted as the point of departure for deciding how to organize the learning process. According to Kohonen (1992; in Nunan, 1999; p.31), experiential learning model offers learners a potential for a better learning atmosphere of shared partnership, a common aim and a joint management of learning. The term 'learner centered education' came into use nearly at the same time and here the curriculum contains planning (needs analysis), goal and objective setting, implementation (methodology and materials development) and lastly evaluation. In learner centered approach, curriculum is considered as a collaborative effort between teachers and learners. Because now learners are closely involved in the decision making process with regards to the content of the curriculum and how it is going to be taught.

Apart from these, Total Physical Response (TPR), The Silent Way, Community Language Learning and Suggestopedia can be seen as the other milestones in the development of language teaching. TPR is a language teaching method which focuses on the coordination of speech and action (Richards & Rodgers, 1997; 87-98). Here language is thought to be learnt via physical activity. It is widely based on the structuralist and grammar based language views of language. Emphasis is on the comprehension and the use of physical actions. Learners have the

roles of listener and performer while the teacher plays an active and direct role. This method was developed by James Asher in California.

The Silent Way, which was devised by Caleb Gattegno, assumes that learning is facilitated if the learner discovers or creates rather than remembers and repeats what is taught. Also learning occurs by accompanying physical objects and by problem solving involving the material to be learned. According to Gattegno (in Oller & Richard, 1983; 72), language learning is a process of personal growth as a result of growing self-challenge and student awareness. Here teaching is considered as the presentation of an item using nonverbal clues to get across the meanings. Using colour charts and rods are typical elements of the Silent Way.

Community Language Learning (CLL) was developed by Charles A. Curran and his associates. In some ways, CLL is seen as an example of a 'humanistic approach'. Psychologically, teacher and learner are assumed as the counsellor and the client respectively. Learners become members of a community consisting of their classmates and the teacher. As Richards and Rodgers (1997; 113-127) point out they learn through interacting with the members of the community. The teacher's role is to respond calmly and without judging and help the client to understand his problems by applying order and analysis to them.

The Bulgarian psychiatrist-educator, Georgi Lozanov developed another method; Suggestopedia. Lozanov expresses the importance of experiencing language material in 'whole meaningful texts' (Lozanov 1978:268 in Richards&Rodgers 1997:144). He also notes that the suggestopedic language course directs learners to the acts of communication rather than to the memorization of vocabulary items and acquisition of speech habits. Students are expected to tolerate and in fact encouraged to infantilize and they accept the full authority of the teacher. Teacher creates

situations where learners are most suggestible and presents linguistic material in a way which encourages positive reception and retention by the learner.

However, anthropological and Firthian linguists view language as a system for communication. During 1970s, language was thought to be a system for the expression of meanings. Thus linguists began to analyze language in the perspective of meanings rather than syntactic rules. According to Nunan (1999; 9), if language is considered to be a system for expressing meaning and if learners are thought to have different communicative ends, then these different communicative ends should be reflected in the topics that these learners are taught. The purpose of language and language teaching according to Communicative Method, therefore, is communication. It is believed that the goal of a language course should include not only the linguistic structures but also semantic notions and social functions. Role-play and dramatization frequently take place in order to allow learners to adjust their use of the target language to different social contexts. Classroom materials and activities are carefully chosen as to reflect real life situations and demands. Different skills are usually integrated from a very early stage. The teacher should possess proficiency in the target language and his/her role is primarily to facilitate and secondly to correct errors.

Furthermore, through the end of the millennium, an approach to the design of language courses emerged. In this, linguists did not depart from an ordered list of linguistic items, rather from a collection of tasks. This approach reflects the experiential and humanistic traditions along with the changing concepts of language itself. Though 'a task' can be defined as "a piece of work which is done for oneself or others freely or for a reward" (Nunan: 1999; 24), this definition includes very general works such as painting a fence, dressing a child, filling out a form, buying something, etc. Here Nunan expresses the importance of distinguishing tasks as pedagogical tasks and real-world or target tasks. For instance, painting a fence can be

classified as a target task. However, during a learning course, learners will also do many other things in class which are not considered as the rehearsals for performance outside the classroom such as listening to a tape and repeating, doing a jigsaw reading task, solving a problem in small groups. According to task-based approach, these tasks are carried out not because learners will perform them later outside the classroom, but because these tasks are assumed to facilitate the development of a learner's general language proficiency. According to Ellis (2004; 1-36) the overall purpose of task-based methodology is to create opportunities for language learning and skill development through knowledge building. In order to achieve this, he suggests ensuring an appropriate level of task difficulty, establishing clear goals for each task-based lesson, developing a suitable orientation to performing the task in the learners, ensuring that learners adopt an active role in task-based lessons, encouraging students to take risks, focusing on meaning during the performances of tasks, providing opportunities for focusing on form and requiring students to evaluate their performance and progress. However, these are preferably considered as a general guide to teaching of task-based lessons and teachers must take their understanding of what will be more beneficial with their own learners into account while making methodological decisions over their lessons.

The importance of the level of language proficiency calls upon the development of competence and performance in learner's language skills. The concept of competence has been a vital one among the various views of the linguists for which they have been struggling to define throughout the route of language teaching. First of all, it is more appropriate to classify the types of competencies which have a higher degree of importance in linguistics. There are three main competence types; linguistic competence, communicative competence and the last and the most importance for this study is the cultural (intercultural) competence.

2.2. Linguistic, Communicative and Cultural Competencies in Language Teaching

Throughout the history of linguistics, we have seen a good number of methods, approaches, and views which have tried to describe the magic path of human beings to the achievement of learning a language and/or a second/foreign language. Among these, many have disappeared and some have still been in under serious investigation, which are thought to be beneficial to understand the process of language learning. The term competence has been added in the lexicon of linguistics in order to provide a clear understanding on an individual's ability to perform some linguistic skills with regards to in which context it is dealt with. Some practitioners have seen the intuitive mastery that a person possesses in his/her native language in order to use and interpret language appropriately in the process of interaction and in relation to social context as to be communicative competence (Hymes, 1972 in Stern, 1983). According to Stern (1983), this concept constituted a definite challenge to Chomsky's 'linguistic competence' which is confined to internalized rules of syntax and abstracts from the social rules of language use. Linguistic competence rather seems to focus mainly on a person's grammatical and/or phonological capabilities in language.

2.2.1. Linguistic Competence

In the course of explaining the process of language learning, different types of competences have emerged. Firstly, depending on a more structural view, linguistic competence was proposed. This linguistic competence was considered to be the basis of language learning process. It involves the development of an understanding of linguistic forms in order to perform good language skills. According to this, learners

of language, whether they are first language learners or second, initially develop a competence for the further learning options and they call for this competence when they need to perform language skills in the target language. Unless one is not able to develop linguistic competence, it is believed that learning the language will not take place or will inevitably be difficult. According to Fromkin and Rodman (1993) linguistic competence is what a language learner knows about language. However, what is known about language is different from what people do with this knowledge (performance). It is the 'performance' which is important since it involves how this linguistic competence is applied in order to produce sentences of a language. On the other hand, acquiring linguistic competence may help learners to understand the differences between their native language and the target language. By doing so, they might be more aware of the system of the target language and be more prepared to deal with it.

2.2.2. Communicative Competence

To take another point of view, Brumfit and Johnson (1991) refers that competence is an idealization and so it is the knowledge of the ideal speaker – listener communicating in a completely homogeneous speech environment. Starting from here, communicative competence then can be seen as overall underlying linguistic knowledge and ability of both speaker and listener sides. Thus, it includes the concepts such as appropriateness and acceptability. These are the notions, which Chomsky associates with performance. As Chomsky states (1965; 7), competence is the speaker – hearer's knowledge of the language he is using whereas performance is the actual use of language in concrete situations. Thus competence and performance could be assumed as interrelated. Also the study of competence will surely call for the consideration of some variables such as attitude, motivation and also a set of socio-cultural factors. These factors are possibility, feasibility, appropriateness and whether or not something is in fact done. Chomsky defines (in Brumfit and Johnson,

1991; p.9) possibility as grammaticality. He says that a sentence in a language should be grammatically possible in order to be used for communication. On the other hand, some sentences could be grammatically correct, but not feasible since they mean nothing or they seem stupid. Another thing is that, during communication an utterance of a sentence should be appropriate to the context. However, something should be in fact done before, in order to be understood in a given language.

2.2.3. Cultural Competence

With the admission of the culture context into the language learning and teaching phenomena throughout the 1970s and the 1980s, new points of views concerning culture and culture teaching emerged. Sercu (2005; p.1) explains the importance of culture by saying; *“Bringing a foreign language to the classroom means connecting learners to a world that is culturally different from their own”*. She further states that the aim of language learning could no longer be defined in terms of acquisition of communicative competence in the target language. Teachers need to teach how to acquire intercultural communicative competence to help their learners. Being culturally competent requires learners to have the willingness to engage with the foreign culture, self-awareness and the ability to see the world with the eyes of the others, the ability to act as a cultural mediator, the ability to evaluate others' points of views, beliefs, thoughts and the ability to use culture learning skills and last of all the ability to see that individuals cannot be reduced to their collective identities. Byram (1991; p.23) believes that in order to help language learners to understand cultural knowledge of the target language, it would be better to compare their own unarticulated cultural competence and they would be encouraged to be aware of the nature of cultural behaviour in general besides acting according to the target culture. The process of gaining cultural competence includes changes in attitudes, beliefs, identity and values. One must understand others' culture in order to learn their language.

According to Corbett (2003; 2), cultural or intercultural communicative competence includes the ability to understand the language and behaviour of the target community and to explain it to the individuals of the native community and the vice versa. In other words, while attempting to acquire intercultural competence, learners become diplomats who are able to view different cultures from a perspective of informed understanding. They bridge a gap between different cultures as they are attempting to learn a new language.

In this thesis it is not intended to provide whether communicative competence or linguistic competence is more beneficial than cultural (or intercultural competence) to achieve the teaching objectives in ELT. Instead, it is aimed to represent how different competences (based mainly on the recent cultural and communicative competences) help learners to be more successful in their learning process. On one hand, communicative or linguistic competence requires learners to simulate a native speaker or at least try to look like one of them while they are developing linguistic knowledge and skills. On the other hand, intercultural communicative competence (or cultural competence) requires them to be more aware of the target culture, to understand the world through different cultures as well as their own, and also to be able to explain their own culture in the target language in order to make others to understand the culture of the home community.

To sum up, while linguistic (or communicative) competence can be described as a person's ability to act appropriately in a foreign language in accordance with the linguistics, sociolinguistics and pragmatics, intercultural communicative competence (or cultural competence) could be seen as another layer built on the communicative competence and it is enlarged with the addition of culture dimension into the language teaching area. In this context, culture and language are not separated notions.

2.3. Culture

Culture is both a difficult term to be defined and one of the most commonly used, so mostly taken for granted, terms in daily life regardless to in which area it is called upon. In the jargon of medicine it can be seen that ‘tissue culture’ is somewhat the accumulation of same tissue elements in one whole body. Or according to the science of biology, ‘active cultures’ are again the compilation of similar elements of one thing which exist together. In sociology, in a similar point of view, ‘culture’ can be referred to a group of people sharing similar qualities which can be classified as to be different from others. All in all, even though there is a variety of usages of the term ‘culture’, in meaning, all of these and many more of other terms relating ‘culture’ may roughly be explained in different ways. *“A culture is the system of shared beliefs, values, customs, behaviours, and artifacts that the members of society use to cope with their world and with one another, and that are transmitted from generation to generation through learning.”* (Bates, Plog: 1990 in Podder& Bergvall: 2004) Thus it could be seen as the compilation or accumulation of one typical group of things and/or people.

However, in the studies of human sciences, a marker line demonstrating what it is and what it is not should be drawn in order to prevent being misunderstood. Here it is more convenient to stay within the borders of social sciences and leave the other pure sciences on the back of this line in order to define culture since it is our aim to relate culture and language concepts in this study. In Damen’s terms *“Culture: learned and shared human patterns or models for living; day- to-day living patterns. these patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism”* (1987; p. 367). Yet, it is not as easy as it seems to be to define culture due to the vast studies of more cultural perspectives relating to language through the recent decades of linguistics.

As Buttjes (1991; 8) states, cultural identities of language learners may be a rather discovery in linguistics and psychology. Culture is seen as the preparation tool of international contact and communication which could be defined as specific to any community. Thus communities utilize culture in order to portrait themselves in a larger arena and find opportunities to attain an insight in the other communities' cultures. Here culture is again a self image of the addressee community and consists of all specific features of the same community. There is a great variety among different cultures and their life styles, yet there could be some similarities as well owing to the recent developments in the social sciences and rapidly increasing interaction between cultures.

According to Peterson and Coltran (2003), culture can be defined as a complex and interrelated pattern of human behaviour that includes all the thoughts, communication strategies and systems, languages, beliefs, values, customs, rituals, manners, of interacting and roles, relationships and expected behaviours of a racial, ethnic, religious or social group. This definition seems to cover all of human life's categories since all these elements belong to our way of life. Human beings think, communicate with others in various ways, use a language system in order to communicate better, believe one thing but not the other, have values of ethic and social, have a race which we have inherited from our ancestors and which again our future generations will inherit from us. Also we have customs, we believe in God or do not believe in God according our conscious and in conclusion we belong to 'one' group. This group clearly points out our differences from other groups. By the help of the borders of this group, we feel different from others and also the others feel the same difference.

In a similar way, Kramsch (1996) sees the term 'culture' as the way in which a social group represents itself and others through its material productions, such as

works of art, literature, social institutions, artefacts of everyday life, and the mechanisms for their reproduction and preservation of these values through history.

Another definition comes from Nostrand (Nostrand, 1989:51 in Kramsch, 1996); culture comprised the attitudes and beliefs, ways of thinking, behaving and remembering shared by members of that community. This definition mostly relates to the social point of view and heavily bounds the social form of human life where language should be more emphasized since language is, at first, a mechanism through which we are able to find opportunities to socialise.

To take the clock a few decades back, it can be seen that culture was considered as a relatively static entity made up of accumulated, classified, observable and eminently teachable and learnable units of facts belonging to one particular group of people (Brooks, 1975 in Paige et al. 1999). This view roughly focused on surface level behaviour and was far from looking at the underlying value orientations and even did not recognise the variability of human behaviours in the same particular community. Also participative roles of individuals in the creation of culture, or in the interaction of language and culture, were obviously out of question.

However, more recent perspectives see culture as dynamic and variable. It is constantly changing and its members show a great deal of varieties in the sense of behaviours and different levels of attention to the values of it. In this sense, the meaning is also in change regarding to the communication and interaction which take place between different members of the same culture as well as between the different members of different cultures. Another definition stresses that culture is 'far more than a mere catalogue of rituals and beliefs' (Rosaldo, 1984; in Hinkel, 1999). Because the world we live in and the reality we construct through our lives provide variety of cultural models. In the light of all these definitions, it is the most

convenient to explain culture as a variable and changing accumulation of thoughts, beliefs, ways of enacting differently under certain conditions, which can be referred as belonging to one particular ethnic, religious, racial, etc. group of people in a particular geography somewhere in the globe we live. Interacting with a variety of cultural models, a tool for explaining, describing and transferring thoughts, ideas, beliefs, etc. is needed, that is language.

2.3.1. Culture and Language

While struggling with the phenomenon of defining culture, it has been suggested that there is the language dimension which should be taken into consideration seriously. In the study of language and culture, recent perspectives demonstrate that language is not sole system of sounds, syllables, words, phrases, clauses and sentences. As Fromkin and Rodman states “*all languages change through time*” (1993; 25). Language is both a flexible and a changeable structure where one phrase or a piece of word is considered to be old fashioned and put aside on the dusty shelves of lexical history of the people who use that particular language. Or, every other day, a new phrase or a vocabulary item penetrates successfully in the lexicon of it. It continues to improve as speakers of the language continue to breathe and use it throughout their lives. Even it takes relatively a longer period of time, its structure also changes and has to expand regarding to the improvements in progress in the areas such as sociology, anthropology, science and economy, etc.

It may rather be difficult to contemplate the ratio of these changes while focusing on one particular language in its contemporary form as a person using it in our daily life. However, when observed within the time periods which are above our individual life span, in short before and after our concise life it is seen that language is somehow obliged to change and there is no barrier to stop this inevitable process.

For instance, in Turkish language about three or probably four decades ago, people used to say good-bye as follows more frequently; ‘Sağlıcakla Kalın’ ya da ‘Hoşçakalın’ and there were some other expressions nearly in the same meaning. But now, especially after the revolution in technology and media, which means a correspondence of imposing of foreign and mostly English translations of similar expressions such as ‘Kendine iyi bak’ (translated form of – Take care of yourself). If the expression ‘Kendine iyi bak’ had been used nearly thirty or forty years ago in Turkey, the response might have been rather strange as the respondent would have gone to look him/herself in the mirror. This shows that dominant languages have a clear effect on other languages and push them to import lexical items from themselves. Surely, the dominant languages also import words or phrases from the others as well. Here it is proper to state that it is not aimed, in this study, to define these changes, imports and/or exports of those items are good or bad. It is more important to demonstrate ‘change’ is inevitable for almost all languages due to the interaction between peoples and cultures.

In addition, it is the environment or better to define it as the ‘culture’ of the language to keep these changes alive. Through language, a ‘self’ in the dimension of culture can be presented and this ‘self’ may demonstrate every element of human beings’ social, ethnic, religious, economic, etc. status they find themselves in. This demonstration process can be carried out through languages, acts, beliefs, thoughts and so on. Then, it could be a mistake to keep language apart from the culture it belongs to since by the help of this language that specific culture will be recognised among many others. Especially in a rapidly changing world of high technology and with the help of media tools which enable people to interact with as many other people as they can, such trade of linguistic and cultural elements would be irresistible. What should be done is to keep a strong track of these changes and to be more aware of them continuously in order to achieve the global understanding of cultures and their languages in the most profitable means. By doing so, the closeness of the relation between language and culture could help practitioners to provide a

more understandable path to lead their route through the studies of language learning in the dimension of culture.

On one hand, there stands language which could roughly be defined as a complex system of communication and interaction between people. This system calls upon a high level of understanding and creation in mind and might be called as an organism which both improves and changes in time as the brain system of human beings matures and also feeds on the environmental inputs which show a variety due to the different time periods. Some practitioners have called this system as human specific and they rejected the existence of other creatures' similar communication systems to be described as 'language'. As Finocchiaro states "*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*" (in Brown, 1987; p.4). Here it is seen that language is only used by people to interact or communicate with each other. Among the aspects of language, Gouin's two are more important so as to understand why human beings are considered to seem to possess a monopoly upon 'language'. According to Gouin (1892:171 in Stern, 1983) there are two aspects of language; language of objective events and subjective language. Whereas the first can be described as the expression of the phenomena perceived by human beings in the exterior world, the second one can be described as the expression of the play of the faculties of the soul, in other words the thoughts or the interpretations of the mind.

Language is surely a complex system with all its grammatical structures, vast lexicon, diverse semantic interpretations of even words and phrases rather than sentences and passages. Even native speakers of a language may find themselves unable to interpret or understand a written text in their native language unless they are not well trained to do so whereas they can demonstrate good skills of language on a daily life context. It is considered to be alive with a rapid change in lexical area

since a language is able to import and export new vocabulary items through the vast interaction with the other nations which is triggered with the great improvements in media and communication systems along with the increasing economic relations day by day.

On the other hand lies culture; the symbolic manifestation of communities via their ways of life, thoughts, beliefs, works of art, sport and geographical elements, etc. which put them in a different position from the others. With culture, the presented concept is a self image of people. As Levi-Strauss (Levi-Strauss 1985: in Moder, C.L. p1. 2004) defined; cultures resemble trains which are on their own tracks and in their own directions. They roll alongside human beings and they present people. Through the windows of their trains' compartments they can see and observe the images of their own surrounding and which belong to them. Yet when there is another train on the parallel track in the same or different direction they can only see the blur images of others. It is a momentary silhouette what they can see. In order to see more clearly or interpret these blur images, people need to leave their compartment for a brief moment and enter the others. Then it can be concluded that language is a person's ticket to other compartments and trains. However, Moder and Martinovic-Zic (2004) argue that even though Levi-Strauss' image of culture as a closed train compartment is not adequately descriptive of a modern society where exotic unknown cultures are no longer studied. Also in Levi-Strauss' view, the unknown or the stranger (the blur image) is considered to be outside whereas in today's modern society there are no strict boundaries between outside and inside especially when one considers the high speed of improvements in the communication area.

Another supporting view comes from Byram (1990); he sees languages as the keys which open the doors of cultures. In order to understand an individual from a foreign culture we can use his/her language as the key or s/he can use our language

as the key. Yet this key could be compared to the electronic and deciphered keys of our modern and technologically developed society. Those keys are not simple in structure, they are built on a basis of complex dimensions which arise from the target culture's environment and they need to be used appropriately in accordance with a better understanding of people's culture in this specific geography.

However, language should not be considered as a simple reflector of the culture it is used in. It is an integral part of this culture. Thus language could be described as a symbol of the whole (culture) and also a part of this whole which is in charge of shaping it as well as is shaped by sociocultural actions, beliefs and values of that culture. It could be inferred that language learners acquire culture as in the way they acquire culture.

To sum up, even people are tempted by this view or that view; it is inevitable for practitioners to accept the relationship between language and culture. This relationship and its closeness need to be comprehended. When language and culture are assumed as independent from each other that is rejecting both language's power in manifesting the culture to which it belongs to and also culture's ability in forming and improving the language which is a magnificent product of itself. It could be said that languages are the masterpieces of the culture they are used in, and in response, cultures find a means of exhibition of themselves via their most powerful tools; languages. In this respect, the relationship between culture and language learning can not be disregarded.

2.3.2. Relationship between Culture and Language Learning

“A language course demands that the learner should come as close as possible to the people who use the language, the way they live, what they do, think, and dream.” says Stern (1993) in order to emphasize the importance of implementing culture into language learning. The question here is not whether there should be a place for ‘culture’ in language learning anymore, rather how it should be accomplished so. Stern stresses the significance of culture teaching and creating a culture based syllabus since without the knowledge of culture one is not competent enough to speak (or to use) the target language effectively. Again in Stern’s words, current communicative methods of second or foreign language teaching view language as a means of bridging an information gap. Communicative language learning also stresses that by bridging a series of information gaps, learners will naturally develop their linguistic knowledge and skills. However, this view seems to underrate the importance of culture.

In accordance with the mentioned view, many practitioners have failed to see the interrelation of these two issues; culture and language. As Thanasoulas (2001) stresses, one of the mistakes in language teaching has been to see language as a code system and when it is considered to be learnt – especially once the grammatical functions are acquired – learners are thought to have gained this competence. He argues that language is not a simple code system and it governs the cultural elements of the environment where it is used. Unless these elements are defined clearly and provided in language classes, a learner’s competence will definitely be limited to the linguistic dimension and s/he will fail to fully understand the language s/he is intended to learn and furthermore the culture s/he is exposed to.

In this context, the questions which are “Why are culture and language so interrelated?” “Why is it important to be culturally competent in language learning?” “When it is assumed that language is not considered as a code system anymore, so what is it actually?” need some responses so as to clarify the relationship between concepts of ‘culture’ and ‘language’. As Scarcella and Oxford state (1992), languages are the symbol systems, yet people use them to interpret the world around them. When human’s interpretation is included, there is certainly a variety since every human being’s comprehension and understanding level is not the same in the sense that they understand ‘one’ thing differently and may provide a different level of production in their brains. For instance, according to some cultures the concept of ‘God’ is considered to be creator of the universe and seen as to be only one, on the other hand, for different cultures the same concept may be comprehended as to be more than one and only one of them is seen to be the creator of the universe. Or again in the thoughts of religion, one culture sees cows as to be a holy creature, yet others see it as an ordinary cattle animal. This variety produces a complexity in interpreting the process of human’s language learning as well as his/her understanding of the world they live in. Here ‘culture’ provides us how an individual sees the world around him/her. Because cultures are community specific and they demonstrate a variety from one community to another. In contrast there may be relatively little similarities in some communities which share a common history and similar geographic or religious thoughts (such as Balkan countries, Arabic communities, Former Russian States, etc.).

However, an important mistake which arise in language and culture studies is that cultural concepts, values and behaviours are learnt or at least acquired by solely imposing these in the language classes because as Lantolf states; organization of concepts and conceptual thought varies across cultures (in Hinkel, 1999; p.32.) Thus, one entity designated by the same word in one culture may not be labelled by a corresponding word in another culture. Learners should not be seen as ‘*tabula rasa*’ as they have been once thought to be in the process of learning other cultures as

Byram stated (1990: in Buttjes and Byram, 1991, p.18). There will inevitably be transfers, which are similar to the transfers of native language into the foreign language in the process of second or foreign language learning, from the native culture to the foreign or second one.

There is a high level of extensive cross-cultural contact among diverse language and cultural groups as Sercu states (2005). This extensive contact gradually requires a better understanding of others in a specific community of language or culture. People need to learn about the cultures of others as well as their languages or at least a *lingua franca* (which is globally accepted as English) in order to communicate or interact with the outsider members of their own community. With the help of this communication and interaction, they are able to build social relations due to the rapidly growing needs in the areas such as business, education, health, science or shortly in every aspect of life. Thus, businesses and professions are in the search of employees who are fluent in more than one language in order to participate in the international arena. Yet this fluency in languages do not solely mean to have the ability to speak or write in those languages, rather it is vital to be able to build good relations with the others. And it could be achieved by the help of a better knowledge of different cultures since it is more convenient to expect one to communicate with these outsiders in a more effective way provided that s/he is culturally competent. Although, language and culture are now considered to be interrelated, the question how language teaching professionals can integrate the culture concept in language classes is another phenomenon which attracts many different views.

2.3.4. The Views on Culture in Language Studies

According to Holme (2002), there are five views relating culture into the language studies; communicative view, classical-curriculum view, instrumental or culture-free-language view, deconstructionist view, and the competence view. *Communicative view* derives from the communicative approach and stresses on giving learner the language which can be put to quick in use in a specific context. Culture is seen as a source of carrier content for the target language points. Here language points serve as insights into the culture. Secondly, *classical-curriculum view* demonstrates the interest of languages to be of secondary to how they are functioned as access routes to the learner. According to this, the culture to which learners may attain an access could also enhance the intellectual value of the target language.

The third *instrumental or culture-free-language view* could proceed from a common concern due to the secret political and cultural agenda of a language. A dominant language, particularly English is seen to be owned by the socioeconomic centre of global power. It is argued that a language will become a mechanism of cultural transmission and will promote the values of its host-culture against the other cultures where it is exposed to. Thus, implementations of a language as a medium education language in a region will make the people of this specific region not only the perpetual consumers of the same language but also the consumers of the knowledge and value systems of it.

On the other hand, the fourth view, the *deconstructionist view*, is able to embrace quite different strands of thought. It draws upon the critical literary perspectives and critical discourse analysis where the cultural construction of text means that the learner may be manipulated by that text's implicit messages. An

understanding of these messages should be entailed through the language learning process. ‘The Hallidayan concept of language as a social semiotic perceives a language’s structure as reflecting the communicative needs of a given social context.’ (Holme, 2002: 19). Language plays a major role in representing a culture’s characteristic in a specific condition along with an understanding of its people’s ways of thoughts.

The fifth *competence view* clearly states that a full understanding of a language’s nuances of meaning requires the knowledge of a language’s culture. This knowledge of the culture presupposes a competence which is vital in order to take a good grasp of the language’s meaning. According to this, second or foreign language learning should be carried out by a sustained and ethnographically structured interaction with the language’s culture at first hand.

Besides these views, as Damen (1987) listed there are three views on culture learning; *Acculturation/Enculturation, Cross-Cultural Awareness, Cultural Identity*.

Acculturation or enculturation is considered that culture learning is a natural process, similar to language learning, in which people internalise the knowledge needed to function in a society. When this process is carried out in a native language context, it is defined as enculturation and in the non-native language context, it is acculturation. In enculturation, individual is required to build a sense of cultural or social identity, a network of values and belief in accordance with the native ways of understanding. On the other hand, in acculturation, one needs to involve in a process of pulling out of the world view of the first culture and need to learn new ways of meeting old problems via shedding ethnocentric evaluations. However, every individual’s path of enculturation is different since they do not follow the same cultural experiences throughout their lives even in their native environment. And this

process involves dealing with new methods, systems, ways, or means of an unfamiliar cultural group's way of life. So, the term acculturation is frequently used to describe a terminal state which is obtained from this new or unfamiliar group

Cross-cultural awareness could be summarised as the uncovering and understanding process of an individual's own cultural behaviour and thoughts, as well as the others'. It not only involves the perception of the similarities and differences in other cultural environments but also the recognition of the outputs of the native culture in Hall's (1969: in Damen; 1987; p141.) terms.

According to Hanvey (1979: in Damen, 1987; p.141) there are several levels of cross-cultural informational awareness. These could be as follows; first, awareness of superficial or very distinct and observable cultural traits or stereotypes, secondly, awareness of significant and subtle highly contrastive traits, and for the last, awareness of an insider's or foreigner's point of view upon a certain culture. The first level is related with the using secondary level sources of information whereas the second level is related with the conflict and feelings of frustration. The last level is somehow a repetition of the previous level (level 2) and needs the movement into intellectual analysis and understanding of the target culture. Thus, cross-cultural awareness, in short, forces the individual to move into the state of bi- or multiculturalism from a state of monoculturalism. This process is triggered with acculturation and requires one to understand and show hostility to a new culture.

Cultural identity refers to the relationship between the individual and society. An individual's identity can not be separated from his or her surrounding, which is the society, since one's identity is considered to be a social process where each member of the society balances his/her thoughts about his/her own and the thoughts of others upon him/her. Provided that the process of acculturation is carried out

under way, cultural or social identity is at stake. When people become multicultural or bicultural, they start to develop a new cultural identity.

When multicultural dimension is placed among the contexts of language and culture, a new approach to language learning arises; Multiculturalistic View. Multiculturalism or multicultural view could be defined in different ways. Practitioners discuss this new term according to in which context it is dealt with. It could be defined in an environment of one country in which different ethnic groups of people live and also in an environment of one culture and one community which is in relation with 'other', in other terms; foreign cultures and communities. As McGregor and Charles (1993) defined, 'multiculturalistic approach involves a broad range of teaching techniques in which teachers are taught how members of a particular cultural group view time and space, how the type, frequency and intimacy of contact with members of other cultures affect interaction with them and how relative numbers and status of in-group members affect relations within the classroom'. They view multiculturalism as a defendant against racism in classrooms where more than one ethnic and cultural learner is present. It is a major problem for multi-ethnic classes of learners, in which one ethnic or cultural is dominant upon the remainders. Those individuals from majority groups are in the status of hierarchically dominance in social, economic, political aspects of society and the minority groups are being forced to learn and assimilate the others' culture and language, more importantly they are gradually left with the belief that their language or culture is unnecessary since the official language of the country is the dominant culture's one. It is necessary to develop a multicultural education programme which involves all the sub-cultures, or non-dominant, minority cultures as well as the dominant culture of the community. Teachers also need to develop a racism awareness which should be in the same distance to all the cultures and ethnic groups in a multicultural community.

In his illuminating study over two Western Canadian schools about the system effects on teacher attitudes, Gougeon (1993) points out the problematic status of immigrant students who enrol in schools to carry out their study in Canada. Immigrant students firstly, enrol English classes according to their level of English knowledge and furthermore they pass to the academic classes where they need to follow the mainstream of the educational programme, which is also defined as early integration. When these students are not able to pass the English classes or show low levels of English language knowledge, they are not accepted to continue to their education or else some of them drop out of school. This early integration of students into the English classes and gradual integration classes are compared according to the teachers' view and their evaluations showed that they were in favour of early integration. However, those immigrant students are from different cultural backgrounds (Japanese, Vietnamese, Chinese, etc.) and the primary need to learn about the target language and its culture may distract them from the mainstream of the educational programme and also the monocultural approach of the classroom teaching would build barriers which should be overcome with the help of a more multicultural atmosphere.

Similarly, Kehoe (1993) describe multicultural education as an education system in which ethnocentric bias are removed, making contact with communities is encouraged, objecting racist incidents is primarily important, and also more positive attitudes are developed against the other cultures or communities in short. Furthermore, it is believed that learners from one culture need to be encouraged to develop a better understanding of their own culture as well as the others in order to be able to build bridges between different cultures via learning a second language. Information about other cultures should be provided by following the criteria of teaching about similarities and differences between those cultures.

According to Brown (1987; 126); both learners and teachers of second language need to understand cultural differences, to recognize openly that everyone in the world is not “just like me,” that people are not the same beneath the skin. There are real differences between groups and cultures. We can learn to perceive those differences, appreciate them, and above all to respect, value, and prize the personhood of every human being.” It is pointed out here that learning another language in a way starts with possessing an insight to the target culture, because acquiring a linguistic competence in the target language can not guarantee the ability to perform it perfectly without the cultural knowledge over the target language. All in all, with regard to the mentioned views, the domain of the relationship between culture and language in language learning context focuses on linguistic competence versus cultural competence.

2.4. Culture in Language Teaching

2.4.1. Brief History of the Development of ‘Culture’ Context in Language Learning and Teaching

Culture is not a new term in the study of language learning and teaching. For a long time, culture was seen as a symbolic manifestation of the language it bounds to. Many language lessons were provided with the symbolic elements of the culture of the language which is aimed to be learned. In language course books we have seen variety of cultural elements belonging to the target language. Those included folk songs, stories, fairy tales, literature works, and general facts about the beliefs, thoughts, and ways of life and so on about the culture of this language. This attempt has now been seen as a monocultural approach to language learning. It was once believed that, if learners of a foreign language were provided with a good

understanding of the culture of that foreign community, they would have achieved a correspondent understanding of the language they need to learn. However, it proved that good learners of target culture may not demonstrate good skills of language. Rather, it is stressed that, since we live in a global world, we need to learn about other cultures in order to develop better communicative and interactive relations with them.

Looking back to the development of language learning and teaching concept, a long list of views regarding to the topic could be designed. To mention about some of the most important views, the following approaches could easily be named in the area of linguistics which are considered to be effective in the shaping of language learning and teaching; Grammar-Translation, Direct, Behaviouristic, Structural, Communicative, Functional-Notional Approaches. In the light of the developments in the social sciences, people have begun to consider the sociological effects and dimensions of interaction and communication with other environments, communities and cultures as well as with their own environment. Also the power of different intelligence types of individuals has been witnessed during their process of learning not only basic bits of information but also more complex academic loads of information such as language.

Along with the rise of communicative and functional-notional views of language learning, the term 'culture' has gained speed to echo in the discussions over the language learning and teaching topics. Since the beginning of 1980's, culture began to attain its significance in language learning and teaching context in a more effective way. Within the evolution of linguistics, after more structure based, behaviouristic, humanistic and communicative views, culture has begun to possess its own place undoubtedly.

In the first decades of 20th century the context of culture was included in the studies of language teaching. Edward Sapir ([1921]; 1961 in Hinkel, 1999: 3) insisted that a language and the culture of its speakers should be analyzed together. According to him language can be described as a means to describe and represent people's experiences and their understanding of world. Besides members of a language community are thought to share beliefs and assumptions which underlie how they construct the world. All of these constructions, beliefs, thoughts, views of objective phenomena and histories of the community are communicated through language. By doing so, there appears to be a connection between language and the culture of its speakers. On the other hand, Whorf (1956; in Hinkel, 1999; 3) argues that culture-language connection reflects the way how people of the specific community see the world around them and the differences between this assumption of world by them construct the core of different cultures. Although languages have distinct grammatical features, it might be a mistake to define differences among languages in terms of lexical descriptions and grammar rules. Thus Sapir-Whorf hypothesis surrounds not only the abstract notions of lexical and grammatical systems, but also the referential and expressive systems as well.

The studies of culture also developed in different domains of anthropology and sociolinguistics. Generally speaking, anthropologists see culture as the way of life of a society; the ways of thinking, feeling, believing and behaving. Geertz (1973; in Hinkel: 1999; p.3) states that language and its uses are a major of human behaviour which represents symbolic action on the behalf of the social structure and interactions within the same social group. So behaviour of the community articulates culture and determines how language is used to express meaning. As Shweder says culture theory seeks for conceptual properties of culture and cultural meaning systems, symbolic representations of people and manifestations of beliefs and emotions (1984; in Hinkel: 1999; p.3). Culture theory also views language as a complex system that reflects how meanings are attached to behaviours and people express them.

Later culture studies in language teaching focused on the effects of body language, eye contact, and other nonverbal behavioural and communicative paradigms. Comparisons between culturally defined behaviours began to address general topics as posture, movement and eye contact, limitations of abstract concepts, such as colours and quantity words, relationships and words used to name them, which do not exist in many Anglo-Saxon cultures (e.g. *baldız* in Turkish, and punctuality (Condon, 1986; in Hinkel, 1999 p.4). Later Damen (1987; in Hinkel, 1999 p.5) argued that the influence of culture on interaction and communication moved beyond the clear cultural behaviours and suggested language teachers to become ethnographers of their students' culture in order to provide insights into learner knowledge and expectations.

According to one of the more recent perspectives on culture in language teaching, Kramsch (1991; in Hinkel p.5) notes that culture is often reduced to “foods, fairs, folklore, and statistical facts” in many language classrooms. As she states, cultural awareness and the learning of a second culture can help to reach second language proficiency. She also indicates that the teaching of a second culture either implicitly or explicitly effects the teaching of social interaction and the spoken and written language. In the late of 1980s, Byram (1989; in Hinkel, 1999 p.6) indicates that without teaching the culture of its speakers, language teaching can rarely take place, because language continuously refers to people's knowledge and perceptions of the world, the concepts of culture and cultural learning. Furthermore, he argues that the acquisition of linguistic competence is insufficient alone without the acquisition of cultural (or intercultural) competence. Even though people are now aware of cultural differences, culture has often been regarded as cosmetic differences between people and culture teaching is yet to be more appreciated in language teaching.

2.4.2. Culture Teaching and Its Significance in Language Learning and Teaching

Throughout the last decades, it has been argued that an intercultural approach to language teaching appeals to refresh the most common assumptions about the basic principles of language teaching. Communicative methods of second language teaching mostly view language as a tool which is used to bridge an information gap between different communities. It is also believed that communicative language learning assumes that by bridging a number of information gaps, language learners' linguistic knowledge and skills will automatically be developed and learners will find themselves at the point where they will acquire native-speaker competence. This is a considerably nice view, yet it is not totally proved so. Also, this view seems to underrate the importance of culture in language teaching (Corbett, 2003; p.3). In the 1970s and 1980s, syllabuses and materials in language teaching mainly included elements governed by needs analysis and culture and/or cultural elements were underestimated.

However, recently, there have been more and more attempts to integrate culture and cultural elements into the communicative curriculum. While the importance of language as a means of communication has been acknowledged, there have been advocates of an intercultural approach who believe that language is used by its speakers and writers to negotiate their place in different communities. As Weber (2003 in Alfred; p.196) suggests, interrelationship between economies and industry will require employees and citizens to exchange ideas and knowledge all over the world. This will lead to intercultural encounters to be managed and designed in both work and education, as well as in private life. Also, a language course which is governed with the intercultural approach broadens the scope from focusing on developing language skills to acquire cultural skills, namely strategies for the systematic observation of behavioural patterns. Therefore, the main aim of

intercultural approach is not totally to create native speaker competence, rather to help learners to acquire intercultural communicative competence.

Besides, within the context of intercultural approach, it is believed that as learners of a language gain a deeper understanding of how this target language is used by the native speakers of it in order to achieve the explicit and implicit cultural aims of the language, the learners should also feel ready to reflect on the same ways where their own language and community functions. This proves the role of culture learner as a mediator between different communities by learning a second language. However, intercultural approach to language teaching does not mean to equalise the patterns of economic domination of one community over another one. Rather it seeks to build a better understanding between communities and help the learning process of a foreign language by breaking the barriers between the community in which the target language is spoken and the home community. Also intercultural approach differs from earlier approaches since it moves intercultural knowledge and skills in the centre stage and makes them as an integral part of the language teaching curriculum. By doing so, strategies from both ethnography and linguistics are adopted and not only language skills but also intercultural knowledge and skills are defined, taught and tested through the teaching process.

Since culture and language are now seen inseparable concepts in language teaching, there have been many attempts to explain how they are interrelated. In an attempt to demonstrate the core of this relation, Holme (in Byram 2002; p18-20) lists five views on culture in language teaching; *communicative view*, *classical-curriculum view*, *instrumental or culture-free-language view*, *deconstructionist view* and *competence view*. *Communicative view* derives from communicative approach and sees culture as ‘*carrier content*’ source for the language points. In *classical-curriculum view*, interest of languages is of secondary importance and culture can enhance the intellectual value of the language. *Instrumental or culture-free-language*

view can be said to proceed from a common concern of a language with respects to hidden political and cultural agenda. Here language is seen to be a tool which does not explicitly represent cultural elements, rather in an implicit way. *Deconstructionist view*, however, might draw upon the critical perspectives and critical discourse analysis. Then cultural construction of a language text means that learners could be manipulated by the hidden messages of the text. It can provide learners an enhanced understanding of the texts and mechanisms through which they can participate in the construction of a better form of discourse. The last view, *competence view*, suggests that learning a language should be completed by a sustained and ethnographically structured encounter with the target culture. It is thought that if learners can develop knowledge of the culture, then language learning process may be more effective.

Though it might seem to limiting the concept of culture and language, it is worth to mention about the views concerning the same concept within Europe. Through the last decades of the twentieth century, European Commission has been taking part in the studies of language learning and teaching in an attempt to create more successful relations between the member countries. As Breidbach states (2002: in Byram, 2002; 81-83), there is an agreement between language educators and politicians that European integration needs the successful linguistic diversity on the continent. European Commission also puts emphasis on the European Citizenship as well as linguistic diversity in order to succeed this integration. Besides, Council of Europe encourages language learners to achieve a degree of communicative ability in a number of languages.

2.4.2.1 Common European Framework (CEF) and Its Implementations Regarding Culture and Language Concepts

Common European Framework (CEF) aims to present a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks and so on throughout Europe (Council of Europe, 2001). Its main function is to describe what language learners have to learn to do in order to use a language for an effective communication in that language and also it describes them what knowledge and skills they need to develop so as to achieve this objective. As it is highlighted in this study, CEF also describes the cultural context in which the target language is set. The levels of proficiency which allow learners' progress to be measured are also described comprehensively at each stage of learning and on a lifelong basis as well.

One of the significant intentions of the CEF is to overcome the barriers to communication among the craftsmen of the language study which derives from different educational systems which are in use across Europe. Also the taxonomic nature of the Framework tries to handle the great complexity of human language by breaking down the language competence down into separate components. Yet it is difficult to do so since communication calls upon the whole human being. Thus there will be psychological and pedagogical problems ahead of us. Because each individual forms relationships with a variety of different social groups which overlap one another. And all of these define the identity of that particular individual. In an intercultural approach, the major aim of the language education is to promote favourable levels of development in the individual's or learner's whole personality and sense of identity to respond to the enriching experience of being 'other' in language and culture.

Since, especially in recent years, plurilingualism has been of great importance in the Council of Europe's approach to language learning, CEF also stresses that language learning is no longer seen as to achieve 'mastery' of one or two languages, rather the aim is to develop a linguistic repertory. This means that the languages provided in schools or educational institutions need to be diversified and learners or students should be given opportunities to develop a plurilingual competence. It is stated that once it is understood that language learning is a lifelong task, the development of a learner's motivation, skill and self-confidence in facing new language experience out of school, or classroom comes to be of central importance.

In CEF, it is also pointed out that recent developments in the Council of Europe's language programme have been designed to provide tools to be used by all members of the language teaching profession in order to promote plurilingualism. Especially, The European Language Portfolio is providing a useful format where language learning and intercultural experiences of various kinds could be recorded and recognised. With this aim, CEF both provides a scale of overall language proficiency for every level in a specific language and also a breakdown of language use and language competences. This latter will surely make it easier for practitioners to define their objectives clearly and describe achievements of various kinds according to the diverse needs, characteristics and resources for a better profit of learners.

Besides these objectives, CEF tries to accomplish the definition of competences related with language learning. It subcategorises this issue in accordance with the needs of learners of a language. It stresses the importance of these competences; namely communicative language competence, sociolinguistic competence, pragmatic competence, cultural competence, intercultural competence, etc. In the definition of these competences, CEF clearly points out the importance of these competences along with the information about where these competences should

be called upon, in which domain they could best work and how practitioners, teachers, and educators in the language teaching profession can effectively apply the best approaches in order to meet the needs of learners.

As it is stated in CEF (2001; p.102) “knowledge of the society and culture of the community or communities in which a language is spoken is one aspect of knowledge of the world”, it is difficult for learners to possess knowledge of the world without attaining knowledge of the target communities’ culture. However, this knowledge can be distorted by the learner’s previous experience or stereotypes. Thus, CEF suggests that a particular society and its culture may relate the features such as;

- Everyday life; food, drink, meal times, public holidays, working hours, leisure activities, etc.
- Living conditions; living standards, ethnic, class and regional variations, housing conditions, welfare arrangements.
- Interpersonal relations; relations between sexes, family structures, relations between generations, working partners, public and police, officials, etc.
- Values, beliefs and attitudes in relations to social class, occupational groups, wealth, regional cultures, security, politics, religion, humour, arts, foreign countries, etc.
- Body language; knowledge of the conventions governing such behaviour form part of the user/learner’s sociocultural competence.
- Social conventions with regard to giving and receiving hospitality, such as; punctuality, presents, dress, refreshments, drinks, meals, taboos, length of stay, leave-taking.

- Ritual behaviour in areas such as religious observances and rites, birth, marriage, death, audience and spectator behaviour at public performances and ceremonies, celebrations, festivals, dances, discos, concerts, matches, etc.

Language teachers who consider referring to the CEF should state what knowledge of the world their language learners will be required to know and what new knowledge of the world, particularly in respect of the target language's country, the learners will be equipped in the process of language learning. Also, all knowledge, awareness and understanding of the similarities and differences between the world of nature community and the world of the target community produce an intercultural awareness. Apparently, intercultural awareness includes an awareness of regional and social diversity in both worlds in a wider range. This awareness provides learners a chance to see the world from eyes of the others and vice versa. Thus users of CEF should consider what prior sociocultural experience and knowledge the learner has, what new experience and knowledge of social life in both communities the learner will need to possess to communicate in the target language and what awareness of the relation between two cultures the learner will need in order to develop an appropriate intercultural competence.

All in all, CEF sees the significance of learning a foreign or second language in this even more global environment and tries to provide a profitable frame where language learning is not still seen as a structure dependent process. It stresses that language learning is a life long process where learners of a language need to embrace the culture of the target language as well. On the other hand target language should be taught in such an approach where other cultures should be called upon in order to create a more comfortable environment to achieve the goals of language learning process easily. Thus recent developments in the Council of Europe's language programme seem to be designed to produce tools, which could be used by all members of the language teaching profession in order to promote plurilingualism.

Particularly, *The European Language Portfolio* is in such a format that language learning and intercultural experiences can be recorded. This might encourage language teaching professionals to consider the intercultural views on language teaching and learning. Besides, integrating intercultural approach to language teaching curriculum will undoubtedly provide a multicultural perspective on learners' minds and they will be able to see the world through the eyes of others.

2.4.2.2 Intercultural Approach in Language Classes

In order to build an intercultural approach in language classes, first of all, it is beneficial to consider the main research disciplines which could provide insights into intercultural language education; anthropology, ethnography and cultural studies. Anthropology generally investigates how membership of a community is related to a number of particular behaviours. On the other hand, ethnography tries to describe and explore how these behaviours and speech systems of this community are related to their own social structure and beliefs. The last one, cultural studies, seeks to understand and explain how the members of a particular community represent themselves through their cultural products. All of these can be called as 'tributary' disciplines and Corbett states "*each shapes the practices and concerns of the intercultural classroom and intercultural courses*" (2003; p.5). Thus intercultural competence can help language learners to build a view on language and culture in a way that he or she has more than the ability to speak in the target language, yet is able to understand other cultures as well and can draw a picture of his/her own culture in front of the others. Then, what is the difference between a learner with an intercultural competence and the one without it?

According to Byram (1997:34 in Corbett, 2003:31), a language learner, who is described as having reached the intercultural competence, should possess some

valuable knowledge and skills. These are so-called saviours of intercultural competence. So a learner should know;

- himself and the other, how interaction occurs and the relationship of the individual to the society,
- how to interpret and relate information,
- how to engage with political consequences of his education, and also should be aware of cultural behaviours,
- how to discover cultural information about other communities
- how to relate himself and value the attitudes and beliefs of the other.

These are thought to incorporate and transform the objectives of communicative curricula, yet still consist of cultural pieces. In an intercultural curriculum, it is expected that the learner should accumulate facts about the target culture and have knowledge about how people from target culture might behave. Furthermore, learners should develop discovery skills in a way that they act as ethnographers. Thus, knowledge of the behaviours of the target culture should provide a comparison between different communities and reflect their outlooks. But the acts of language learner should not be considered as solely imitation of the behaviours of the other cultures.

To turn back to the main question of how intercultural approach can be more effective, it is best to describe the contents of a language course with regards to this approach. Byram and Fleming (1998:7 in Corbett, 2003:35) reconfigures the goals of communicative language teaching by adding; an integration of linguistic and cultural learning to help communication and interaction, also a comparison of others and self,

a change in the perspective of socialisation and the potential of language teaching to help learners in meeting and communicating in other cultures and communities. According to Byram (1997b:50 in Corbett, 2003:206), intercultural education tries to promote:

- willingness to seek out or take up opportunities to engage with otherness in an equal relationship.
- interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in home and target cultures and cultural practices.
- willingness to question the values and presuppositions in cultural practices and products in learner's own environment.
- readiness to experience the different levels of adaptation to another culture and also the interaction between other cultures.
- readiness to engage with the rites and conventions of both verbal and nonverbal communication and interaction.

From these attitudes it can be assumed that learners and teachers work together in order to uphold values such as equality and tolerance of difference. Thus it is teachers' job to encourage these values in the language classroom and assess them together with the 'four skills'. By doing so, language teacher becomes a moral guide in developing a tolerance against other cultures in the minds of learners. In building an intercultural competence for language learners, teachers can use a great deal of materials. Culture oriented tools may vary in form such as texts, books, audio and visual materials, media tools, cultural objects and products, etc. On the other hand, since teaching materials are vast in kind, one of the most common ones can be considered as coursebooks.

2.5. Course Books as a Tool in Language Classes

2.5.1. Importance of Course Books in Language Classes as a Cultural Tool

Course books have always been a vital part of the language courses since they provide a variety of communicative tasks, drills, exercises, examples of the grammatical functions, situations where the target language can be presented in its original form, opportunities from which learners could benefit in order to practise the target language. According to Genç (2002), course book is described as a teaching material in which general and specific objectives are provided in a concrete way, the material is selected according to these objectives. Also it determines the in-class teaching phase, the method, the steps of the lesson, the style of the study, the mutual interaction between teacher and learner. Genç (2002) thinks that recently modern course books have been designed to follow the recent approaches in language teaching and learning, also to meet the needs of the learners since modern teaching techniques have resulted in a more learner oriented educational system. However, it is true that there is no course book which can meet all the needs of a learner or of all learners, or it can be said that any given learner may find a course book satisfying or non-satisfying according to his/her expectations through the language learning process. Furthermore, while there are some language teachers who prefer to use course books as the main teaching materials, others see them as supplementary teaching materials.

It is not aimed here to make a classification of course books whether they are good materials or not, yet it is intended to demonstrate the place of course books in language teaching process. Especially in Turkey, according to İnal (2006), many teachers find course books to be indispensable owing to their experiences, teaching habits, classroom situations, learners' economical states, etc. Although, course books

are seen a very promising opportunity for learners to catch a good insight to the target language, referring them as the only surviving material and ignoring many other teaching materials might be a big mistake since they can not guarantee all the teachers of a language to teach their students the language perfectly. On the other hand, some practitioners emphasize the vitality of course books. For instance, Graves (2000:175-176; in İnal, 2006) compares a course book to a musical instrument, for example a piano, in order to explain the nature of it. She states that the piano provides people with the ways how to produce good music. However, a piano can not produce music by itself. One must play it to produce a piece of art. Practicing and getting familiar with the piano could help the musician to produce better pieces. She then continues to say that course books are in this sense the pianos of the language teachers. And also language teachers are described not only as musicians but also as piano tuners, composers and conductors in their classes when they are using course books.

To take another point of view upon the role of course books in language teaching, Cunningsworth's (1995:7; in İnal, 2006) listing of the roles of course books in ELT is valuable to consider;

- a resource for presentation material (spoken/written)
- a source of activities for learner practice and communicative interaction
- a reference source
- a syllabus
- a resource for self-directed learning or self-access work
- a support for less experienced teachers.

All in all, a course book selection deserves a very critical approach since they should fit the aims, methods, students' needs and economical state, teacher's background and teaching style, institution's overall goals, communicative syllabus objectives of the course, presence of the variety of cultural items in the target language as well as the items of different cultures and/or the learners' own culture. In the selection of the course book not only the views of the teacher, but also the views of learners and institution's board should be referred to since course books are not used for the comfort of teachers. A teacher should be careful to decide on a course book rather than the others by considering some important criteria.

2.5.2. Criteria Affecting a Teacher's Choice of a Course Book

What needs to be done by language teachers in choosing one course book rather than another is to meet some criteria in order to create a more effective learning process. According to İnal (2006), some of the important criterion concerning course book selection should be as listed below;

- A course book's subjects and contents of the tasks should fit objectives and goals of the syllabus. In a language course where the overall aim is to provide communicative ability, tasks and contents should be designed to encourage communication.

- Tasks of a course book should encourage students to address and discuss their interests while using the target language in a communicative way. Students may not seem to participate in tasks which they do not find interesting.

- The language used in the tasks should be relevant to the exercise so that the exercise is concise and clear. Language flow and consistency should be aimed in tasks.

- The tasks should meet different learning styles and strategies so that they are appropriate for various learning situations and learner needs. Every learner has his/her own learning strategy and style.

- The tasks in a course book should contain ingredients which are authentic to the society of the target language so that the students will find opportunities to practice real life language. Unauthentic or unreal elements of language do not help learners to practice their language when it is needed.

- The tasks also should encourage students to employ necessary learning strategies which will be necessary for them in order to deal with real life situations. Only linguistic competence is not enough for learners to cope with academic life. Students should learn the study skills as well.

- The texts in the tasks in a course book should also provide students with general knowledge for a better understanding of the world. These can be about learning styles, learning strategies, aims, objectives, *culture*, use of technology, informatics technology in language learning etc. Here the importance of target culture and other cultures could play a vital role.

- The objectives for each task should be clearly stated. Because when learners know why and what they are doing, the activities and tasks can be more meaningful and productive.

- Cultural sensitivities should be taken into consideration very carefully since communication may break down if cultural constraints are not properly dealt. Because language and culture are closely related as it is pointed out in the heart of this study.

- The objectives of a course book should be compatible with the school's language-learning aims. One course book may not be appropriate for all schools as there is diversity among language learning schools and their learning goals as well.

These items demonstrate the basic elements which could be considered while deciding on course book in language teaching. Surely the list could be lengthened by adding more views above course book selection criteria. However, this study is not aimed to demonstrate the path to the decision of choosing a course book. Instead, it is intended to show the ingredients of a course book regarding cultural and multi cultural views about language teaching. When considering the place of culture in language learning process, another checklist could be prepared for the selection of course books in a language courses;

- A course book should provide learners with a general view about the target language. When learners do not become familiar with the target language or find it exhausting to deal with it, learning process might be blocked.

- It should cover the recent and proved language learning and teaching approaches related with the dimension of culture. Though there is a great deal of changes in the views on the language teaching and learning in modern world, integrated approaches might be useful.

- There should be enough place for not only the cultural elements of the target language but also the cultural elements of learner's native as well as the other cultures (multicultural elements) since the world is now a big global village.

- Multicultural elements in the book should cover both specific and general features of those communities. Only photos of geographical features, traditional meals, world famous cities, places or objects of a culture may not necessarily involve a multicultural approach in the process of language learning.

- A course book should open the path to different cultures by carefully chosen elements, such as a symbol of thoughts which are specific to one culture (for instance an old saying of American Indians which could demonstrate the thought of those people about nature and how they see nature).

To sum up, both teachers and learners must see course books as a tool which can guide them in language learning by providing helpful tasks, cultural and multicultural insights, and strategic guidelines, authentic and meaningful examples of the target language, different learning styles and strategies, etc. Course books can be seen as road maps of language learning process. However, they are supplementary materials along with a variety of other educational materials such as videos, CDs, DVDs, internet, charts and flashcards in classical types, magazines, books, newspapers, and all the other media tools, etc. Especially, teachers must take into

consideration the fact that each material used in the class can be addressed as a reference tool rather than as an end. Thus, selecting on a course book rather another must take some time for consideration and since learners are at a position to benefit from these sources, their opinions and needs are also important in this crucial decision.

2.5.3. Relevant Research – The Place of Culture and Multicultural Elements in Modern Language Course Books

According to Zu and Kong (2009), although the majority of the language teachers and learners are aware of the important role that culture plays in foreign language teaching and learning, there is still an immense need of cultural materials that could provide a comprehensive picture of culture knowledge in order to conduct appropriately in cross-cultural communication. It is true that textbooks serve as a guide for language teachers in language education. However, it is of vital importance that textbooks provide a systematic and comprehensive cultural perspective for both the teachers and learners. Thus textbook compilers should take culture introduction into consideration by means of integrating culture into the English textbooks. Within this context Zu and Kong investigated a textbook (*Learning English*) which is used in China in order to find out the role of cultural elements in the modern English textbooks.

Zu and Kong (2009) also make a list of cultural features which are noticeable in course books;

- a) Presentation of a wider range of cultural topics. These textbooks provide units each is centred on a particular topic and most of these topics are concerned with the western cultures. They include everyday life, leisure, family relationships, social customs, etc.

b) The variety of culturally-conditioned activities. They provide learners opportunities to become more aware of the conventional behaviour patterns in the target culture.

c) A truthful presentation of home culture and target culture. It is assumed that one of the goals of language teaching is to train culturally double-directional learners who know about both their native culture and the target one, rather than to train learners to become native-like behaviour imitators by solely concentrating on the target culture.

d) A reflection of popular cultures. Along with the technological improvements, people now are in an era of global communication thanks to the Internet and computer science. Thus hot issues of the world today, such as environmental protection, extinction of wild animals, the world population, etc. have become more important than ever and this gives learners a chance of understanding of the present society and keeps them up with the changing world.

e) A focus on everyday life. Zu and Kong states that in the textbook – Learning English – different aspects of everyday life are dealt and this would cultivate learners' awareness of the potential contradictions and conflicts between two cultures (Chinese and English) and build up a picture of daily life in the target culture.

f) Adoption of authentic pictures. Authentic pictures are one of the remarkable features throughout the textbooks. These pictures are always impressive and easy to understand. Furthermore, they can grow a deep impression on learners. Thus they promote and reinforce learners' learning process. As Zu and Kong said, these authentic pictures illustrated in the textbooks can truly be a reflection of some aspects of both western and Chinese culture.

Zu and Kong points out the introduction of cultural elements in textbooks by classifying them as follows; Direct Introduction, Words Accompanied by Pictures, Situational Dialogues, Texts Depicting Cultural Events, Cultural Notes, Indirect Introduction.

They argued that culture knowledge can also be channelled into the content of the dialogues presented in the language textbooks;

“Look at the following dialogue:

Li Ming: I like porridge for breakfast. Would you like some porridge?

Jenny: No, thanks! I like cereal for breakfast.

Li Ming: Cereal? What's cereal?

Jenny: In Canada we eat cereal for breakfast. I put milk and sugar on it. Would you like some?

Li Ming: Yes. Mmmm ... It's delicious!

(Student Book 1, Lesson 28)

From the above dialogue, students are able to distinguish the different dietary habits between English-speaking countries and China.”

(Zu & Kong, 2009: 115-116)

As it is seen in the example above, there are differences between dietary habits of different communities and language textbooks can provide learners a cultural awareness of these differences. Successful language textbooks should compile a good range of these kinds of items for learners in order to make the learning process more suitable in an attempt to create a more culture based environment in language classes.

Another study on cultural elements in language textbooks was carried out by Lund (2006) as a doctorate thesis at Bergen University in Norway. Lund argues that descriptions of and encounters with ‘the other’ could be said to form the central ingredients in intercultural learning. She further says that if coping with cultural encounters is one of the objectives of language learning process, then it is necessary for learners to meet and learn about the other people who behave, believe and look at the world from a variety of different ways. Also learners need to be more aware of their own culture’s manifestations. She also states that the question of culture-specific reference might seem a basic one, however, in the textbooks she investigated it is clear that only vague references to foreign cultural contexts are provided and

many texts show unspecified Western context which Norwegian learners might recognize as their own. She suggests that future textbooks should include more texts which reflect clear pictures of other countries and cultures.

In order to find out the roles and range of cultural items in language textbooks, Lund investigated a few textbooks which were published in Norway and do not follow the English syllabus; *New People, New Places; Flight; Search; Catch; This Way*. In these textbooks, she classified the cultural elements as; situational conversations, fictional and non-fictional texts, simplified pictures and stereotypes, etc. According to her, texts that describe conflicting values and beliefs seem particularly relevant on behalf of intercultural approach. Also fictional texts can demonstrate such conflicts successfully. One of the fictional texts in the investigated textbooks is followed with the exercise below;

“for example the one about the young Native American boy who is drawn between the values that he has been brought up with in his home community and the ones that he meets at school (Flight 9: 39-43; see section 7.3.2). An exercise that is attached to this text asks the students to reflect in more general terms on the problem of being drawn between cultures:

What could be the problems of belonging to one culture and living in another? Many people all over the world do this today, for different reasons.

Discuss this in class (Flight 9: 43)”

(Lund, 2006; 280)

This gives a good example of the cultural differences between communities. The discussion question leads students to think about the cultural conflicts of different communities on a general scale when it comes to the question of experiencing a cultural dilemma. Students try to put themselves in a position where they are stuck between home culture values and the target culture values. In order to find a solution for the discussed problem, students need to acquire a general knowledge of the values of both home and target culture.

Another example that Lund gives is the approach that textbooks (the example is from *Search*) use to present stereotyped views that some foreigners have about Norwegians. In one of the short texts in *Search*, young foreign immigrants to Norway talk about what they think Norwegians are like;

“Norwegians:

- drink too much

- smoke too much

- especially the women

- drink milk and eat potatoes.... (Search 8: 7).

After the text, students are asked the following

question:

Why do you think [these foreign students] have made these statements?

*Is it possible to say what other nationalities are like?
(Search 8: 8)”*

Lund (2006: 283-284).

Here students first think about the stereotypes of themselves and then try to evaluate their own image from a different point of view. Also they are asked to find out about the similarities or differences between their culture and the others by exploring other cultures. The emphasis is given on the ‘self’ image and being ‘other’ from an intercultural point of view by sorting out the stereotypes.

So how can course books be evaluated according to the cultural elements they compile? Dybiec (2005) uses a checklist drafted by Byram to discuss whether the cultural aspects are fairly distributed through the textbooks. As she points out in the checklist,

“the books selected on grounds of frequency of application, were ascribed values from one to three.

Focus on cultural content	<i>Focus on Adv. Engl. CAE</i> (O'Connell) Longman C1 1999	<i>English File Upper-int.</i> (Oxenden, Latham-Koenig) Oxford B2 2001	<i>Upstream Advanced</i> (Evans, Edwards) Express Pbl C1 2003	<i>Berliner Platz1</i> (Lemcke, Rohrmann, Scherling) Langenscheidt A1 2003
▪ cultural differentiation	1	1	---	---
▪ social identity and social groups				
▫ social class	---	---	1	1
▫ regional identity	1	---	---	1
▫ ethnic minority	---	---	---	---
▪ values and beliefs (civic, moral, religious)	---	---	---	---
▪ behavior				
▫ daily routines	---	---	---	3
▫ leisure	3	3	3	2
▪ social and political institutions (state institutions, health care, law and order, social security, local government)	---	1	---	1
▪ socialization and the life cycle				
▫ families	---	---	1	---
▫ relationships	2	2	1	1
▫ schools	---	---	2	---
▫ employment	---	1	2	3
▫ rites of passage	---	---	1	---
▪ uncomfortable social realities (unemployment, poverty, racism)	---	---	1	---
▪ national history (historical and contemporary events and figures seen as relevant for national identity)	---	1	1	---
▪ national geography (geographic factors seen as being significant by members)	---	---	---	1
▪ popular culture (icons, trends)	1	3	3	---
▪ stereotypes and national identity, points of view (what is typical, symbols of national stereotypes)	---	2	---	---

Fig. 2. Checklist for cultural content

The evaluation depended on the amount of attention devoted to specific cultural aspects and the explicitness of presentation.”

(Byram, 1993; in Dybiec, 2005: 93-94)

Starting from the checklist, Dybiec (2005) investigates the role of textbooks in language classes and classifies them into three main categories. In the first category, international or global cultures with a strong emphasis on British or American elements are presented especially in the example of EFL/ESL course

books. On the other hand, in the case of German textbooks, Western Germany culture seems to be dominant. These textbooks fail to follow a comparative approach which would contrast elements of both target and home culture. Another category sees the home culture of importance and is not suitable for international usage. A textbook which is designed at national level (e.g. in Turkey) are not available for the foreign markets. The third category consists of textbooks that contrast cultural elements of both target and home cultures. They pay attention to the inner diversity of both target and home cultures. Ideally, such textbooks should include an array of “open” texts. These textbooks present a diversified picture of the world and other cultures and invite interpretations and learner response. Dybiec strongly argues that the role of textbooks should not be solely guiding students into a world of target culture as tourist guidebooks are meant to be. Instead, textbooks should encourage the interchange of cultural experience with multicultural elements in them which are designed to help learn a foreign language.

Another example for the research of cultural items in coursebooks comes from Bateman and Mattos (2006) who investigated six Portuguese language books. They provided comparisons of these books in accordance with the cultural items and found out that they lack of multicultural elements. As an example,

*“One Brazilian textbook, **Falar...ler...escrever**, attempts to accomplish this [comparison of cultures] by asking students to plan two typical Brazilian meals, with blanks to fill in for the **aperitivo**, **entrada**, **prato principal**, **bebida**, **sobremesa**, e **finalmente** . . . (one assumes that the **e finalmente** might refer to a **cafezinho**). The book then asks students to plan a typical meal from their own country based around the same courses. Unfortunately, the authors apparently assume that other countries’ meals follow the same sequence and course structure as those in Brazil, which may not be the case.”* Bateman & Mattos (2006: 14).

These kinds of exercises are far from the comparison of cultures and they mislead the route of culture-specific learning since they only demonstrate bits and pieces of target culture in the classical manner. Coursebooks consisted of such types of exercises mainly use culture concept as limited with the target culture and intercultural comparisons are mainly limited to stereotypes and food variety. Language is used for the manifestation tool of the target community's culture. Bateman and Mattos (2006) believe that by giving careful consideration to their cultural content, in other words, by adding more multicultural elements in them, foreign language coursebooks can increase learners' understanding and respect for other people from different cultures, and thus they can contribute to the aims of language learning.

CHAPTER III

RESEARH METHOD AND STUDY

3.1. Method

This thesis study is carried out in descriptive study model, which is one of the second language research methods. According to Seliger and Shohamy (1990: 211), a descriptive study model provides information about how often certain language phenomena occur and the typical use of language elements is demonstrated in accordance with the various variables which can be used in the studies of language teaching.

In this thesis, three English language coursebooks are investigated according to the multicultural elements in them. These include *New-Headway Intermediate Student's Book* (Soars, Liz & John, 2003), *New Cutting Edge Intermediate Student's Book* (Cunningham & Moor, 2005) and *Face2face Intermediate Student's Book* (Redstone & Cunningham, Gillie, 2006). Levels of the books are purposely chosen of the same level. These books are mainly attempted to be used in adult or young adult education. Classification of these elements is carried out under these headings; fictional-texts, non-fictional texts, visual references, conversational items and listening parts. Each book is considered to be designed according to the CEF criteria and intended to be used in accordance with integrated contemporary syllabus designs. The cultural items in these books are particularly taken from the international perspective and items belonging to British culture are not included on

purpose since the main objective of this study is to describe the multicultural (intercultural) elements in English coursebooks.

A descriptive method of research is chosen since there is a demonstration of the range and kind of multicultural elements in selected coursebooks and there is not a judgement on how they should be dealt with through the pages of coursebooks. The discussion whether these elements are useful or unnecessary in order to provide an effective learning process is avoided. After determining the multicultural elements in the coursebooks, demonstrated in the appendices part, each element has been explained to make it clear why it has been included in the coursebook and how it can help language learners to develop a multicultural (intercultural) competence.

3.2. Multicultural (Intercultural) Elements in Sample Coursebooks

In this study, three English language coursebooks are investigated according to the multicultural elements in them. These include *New-Headway Intermediate Student's Book* (Soars, Liz & John, 2003), *New Cutting Edge Intermediate Student's Book* (Cunningham & Moor, 2005) and *Face2face Intermediate Student's Book* (Redstone & Cunningham, Gillie, 2006). Levels of the books are purposely chosen of the same level. These books are mainly attempted to be used in adult or young adult education. Classification of these elements are carried out under these headings; fictional-texts, non-fictional texts, visual references, conversational items. Each book is considered to be designed according to the CEF criteria and intended to be used in accordance with integrated contemporary syllabus designs. The cultural items in these books are particularly taken from the international perspective and items belonging to British culture are not included on purpose since the main objective of

this study is to describe the multicultural (intercultural) elements in English coursebooks.

3.2.1. Fictional Texts in Coursebooks

Fictional texts in coursebooks can be defined as valuable sources of cultural items since they might include literary texts such as tales, fairy tales, jokes, summarized stories, parts of plays, poems or personal profiles, letters, e-mails, postcards from imaginary characters, etc. They play the role of mirrors of the cultures they originated from and personal insights of the imaginary people from these cultures.

As in the case of fictional texts, course books under consideration within this study demonstrate that comparisons between cultures can be obtained from the eyes of students. Even though the range of fictional texts may vary in the investigated books, it can be said that more fictional texts could be included to show how different cultures live their lives. Thus students can implicitly or explicitly grow an understanding about the cultural differences without worrying about language so much, particularly when these texts are supported with visual materials such as photos, pictures and drawings which will be discussed further in this study in detail. However, pre and post activities for each fictional text have a crucial importance since they can guide students through the path to other cultures. These activities should combine the question of recognising home culture and other cultures in an intersection.

3.2.2. Non-Fictional Texts in Coursebooks

Non-fictional texts in coursebooks are another important source for learners of a language since they demonstrate facts about different cultures and are meant to be true. These facts may vary in topic as they include every aspect of life. These can include general knowledge, habitual behaviours of people from different cultures, geographical features of a specific country or social differences between countries, comparison of new and old trends about a particular topic, beliefs, ideas, standards of life, etc.

All in all, it seems that non-fictional texts in coursebooks can present and compare different aspects of life in different cultures such as; socialization, daily routines, beliefs, ideas, popular culture and trends, ways of entertaining, food and eating habits, social customs and behaviours, etc. If students are exposed to different cultural items other than those of the target culture alone, there may be a better understanding of the world and other cultures for them while learning a foreign language. Factual information also attracts more attention from the students because they are aware that these are not fictional items but truths of the culture they are reading about. Also students need to have cultural-awareness upon the topics provided by the multicultural items in the non-fictional texts. By doing so, an interaction between cultures can be achieved in both ways especially in the classes where there are multinational students.

3.2.3. Visual References of Multicultural Items in Coursebooks

Visual references can be classified into the subcategories of photos of people from a particular culture, landscapes, icons, drawings, signs and symbols. They can be presented along with the reading texts to take students' attention into the topic dealt in the texts or around the exercises which are intended to be carried out by the students. It is aimed to lead students start to think about the topic of the exercise which will require them to focus unconsciously on the culture of the society referred there. These items may also demonstrate the differences between cultures in a way that students do not have to necessarily think about culture while looking at them since they are thought to be trying to find out about the context rather than thinking about language and culture relation.

3.2.4. Conversational Items and Listening Parts in Coursebooks

In this study conversational items and listening parts in coursebooks are described together since they can call upon the usage of listening and speaking skills. In many of the coursebooks students are frequently expected to listen to a great variety of listening recordings. These may vary from short utterances to long speeches. They can provide both linguistic and cultural inputs which students might benefit for a successful combination of language and culture in language learning process.

It is seen that conversational and listening materials in coursebooks can also provide insights to other cultures and help language learners to express their own

culture over topics which can lead communication through the target language. Language and culture again are melted in the same pot in order to find ways of communication and interaction between cultures especially in multinational classes. In the case of a mono-national, this effect may not be felt fully. However, still learners are able to improve a more global point of view over the topics which are selected in the coursebooks investigated, which is also worth to appreciate in the sense that whenever learners may find a way to communicate with people from other nations, they will be better equipped with the knowledge of cultural differences.

3.3. Multicultural Items in Sample Coursebooks

3.3.1. New-Headway Intermediate Multicultural elements

New-Headway Intermediate Coursebook aims to teach English to adults and young adults by using an authoritative integrated syllabus, motivating topics and clearly focused tasks. It tries to make effective teaching and learning by the use of new paradigms in linguistics. It also provides up-to-date texts with global appeal. Maximum clarity with a fresh and modern design is aimed.

3.3.1.1. New-Headway Intermediate Reading Parts

- Sample Fictional Texts in New-Headway Intermediate

a) The tale of Gluskap

In *New Headway (NH)* one example of fictional texts is a tale of a warrior: *Gluskap*. He is a strong and unbeatable warrior from a tribe of North America and he always boasts with his strength by saying “*Nobody can beat me!*” (*NH 22-23*) (*App. I.1*). However, when he is challenged with a baby he is defeated because he can not prevent the baby from crying. At the end of the tale, *Gluskap* runs away and is never seen again. Students are asked what the moral of the story is after they have read it.

This story shows that for American natives, being strong is very important and the idea of defeat is believed to be the reason of shame, thus the hero runs with shame and never shows himself again in the community. Students, especially from western cultures may find it reasonable to be defeated by a baby, although, in other communities where weakness is a reason of shame, it is an inferior position. Also the text consists of culture specific lexical items such as ‘*teepee*’ which means American Indian tent and ‘*war dance*’ which is thought to originate from native cultures of America.

b) The Farmer and His Sons

There is another tale about a farmer and his sons (*NH 106*) (*App.I.2*). The farmer, who was dying, gives his sons a last lesson about hard work. He tells his sons that he buried a treasure in the vineyard and asks them to dig as soon as he dies, while his sons are trying to find the treasure, they unconsciously work hard and find out that the treasure is in fact the harvest they had from the vineyard. This story is believed to be from Western culture and underlies the fact that youth in western cultures are not very keen on working hard.

c) The Emperor and His Daughters

In this tale (*NH 107*) (*App.I.3*), an emperor asks his daughters to marry when they are sixteen years old. As an eastern originated tale, it gives the implicit idea that in Eastern cultures the age of marriage is quite early compared to the western cultures. Apart from comparing two types of cultures, this exercise ends with asking students to write a folk tale or story that they know. However, since the comparison is carried out implicitly, students may not be aware of the fact that they are actually learning about different cultures.

d) Thank-You Letters

Another fictional text from *NH* is a ‘thank-you letter’ from a North-Korean woman, Soon-hee, who recently visited Melbourne and stayed with her Australian friend Sandy. Soon-hee expresses her appreciation by starting with “*I just wanted to thank you for having me as your guest in your beautiful home*” and furnishes it later with sentences, “*I had a great time*”, “*I really enjoyed meeting...*”, “*you all made me feel so welcome*” and “*I can’t tell the words to tell you how grateful I am.*” (*NH 48*)(*App.I.4*). All these sentences could seem a little bit exaggerated for people from Western cultures, yet it is very important for Eastern cultures to be modest and appreciation for the favours done for them. At the end of the letter, Soon-hoo invites her friend, Sandy, to her hometown and offers to take her to a ‘*norebang*’, which is similar to karaoke. Norebang or karaoke are very popular in South-east and East Asia countries where they were originated. They are same types of entertainment with music, where people sing popular songs in accordance with the tunes of the songs, and they try to memorize the lyrics.

Another letter in this book takes part in the writing section, which is dealt after the unit 12. The objective of this exercise is to correct Kati’s mistakes she made during the letter. This time a Hungarian, Kati, who stayed with a British family, the Kendall family, while studying English in Dublin, writes a letter to the family to ask a favour from them. She mentions about her experience in Dublin first and then asks the family if they could find the scarf she lost. Contrary to the letter from Soon-hee, Kati does not show much appreciation for the staying as Soon-hee did. Kati only expresses her appreciation by putting these sentences at the end of the letter; “*Stay [staying] with you was a wonderful experience for me. Thank you for all things [everything] and excuse my mistakes*” (*NH 119*)(*App.I.5*). Since the aim here is correcting a student’s mistakes, rather than concentrating on the meaning, learners may not be so much interested in the style Kati thanks or expresses her feelings about the British family. However, if the two letters are compared, it is obvious that

western cultures and eastern cultures have different thoughts about favours and ways of appreciating them.

e) Dream Jobs

In the reading and speaking section of unit 7 in *NH (58-59)(App.I.6)*, three job profiles are presented. *The hurricane hunter*, *the trapeze artist* and *the cowboy in the sky* are chosen as examples of extreme jobs. Three people from these jobs talk about the difficulties, advantages and disadvantages of their professions, the reasons why they preferred them and how they were interested in the jobs, their average days at work, their ambitions and advices for people who would like to do same jobs. As a pre activity students are asked to mention about their dream jobs and ask and answer questions in a role-play to find out their partner's job. These texts give insights to very different professions and require learners to give their opinions about them. Also it is a good practice to find out how different people's reactions are to these professions. In the texts, characters are selected from American and Canadian origins. Two of these jobs can be directly associated with the places where they are performed; hurricane hunter in America since hurricanes often occur there and skyscraper constructor in New York where there are many tall buildings. Each of three characters have introductory sentences like these; *The hurricane hunter* "***There's no such thing as an average day in my job***", *the trapeze artist* "***You only live once why stay in a boring job***" and *the cowboy in the sky* "***Many of today's ironworkers are descendants of the men who built New York's first skyscrapers.***" (*NH 58-59*). Thus learners may have the chance to see the points of views on these dangerous jobs from people of these North American cultures.

- Sample Non-Fictional Texts in New-Headway Intermediate

a) Global Pizza

It seems that *NH* coursebook has only two non-fictional texts which include multicultural elements at the intermediate level. In *NH (51)(App.I.7)*, reading text about the history of Pizza provides students with the information about the invention of this kind of fast food, its both early (*'plakuntos'* by the Greeks and *'picea'* by the Romans) and modern types according to the toppings which show great variety among countries (Greece, Mexico, Peru, Italy, the USA, Russia, Japan and Brazil). After having read the text, students are asked to mention about their food preferences so as to compare their eating habits with other cultures. It can be considered as a good chance for students to compare their cultural food habits and those of the foreign cultures.

b) A World Guide to Good Manners

The second text in *NH (34-35) (App.I.8)* presenting multicultural items is about the stereotypes and behavioural differences of a few cultures. The text deals with the topic of behaving in the right way when going abroad considering the cultural differences of foreign communities. Focused topics include greetings, clothes, food and drink and doing business. The text states that in many parts of Asia (especially in Japan and Thailand), people avoid eye contact and there is no physical contact when greeting. However, In America and Canada, people shake hands firmly and look straight in the eyes while greeting. In Japan and Thailand, people bow and press their hands together as if they are praying to show the respect for counterparts. In the case of clothes, Asian and Muslim countries are given example especially because women do not reveal their body for the religious reasons. Also people in China, Korea, Thailand and Iran take off their shoes when entering a house or a restaurant whereas in Western cultures people do not take off shoes.

The text continues with a paragraph about food and drink habits. It says that in Italy, Spain and Latin America, lunch is the main meal of the day and lasts two or three hours. In Mexico and Japan, it is said that people do not prefer discussing business while eating. According to these cultures, lunch is a time to relax and socialize. And for the text states, Japanese do not prefer drinking alcohol at lunchtime. Even though the Chinese like having business banquets, they do not wish to discuss business during the meal.

About doing business, in the text it is said that business cards are important in many countries. It is suggested that the card should have the reverse side written in the local language where the meeting is held. In Greece, Italy and Spain, it is said that some business close in the afternoon for a couple of hours then remain open until the evening. This might be the result of the warm climate of these countries since they are all under the effect of Mediterranean climate. Japanese business people think that it is their professional duty to go out after work with colleagues. The text ends with a list of extra tips for people who consider paying a visit to France, India, South America, Russia, Ireland and America. It is advised for visitors to expect smacking lips while eating in many Asian countries since it is a sign of appreciating food. For visitors to France, it is said that they should not sit down in a café until they have shaken hands with everyone they know. In India and Middle East, using left hand for greeting, eating or drinking is not suggested. China visitors are warned that hosts or hostesses in this country will keep refilling a guest's dish unless he or she lays chopsticks across the bowl while eating. Since most South Americans and Mexicans stay very close while conversing, visitors are suggested not to back away. Business people visiting Russia are advised to match their host for drink since Russian people may think they are unfriendly when invited to drink together. In Ireland, it is stated that social events usually end up with singing and dancing and visitors to this country might be asked to sing along. In America, people are said to eat their hamburgers with both hands and as quickly as possible. By the way, it is not suggested to have a conversation until the hamburger is eaten. It can be said that this text is rich in the

concept of multicultural elements. It gives many examples from both East and West cultures in the sense that students may find out about the behavioural differences among the countries mentioned.

3.3.1.2. New-Headway Intermediate Visual References

a) In *NH (29) (App.I.9)*, photos of people show the difference types of clothes according to the culture these people come from. The photo at the top demonstrates two women and a boy in their culture specific clothes. Arab culture is in the case where women cover their heads with scarves and their bodies are not shown since they are Muslim. Also the boy in the same photo wears ‘*sarık*’ which is a long piece of cloth used to cover the head by wrapping round the head. On the other hand, other photos below shows mostly how non-Muslim communities dress up.

b) Another example of visual reference as a series of photos (*NH 34) (App.I.10)* comes along with the text about behavioural differences in *NH (35) (App.I.8)*. In the second photo, four young Muslim girls are depicted in their traditional clothes, only two of them do not cover their heads, which shows that in some Muslim countries young girls do not necessarily cover their heads. This could be true for elder women in a few Muslim countries as well, but women are expected to cover their arms and legs above their wrists and ankles. Also under this photo, a South American family sitting at lunch table together is depicted. For South Americans, lunch is the main meal and eaten with family members which takes one or two hours. In the last photo, two Japanese business people are seen while exchanging a business card. They give and take the card with both hands and bow each other while doing this. This shows that respect is priority in this culture in people relations.

c) Another visual reference in *NH* is a photo of Thai dish (47) (*App.I.11*). The food is a mixture of corn, pepper, parsley, spaghetti, chicken and spices and seems hot. For Western cultures, this might be different since they usually do not eat spicy food very much. Besides, there is another visual reference of food next to the text about pizza in *NH* (50) (*App.I.12*). In the first photo, a very big piece of pizza is being served on a Valentine's Day in Naples, Italy, which shows that Italians celebrate this special occasion by eating their traditional fast food. In the next photo, pizza is shown in a space capsule to show that it is popular all around the world. And the last photo of pizza presents itself in its plain form with cheese and sausage.

d) Apart from food and clothes there are also visual references of famous places around the world in *NH*. One (32) (*App.I.13*) depicts an old building in Thailand along with a conversation about travelling to Thailand.

e) Another (42) (*App.I.14*) shows three hotels from Canada, Dubai and Tanzania – The Ice Hotel, the Burj Al-Arab and the Baobab Rivers Lodge. The photos show the architecture of these places and give cues about the climate and geography in these countries.

f) A photo of the Great Wall of China (90) (*App.I.15*) is shown to take students' attention on the topic of man made things which can be seen from space. Since the Great Wall of China is considered to be one of the biggest and oldest man-made objects and represents the culture of China students may find it interesting.

g) And another visual reference is given to refer to Uncle Sam, which is one of the symbols of America in a recruiting advert form (91) (*App.I.16*) for young

people to join the U.S. army. The photo depicts the most common symbol of the USA and is supported with a text about the story of the term.

3.3.1.3. New-Headway Intermediate Conversational Items and Listening Parts

a) “Signs” and “What do you think” parts

In an attempt to make students compare formal regulations about different aspects of life, *NH* presents a speaking exercise (32) (*App.I.17*) in which students are first asked to recognise some common British signs and then they are asked to check whether the statements are true in their own country. The checklist mentions different topics such as legal marriage age, smoking regulations in public, the age when people can vote, etc.

b) How to Behave Abroad

Another speaking section (34) (*App.I.18*) precedes the reading text about the good manners when visiting abroad in *NH* (35) (*App.I.8*). In this part, students firstly check the statements for their countries and then in the end (What do you think part), students are asked to list bad and good manners according to their own cultures.

c) Nationality Words

Again in the same unit of *NH*, a vocabulary section (36) (*App.I.19*) deals with the stereotypes of Italian, Chinese, Canadian, British, Canadian, French, Japanese and Scottish cultures in a matching exercise. Afterwards, students are asked to complete a table to be completed, which includes country name, adjective for the people of this country and a sentence about the people of this country. Chosen

countries are Italy, Germany, Australia, Scotland, Russia, Mexico, the USA, Greece, England and Sweden.

d) Come Round to My Place

On the same page again, the listening part (36) (*App.I.20*) requires students to listen to three people - *Sumie* from Japan, *Kate* from England and *Lucas* from Mexico - talking about inviting guests home for meal. Students then complete the chart which shows the differences between cultures about inviting guests.

e) Tapescript Part T4.9

In the tape script (124) (*App.I.21*), *Sumie* mentions about the way how Japanese people invite and serve dinner for their guests. It is clear that Japanese people prefer to be modest and do not like to show off very much. Their traditional foods are also mentioned; sushi, sukiyaki and tempura. They give importance to cleanliness and often behave formally in order to show their respect for their guests. On the other hand, Lucas from Mexico, states that invitations in Mexico are rather informal and guests stay up to very late. They like to behave casually because they want to look friendly. Their traditional food “*churrasco*” is also mentioned. And after dinner they like drinking coffee and espresso. This activity consists of both multicultural items and a discussion section in which students can have a chance to mention about the invitations in their home culture. By doing, so they can compare different cultures. There is also a photo of *sushi* and *tempura* below the chart, which students are required to complete according to the listening recording (36) (*App.I.20*).

f) A Weather Forecast: Tapescript Part T5.6

Another recording in *NH (125) (App.I.22)* is the weather forecast for the Western European countries; France, Belgium, Spain, Italy, Holland, England, Scotland, Northern Ireland, Switzerland and Scandinavia. It is seen that how far the countries situated from the Mediterranean Sea, it gets cooler and strong winds and tougher weather conditions are expected. Students are expected to provide a weather forecast for the place they live in thus a comparison can be made.

g) The World's Favourite Food

Before students read the text about 'pizza' in *NH (51) (App.I.7)*, there is a speaking activity in *NH (50) (App.I.23)*, which asks students whether they know any information about the typical dishes of different countries such as; Spain, Japan, Mexico, Italy, Hungary, the United States, Germany, China and England. Teachers can ask their students to do this as a small research prior to the lesson. Thus during this activity they can produce a collection of information about the traditional food of the countries mentioned. Besides, students are asked about their favourite food and again they can be asked to be prepared to talk about their country's traditional dishes.

3.3.2. New Cutting Edge Intermediate Multicultural Elements

New Cutting Edge Intermediate intends to combine the comprehensive syllabus and reliable teaching resources in order to provide teachers and learners of English a coursebook which is easy to use. Also it attempts to present clearly structures tasks which will encourage student fluency and confidence. Besides, reading texts in the book are believed to cover global issues which might increase awareness of the students on other societies.

3.3.2.1. New Cutting Edge Intermediate Reading Parts

- Sample Fictional Texts in New Cutting Edge Intermediate

a) An e-mail from Jean-Luc

In *New Cutting Edge (NCE 55) (App.II.1)*, an e-mail from a French hotel owner (*Jean-Luc*) to a recruit manager shows good examples of social and professional life of a widower who has lost his spouse recently and is having problems in both running the hotel and bringing up his two children alone. He is in a position that he needs a person who can work both as an assistant manager at the hotel and also as a childminder to look after his kids. For students, it is a good chance to see how people from a Western European country try to survive after an unexpected loss of his wife and how they deal with the matter of recruiting personnel.

b) Song: Manic Monday

A song in *NCE (58) (App.II.2)*, *Manic Monday*, is a source to gain knowledge about western cultures' working habits. In most western cultures, weekend holiday is two days; Saturday and Sunday thus Monday, which is following the weekend holiday, is seen as a stressful, problematic time since after relaxing or resting two days people usually find it difficult to adopt themselves back to work immediately. The song mentions about the idea of the difficulty in adopting oneself back to work. And furthermore, students are asked about their favourite days and how they feel on different days. Especially in some Arab or Muslim cultures, the holiday time of the week is Friday. This gives students the idea how religions might affect on working habits in different cultures.

c) State Lottery of St Ambrosia

Again in *NCE*, a text (98)(*App.II.3*) about state lottery of St Ambrosia, an island in the Pacific Ocean, mentions about the way how the state proposes to spend the money from the lottery to improve the island. Also some general knowledge about this small island is provided. The state receives applications of projects from different organizations to find ways to improve the island. Five examples of these projects are presented as listening texts (*NCE 172*) in which representatives of the organizations talk about the main problems and how they can solve them. After students listen to them, they try to decide which organization should receive the money from lottery. These appeals give sociological insight about life in this small island.

d) Letters

Another fictional text example in *NCE (128-129) (App.II.4)* is a collection of five letters from an Internet problem page. In the first one, the letter is about a problem of a person whose spouse has a relation problem with her best friend. The second one points out the difficulties of a woman whose boyfriend does not want to introduce her to his family as his girlfriend because of his family's religious beliefs. In the third one, another woman complains about the situation where she has to make a choice between leaving her elderly mother alone since her husband has the chance to work overseas and they have to live abroad and persuading her husband not to decide to leave the country. The fourth letter mentions about a relationship between a man and a married woman who have recently met on internet. The man is in a difficult position since the woman says that she is in love with him. And the last letter mentions about a man's problems in his relationship with his mother-in-law. Although, the countries or the cultures of these letter writers are not stated, students may find it interesting to compare these issues according to their own culture.

e) **Nicholas Scotti**

In the consolidation section of *NCE (132) (App.II.5)*, a story of an Italian, *Nicholas Scotti*, is told. He has limited English knowledge and tries to go to Rome from San Francisco. During his journey, the plane makes a one-hour stop at the Kennedy airport. He thinks that he arrived in Rome and spends the whole day in New York. It is said that he is surprised to see the modernisation of the city and comments on the speed of the taxi driver, who finally takes him back to the airport as according to him only Italians could drive that way. These examples give small clues about driving habits of Italians and the cities of Italy.

- **Sample Non-Fictional Texts in New Cutting Edge Intermediate**

a) **How We Really Spend Our Time**

In *NCE*, the reading text '*How we really spend our time*' (8-9) (*App.II.6*) presents information about how people around the world prefer to spend their time. It gives examples from daily life routines and comparisons are made according to nationality, sex and age groups. Mainly European cultures; Swedes, Finns, Italians, the Spanish and the British are given as examples and only Americans are included in the comparison as non-European culture and people's different ways of spending time are presented with the figures '*although up to two thirds of modern European women work full-time ...*' and percentages '*seventy-three percent do some kind of sport at least once or twice a week*'. Also in the pre-reading activity, students are given statements about the topic and asked to check if they are true for their country. This gives students a chance to compare different cultures with their own culture about the concept of spending time.

b) 100 Places to Visit Before You Die

In an attempt to provide city profiles around the world, *NCE* chose to mention about leading tourist attraction centres from different countries under the coverage of a TV travel programme with the topic of ‘100 places to visit before you die’ (28-29) (*App.III.7*) presents profiles of five places; Grand Canyon in Arizona, Petra in Jordan, Las Vegas, Venice in Italy and Koh Samui in Thailand. Geographical, historical and social features of these places are also provided in the texts. Although it is not very probable for students to benefit a cultural interaction after reading such texts, it is still important to have a general knowledge about the places which other people recently find worth to visit.

c) The Great International Night Out

Similar to the text about ‘pizza’ in *NH*, *NCE* also places this modern fast food type in a text where socialising at nights is covered. In the text ‘the great international night out’ (*NCE 70-71*) (*App.II.8*), different ways of spending one night out is dealt. The culture of eating pizza, going to discos and karaoke bars are presented in the form of reading texts which mention about the origins of these modern popular cultural phenomena. There is a comparison of Western and Eastern cultures since pizza and disco are believed to belong to Western cultures and karaoke is from Japan. Although there seems a difference in the way that people choose to relax in their free times, it is rather same for nearly all cultures to become socialised and gather around crowds of others instead of choosing solitude. At the end of the reading part, students are asked to talk about their opinions about these activities and given the chance to compare with their own culture. They are offered to list any food, music or other ways of relaxing belonging to their home cultures which are enjoyed around the world. Furthermore, they are expected to mention if international or American influence is increasing or not. These can lead students to be aware of their own culture as well as the foreign ones.

d) “Social Behaviour” and “Tips for Visitors to Thailand”

Within the same module, *NCE* offers students to take a chance to look into the social customs and culture of Thailand (74-75) (*App.II.9*). as a pre-activity, students are asked to go through a checklist (74), where social behaviour is under investigation according to different social situations such as ‘*a man and a woman going out on a date*’ and ‘*being invited to dinner at a friend’s or colleague’s house*’. Also on the next page, tips for travellers visiting Thailand are given in a form of extract from a travel guide to Thailand that students are expected to choose according to their guesses and furthermore they listen to a half Thai boy talking about customs in Thailand to check whether their guesses are right.

3.3.2.2. New Cutting Edge Intermediate Visual References

a) In *NCE*, along with the non-fictional texts about famous tourist attractions (28-29) (*App.II.7*), the photos provide cues about geography, architecture and climate of the places (Colorado, Petra, Las Vegas, Venice and Koh Samui) mentioned in the text. Prior to a listening task in *NCE*, students can also view the Kremlin Palace in Moscow and a busy city street in Hong Kong (30) (*App.II.11*). The crowd in the photo of Hong Kong can tell about the speed of life in this city and the photo of Kremlin Palace is a reference of classical Russian architecture.

b) As a symbol of Western style special days, there is a photo depicting a wedding cake and a wedding ring, a bottle of champagne, a diploma and graduation cap in *NCE* (40) (*App.II.12*), which shows that in Western cultures people drink champagne on special days.

c) In module 6 of *NCE* (66) (*App.II.13*), two photos show differences between traditional clothes of European culture and South American native culture.

While European noble men wore a hat, jacket, trousers and long boots and women wore a bonnet, a long dress and gloves, important native South American men wore ornamented hats, tops and skirts traditionally. Along with the text about leisure time activities in *NCE (70-71) (App.II.8)*, there are also three photos showing people eating pizza, dancing in a disco and singing karaoke in a bar.

d) Another set of photos in *NCE (74-75) (App.II.14)* shows *tuk-tuks*, which are motorcycle taxis used for transportation in Thailand, a monument of Buddha and two people bowing each other as a Thai way of greeting someone. These photos are selected to help students to learn about Thai culture on the basis of transportation, religion and social behaviours.

e) Following to the topic about Thailand, a number of photos show the examples of clothes from Bahrain and western cultures (*NCE 76) (App.II.15)*. In the photo of two Bahraini, it is seen that men in Bahrain prefer white, long and light dresses since this country has a hot climate, on the other hand people in other photos, from Western cultures, wear shirts, trousers, jeans, skirts and short dresses.

3.3.2.3. New Cutting Edge Intermediate Conversational Items and Speaking Parts

a) All Around the World

In *NCE (26) (App.II.16)*, a quiz is left for the students to do before they listen to the correct answers. The questions in the quiz cover different topics such as the largest country in the world, the most populated cities around the world, the country with the longest coast line and the country which has the most fast food restaurants,

etc. When students listen to the *recording 3.1 (161) (App.II.17)*, they find out these facts; Russia is the biggest country in the world, the Nile is the longest river, Seoul is the most populated city, Canada has the longest coast line, Chicago is the furthest northern city in the US and Los Angeles is the furthest in the south, China has the most fast food restaurants, the nation that drinks tea the most is the Indians, also India has the biggest university with over half a million students, London Heathrow airport is the busiest, France is the most popular country with tourists and Tokyo Disneyland is the most popular theme park in the world. These pieces of knowledge can be considered as general knowledge about the globe and may not have any cultural and linguistic value together; however, they can assist language learners with an opportunity to compare their countries with the foreign ones on the same basis. Already, after completing this activity, on the next page (27) (*App.II.18*) a speaking exercise asks students to compare their own nation with a neighbouring country on the accounts of size, population, cities, scenery, climate, costs of living, etc.

b) Module 3: Around the world listening part T3.4

A listening exercise about Moscow and Hong Kong in *NCE (30-161) (App.II.19)* deals with the changes which these two cities have experienced recently. Two people from these cities talk about these changes and students first are asked to find out who mentions about each topic from a list and then choose the best alternatives which best fit the statements below the page 30. The topics in the list are traffic, standard of living, prices, language(s) spoken, pace of life, etc.

c) Social Customs in Thailand

Another listening activity (*NCE 74-75) (App.II.9)* deals with the social customs in Thailand. A half Thai person, *Nikam Nipotam*, talks to a friend who is thinking about visiting Thailand about the social customs there. Students are asked to choose the right alternatives in the guide (75) according to his speech. In the

recording (167-168) (*App.II.20*), *Nikam* says that it is polite to use first names when addressing a Thai person and in formal occasions Thai people use ‘*Khun*’ (for Mr. Mrs. and Miss) title for both men and women. He also says that Thai people do not shake hands; instead they do a ‘*wai*’, another type of bowing people to greet. For couples, it is not accepted to hold hands or kiss. However, he says that with the influence of Western society this is now changing. Another cultural difference is that the way Thai people respect a person’s head. For Thai people, the head is the most important part of the body and it is definitely not advised to touch a Thai person’s head. On the other hand, feet are considered to have the lowest priority of all the parts of the body. And it is considered to be rude to point something with one’s foot or to try to open a door by using one foot. Such social customs show that there are quite many differences between the eastern and the western cultures. Students also have the chance of expressing their culture’s such customs at the end of the activity with the help of a discussion exercise (*NCE 75*) (*App.II.21*) by comparing their own culture with Thai culture.

d) Give Tips on How to Behave

Related with the same topic, *NCE* continues to present a multicultural comparison of social customs (76) (*App.II.22*) via a listening and a speaking section. Firstly, students listen to eight people from different countries (*Amy – Canada, Pawel – Russia, Rosa – Peru, Ian – England, Dong-Min – Korea, Lee Kuan – Singapore, Ramon – Spain and Khalid – Bahrain*) talking about a social custom for each country (*NCE 168*) (*App.II.23*). Then they complete the sentences according to what they hear from each speaker. *Amy* says that couples split the bill when they go out on a date in Canada, *Pawel* says that men usually shake hands when they meet in Russia, *Rosa* mentions about not being punctual for meetings in Peru and adds that if people want to be punctual they say ‘*hora inglesa*’ which means ‘*English time*’. *Ian* talks about the smoking habits. He says that people do not smoke inside the houses when they visit someone unless the host starts smoking; they usually smoke in the garden or outside. *Dang-Min* says that people often come home at about 11.00 after

meeting friends outside. *Lee Kuan* suggests wearing smartly when going out in Singapore. On the contrary to Korean people, *Ramon* says that people usually go out to meet very late at about 10.00 or even 11.00 in Spain. And finally *Khalid* says that in Bahrain people do not often go out on a date before they get engaged. These are social customs of the countries and students can have the chance to see how people from different cultures live their lives. Also students are given a chance to mention about the same issues according to their home culture in a speaking task (77) (*App.II.24*).

e) Society and Change

Although it does not directly demonstrate multicultural elements, a vocabulary oriented exercise in *NCE (95) (App.II.10)* requires students to focus on the global issues of society and change. It presents an exercise in which students are expected to match the endings of statements on this topic according to the recording they are to listen. The statements cover topics such as health care, number of people learning English, costs of travel, economic situation, etc. around the world. In the end, students are asked to discuss the same issues according to their country and give reasons for their opinions. It can be considered that this kind of activity makes students to be aware of these global issues and can give them a chance to compare other cultures with their home culture.

3.3.3. Face2face Intermediate Multicultural Elements

Face2face is designed for a general English course for adults and young adults. It aims to help students to communicate quickly and effectively. It is based on a communicative approach as well as combining current methodology. It is also meant to be compatible with the Common European Framework. It seems that there is strong focus on listening and speaking in social situations.

3.3.3.1. Face2face Intermediate Reading Parts

- Sample Fictional Texts in Face2face Intermediate

a) “Call That a Holiday” and “Holiday Reviews”

In the book *Face2face (F2F 24-25) (App.III.1)*, the topic of modern holiday trends are covered in a form of TV programme review which mentions about “travelling across Africa in a jeep, going on a cycling tour in China, working on an organic farm in Australia, an going on a South African cosmetic surgery and safari holiday”. This shows that in different countries the trends of holidays are also variable. There are also two holiday stories afterwards, which show one of the modern holiday trends recently in which people not only have their holidays but also deal with other things such as having an operation and working on a farm. In the first review, *Alan* talks about his holiday in Cape Town where he also had an operation of face-lifting. In the second one, *Emily* goes to New South Wales in Australia to work on an organic farm. These examples also mention about the hospitality of the locals in those countries. It is a good practice to show that different people around the world have different ways of making holiday.

b) For Better for Worse

In *F2F*, there is another fictional text which is about the topic of marriages and divorces, (80) (*App.III.2*). A woman, *Ginny Bell*, talks about her friend’s chances of having a happy marriage. *Ginny’s* friend, *Olivia*, is about to marry for the second time and *Ginny* is worried that she is going to make another mistake. This text provides figures and percentages about marriages and divorces in Britain and Italy.

According to the figures there is less divorces in Italy. When considered all of these it can be a good example about the trends towards marriage and divorce in two different European cultures.

- Sample Non-Fictional Texts in Face2face Intermediate

c) What's for Dinner?

A text about the modern trends to cooking habits in *F2F (14) (App.III.3)* gives examples from UK, the USA, Sweden, Germany, France, Holland, Spain and Italy. It is referred that only in Spain and Italy people still cook their meals although there are changes happening, too. And in other countries, people mainly prefer ready meals to home-made ones especially Thai, Chinese and Italian meals. The reality here is that people of the modern world cook more quickly made meals and this is probably the result of the modern life applications and the shortage of time which is the consequence of these applications. Students are asked to describe how food is cooked in their own country to make a comparison.

d) How to Build a Furniture Empire

Another non-fictional text in *F2F* is about one of the most famous furniture companies, *IKEA* of Sweden (*40) (App.III.4)*. The history of the company and the reasons of its popularity especially in the countries of Germany, the UK and France are mentioned. Also the culture of flat-pack furniture is shown for the reason why this company has become so popular in Western countries. This shows the opinions of modern cultures to concept of furnishing their homes and living spaces. Also, again, students are asked whether there are *IKEA* stores or stores like these in their countries in order to give them a chance to state their ideas about furniture.

e) Stories of David L Smith and Onel de Guzman

In module 7 of *F2F (57) (App.III.5)*, two profiles of virus writers from the USA and Philippines are given in order to compare the attitude of law systems of the two countries against cyber crime at the turnover of the millennium. These are the true stories of two virus writers and can be considered as non-fictional texts. While the virus writer in the US was sent to prison for 20 months (since he helped the police catch other virus writers), the other virus writer in the Philippines was not sent to prison since there were no laws in Philippines for computer crime at the time. This is a good example of differences in law systems and in the ways that governments deal with the recent crimes caused by the technological improvements between countries mentioned.

3.3.3.2. Face2face Intermediate Visual References

a) In *F2F (10) (App.III.6)*, a drawing shows a number of people at a barbecue party. The tradition of barbecue started in the South American states in the pre-Civil War period. The word barbecue comes from the West Indian term “*barbacoa*” and in modern world is a very common occasion where people come together in western cultures. Also originally, barbecue is made with meat from pigs. Though, there is no direct reference about barbecue in the related exercise in the book and students are left to their curiosity to recognize it. Also there is no attempt to make students to recognize the barbecue explicitly; rather the barbecue party is used to demonstrate that it is a way of socializing in the western cultures, especially in America.

b) The second and the last visual reference in *F2F* is a photo from a street in India (26) (*App.III.7*) depicts a man in both modern clothes (brown suit and a tie) and a piece of traditional men clothes such as turban which is only worn by men who

believe in Sikhism. This shows that Hindus both follow the changes in the world and are bound to their traditions. The photo also shows that public transport in Hindu cities is carried out by rickshaws which are usually used to carry people in East Asia.

3.3.3.3. Face2face Intermediate Conversational Items and Speaking Parts

a) A Trip to India

In *F2F*, in a listening activity, students are asked to tick the topics, which are mentioned in a recording part, from a list (26) (*App.III.8*). The recording is about recommendations for a visitor to Delhi in India just below the visual reference on the same page. In the recording (145) (*App.III.9*), a woman, who has been to Delhi three times before, recommends a friend where to visit, how to travel around the city (for short distances rickshaws and for longer distances trains are suggested) and what things he should avoid doing (travelling by bus at night which is described as unsafe). This recording gives students general tips about Delhi and India. Thus, they may not be fully considered as multicultural elements; however, they can still be seen as tips for travellers to India or Delhi, which are also useful for a better understanding of the way people travel around in this country.

b) Recording part R6.6

The topic of British superstitions in *F2F* is accompanied with a listening part (149) (*App.III.10*), in which two friends talk about this topic. As it is stated in the conversation, seeing black cat is good luck in the UK, whereas in nearly every other country it is considered as bad luck. Also it is said that according to Italians and Argentineans throwing salt over one's left or right shoulder helps people stop evil

spirits behind hurting them. This shows the differences between cultures in interpreting superstitions. Students are also asked to specify if there are any other superstitions in their home culture. It is important for students to understand how different cultures see the topic of superstitions and is a good practice for comparison of cultures on the same issue.

CHAPTER IV

DISCUSSION

4.1. Cultural Items in Coursebooks

Cultural items in the coursebooks could be classified under the heading of general cultural items with subtitles of multicultural items and items belonging to specific cultures. Multicultural items could be considered as a compilation of different cultures in one piece of element which can be either a text about national differences about one specific issue such as social behaviours or a listening part over an issue where students can find different cultural elements. On the other hand, items belonging to specific cultures demonstrate pieces of information about how certain cultures deal with the particular issues, for instance Thai style of social behaviours in NCE. Since the cultural items of the target language (English) are omitted in this study, the classification is demonstrated in accordance with the cultural items of other cultures.

4.1.1. Multicultural Items

In the case of multicultural items, it can be said that, if the multicultural elements are counted for each coursebook, *NH* (total of 23) and *NCE* (total of 24) seem to have more multicultural elements than *F2F* (total of 10), more than two times in number. *NH* can be considered to have more fictional texts (6 out of 23)

including multicultural items than the other coursebooks. *NCE* follows it with 5 fictional texts out of 24 elements. And *F2F* has only 2 fictional texts out of 10 elements which give place for multicultural items. On the other hand, *NH* has only 2 non-fictional texts, *NCE* has 5 and *F2F* has 3 fictional texts. In the case of visual references, *NH* has 8 visual references, *NCE* has 5 and *F2F* has 2. Last of all, listening and conversational elements in the coursebooks are distributed as; *NH* – 7, *NCE* – 9 and *F2F* – 3. It is clear that there is no rhyme or reason about how many each of multicultural elements should be scattered through the coursebooks. However, when the topics of the texts are investigated, there is a similarity since they mainly refers to food, social manners, behaviours or stereotypes of the cultures referred in the coursebooks. Especially, *NH* and *NCE* share the topic of pizza in different texts; in *NH* “*Global Pizza*” p.51, *App.I.7* and in *NCE* “*The great international night out*” p.79-71, *App.II.8*. Also, on the context of social behaviours and manner, these two coursebooks take students’ attention about this subject by giving advice to travellers; in *NH* – “*A world guide to good manners*”, p.35, *App.I.8* and in *NCE* – “*Tips for visitors to Thailand*”, p.75, *App.II.9*.

F2F underlines one of the problematic topics of modern life; marriages and divorces (p.80) (*App.III.2*). It is also seen that the topics of these texts are designed to take the attention of middle aged people or adults since the coursebooks are meant to be used in adult or young adults’ education. *F2F* also presents the modern life trends over the preferences of ready meals rather than home made meals (p.14) (*App.III.3*) and also the rise of flatpack furniture in the world (p.40) (*App.III.4*).

4.1.2. Items Belonging to Specific Cultures

Even though there is no specific and explicit culture referred in the fictional texts in *NH* (p.106-107), these two stories can be accepted as belonging to Western and Eastern cultures respectively. Also there seems to be comparisons between home cultures and referential cultures in the various speaking exercises in the coursebooks.

Because, whenever there is a multicultural element in a reading or a listening section in the books, afterwards students are asked to give examples of their home cultures or at least specify if there are similarities or differences between them. It might appear that accepting multicultural elements in coursebooks will naturally both enrich learners' opinion over the world and other cultures and also give them a chance to describe themselves as they appear in their home culture by acquiring 'cultural awareness' in the language learning process.

The visual elements in the coursebooks mainly depict people in their traditional clothes. These provide good references to people's both traditions (South American native in his traditional clothe in *NCE* – p.66) and religions (A Hindu wearing turban according to his religion – Sikhism, *F2F*, p.2, two women and a child who are Muslim in *NH*, p.29, again four Muslim girls in *NH*, p.34, a Thai person in his religious clothes in *NCE*, p.75 and two Bahraini men in *NCE*, p.76). All of these can be good examples of how people's religions and traditions have effect on their preferences about clothes in different cultures. Besides clothes, visual references also present insights about different contexts such as, food (*Pizza*, *Thai* food and Japanese *sushi* and *tempura*), country's scenery, landscapes from different cities, transportation types (Thai *tuk-tuks* and Hindu *rickshaws*) and signs.

Conversational and listening elements circle around the topics such as inviting people house, giving suggestions about foreigners for a specific society, weather forecast, stereotypes of different nations, social behaviours and customs, recommendations for visitors of a specific country, changes in big cities in the heart of modern world, differences in interpreting superstitions, etc. However, there is still a bulk of elements referring to the target culture, either visual or non-visual, in this case – English culture. The proportion of the English culture elements can be seen as outnumbering the multicultural elements. The problem which seems to be engaging coursebook designers here is thought to be the balance between monocultural and

multicultural elements. Also in some cases, it is seen that some cultural elements are left without giving any reference to a specific culture. In these stances, it may be argued that it is teacher's role to identify which culture is referred. This will inevitably increase the teacher's burden in describing the material he or she is presenting to the learners.

On the contrary, learners can have the chance of comparing their home culture with the target and other cultures through the speaking activities scattered in the coursebooks investigated. According to Byram (1991; p.23), in order to understand the target culture, students need to be aware of their own culture and should be able to compare it to the others. Thus, the coursebooks under investigation require students to compare their own culture to the others before or after certain reading parts or along with the listening or visual elements. Here also, the view of "cross-cultural awareness" in terms of Damen (1987) seems to be taken into consideration by the coursebook designers since some of the speaking activities ask students to give examples from their own culture on different topics – marriages and divorces in *F2F* ; social behaviours in *NCE* ; inviting people for dinner in *NH*. While students find access into the mentioned cultures about these topics, they are asked to give their opinions on the same issues relating to their home cultures.

It can be said that all three coursebooks taken into consideration in this thesis study, have touched upon different aspects of culture and language interrelation by providing samples of multicultural items. Although the ratio for the specific multicultural items shows differences between the sample coursebooks, it is true that each coursebook has found its way to present students an access into cultures than the target culture. However, the proportion of these multicultural items might seem to be little when compared to the items belonging to the target culture. Thus, it could be still early to say that all these coursebooks fully respond to the requisites of a

curriculum which is oriented and designed in an intercultural approach. It would take some time to balance the number of cultural and multicultural items equally.

To sum up, multicultural and culture specific elements found in the three coursebooks can be considered as having a variety of components demonstrating differences in food, clothes, beliefs, behaviours, social customs, stereotypes, regulations, daily life regulations, etc. among a good number of cultures all together. In Hinkel's terms (1999), the target language here is used as a way of "*manifestation*" of the behaviours, beliefs, social customs belonging to the cultures mentioned in the coursebooks (Thai, Indian, Japanese, etc). In the selection of topics age levels, interests and needs of learners can be said to be taken into consideration. Because the target group is for all the three books are defined as adults and young adults and the topics of the texts or listening recordings are mainly in a style that mostly adults will find interesting. Since the coursebooks are aimed to be used in a communication based teaching technique, needs of learners will thus be answered since most of the activities require them to communicate through the use of target language. Here the importance of intercultural communicative competence deserves to be taken into consideration as Sercu (2005; p.1) stressed before. Learners will also be able to see the world through the eyes of others by compiling all of this knowledge presented to them in the multicultural elements in the language coursebooks. By doing so learning a foreign language can be rather an enjoyable experience since the aim of language learning is not to learn the target language through only gathering all the information about target language or acquiring only the target culture competence.

CHAPTER V

CONCLUSION

5.1. Summary of the Study

Through the eyes of a language teacher, coursebooks can be considered as one of the most important teaching materials which could be seen as guidebooks as well as İnal states (2006). Although teachers should not limit their teaching materials to one type, it is more appropriate for a teacher to be able to evaluate a coursebook from different points of views. First of all, a coursebook should fit the needs of students and curriculum of the course, be flexible for the course of action in the learning process, and provide good examples of linguistic and cultural elements of target and home culture, as well as the other cultures.

In an attempt to create a multicultural or intercultural atmosphere in a language class, coursebooks have the bulk of the duty and they are considered as the pathways to different cultures through which language learners are advised to walk. By the help of coursebooks language learners are thought to see the world through the eyes of other people from different cultures. Besides this, language learners become “*diplomats*” (Corbett, 2003; p.2) of their own countries with the opportunities presented to them where they can give culture specific knowledge about their own communities.

Besides, it is seen that there are also insights to specific cultures as in the form of tips or guidance information about particular cultures (Thai, Japanese, Indian, etc.) where only one culture is presented. The sample coursebooks have shown a variety of elements referred to both multi-cultures and specific cultures. Although the range of these elements could be considered as low when compared to target culture, it still has its own rights to deserve appreciation under the views of intercultural approach to language teaching.

In this study, first of all, the problematic situation of multicultural items in language coursebook is presented. In the introduction part, objective of the study is defined as the description of the multicultural elements in coursebooks. The question why these items have importance in language coursebooks should be answered in accordance with the rising need for an understanding of global issues when communicating with members of the foreign countries. It is pointed out that, in order to increase the understanding level of the language learners about these issues, not only elements of target culture, which is English culture in this case, but also elements belonging to other cultures should have place in language coursebooks.

Also, the first chapter defines the needs of a language learner to build up a self-image and cultural awareness when communicating with people of the different countries using a shared foreign language. The first section shows that the consideration of the multicultural elements in language coursebooks will also create an atmosphere in which people with different cultural backgrounds can have a chance to compare their home cultures with the other ones. Thus they will be able to understand each other in a better way.

The second chapter of the study deals with the literature review and starts with a brief history of language teaching. Different teaching methods and approaches

have been mentioned to show the development of language teaching in time, focusing mainly the recent approaches. Later the concepts of culture and language are discussed and the development of culture studies in language teaching is provided. Along with the competence types in language teaching, an intercultural approach to language teaching is also described.

Moreover the place of coursebooks in language teaching and the criteria of selection coursebooks take place with discussions on the place of multicultural items in language coursebooks. Also the evaluation of coursebooks is provided considering the Common European Framework. And relevant research on the topic of cultural items in language coursebooks is added at the end of the study to present variety on how different researchers deal with the issue of cultural items in coursebooks.

As a result of the literature review and the examples from different studies on the same topic, it could be said that culture and language are interrelated. Thus excluding culture concept from language teaching area, will inevitably block the flow of interrelations and intercultural communication between different communities – both target culture and the home culture and the foreign cultures and the home culture. Since including multicultural elements is seen necessary to help learners to develop intercultural competence, coursebooks should be evaluated according to the range of these items and the selection of cultures to which they refer. Also the importance of building cultural awareness is also stressed since language learners could also be defined as diplomats of their own culture while learning a foreign language.

The third chapter begins with the categorisation of the multicultural elements investigated in the sample books. Each group is described according to the values they possess in language teaching. The samples collected from the coursebooks are

defined on behalf of the cultures they refer to and reasons of adding these items are summarised. The data shows that there is variety in the kind of multicultural items which are scattered in the sample coursebooks. They provide important findings about how multicultural items can provide assistance to the language teaching and learning process. As it is seen in the interpretation of these items, while some items are considered to be implicit cultural references others could be seen as explicit. Although there is no specific evidence that these items are equally added in coursebooks, it is clear that there is similarity in the kind of these items among the sample coursebooks. Besides it seems that the balance between items referring to the target culture and items belonging to other cultures is not equal. It is also suggested that, although the items of the target culture are not included in the study, they outnumber the multicultural items by far.

The last part of the study focuses on the importance of the multicultural items in language coursebooks and provides suggestions for the readers. It is concluded that, multicultural items are needed in language coursebooks, and teachers should pay special attention to culture studies and cultural items while evaluating coursebooks. They need to be aware of the fact that language learners do not only need to be linguistically competent but also need to have cultural and intercultural competence in order to communicate with other using a foreign language.

Overall result of this thesis study could be summarised as there is always place for culture and cultural studies in language teaching and learning since language and culture are interrelated. In the absence of culture in language learning process, learners will inevitably suffer from the lack of a dimension which enables them to see the world through the eyes of others and this will prevent them fully understanding other people via using a common foreign language. Also in order to prevent the dominance of the target culture and language over their home culture, learners should also develop their own culture awareness since the flow of the

communication is not one way rather it is mutual. Thus multicultural elements in language coursebooks could be seen as bridges to other cultures which language learners should walk through in order to achieve communicative objectives of their learning process.

5.2. Suggestions

For further study, it is suggested to evaluate the coursebooks in accordance with the multicultural elements they present in order to understand the impact of culture and cultural components on language teaching and learning. As Risager states (1990; in Byram & Buttjes; p.182) intercultural and international issues could be defined as one of the subcategories which sum up the content analysis of textbooks. These international and intercultural issues are said to vary from comparisons between the target culture and home culture mutual interactions relating both cultures. They also include the stereotypes, images, mutual representations as well as the mutual relations.

The mutual relations between cultures could be described as the cultural power and dominance of the target language over the home culture in some cases. On the other hand, there are also examples where mutual relations show attempts to make students understand how other cultures see the world. According to Risager again, the target country or countries are still seen as isolated units in textbooks. Also as she further suggests, one of the characteristics of language coursebooks is the anonymity of the authors. It could be understood that authors traditionally act as if they are mediators of the sociocultural issues. And this classical view should be revised by considering the fact that views of the authors are open to discussion and real interests of the students in intercultural matters in textbooks result from the

comparisons of these issues between target countries and the home country of the learner.

While evaluating coursebooks, it should be taken into consideration that they share sociocultural focus on the language, there is usually subjectivity of the characters and they are all characterised by the objective style. These constants are thought to serve as background to some changes in the core of coursebooks throughout the globe. Language teachers, as well as the management body of the education institutions, should be aware of these when deciding on a coursebook. Besides, since the overall objective is not to teach culture on its own, it could be safer to refer to culture as a tool for language teaching. Because ‘culture teaching’ might mislead the course of action in language teaching and take up much more time than using culture as a tool in order to create an atmosphere where members of different cultures are able to communicate via a common foreign language.

5.3. Limitations

In this thesis study, three English language coursebooks are selected in an attempt to describe the multicultural elements they have. Since the aim here is to show the variety and proportion of the multicultural elements in coursebooks, target cultural elements, in the case British culture, are not included in the study. Also other teaching materials or resources such as videos, books, flashcards, newspapers, media tools, etc. are not taken into consideration since the main interest here is upon the coursebooks used in language classes. Another reason for excluding other types of teaching materials from this study can be explained as to present a reference for language teachers who would like to see how language coursebooks are furnished with multicultural elements.

English language coursebooks are chosen as study area because the research on the cultural studies in Turkey mainly focuses on this language even though there is also a great deal of attempts in the cultural studies of German language teaching. The choice of language also results from the popularity of English language teaching in Turkey and majority of the sources available come from the studies carried out about English language teaching. However, the study might be interpreted in terms of generalisations about studies on other languages as well.

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APPENDICES


**Appendix I: Multicultural Items in New-Headway
Intermediate Student's Book**

1) NH page 23

THE TALE OF GLUSKAP AND THE BABY

Gluskap the warrior was very pleased with himself because he (1) _____. He boasted to a woman friend: 'Nobody can beat me!' 'Really?' said the woman. 'I know someone who can beat you. His name is Wasis.' Gluskap (2) _____. He immediately wanted to meet him and fight him. So he was taken to the woman's village. The woman pointed to a baby who (3) _____ on the floor of a teepee.

'There,' she said. 'That is Wasis. He is little, but he is very strong.' Gluskap laughed and went up to the baby. 'I am Gluskap. Fight me!' he shouted. Little Wasis looked at him for a moment, then he opened his mouth. 'Waaah! Waaah!' he screamed. Gluskap (4) _____. He danced a war dance and sang some war songs. Wasis screamed louder. 'Waaah! Waaah! Waaah!' Gluskap covered his ears and ran out of the teepee. After he (5) _____, he stopped and listened. The baby (6) _____. Gluskap the fearless was terrified. He ran on and was never seen again in the woman's village.



Unit 3 • Telling tales 23

2) NH page 106

A NARRATIVE (1)

Telling a story – linking ideas

- Read the story. Where do clauses a–f go?
- as soon as their father had died
 - who had worked hard in his vineyard all his life
 - what their father had meant by the great treasure
 - and while they were working they thought about what their father had said
 - because they felt that all their hard work had been for nothing
 - Soon they had dug up every inch of the vineyard

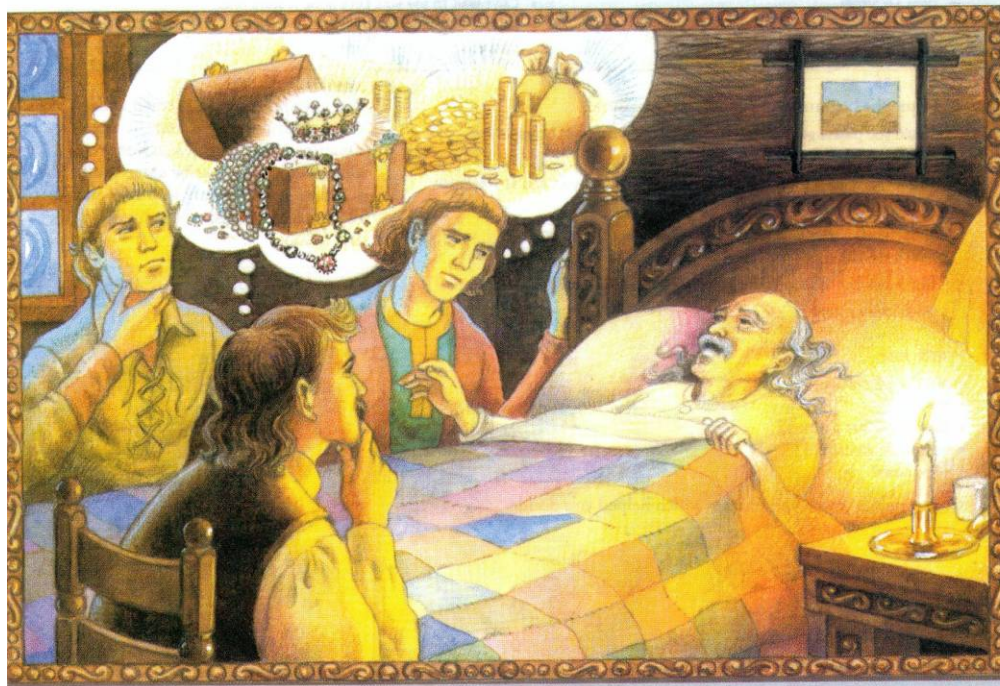
Complete the moral.

THE FARMER AND HIS SONS

There was once an old, dying farmer (1) _____. Before he died he wanted to teach his three sons how to be good farmers. So he called them to his bedside and said, 'My boys, I have an important secret to tell you: there is a great treasure buried in the vineyard. Promise me that you will look for it when I am dead.'

The sons gave their promise and (2) _____ they began looking for the treasure. They worked very hard in the hot sun (3) _____. They pictured boxes of gold coins, diamond necklaces, and other such things. (4) _____ but they found not a single penny. They were very upset (5) _____. However, a few months later the grapes started to appear on the vines. Their grapes were the biggest and best in the neighbourhood and they sold them for a lot of money. Now the sons understood (6) _____ and they lived happily ever after.

THE MORAL OF THIS STORY IS: HARD WORK BRINGS . . .



3) NH page 107

- 2 Complete the sentences using a linking word from the box. Use each linking word once only.

THE EMPEROR AND HIS DAUGHTERS

There was once an emperor _____ lived in a palace.
 He had three daughters _____ no sons.
 He wanted his daughters to marry _____ he died.
 He found three princes. _____ his daughters didn't like them.
 They refused to marry the princes, _____ the emperor became very angry.
 He said they must get married _____ they were sixteen years old.
 The three daughters ran away _____ the night and found work on a farm.
 They fell in love with the farmer's sons _____ they were working there.
 They married the sons _____ they were sixteen.

before
 as soon as
 while
 during
 when
 but
 However,
 so
 who



- 3 In what ways are these sentences different from the ones in exercise 2?

There was once an old emperor who lived in an enormous, golden palace in the middle of the city Ping Chong. He had three beautiful daughters, but unfortunately no sons.

Continue rewriting the story, adding more detail to make it more interesting.

- 4 Write a folk tale or fairy story that you know. Write about 200 words.

Begin:

There was/were once ...

or

Once upon a time there was/were ...

End:

... and they lived happily ever after.

If your story has a moral, give it at the end.

4) NH page 48

Seoul
December 15

Dear Sandy and family,

I just wanted (1) to say / saying thank you for (2) to have / having me as your guest in your beautiful home. I had a great time. I really enjoyed (3) meeting / to meet your friends. You all made me (4) feel / to feel so welcome. You know how much I missed my family at first, but you were so kind that I soon stopped (5) to feel / feeling homesick. I can't find the words to tell you how grateful I am. I'd like (6) to call / calling you. What's a good time to call?


You know that on my way home I stopped (7) to visit / visiting my aunt in Perth. It was so hot! It was over 35 degrees all the time but I absolutely loved it. My aunt wanted (8) that I stay / me to stay longer, but I wanted (9) to see / seeing my parents and my brother, Sang-chul. But she's invited me (10) to go / going back and I'd love (11) to do / to doing that. I'm thinking of (12) go / going next year.

Anyway, I'm looking forward to (13) hear / hearing from you very soon. Let me (14) to know / know if you ever want to visit Seoul. My brother and I could take you to a 'norebang' (a singing room). It's a bit like karaoke!


Love to you all,

Soon-hee

p.s. Do you like the picture of Sang-chul and me?




Sang



5) NH page 119

Szerencs u. 43
3300 Eger
Hungary

Friday, 14 June



Dear Mr and Mrs Kendall

I am home now since two weeks, but I have to start work immediately, so this is the first time is possible for me to write. How are you all? Are you busy as usual? Does Tim still work hard for his exam next month? I am miss you a lot and also all my friends from Dublin. Yesterday I've received a letter from my Spain friend, Martina, and she told me about some of the other people I met. She say that Atsuko and Yuki will write me from Japan. I am lucky because I made so many good friend during I was in Ireland. It was really interesting for me to meet people from so many different countries. I think that we not only improved our English (I hope this!) but we also knew people from all over the world and this is important.

My family are fine. They had a good summer holiday by the lake. We are all very exciting because my brother will get married just before Christmas and we like very much his girlfriend. They have looked for a flat near the city centre but it is no easy to find one. If they won't find one soon, they will have to stay here with us.

Please can you check something for me? I can't find my red scarf. I think maybe I have forgotten it in the cuboard in my bedroom.

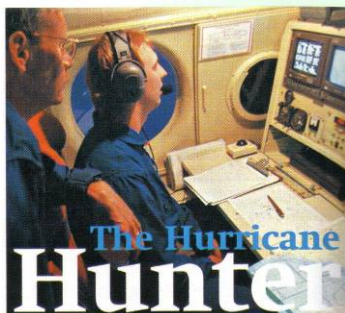
Please write soon. My family send best wishes to you all. I hope I can come back next year. Stay with you was a very wonderful experience for me. Thank you for all things and excuse my mistakes. I already forget much words.

Yours faizhfully,
Kati

PS I hope you like the photo. It's nice, isn't it?

6) NH pages 58-59

p.58



‘There’s no such thing as an average day in my job!’

Stanley Karras works as a meteorologist in Tampa, Florida. It’s his job to follow hurricanes by plane and provide information about them to scientists.

How did you get the job? I was working for the National Meteorological Office in Bracknell, near London, in the autumn of 1995, and I saw a documentary with my family called *Stormchasers*. It was about hurricane hunters and I thought, ‘Wow, that’s an interesting job!’ As it happened, two months later I came across an ad for a meteorologist to work in Florida with the same people who had made the documentary. I applied, was interviewed over the phone, moved to the US, and started work here in Tampa in May 1996.

What do you like most about it? I love the travel. I’ve been all over the world chasing hurricanes. It’s exciting to end up in different cities and different countries day after day. If you’re a meteorologist, you have to love flying. I also love working with top scientists. I’ve learned so much from them. For me, it’s like a classroom in the sky.

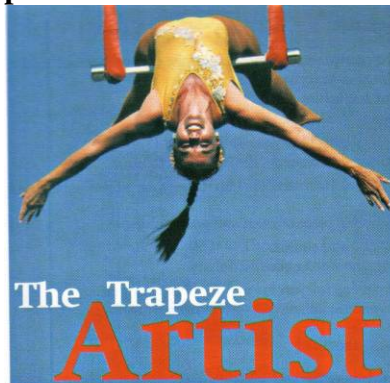
What’s an average day like? There’s no such thing as an average day in my job! It all depends on the weather, and you can’t control that. We often take off at a moment’s notice to chase storms. I’m the one who decides whether we fly low through a storm. I don’t want to take us into a hurricane that could be particularly nasty.

Have you made any sacrifices to do this job? Yes, one big one. I’m away from my family. They all live in the UK. My wife’s with me, of course, but her family is also in the UK, so we’re pretty cut off from all of them.

What would you like to do next? I’d like to join a space programme and be the first meteorologist in space, but I haven’t come up with an experiment to do in space yet. There aren’t any hurricanes!

What advice would you give to someone who wanted to do your job? Study maths and science and get a degree in meteorology. I’ve taken the hurricane hunter path, but you could be a weather forecaster or do research. It’s a fascinating subject and the pay’s pretty good.

p.59



‘You only live once so why stay in a boring job?’

Linda Spelman was a lawyer who found a new career in a circus. She now works as a trapeze artist, travelling with circuses throughout Canada, Europe, and East Asia.

How did you get the job? That’s quite a long story. My father’s a lawyer, so I thought I’d become one, too. Studying law was really, really hard work, so I took up gymnastics in the evenings to help me relax. When I finally passed my exams, I thought, ‘I need a break. I want to travel and learn a language.’ I’d heard of the *École Nationale du Cirque* in Montreal, so I thought, ‘I’ll join the circus.’ I went to Canada and did a trapeze course and, amazingly, I was good at it.

What do you like most about it? The excitement and the travel. I always wanted to travel and learn languages and I’ve done all of that. Also, I get on really well with circus people. They’re all nationalities. I’ve learned so much about life from them.

What’s an average day like? Everyone has to help in the circus, so you begin the day in a new town handing out flyers. In the afternoon, you work in the box office and rehearse. Then you do the act in the evening. At the end of a week, I’m so tired I spend a day in bed. Last month I twisted my shoulder and couldn’t work for a week.

Have you made any sacrifices to do this job? No, I haven’t, not really. I gave up doing something that I hated and I’m doing something that I love. I do miss my family sometimes, but that’s all. And of course I earn a lot less than a lawyer.

What would you like to do next? I’m 34 now. I’d like to carry on doing this until I’m at least 50. There are Russian trapeze artists still going strong in their fifties.

What advice would you give to someone who wanted to do your job? You need to be fit and strong and have a good head for heights. But generally, I’d say to anyone with a dream, ‘Go for it! You only live once, so why stay in a boring job?’

p.59



‘Many of today’s ironworkers are descendants of the men who built New York’s first skyscrapers.’

Michael Doyle is an ironworker in New York City. He’s one of 100 or so ironworkers currently erecting the steel frame of a new 40-storey building in Times Square. These ironworkers are known as ‘cowboys in the sky’.

How did you get the job? Ironwork is a trade that is still handed down from father to son. Many of today’s ironworkers are descendants of the men who built New York’s first skyscrapers. My great-grandfather came over from Ireland in 1930 to work on the construction of the Empire State Building. My father and grandfather were also ironworkers.

What do you like most about it? To me, ironworkers are the kings of construction. We make the skeleton that the other workers build on. We have real pride in our work – you look at the New York skyline and think ‘I helped build that’. Also, we work hard, we play hard. We get on well together. We ironworkers depend on each other for our lives. Oh, and the pay is good!

What’s an average day like? You never stop in this job. Eight hours a day, from seven in the morning until three in the afternoon. You’re moving all the time. The crane lifts the iron girders and you have to move them into place. There’s always danger. It’s a fact of life for us.

Have you made any sacrifices to do this job? Yes, one big one – physical health. The wear and tear to the body is enormous. I’ve fallen three times. My father fell two storeys, lost a finger, and broke his ankles.

What would you like to do next? I’d like to work on something really important like my great-grandfather did. Or like my father did, who helped build the World Trade Center. It’s weird – he helped build it and I helped take it away.

What advice would you give to someone who wanted to do your job? You need to be strong, really strong. You have to be OK with height. It usually takes about a year to get used to it. You can’t work and hold on with one hand all the time. Many guys try it once, then back off and say, ‘This is not for me.’

7) NH page 51

GLOBAL PIZZA

BY CONNIE ODONE

So you thought the hamburger was the world's most popular fast food? After all, McDonald's Golden Arches span the globe. But no, there is another truly universal fast food, the ultimate fast food. It's easy to make, easy to serve, much more varied than the hamburger, can be eaten with the hands, and it's delivered to your front door or served in fancy restaurants. It's been one of America's favourite foods for over 50 years. It is, of course, the pizza.

A BRIEF HISTORY OF PIZZA

It's kind of silly to talk about the moment when pizza was 'invented'. It gradually evolved over the years, but one thing's for certain – it's been around for a very long time. The idea of using pieces of flat, round bread as plates came from the Greeks. They called them 'plakuntos' and ate them with various simple toppings such as oil, garlic, onions, and herbs. The Romans enjoyed eating something similar and called it 'picea'. By about 1000 a.d. in the city of Naples, 'picea' had become 'pizza' and people were experimenting with more toppings: cheese, ham, anchovies, and finally the tomato, brought to Italy from Mexico and Peru in the sixteenth century. Naples became the pizza capital of the world. In 1889, King Umberto I and Queen Margherita heard about pizza and asked to try it. They invited pizza maker, Raffaele Esposito, to make it for them. He decided to make the pizza like the Italian

flag, so he used red tomatoes, white mozzarella cheese, and green basil leaves. The Queen loved it and the new pizza was named 'Pizza Margherita' in her honour.

Pizza migrated to America with the Italians at the end of the nineteenth century. The first pizzeria in the United States was opened in 1905 at 53½ Spring Street, New York City, by Gennaro Lombardi. But the popularity of pizza really exploded when American soldiers returned from Italy after World War II and raved about 'that great Italian dish'. Americans are now the greatest producers and consumers of pizza in the world.

PIZZA TRIVIA

- 1 Americans eat 350 slices of pizza per second.
- 2 There are 61,269 pizzerias in the United States.
- 3 Pizza is a \$30 billion per year industry.
- 4 October is national pizza month in the United States.
- 5 The world's first pizzeria, the Antica Pizzeria Port'Alba, which opened in Naples in 1830, is still there.
- 6 Pizza Hut has over 12,000 restaurants and takeaway outlets in over 90 countries.
- 7 In America, pepperoni is the favourite topping. Anchovies is the least favourite.
- 8 In Japan, eel and squid are favourites. In Russia it's red herring, salmon and onions.
- 9 In Brazil, they like green peas on their pizza. In Australia the favourites are shrimp and pineapple.
- 10 The French love bacon and crème fraîche on theirs. The English love tuna and sweetcorn.



51

8) NH page 35

A WORLD GUIDE TO

Good Manners

How **not** to behave badly abroad

by Norman Ramshaw

Travelling to all corners of the world gets easier and easier. We live in a global village, but this doesn't mean that we all behave in the same way.

• Greetings

How should you behave when you meet someone for the first time? An American or Canadian shakes your hand firmly while looking you straight in the eyes. In many parts of Asia, there is no physical contact at all. In Japan, you should bow, and the more respect you want to show, (1)____. In Thailand, the greeting is made by pressing both hands together at the chest, as if you are praying, and bowing your head slightly. In both countries, eye contact is avoided as a sign of respect.

• Clothes

Many countries have rules about what you should and shouldn't wear. In Asian and Muslim countries, you shouldn't reveal the body, especially women, who (2)____. In Japan, you should take off your shoes when entering a house or a restaurant. Remember to place them neatly together facing the door you came in. This is also true in China, Korea, Thailand, and Iran.

• Food and drink

In Italy, Spain, and Latin America, lunch is often the biggest meal of the day, and can last two or three hours. For this reason many people eat a light breakfast and a late dinner. In Britain, you might have a business lunch and do business as

you eat. In Mexico and Japan, (3)____. Lunch is a time to relax and socialize, and the Japanese rarely drink alcohol at lunchtime. In Britain and the United States, it's not unusual to have a business meeting over breakfast, and in China it's common to have business banquets, but you shouldn't discuss business during the meal.

• Doing business

In most countries, an exchange of business cards is essential for all introductions. You should include your company name and your position. If you are going to a country where your language is not widely spoken, you can get the reverse side of your card printed in the local language. In Japan, you must present your card with both hands, with the writing facing the person you are giving it to.

In many countries, business hours are from 9.00 or 10.00 to 5.00 or 6.00. However in some countries, such as Greece, Italy, and Spain, (4)____ then remain open until the evening.

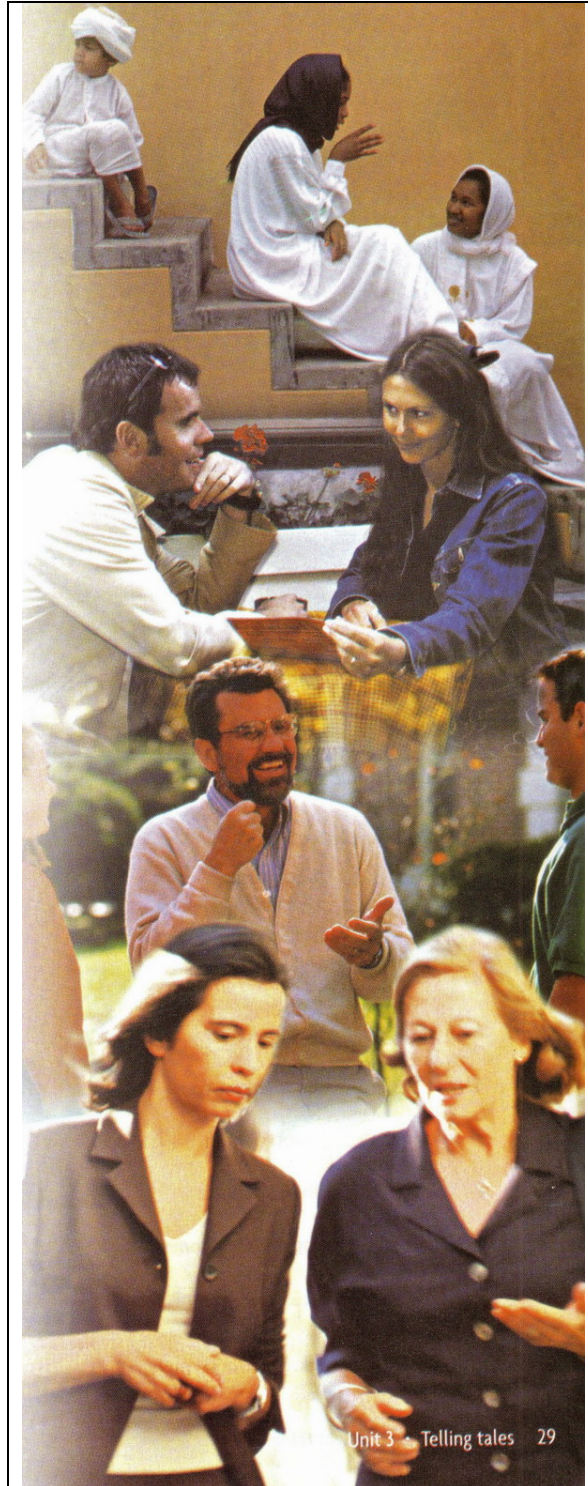
Japanese business people consider it their professional duty to go out after work with colleagues to restaurants, bars, or nightclubs. If you are invited, you shouldn't refuse, even if you don't feel like staying out late.

EXTRA TIPS

HERE ARE SOME EXTRA TIPS BEFORE YOU TRAVEL:

- 1 In many Asian cultures, it is acceptable to smack your lips when you eat. It means that the food is good.
- 2 In France, you shouldn't sit down in a café until you've shaken hands with everyone you know.
- 3 In India and the Middle East, you must never use the left hand (5)____.
- 4 In China, your host will keep refilling your dish unless you lay your chopsticks across your bowl.
- 5 Most South Americans and Mexicans like to stand very close to the person they're talking to. You shouldn't back away.
- 6 In Russia, you must match your hosts drink for drink or they will think you unfriendly.
- 7 In Ireland, social events sometimes end with singing and dancing. You may be asked to sing.
- 8 In America, you should eat your hamburger with both hands and as quickly as possible. You shouldn't try to have a conversation until it is eaten.

9) NH page 29



10) NH page 34



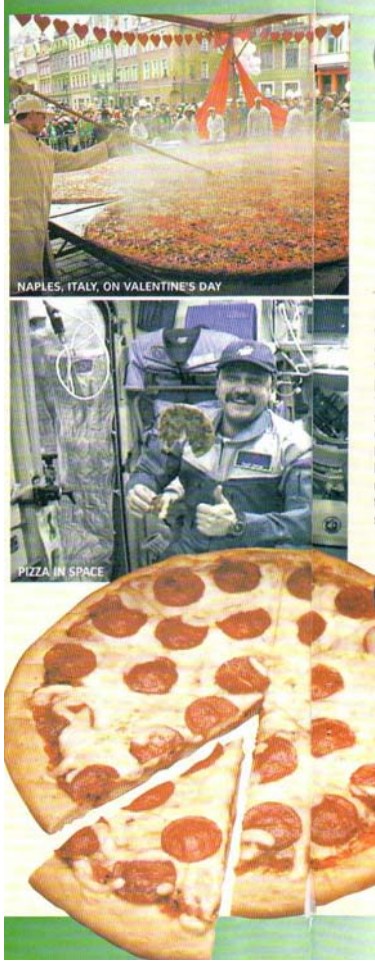
11) NH page 47

2 **T 6.2** Listen and tick (✓) the question each person is answering.

1 Do you like Thai food?
 What's Thai food like?



12) NH page 50



NAPLES, ITALY, ON VALENTINE'S DAY

PIZZA IN SPACE

13) NH page 32

2 Practise the conversation.

A I can't stop thinking about this trip.

G Same here. I spend all my time just looking at maps.

A What do you think? Should we take cash or traveller's cheques?

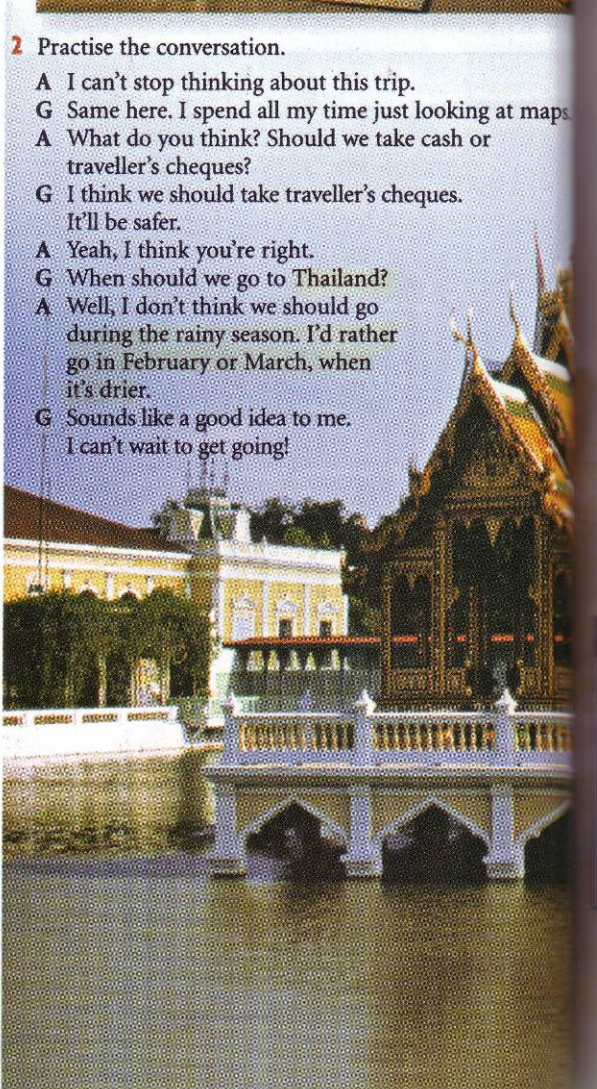
G I think we should take traveller's cheques. It'll be safer.

A Yeah, I think you're right.

G When should we go to Thailand?

A Well, I don't think we should go during the rainy season. I'd rather go in February or March, when it's drier.

G Sounds like a good idea to me. I can't wait to get going!

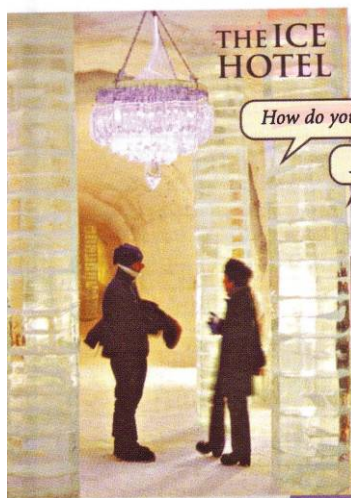


14) NH page 42

READING AND SPEAKING

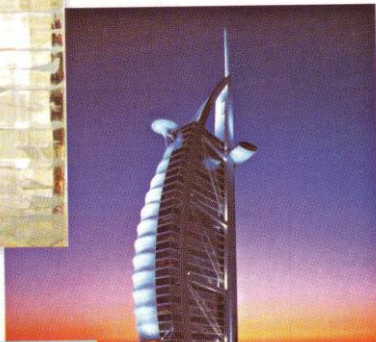
Hotels with a difference

- 1 Look at the photos of the three hotels and answer these questions.
 - Which countries do you think they are in?
 - What do you think people can do on holiday there?
- 2 Write another question about each hotel.



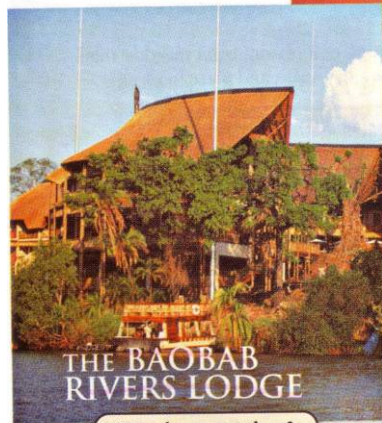
How do you keep warm at night?

_____?



What's that funny horizontal tube at the top?

_____?



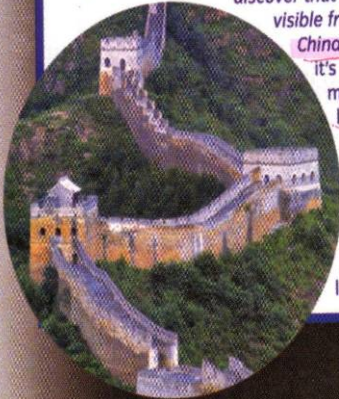
How do you get there?

_____?

15) NH page 90

3Q What man-made things on Earth can be seen from space?


A 'When humans first flew in space, they were amazed to discover that the only man-made object visible from orbit was the Great Wall of China.' Although this is a nice idea, it's not true. The Great Wall is mostly grey stone in a grey landscape and, in fact, is very difficult to see even from a plane flying at a mere 15 kilometres above. What can be seen when orbiting the Earth (from about 200 kilometres up) are the lights of the world's large metropolitan areas.



16) NH page 91

7Q Was Uncle Sam a real person?

A Yes, he was! This symbol of the United States with a long white beard, wearing striped trousers and top hat, was a meat packer from New York state.



Uncle Sam was Samuel Wilson, born in Arlington, Massachusetts in 1766. At the age of eight, he was a drummer boy in the American Revolution. Later in life he moved to New York and opened a meat-packing company. He was a good and caring employer and became affectionately known as Uncle Sam.

Sam Wilson sold meat to the army, and he wrote the letters US on the crates. This meant 'United States', but this abbreviation was not yet common. One day a company worker was asked what the letters US stood for. He wasn't sure, and wrongly said that perhaps the letters stood for his employer, Uncle Sam. Nevertheless, the mistake continued. Soon soldiers started referring to all military goods as coming from Uncle Sam. They even saw themselves as Uncle Sam's men.

17) NH page 32

Signs

5 What do these signs mean? Use *have to/don't have to, can/can't, or (not) be allowed to*.

**What do you think?**

Is it the same in your country?

In Britain ...

- you can get married when you're 16.
- you can't drink alcohol until you're 18.
- you have to wear a seat-belt in a car.
- you can vote when you're 18.
- young people don't have to do military service.
- there are lots of public places where you aren't allowed to smoke.

18) NH page 36

READING AND SPEAKING

How to behave abroad

- 1 Are these statements true (✓) or false (X) for people in your country?
- 1 When we meet someone for the first time, we shake hands.
 - 2 Friends kiss on both cheeks when they meet or when they say goodbye.
 - 3 We often invite people to our home for a meal.
 - 4 If you have arranged to do something with friends, it's OK to be a little late.
 - 5 You shouldn't yawn in public.
 - 6 We call most people by their first names.
- 2 Read the text *A World Guide to Good Manners*. These lines have been taken out of the text. Where do they go?
- a many people prefer not to discuss business while eating
 - b some businesses close in the early afternoon for a couple of hours
 - c for greeting, eating, or drinking
 - d the deeper you should bow
 - e should wear long-sleeved blouses and skirts below the knee
- 3 Answer the questions.
- 1 What nationality do you think the people in the pictures are?
 - 2 What are the two differences between the American and the Japanese greeting?
 - 3 List some of the clothes you think women *shouldn't* wear in Asian and Muslim countries.
 - 4 Is your main meal of the day the same as in Italy or Spain?
 - 5 In which countries do they prefer *not* to discuss business during meals?
 - 6 What are some of the rules about business cards?
 - 7 Why is it *not* a good idea to say to your Japanese business colleagues, 'I don't feel like staying out late tonight.'?
 - 8 Which *Extra Tips* are about food and drink? Which ones are about general behaviour?

What do you think?

Discuss these questions in groups.

- There is a saying in English: 'When in Rome, do as the Romans do.' What does it mean? Do you agree? Do you have a similar saying in your language?
- Think of one or two examples of bad manners in your country. For example, in Britain it is considered impolite to ask people how much they earn.
- What advice would you give somebody coming to live and work in your country?

19) NH page 36

VOCABULARY

Nationality words

1 Match a line in A with a line in B. Notice the stress.

A	B
The I talians	cook lots of noodles and rice.
The C hinese	wear kilts on special occasions.
The B ritish	produce champagne.
The C anadians	eat raw fish.
The F rench	invented football.
The J apanese	eat a lot of pasta.
The S cots	often watch ice hockey on TV.

T 4.8 Listen and check.

! 1 All nationality words have capital letters in English.
the French the Italians the British

2 If the adjective ends in /s/, /z/, /ʃ/, or /tʃ/ there is no -s at the end of the word for the people.
Japanese the Japanese
Spanish the Spanish

3 Sometimes the word for the people is different from the adjective.
Scottish the Scots
Finnish the Finns

2 Complete the chart and mark the stress. Add some more countries.

Country	Adjective	A sentence about the people
I talny	I talian	The Italians love pasta.
G ermany		
A ustralia		
S cotland		
R ussia		
M exico		
the U nited States		
G reece		
E ngland		
S weden		

36 Unit 4 · Doing the right thing

20) NH page 36

LISTENING AND SPEAKING

Come round to my place!

- 1 Have you ever been a guest in someone's home in a foreign country? When? Why? What was different?
- 2 **T 4.9** You will hear three people talking about inviting guests home for a meal. Listen and complete the chart.



	Sumie Nagano, Japan	Kate Bristol, England	Lucas Porto Alegre, Brazil
Formal/Informal?			
Day/Time			
Preparations			
Gifts			
Food/Drink			

- 3 Work in small groups. Compare information.
- 4 What happens in your country? Is it usual to invite people to your home for a meal? What are such occasions like in your home?



21) NH page 124

T 4.9 Come round to my place!**Sumie**

My name is Sumie. I come from Nagano, Japan. In my country, we usually invite guests home at the weekend for dinner, at about 7 o'clock in the evening. Before they come, we must tidy the front garden and clean the entrance hall. Then we must spray it all with water to show that we welcome our guests with cleanliness. The guests usually bring a gift, and when they give you the gift they say, 'I'm sorry this is such a small gift,' but in fact they have chosen it very carefully. When the meal is ready the hostess says, 'We have nothing special for you today, but you are welcome to come this way.' You can see that in Japan you should try to be modest and you should not show off too much. If you don't understand our culture, you may think this is very strange. When we have foreign guests, we try to serve traditional Japanese meals like sushi, tempura, or sukiyaki, but when we have Japanese guests, we serve all kinds of food such as spaghetti, Chinese food, or steaks. When guests leave, the host and hostess see them out of the house and wait until their car turns the corner of the street; they wait until they can't see them any more.

Kate

My name is Kate and I'm from Bristol in England. We like to have people over for lunch and they usually get here around noon. We often have people over to eat, but sometimes when we invite a lot of people over, for a family gathering for example, we have what's called a 'potluck lunch'.

A potluck is an informal occasion, so people dress casually. If the weather is nice we'll have it outside in the garden. What makes it fun is that everyone who comes has to bring a dish of food. They're given a choice: starter, main course, salad or vegetable, or dessert. As the host, I'll know how many of each kind of dish the guests will bring, but not exactly what the foods will be. That's why it's called 'potluck' – it's a surprise, having a dinner party and not knowing what you're going to feed the guests! All I have to do is make one dish myself and get cups, glasses, and knives and forks together, and supply the drinks. As the guests arrive, they put their dish on the table, and people help themselves. Some guests might bring a bottle of wine or flowers as a gift but I don't expect anything. It's a fun, relaxed way of getting together with friends or family.

Lucas

My name is Lucas and I'm from Porto Alegre which is in the southern part of Brazil. We like to invite our friends over at weekends, on a Friday or a Saturday night for a 'Churrasco', or Brazilian barbecue. These are very popular in this part of Brazil.

People come about 8.00 in the evening and stay to midnight or even later – sometimes until 2.00 in the morning, whenever people start getting sleepy. People stay a long time; there is no set time for dinner to end. We'll sit around and play cards or just talk. It's very informal. If people

want to bring something, I'll tell them to bring something for the meal like a bottle of wine or something for dessert.

Ah, but what about the food? At a 'Churrasco', we cook different kinds of meat on long metal skewers over an open flame. We have all kinds of meat: beef, pork, and maybe Brazilian sausage. Sometimes chicken too. Then we cut off slices of meat from the skewers to serve the guests. It's really delicious. We usually have potato salad or rice as side dishes. After the meal we drink coffee or espresso.

22) NH page 125

T 5.6 A weather forecast

And here's the weather for some popular destinations in Western Europe for the next twenty-four hours.

- A** Let's begin in the north. I'm afraid spring isn't here yet! Another major frontal system will move in from the Atlantic affecting Northern Ireland and Scotland, before moving on to Scandinavia. It's going to bring plenty of rain, which could fall as snow on Scottish mountains. So it will feel very chilly everywhere. Temperatures around five or six degrees at best in the rain but much lower in snowy areas, where they will stay around freezing all day, you'll be lucky to see two degrees.
- B** Moving south now, into England and Wales, most of northern France, and across through Belgium and Holland. Things look more springlike here and it will be a lot brighter than in recent weeks. Along Channel coasts especially, there may be a little rain at first, with temperatures reaching only eight degrees. Inland, however, there will be more sunshine than showers, with all areas becoming warmer and drier as the day goes on. Towards the end of the day temperatures could be as high as 15 degrees in these regions. The winds will be light, coming from the south but it will feel very pleasant.
- C** If you're lucky enough to be going to southern France or Spain you'll find the best of today's weather. In the far south of Spain, mainly clear skies, lots of sun with high temperatures for the time of year up to 24 degrees, and everywhere else 18 or 19 degrees with some cloud. But it's not all good news. Strong winds along the southern French coast could spoil your evening walk.
- D** Further east, across the Alps, from

Switzerland into northern Italy, there are the remains of another weather system. There will be stormy weather during the day with thunder and lightning, bringing over two inches of rain to some lowland areas and heavy snow to the mountains. Strong winds and rain will continue most of the day. The winds will make it feel much cooler for the time of year with temperatures struggling to reach ten degrees. And watch out for early morning fog.

So that's it, a quick tour of Western Europe – not bad in central countries, warm and sunny in Spain; cool, wet, and windy in parts of Italy, and Switzerland – oh, and stay away from those Scottish mountains unless you're wearing warm clothes.

23) NH page 50

READING AND SPEAKING

The world's favourite food

1 Do you know any typical dishes from these countries? Discuss with the class.

- Spain • Japan • Mexico
- Italy • Hungary • the United States
- Germany • China • England

Can you think of any foods that might be popular in all of the countries above?

2 Which of these are fish or seafood?

oil	garlic	anchovies	eel	squid	herring	salmon
peas	shrimp	pineapple	bacon	tuna	sweetcorn	

T 6.5 Listen and repeat.

3 Work in groups. Read the text quickly and find the foods in exercise 2. How many other foods can you find?

4 Read the text again and answer the questions.

- 1 What does *McDonald's Golden Arches span the globe* mean?
- 2 What are the similarities and differences between the hamburger and the pizza?
- 3 What year was pizza invented?
- 4 Which came first, *picea* or *plakuntos*? How are they different from pizza?
- 5 Why are Mexico and Peru important in the development of pizza?
- 6 What do the Italian flag and a Pizza Margherita have in common?
- 7 When and how did pizza become really popular in the United States?

5 Work in groups. Read *Pizza Trivia* again and make questions.

How many ...? How much ...? Which month ...?
Where and when ...? Which toppings ...?

Close your books. Ask and answer questions.

What do you think?

- Which facts in *Pizza Trivia* do you find most interesting? Why?
- Why do different countries prefer such different toppings?
- Do you like pizza? What are your favourite toppings?
- What are the most popular places to eat in your country? Why?
- What is your favourite place to eat?

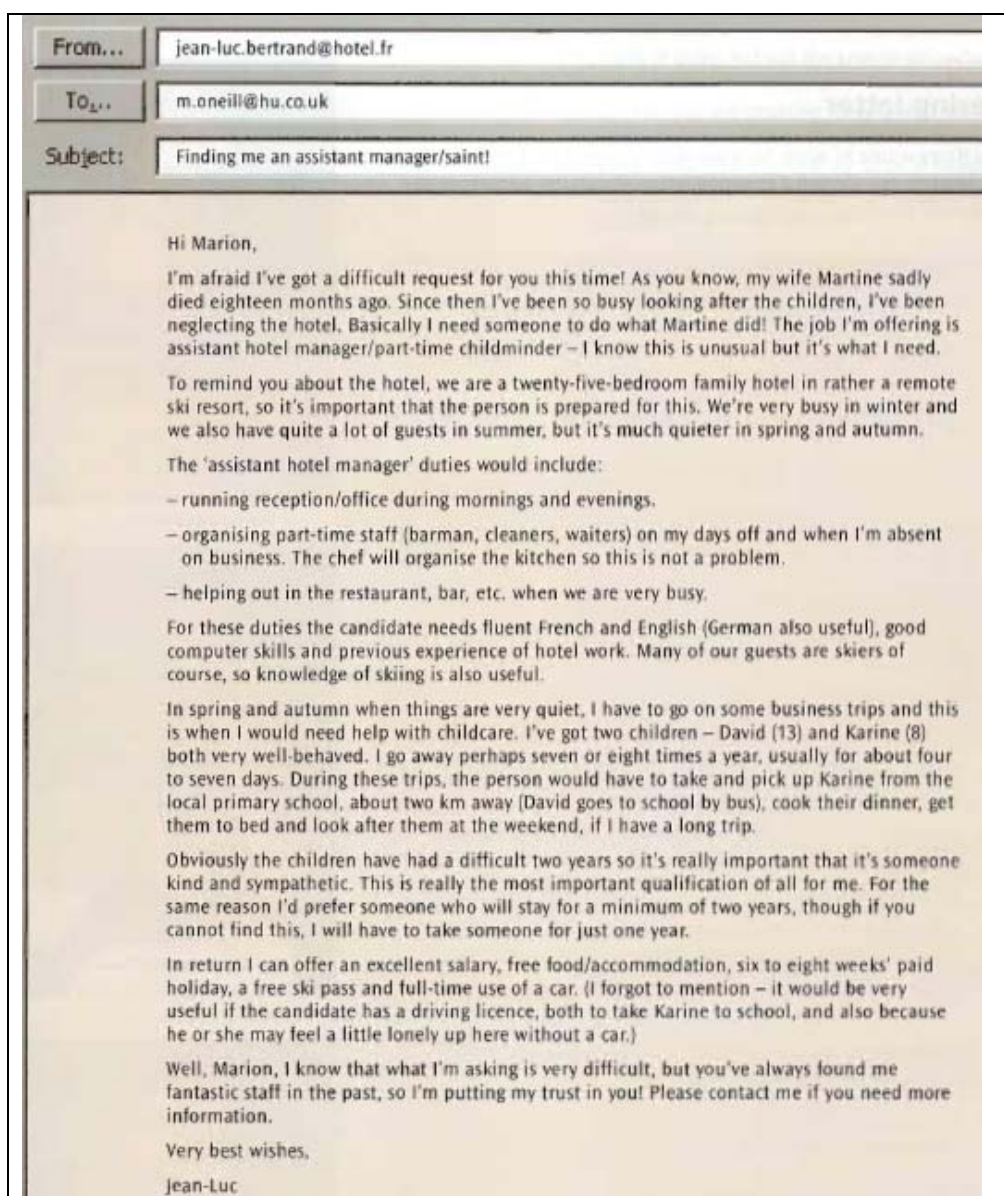
Language work

Study the text and find an example of:

- *like* used as a verb
- *like* used as a preposition
- verb + *-ing* form
- verb + infinitive
- adjective + infinitive

Appendix II: Multicultural Items in New Cutting Edge Intermediate Student's Book

1) NCE page 55



2) NCE page 58

Song
Manic Monday

1 Work in pairs. How do you typically feel at the following times?
 - Friday afternoon - Sunday morning
 - Saturday evening - Monday morning

Which is your favourite/least favourite day of the week? Why?

2 **TS.8** Complete the gaps in the song with the words and phrases in the box. Then listen and check.

aeroplane dream fun day made Monday (x2) nine paid
 run day stream Sunday there time train wear

Six o'clock already
 I was just in the middle of a (a) _____
 I was kissin' Valentino
 By a crystal blue Italian (b) _____
 But I can't be late
 'Cause then I guess I just won't get (c) _____
 These are the days
 When you wish your bed was already (d) _____

It's just another manic (e) _____
 I wish it was (f) _____
 'Cause that's my (g) _____
 My I don't have to (h) _____
 It's just another manic (i) _____

Have to catch an early (j) _____
 Got to be at work by (k) _____
 And if I had an (l) _____
 I still couldn't make it on (m) _____
 'Cause it takes me so long
 Just to figure out what I'm gonna (n) _____
 Blame it on the train
 But the boss is already (o) _____

CHORUS

3) NCE page 98

Task: Decide how to spend lottery money

Preparation: listening

1 a Do you have a state lottery in your country?
How does it work?

b Read about the state lottery in St Ambrosia.
How much money has it made?

St Ambrosia



Area: 630km²
Population: 250,000
Unemployment: 15%
Capital: Port Thomas (population 55,000)
Climate: Warm, coastal 18–30%
Currency: St Ambrosian dollars (SA\$)

Port Thomas

Grand Bay

Six months ago, St Ambrosia decided to organise a state lottery for the first time. It was agreed that profits from the lottery should go to 'help improve the lives of St Ambrosians'. It has been a great success; SA\$10 million have been made in profit. Many applications have been received asking for money to help various projects. Now the Lottery Committee must decide how the money will be spent.

4) NCE pages 128-129

p.128

shareyourdilemmas.com

The forum where everyone's views are welcome.

Read this week's top-five problems, then click to send your advice.

1 My husband and my best friend have fallen out. My problem concerns my best friend of twenty years. (We have been friends since we were three.) I got married a year ago and, unfortunately, a few months ago my friend and my husband had a huge argument. It started about politics, but both my husband and my friend are quite strong, argumentative people and they ended up shouting and calling each other names. Since then, my friend and I have hardly spoken, and she refuses to pay back the \$3,000 that I lent her (using my credit card). She says that she didn't borrow that much, and that my husband had been using my credit card. He says that I must go to a solicitor to get the money back. What should I do? I know if I go to a solicitor she will make things really hard for me (she can be extremely difficult) and it will be impossible ever to be friends again.

SEND YOUR ADVICE - CLICK HERE 



2 Why won't he introduce me to his family? My boyfriend and I are twenty-one and have been going out for a year. We live in a big city where there are people from many different races and cultures. He comes from a culture that is much more religious and traditional than mine. This is not a problem for me or my family: they have always welcomed him into our home. However, he refuses to introduce me to his family, and when his brother (who I know) is around, he pretends we are just friends. Apart from this we love each other very much. Should I insist that he introduces me to his family?

SEND YOUR ADVICE - CLICK HERE 

3 Can we leave my mother? I am forty-four years old and have looked after my elderly mother for a number of years. She has a few small health problems and is rather lonely since my father died. Recently, my husband was offered a new job in the United States, a once in a lifetime opportunity. My husband is desperately keen to go, and both our children would enjoy the experience, but I know that my mother would not consider moving to the USA, and I am terribly worried about her coping on her own, as she has no other relatives nearby. Should I persuade my husband to refuse the job offer?

SEND YOUR ADVICE - CLICK HERE 

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 Click here to find more problems about Family Relationships Friendships Money Careers

4 Love online? I have got to know a woman through the Internet and have been e-mailing her nearly every day for the last year. We have become very close and she now says she is in love with me. I have never really had a girlfriend before, but she has been married and has a baby (she is twenty-four, I am twenty-one). We have not yet met, as we live three hundred kilometres apart, but she wants to meet up, and is talking about moving to my town to be near me. What should I tell her?

SEND YOUR ADVICE - CLICK HERE 

5 My mother-in-law has taken over our lives. My wife and I are twenty-five and have just had a baby. The problem is my mother-in-law. She is helping my wife and has completely taken over the house. My wife and I feel as if it is no longer our own home or our own baby. I have asked my wife to speak to her mother, but although she agrees with me, she says she can't cope without her mother. Should I speak to her mother? I can't live like this much longer.

SEND YOUR ADVICE - CLICK HERE 

5) NCE page 132

A Past perfect / Reported speech

Complete the gaps in the text with the correct form of the verb in brackets.

Possibly the world's least successful tourist is Mr Nicholas Scotti, an Italian living in San Francisco. Some years ago, he (1) _____ (decide) to fly back to Italy to visit relatives. During the journey, the plane (2) _____ (make) a one-hour stop at Kennedy Airport. Thinking he (3) _____ (arrive) in Italy, Mr Scotti (4) _____ (get) out of the plane and (5) _____ (spend) the whole day in New York thinking he was in Rome. The great traveller (6) _____ (notice) that modernisation (7) _____ (destroy) many of Rome's ancient buildings and he later (8) _____ (tell) friends that he (9) _____ (be) surprised so many people (10) _____ (speak) English. In fact, Mr Scotti's English is rather limited, but when he (11) _____ (ask) a police officer for directions, he (12) _____ (manage) to choose an officer who (13) _____ (emigrate) from Italy several years before, and so (14) _____ (be able) to answer in fluent Italian.

After Mr Scotti (15) _____ (spend) several hours riding around on a bus, the driver (16) _____ (decide) to hand over his passenger to another police officer, who (17) _____ (try) to explain to Mr Scotti that he (18) _____ (not be) in Rome, but in New York. Mr Scotti (19) _____ (refuse) to believe him, but told the officer how surprised he (20) _____ (be) that the Rome Police Department (21) _____ (hire) a policeman who (22) _____ (not speak) Italian. Eventually, the officer decided that Mr Scotti's adventure (23) _____ (go on) long enough, so he (24) _____ (drive) Mr Scotti back to the airport at top speed in order to catch the San Francisco plane. Mr Scotti then told his interpreter he now (25) _____ (know) he was in Rome as only Italians (26) _____ (drive) that way.

6) NCE pages 8-9

p.8

Reading and speaking

1 Read the following statements, checking the phrases in bold in your mini-dictionary. Which do you think are true for your country? Compare your ideas in groups.

- a People are **working longer hours** than in the past.
- b Watching TV is the most popular **leisure time activity**.
- c Most people read a newspaper regularly.
- d The majority of women **work full-time**.
- e Women do the **main share of the housework**.
- f People are eating more and more **ready meals** and **takeaways**.
- g The majority of young people have a **full-time job** by the time they are twenty.
- h Young people these days spend more time **socialising** than doing homework.
- i Pensioners are more **physically active** than teenagers.
- j **Regular Internet users** are often keen on sport as well.
- k The majority of people take part in a sport at least once a week.
- l People **waste a lot of time** at work.



p.9

How we really spend our time

Time, it seems, is what we're all short of these days. One reason perhaps, why there are thousands of studies every year into how we spend our time and how we could spend it better. Some of the results are startling. Did you know for example ...?

- * Although people all over the world are working longer and longer hours, we also have more leisure time than ever before.
- * After sleeping and working, watching TV is by far the most popular leisure activity the world over. The British watch more TV than any other nation in Europe, but they also read more. The vast majority, eighty-five percent, regularly read newspapers, and fifty-four percent regularly read books.
- * Although up to two thirds of modern European women work full-time, they still do the main share of the housework, too. Husbands help in the house more than they did in the past, but in the UK for example, men do an average of just six hours a week compared to their wives, who do over eighteen hours. No wonder that the vast majority of working women in the UK say they are stressed and exhausted!
- * According to the latest research by supermarkets, the average British family spends just eleven minutes preparing the main evening meal, and prefers 'ready meals' and takeaways to home-cooked food. Almost half of all families in the UK eat together only once a month or less.
- * More than half of young people in the UK have a full-time job by the age of nineteen, but the majority of young Spanish and Italian people do not start full-time work until they are twenty-four.
- * The average American fourteen-year-old spends only half an hour a day doing homework, and less than a fifth of young people participate in sports, clubs, music or other traditional hobbies. Instead, sixty-five percent say they spend their time chatting on their mobiles and hanging out with their friends in shopping malls.
- * In the UK, pensioners are almost twice as active as teenagers, according to recent research. People over sixty-five spend nearly two hours a day doing physical activities such as walking, cycling, gardening or sport, while teenagers spend only seventy-five minutes. However, surprisingly, people who use the Internet regularly do more sport than people who never use it.
- * The Swedes and Finns are the sportiest nationalities in Europe. Seventy-three percent do some kind of sport at least once or twice a week.
- * People may spend more time at work these days, but are they always working? The latest research reveals that each day the average British employee spends fifty-five minutes chatting, sixteen minutes flirting, fourteen minutes surfing the Internet and nine minutes sending e-mails to friends!

7) NCE pages 28-29

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100 PLACES

TO VISIT BEFORE YOU DIE

We asked our viewers to vote – these were the top choices.

Natural wonder

1st The Grand Canyon, USA



Known to native Americans as the 'Mountain lying down', the Grand Canyon stretches for 443 kilometres where the Colorado River cuts through northwest Arizona. The canyon is a baby by geological standards – only five or six million years old, although the rocks at the bottom are almost two billion years old. It is the incredible colours of these different layers of rock that delight visitors – over five million of them every year. Surprisingly though, after making the long journey there, the average visitor spends only fifteen minutes looking at the Canyon. Even so, visitors should still be careful: every year an average of five people fall over the edge.

A viewer's opinion: 'It's just incredible, you feel as if you have died and gone to heaven.'

2nd Iguazu Falls, Argentina/Brazil
 3rd Great Barrier Reef, Australia
 4th Rocky Mountains, Canada
 5th Victoria Falls, Zimbabwe

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Ancient wonder

1st Petra, Jordan

The location for a number of Hollywood films, including *Indiana Jones and the Last Crusade*, the city of Petra was built in rocky cliffs more than 2,000 years ago, and was once an important commercial city. Temples, palaces, and a huge amphitheatre were all cut out of the cliffs, whose amazing colours give the city its rose-red appearance. Historians believe that the citizens of Petra had to abandon it around 551 AD and this incredible archeological site was forgotten by the West, until a Swiss traveller 'rediscovered' it in 1812.



A viewer's opinion: 'It's very difficult to imagine how enormous and how splendid it is from photographs – you just have to see it in person. It'll blow your mind!'

2nd Machu Picchu, Peru 3rd The Pyramids, Egypt
4th The Great Wall of China 5th Angkor Wat, Cambodia

Romantic city

1st Venice, Italy

What could be more romantic than going down a Venetian canal in a gondola? No wonder Venice is the favourite of lovers all over the world. This unique city is located on 118 flat islands, and has over 200 canals and 400 bridges. Visit the Piazza San Marco, one of the most beautiful squares in the world with its 500-year-old buildings, and marvel at the Basilica of St Mark, and the Doge's Palace, the home of many of Venice's most famous paintings and sculptures.



A viewer's opinion: 'Imagine going back in time to a life without cars, where magnificent art and architecture were all around you – this is what you experience when you go to Venice.'

2nd Prague, Czech Republic 3rd Paris, France
4th Istanbul, Turkey 5th St Petersburg, Russia

Modern city

1st Las Vegas, USA

A surprising choice as your favourite city, Las Vegas means the 'meadows' in Spanish, but meadows are probably the only thing you can't find here. Even for those who aren't interested in gambling, Las Vegas is one of the most exciting cities in the world. 'The strip', in the centre of town, is five kilometres of the most extravagant hotels you will ever see, including replicas of the Eiffel Tower, the Egyptian Pyramids and ancient Roman Palaces. It uses almost 24,000 kilometres of neon lights! Famous for its 'quickie' weddings (both Elvis Presley and Richard Gere were married here) you can even arrange a 'drive through wedding' and be back in the casinos in an hour!



A viewer's opinion: 'There can be no other place like this on earth – it's like entering a cartoon world.'

2nd Sydney, Australia 3rd Hong Kong, China
4th New York, USA 5th Rio de Janeiro, Brazil

Beach

1st Koh Samui, Thailand

A tropical paradise located in the warm blue waters to the southeast of Thailand. Although it is the kingdom's second largest island after Phuket, it was unknown to tourists until a few years ago. Easy to reach from Bangkok, it is covered with coconut trees and brightly-coloured flowers and is surrounded by white sandy beaches and turquoise seas. Whether you want remote beaches, great shopping, first-class restaurants or an exciting night-life, you'll find it on Koh Samui.



A viewer's opinion: 'The most perfect paradise island in the Far East – such friendly people and good food! Everyone should go there before they die, but hopefully not at the same time!'

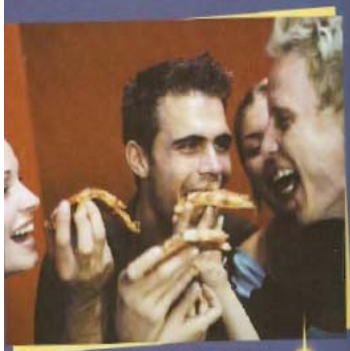
2nd Whithaven beach, Great Barrier Reef, Australia
3rd Cancun, Mexico 4th Boulder's Beach, South Africa
5th Bora Bora, French Polynesia

8) NCE pages 70-71

p.70

The great

Go out any Saturday night in cities as far apart as Beijing and Berlin, and the chances are you'll find people eating pizzas, dancing in clubs and discos or enjoying a little karaoke. But have you ever wondered how these things started?



PIZZA

Pizza has a long history. The ancient Greeks first had the idea of putting vegetables on large flat pieces of bread, and 'pizza ovens' have been found in the ruins of Roman cities. But for centuries one vital ingredient was missing – the first tomatoes were not brought to Europe until the sixteenth century, from South America. It was the nineteenth century before Raffaele Esposito, a baker from Naples, began to sell the first modern pizzas. He was asked to bake a special pizza for a visit by the Italian King and Queen in 1889, and so the first pizza Margarita was created, named after the Queen.

Pizza became a favourite dish in Italy, but it was after the Second World War, when thousands of American soldiers went home from Europe, that pizza really became an international dish. Soon there were pizzerias all over the USA, and American chains like Pizza Hut spread the idea around the world. Today the average American eats over ten kilogrammes of pizza a year, and the world's largest pizza (measuring thirty metres across) was baked not in Italy but in Havana, Cuba!

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international night out

DISCOS

- 25 Have you ever wondered where the modern disco started? Before the Second World War, men and women going to nightclubs danced in couples to live bands. But in Paris during the war, jazz bands were banned in clubs. People still wanted to dance, so they took along their gramophone players instead, and the very first 'discotheques' were created. The idea remained popular after the war, partly because it was cheaper to pay a DJ than a whole band, and soon Parisian discotheques were copied in the USA and other countries.
- 30
- 35 It was the arrival of a dance craze called 'The Twist' in 1961 that really made discos though, as for the first time couples danced without touching each other. Even Jacqueline Kennedy, the wife of the US President, was photographed doing the dance. Fashion, music and technology have moved on quite a bit since then, but the basic idea has never lost its popularity.
- 40



KARAOKE

- If dancing isn't your thing, perhaps you prefer singing? Everyone knows that karaoke comes from Japan, but it's not the Japanese for 'drunk and tone-deaf' as you might think! It actually means 'empty orchestra'. It all started in a small music bar in the city of Kobe. One night when the usual guitarist didn't turn up, the desperate bar owner recorded some music and invited his customers to sing instead. The craze soon spread, and special karaoke machines were invented. The idea was that however badly you sang everyone applauded at the end, and it proved the perfect way for stressed Japanese businessmen to unwind.
- 45
- 50
- 55
- 60
- 65
- 70



Today, just twenty years after it started in Kobe, you can find karaoke bars all over the world. It is so popular in China that restaurants normally have several karaoke machines going at the same time. These days, you can hire karaoke machines that not only play music and videos, but also have smoke machines, laser lights, and even dancers and a DJ to accompany you, while you make-believe for a few minutes that you are a star. As one karaoke fan put it, 'it's something everyone should try at least once in their life.'

- 4 Can you guess the meaning of these words and phrases from the context? Check in your mini-dictionary, if necessary.

- a flat (line 2)
- b to spread (line 19)
- c banned (line 28)
- d moved on (line 40)
- e not your thing (line 42)
- f tone-deaf (line 44)
- g to unwind (line 62)
- h to make-believe (line 70)

- 5 Discuss these questions in small groups.

- How popular are the activities mentioned in your country? Are there any other forms of entertainment from abroad that are currently popular?
- Do people around the world enjoy food, music, etc. from your country?
- Is American/international influence increasing where you live? In what ways? If so, do you think this is a good or a bad thing?

9) NCE pages 74-75

p. 74 Checklist for the social behaviour.

- 1 You go out to a restaurant for dinner. Do you:
 - a dress up?
 - b wear **smart casual** clothes?
 - c wear the traditional dress of your country?
 - d wear whatever you feel like?
- 2 Which of these things should you normally do in a restaurant in your country?
 - a **book in advance**
 - b **order** your starter and main course at the same time
 - c **tip** the waiter about 10%
 - d go somewhere else for coffee
- 3 If a man and woman **go out on a date**, which of these things should happen?
 - a The man should **pick her up** from her house.
 - b He should **pay for** her dinner.
 - c They should **split the bill**.
 - d He should **give her a lift** home.
- 4 You've been **invited to dinner** at a friend or colleague's house. Which of these should/shouldn't you do?
 - a take something, e.g. flowers, a dessert
 - b **refuse** food that you are offered
 - c **offer to wash up** after dinner
 - d **send a card or e-mail** afterwards to say thank you
- 5 While you are out, you meet some friends in the street. Do you:
 - a **shake** hands?
 - b **kiss each other on both cheeks**?
 - c **bow** to each other?
 - d just say hello?

p. 75

Tips for visitors to Thailand

Thailand is famous for its hospitality, and the average visitor will have no difficulty in adapting to local customs. The following tips are mostly common sense, but to avoid giving offence foreign visitors may find them useful.

- a When addressing a Thai person it is polite to use just their **first name / surname**.
- b In more formal situations you should use the word 'Khun'. This is like 'Mr' and is used for addressing **men / both men and women**.
- c It is not usual to shake hands when you meet a Thai person – instead you do a **wai** – you put your hands together as if you are saying a prayer, and bow your head slightly. You should always do this when you meet **older people / your friends**.
- d Couples should be careful how they behave. Thai couples tend not to hold hands in public and it is **acceptable / not acceptable** for couples to kiss in public.
- e The head is very important in Thai culture. It is **not respectful / acceptable** to touch another person's head.
- f Remember, if you are invited to someone's home it is important to **take your shoes off / keep your shoes on**.
- g In Thailand, people tend to serve food in large bowls in the centre of the table. Everyone helps themselves, using **chopsticks / a spoon and fork**.

Finally remember that it is very important to show respect to the Thai royal family. Thai people always do this, and expect visitors to do the same.

10) NCE page 95


Vocabulary

Society and change

1 a 19.1 Check the meaning of the words in bold in your mini-dictionary. Then listen to the extracts from news items where these items are discussed. Match A and B, according to the recording.

A	B
1 Health care	is getting worse. is getting better.
2 The number of people learning English	is decreasing . is increasing .
3 Roads	are becoming more dangerous. are becoming less dangerous.
4 The cost of travel	is going up. is going down.
5 Unemployment	is falling. is rising .
6 The quality of TV programmes	is deteriorating . is improving.
7 The economic situation	is getting worse. is getting better.
8 The number of people going abroad for their holidays	is rising. is falling.
9 The education system	is deteriorating. is improving.
10 The number of people who take regular exercise	is decreasing. is increasing.

b Look at the tapescript on page 171. Underline the words and phrases that helped you find the answer.



Pronunciation

1 Complete the table. Use your mini-dictionary, if necessary.

Noun	Verb	Adjective
a _____	to decrease	_____
b _____	—	economic
c education	_____	_____
d _____	to improve	_____
e _____	to increase	_____
f unemployment	—	_____

2 19.2 Listen and check. Then mark the stressed syllables. Is the same syllable stressed in each form of the word?

3 Practise saying the words, paying attention to the stressed syllable.

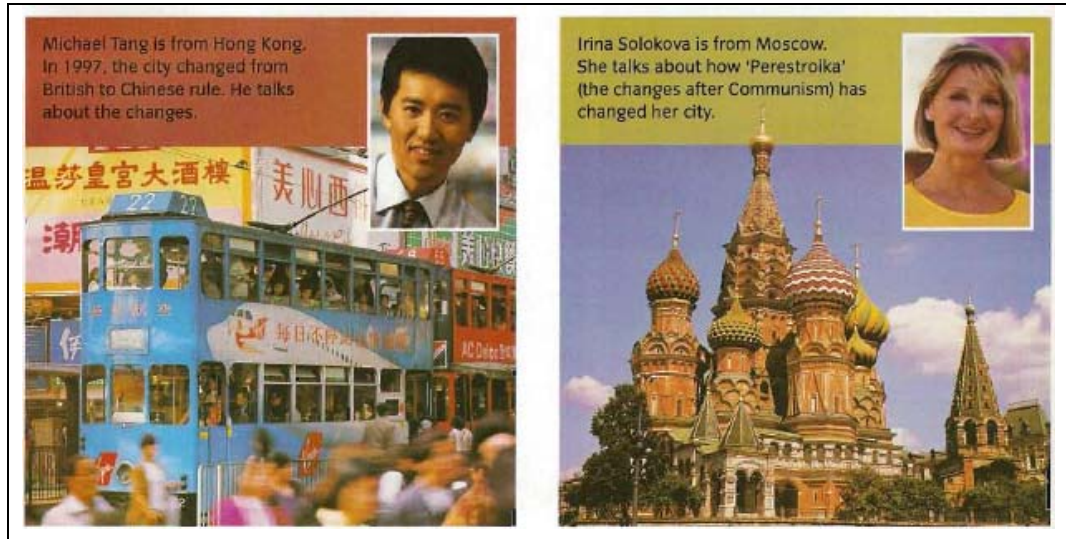
2 Discuss which of these things are happening in your country. Give reasons for your opinions.

Do you think health care is getting better?

Yes, I think it's improving. Technology and doctors' skills are getting better all the time.

95

11) NCE page 30



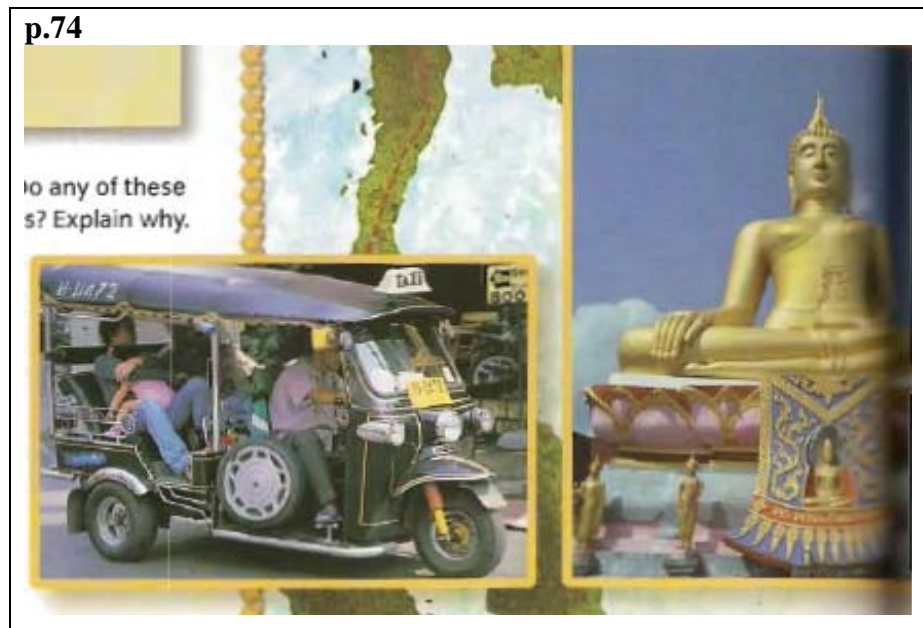
12) NCE page 40



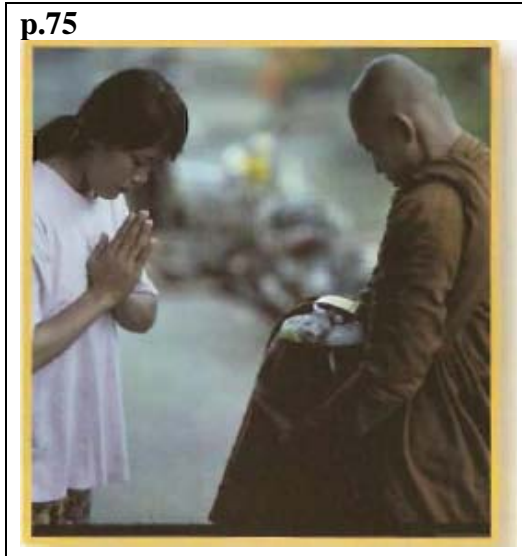
13) NCE page 66



14) NCE pages 74 and 75



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15) NCE page 76



16) NCE page 26

All around the world

- 1 a Which is the largest country in the world (in area) – China or Russia?
b Which has a bigger population – China or Russia? (2 points)
- 2 Which is longer – the River Nile in Africa or the River Amazon in South America? (2 points)
- 3 Which are the five most populated cities in the world? (5 points)
- 4 Which country has the longest coastline in the world? (1 point)
Australia Canada Indonesia Greece
- 5 a Which of these US cities is the furthest north?
Chicago San Francisco Los Angeles New York
b Which is further south – San Francisco or Los Angeles? (2 points)
- 6 Match the descriptions to a country below. (There are several extra countries.) (6 points)
 - a It has the most fast food restaurants in the world.
 - b They drink the most cups of tea per person in the world.
 - c It has the most universities in the world.
 - d It has the busiest airport in the world.
 - e It is the most popular country in the world with tourists.
 - f It has the most popular theme park in the world.

China France India Ireland Japan
Russia Spain the UK the USA

TOTAL SCORE: 0/25 po

26

17) NCE page 161

Module 3

Recording 1

- Russia is by far the biggest country by area in the world – it is over 17 million square kilometres. But China has a much bigger population, with nearly 1.4 billion people.
- The longest river in the world is the Nile at 6,995 kilometres, but it is only slightly longer than the Amazon – the second longest river in the world, at 6,750 kilometres.
- Seoul, in South Korea, is the most populated city in the world with a population of about 10.3 million people. The second most populated is Mumbai, in India (formerly Bombay). It's only a little bit bigger than São Paulo, in Brazil. Both cities have about 9.9 million. Jakarta, in Indonesia, is next, with about 9.3 million, and Moscow in Russia, is in fifth place with approximately 9 million people.
- Canada has by far the longest coastline in the world – it is approximately 244,000 kilometres long. The second longest is Indonesia, but it is a long way behind at only 55,000 kilometres.
- Chicago is the furthest north, although it is only slightly further north than New York. San Francisco and Los Angeles are both in California, but Los Angeles is a lot further south – about 900 kilometres.
- Surprisingly it is China, not the USA, that has the most fast food restaurants in the world. The nation that drinks the most tea is not the Indians, or the English as you might think, but the Irish, who drink around five cups a day! India has by far the most universities in the world with nearly 8,500. It also has the biggest university in the world – the Kameshwar Singh Darbhanga Sanskrit University has over half a million students! London Heathrow is the busiest airport in the world with around 65 million passengers a year. While France is by far the most popular country with tourists, with nearly 75 million visitors a year. The second most popular, the USA, is a long way behind with just 53 million. And the most popular theme park in the world isn't in the USA either – it's actually Disneyland Tokyo, which attracts around 18 million visitors a year.

18) NCE page 27

4 • Choose one of these options.

- If you are in your own country, write down the name of a nearby country to compare with your country (preferably one that is very different from your country).
- If you are in an English-speaking country, compare that country with your own country.

Think of eight to ten differences, for example: size, population, cities, scenery, climate, cost of living.

b Compare your ideas in groups.

... is slightly more expensive than ...

... is much bigger than ...

19) NCE pages 30-161

p.30

2 a **T3.4** Listen to Michael and Irina. Mark the things in the box they mention, *I* for Irina and *M* for Michael.

economic problems	street names
tourists	language(s) spoken
how clean/dirty the city is	pace of life
new shops and buildings	traffic and driving
standard of living, prices, etc.	

b Which changes do both Michael and Irina mention? Do they feel generally happy or unhappy about these changes?

3 Choose the correct alternative. Then listen again and check.

Hong Kong

- a Daily life in Hong Kong feels very different from / more or less the same as how it was before.
- b Michael thinks Hong Kong seems more / less Chinese now.
- c The standard of living in Hong Kong is very similar / very different.
- d The streets look slightly / completely different from before.

Moscow

- e The streets of Moscow look slightly / completely different from the old days.
- f Irina thinks Moscow feels more / less Russian.
- g The traffic in Moscow is much worse than / more or less the same as before.
- h Prices in Moscow are very similar to / very different from before.

p.161

Recording 4**Michael Tang**

- I: So is Hong Kong very different from before, from when it was British?
- MT: On the surface, no. I mean you still find all the same groups of people here and daily life is very similar to how it was before. We still do the same things and Hong Kong people still run around all the time, we never relax! The pace of life is still very fast, very frantic. But I think people feel slightly different nowadays. Of course, we have Chinese passports and we use the Chinese language more. We just feel more Chinese, and I think that's good.
- I: Are there any bad things?
- MT: Well, I think people worry more about the government, and the economy. But actually, there are economic problems everywhere in Asia at the moment.
- I: Mmm. Has this affected your standard of living?
- MT: Uh, actually, I think our standard of living is more or less the same; and a lot of things are cheaper. We can go shopping to mainland China where things are a lot cheaper.
- I: Does the place look the same?
- MT: Mmm, yes and no. There are Chinese flags everywhere now, and we don't have the red British post boxes any more; actually I miss those! But we still have the same British street names; uh, Queen's Road and Victoria Park, and we still drive on the left, like in Britain. Strangely, I think Hong Kong is even more western and modern than before.
- I: Mmm, that's interesting.

Irina Solokova

- I: So is Moscow very different from how it was in the early nineties?
- IS: Completely different. Sometimes you feel as if you're in a different city.
- I: In what way?
- IS: It used to be very dirty and shabby. Even the beautiful historical monuments were very dirty, and there was rubbish everywhere in the streets. It's much cleaner now. They've repaired the old buildings, and a lot of attractive new ones have appeared. There are luxury hotels now. Before we didn't have five star hotels, just hotels. And there are lots of new shops. You can buy anything you want in Moscow now, if you've got the money, of course!
- I: Uh-huh.
- IS: Another thing that's very different. There are a lot more churches; old ones and new ones too, and there are a lot more foreigners around. Russian people really need to learn English now, to communicate with all the tourists.
- I: Is there anything you miss?
- IS: Mmm. Somehow it feels less Russian. I mean, before it was a very traditional place. Now sometimes you feel as if you are in Disneyland, everything is so clean and bright. It's not like a real place where people work and live.
- I: That's interesting.
- IS: One thing that is definitely much worse than before is the traffic. It's terrible. There are thousands of cars everywhere – often it's faster to travel on the underground! And the cars are very different too. In the old days it was really rare to see any foreign cars, like a Ford or a BMW. That was something really special. The men and boys used to stop and discuss them, if they saw one! These days you hardly see any Russian cars any more.
- I: So is the standard of living better, do you think?
- IS: For some people yes, of course, but actually I think for most people life is harder, especially old people. Everything is much more expensive – food, transport, houses. It's difficult to imagine when you see this bright new city, but really it's true, believe me!

20) NCE pages 167-168

Recording 6

I = INTERVIEWER, N = NIKAM NIPOTAM

I: So what kind of things would a visitor to Thailand need to know about? Are there any er ... social customs that are very different from a European country, say?

N: Well, er ... there are a lot of things that are different ... um ... for example, the names, er ... the way you address people is different.

I: How's that?

N: Well, you always call people by the first name. The polite way to address people is by their first name.

I: What, even in a formal situation?

N: Yes, you say 'khun' – it's like 'Mr' or 'Miss' or 'Mrs'.

I: Oh, you mean it's the same for men and women?

N: Yes, 'khun' is for men and women. It's the same. You say 'khun' and the first name; and also, when you meet people, you don't shake hands usually. There's a traditional greeting called a 'wai'.

I: A 'wai'? And what's that exactly?

N: Well, you put your hands together, like when you pray, er ... when you say a prayer, and you bow your head forward slightly, and the other person does the same. But it's not usually for friends, uh ... you don't need to do it. You just do it for people older than you.

I: I see. And in public are there any things that you find different? Is it true that it's not acceptable for a young couple to hold hands in public?

N: Well, uh ... nowadays some of them do; maybe because of the influence of Western society, but it's not so common. I think, um, twenty years ago you couldn't do this. You couldn't hold hands in public, and even now, a couple kissing in public. Oh, no, you wouldn't see that.

I: Uh-huh.

N: Another thing that people might find very different is that the head is very important for Thai people. You can't touch another person's head. You have to respect people and in the same way as the head is the most important part, the feet is the lowest part. It's very rude to point at anything with your feet. If you want to open a door with your foot, you can't do that!

I: Right. So if someone invites you to their home, is there anything you should know about how to behave?

N: Yes, you have to take your shoes off! Don't forget!

I: You have to?

N: Oh, you have to, and if you're invited to eat in someone's house, it's a little bit different. When we eat a meal, we always put the food in the middle, for sharing. You have a big bowl for the rice and everyone helps themselves to the

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other dishes with a spoon and fork. Mm, we don't have salt and pepper, and we have something, something called 'nam pla' on the table. It's ... er it's a ... fish sauce. It's got a very strong taste. It's typical of Thailand. For me, Thai food is very good. It's delicious!

I: Right. Okay ... anything else, any other 'dos', 'don't forgets' and 'don'ts'?

N: Mmm ... oh, let me see ... erm ... maybe one thing you should know is about the royal family, the Thai royal family. It's not the same as in England. In England, you can say anything about the royal family, but in Thailand you can't talk about them like that. You always have to show respect.

I: That is very different from England. Well, thank you very much for your help. I'll try to remember everything you've told me!

N: You're welcome.

21) NCE page 75 (practice part)

Practice

1 Choose adjectives from the box to make true sentences about your country, starting with *It's*.

(not) acceptable (not) important (perfectly) normal
(not) okay (not) respectful rude/polite (not) usual

- a keep your shoes on in people's houses
- b treat old people with respect
- c friends shake hands when they meet
- d strangers call you by your first name
- e use 'Mr' and 'Mrs' when you address people
- f say rude things about royalty or politicians
- g men bow to women
- h serve food in large bowls in the middle of the table
- i touch people on the head
- j couples hold hands in public

2 Tick the sentences that are true about your country. If they are not true, change them.

- a People in offices tend to wear casual clothes to work.
- b People don't tend to dress up when they go out.
- c Women tend to wear a lot of make-up and jewellery.
- d Young women don't tend to go out in groups.
- e Parents tend to be strict with their daughters about going out.

3 Compare your answers to exercises 1 and 2 in groups. Do you disagree about anything?

22) NCE page 76

Task: Give tips on how to behave

Preparation: listening

1 a **T7.7** Listen to eight people talk about a social custom in their country. Make a note of which of the topics in the box each one mentioned.

Amy, 25 from Canada
Pawel, 39 from Russia
Rosa, 33 from Peru
Ian, 30 from England
Dong-Min, 18 from Korea
Lee Kuan, 20 from Singapore
Ramon, 24 from Spain
Khalid, 22 from Bahrain

behaviour between the sexes
being late
how you greet and address people
smoking
the way people dress
typical times for going out / eating
what people do when they go out

b Listen again. What do they say about these things in their country?

2 **T7.8** Listen and complete the missing phrases.

a _____ pay fifty-fifty for everything.
b And you _____ to pay.
c Men _____ hands when they greet each other.
d It's _____ to shake hands with all the other men in the room.
e _____ arrive an hour late.
f _____, it's _____ to smoke in people's houses.
g _____ to dress smartly.
h _____ to be fashionable.
i _____ go out late in Spain.

23) NCE page 168

Recording 7

Amy
If a couple go out on a date here, they definitely split the bill. Well, maybe not on the first date, or if the guy has a job and the woman doesn't, but generally you pay fifty-fifty for everything, and you always offer to pay.

Pawel
Men usually shake hands when they greet each other, not only the first time they meet, or if they haven't seen each other for a long time, like people do in England, but every day. When a man enters a room, it's quite common to shake hands with all the other men in the room.

Rosa
In Peru, if you go visit your friends, you never arrive on time. No one arrives on time. It's perfectly okay to arrive an hour late, nobody cares – it's expected! If you really want people to be punctual, you have to say 'hora inglesa' which means 'English time'!

Ian
These days fewer and fewer people smoke, and generally nowadays it's not really acceptable to smoke in people's houses. I mean it would be okay if the hosts started smoking in the house themselves, but normally you go out into the garden, if you want to smoke, especially if there are young children in the house. Sometimes everyone is out in the garden smoking!

Dong-Min
If we're meeting friends, we normally meet at about 7.00, and eat at maybe 7.30. People usually go home at about 11.00. Most Korean people are home before 11.00.

Lee Kuan
When you go out here, people expect you to dress smartly. The way you dress is important. Your clothes can't be dirty or crumpled or old. And it's important to be fashionable, especially for women, with nice make-up and jewellery. It's what people expect.

Ramon
It's normal to go out late in Spain, really late. I mean I often don't meet my friends until ten, even eleven o'clock. If you want to eat in a restaurant, that's about the normal time, and if you want to go dancing or go to bars, in Madrid, you can stay up until five, six, seven in the morning. There are still lots of people out at that time.

Khalid
We normally eat together with the family every evening. My mother and my sisters cook it and we all eat together. It's not normal to go on dates with a girlfriend, you must be engaged first. After dinner I normally go for a drive around with my friends. Sometimes we go to the shopping mall and see our friends.

24) NCE page 77

Task: speaking

1 Work in groups. You are going to make a list of tips about how to behave when you go out. Choose one of the options below.

Either Write some tips for a foreign visitor to your country. Write notes about the topics in the preparation section. Which things would a visitor find different in your country?

Or Imagine you have been asked to appear on a radio programme aimed at people over fifty. This week they are giving a 'guide' to the way young people behave when they go out. Think about the topics in the preparation section and prepare what you are going to say.

► Useful language a and b

2 *Either* Compare your list of tips with another group. Which ideas were the same/different?

Or Work in pairs. Give your short radio talk about social behaviour in your country.

Useful language**a What to do**

Generally people ...

Most Spanish/young people ...

Always remember to ...

It's polite / usual / important / perfectly OK / common to ...

Don't be surprised if ...

People expect you to ...

b What not to do

You should never ...

These days, nobody ...

Nobody cares about ...

It might seem strange if you ...

It's not acceptable to ...

Appendix III: Multicultural Items in Face2Face Intermediate Student's Book

1) F2F pages 24-25

p. 24

Call that a holiday?

Tuesday 6.45 p.m. ITV5 

This fascinating new holiday programme follows the adventures of four people who have chosen to go on a holiday with a difference. So if you've ever wanted to travel across Africa in a Jeep, go on a cycling tour of China, work on an organic farm in Australia, or go on a South African cosmetic surgery and safari holiday, then this is the programme for you. Package holidays will never be the same again!

Presented by Judith Gardner.

p.25



Holiday reviews

Alan's holiday

My holiday began when I arrived at the medical centre in Cape Town. I had my operation the next day and it went very well, I'm glad to say. However, I had to spend the next five days inside, which is quite **difficult** when you're on holiday. But you need to be **patient** – you can't just sit in the sun after having a facelift. The second week I just relaxed by the pool. In the third week I went on safari, which was definitely the best thing about the holiday. We saw lots of lions and other wild animals, but we were never in any **danger**. We stayed in a guest house in the jungle, which was extremely **comfortable**. The staff were very **kind** and helpful, and it was fantastic being surrounded by **nature**. I'd definitely come back again and I'm sure this kind of holiday will increase in **popularity** as more people worry about their **health** and appearance.




Emily's holiday

My holiday on an organic farm in New South Wales in Australia was hard work, but very enjoyable. The couple who ran the farm were fantastic, and I was amazed by their **kindness** and **patience**. We worked five hours a day, six days a week. At first I had a lot of **difficulty** doing what they asked because I wasn't very strong. However, I soon got stronger and by the end of my two weeks there I felt incredibly fit and **healthy**. The best thing about the holiday was the people I met there, who were from all over the world, and it also felt great to eat **natural** organic food every day. Everyone stayed in a fairly basic farmhouse, which was OK, but I missed the **comfort** of my own bed. We spent all our spare time at the beach, but I didn't go surfing because it was too **dangerous** for beginners like me. I don't know if this kind of holiday will ever become very **popular**, but I'd definitely do it again.




2) F2F page 80

to say your
to guess



For better, for worse



Ginny Bell looks at her friend's chances of having a happy marriage.

W

hen Olivia first started going out with Tony, I thought it would never last. Two months later, she told me they were getting married. I thought she should

put the wedding **off** for a few months until she knew Tony better. "He really is the one," Olivia told me. She'd said the same thing about her last three husbands, but I didn't like to **point this out** to her.

When Olivia asked me to be her bridesmaid, I tried to **get out of** the whole thing because I didn't want to see her make the same mistake again. However, I couldn't **come up with** a good excuse, so there I was again, standing outside the church wondering how much Olivia's parents had spent this time. A typical wedding costs about £16,000 and lasts six hours, so that's about £2,600 an hour. Olivia must be a very expensive daughter to have.

At the church Olivia introduced me by saying, "This is Ginny. She's been a bridesmaid at *all* my weddings." And indeed I had. I wondered how long it would be before Olivia and Tony **split up**, adding £15,000 – the average cost of a divorce – to the cost of the wedding. Fortunately, Olivia **got over** her last three divorces quickly and is still friends with all her ex-husbands.

So what are their chances of a successful marriage? The day before the wedding I **came across** a newspaper report which said that the number of divorces in the UK is still **going up**, while the number of people getting married is falling. I **looked** some figures **up** and found out that in 1971 there were 459,000 weddings in the UK, but in 2001 there were only 286,000. And as for divorce, where you live makes a huge difference. For example, the divorce rate in the UK is 53%, but in Italy it's only 12%.

When my husband and I were leaving the reception, Olivia said, "You two have never **fallen out**, have you? How can I make this marriage last?" Well, Olivia, what can I say? **Move to Italy!**

It's such a special day. You only get married for the fourth time once.

3) F2F page 14

Linda Roberts investigates the rise in popularity of ready meals

- 1 Like many working people, I never actually cook anything – I just don't have the time. My mother, on the other hand, still **cooks** a full three-course meal every evening, but then she doesn't have to work any more. I usually work very long hours and now I'm **writing** a book in my spare time, so ready meals are the perfect solution – or are they?
- 2 According to a survey by a British market research company, we only **spend** 20 minutes cooking each day – 20 years ago it was an hour a day. One reason for this change is ready meals. Now you can heat up a delicious Indian, Thai, Chinese or Italian meal in the microwave in under four minutes. What could be easier or quicker?
- 3 We all know these ready meals taste delicious, but many experts now **believe** they're bad for our health because they often contain a lot of sugar, fat and salt. Health advisers say that we shouldn't eat ready meals too often and **we need** to read the labels carefully. *Despite this*, people who **live** in the UK spend over £1 billion a year on ready meals and the market **is growing** rapidly.
- 4 People in the USA and Sweden also **buy** a lot of ready meals, and they're **becoming** more common in Germany, France and Holland. The Spanish and Italians still cook their own meals, but things are beginning to change there too. My mother will never change, though – now she's **doing** an evening course in traditional English cooking!

4) F2F page 40

How to build a furniture empire

IKEA

- 1 Since it opened its first store in 1943, IKEA has become one of the biggest furniture empires in the world. The company has **made** people think differently about the way they furnish their homes, particularly in countries like Germany, the UK and France. Over 365 million people worldwide spend more than £8 billion in IKEA stores each year and the number of customers **keeps** rising. The best-selling products are bookshelves, sofas, candles, chairs and coat hangers, but perhaps IKEA is most famous for its flatpack furniture.
- 2 Flatpack furniture was invented by chance in 1956 by a man called Gillis Lundgren. He lived in a Swedish town called Almhult and worked for a small furniture company. One day Lundgren **needed** to deliver a table to a customer, but the table **wouldn't** fit in his car. "Let's pull off the legs and put them underneath," said Lundgren - and that was the moment flatpack furniture was born. From that simple beginning, the small furniture company became IKEA and Lundgren became one of its top designers.
- 3 The secret of IKEA's success is not just the design, it's also the price. Flatpacks don't take up much space, so IKEA **can** send furniture round the world very cheaply. Also the stores don't employ lots of sales people to **help** you find or carry things; it seems people **don't mind** doing that for themselves. And most importantly, IKEA doesn't **pay** anyone to put the furniture together - they **let** the customers do that. Apparently, people **would rather** pay less and build the furniture themselves. However, not everyone **seems** to find this easy. When the actor Russell Crowe was **trying** to put together some bedroom furniture, he got so frustrated that he attacked the flatpack with a knife. He finally had to **ask** someone to help him.
- 4 There are now over 200 IKEA stores in more than 30 countries and every time a new store opens it's front-page news. In 2005, when London's fourth IKEA opened for business at midnight, there were 6,000 people waiting outside! When people **began** shopping, the store became so crowded that the manager **told** the staff to close the doors. Even though the store was only open for 40 minutes, IKEA had already sold all 500 sofas that were on special offer!




5) F2F page 57

David L Smith
 David L Smith created the **Melissa virus** in 1999 while he was working for a **company** in New Jersey, in **the USA**. The American computer programmer named the virus after a **dancer** he knew while he was living in **Miami**, Florida. At that time Melissa was **the worst** virus there had ever been and it crashed **email systems** around the world, including those at Microsoft and Intel. The way the virus worked was simple. As soon as it infected a **computer**, it forwarded itself to the first 50 email addresses in **the computer's** address book. Because people thought that the emails were from friends or colleagues, they opened them immediately, which allowed the virus to infect their computers. The Melissa virus cost businesses more than \$80 million in North America alone, mostly in lost work time. However, because Smith helped the police catch other virus writers, he was only sent to **prison** for 20 months.

Onel de Guzman
 In May 2000, Onel de Guzman, a **student** from **the Philippines**, was arrested for creating **the most famous** virus in history while he was studying computing at **university**. The Love Bug virus came as **an email attachment** which said "I love you". People thought **the attachment** was a love letter, so they immediately opened it. The virus sent itself to everyone in their address book and then deleted important files on the computer's hard disk. Even when people thought they had got rid of the virus, it was clever enough to sit waiting in **an unopened file**. The virus spread around **the world** extremely quickly and after only one day about 45 million computers were infected. Love Bug did a lot of damage to **businesses** in **Asia**, Europe and the USA, and cost them over \$10 billion. Fortunately for him, Onel de Guzman wasn't sent to prison because at that time there were no laws in the Philippines for computer crime.

a) Work with a student from the other group. Take

6) F2F page 10

1D At a barbecue

Real World question tags
 Review auxiliaries; short answers; adjectives and prepositions

QUICK REVIEW ●●●
 Work in pairs. Find one thing that you're both: scared of, interested in, worried about, good at, fed up with, bad at.
 A I'm scared of spiders. B Me too.

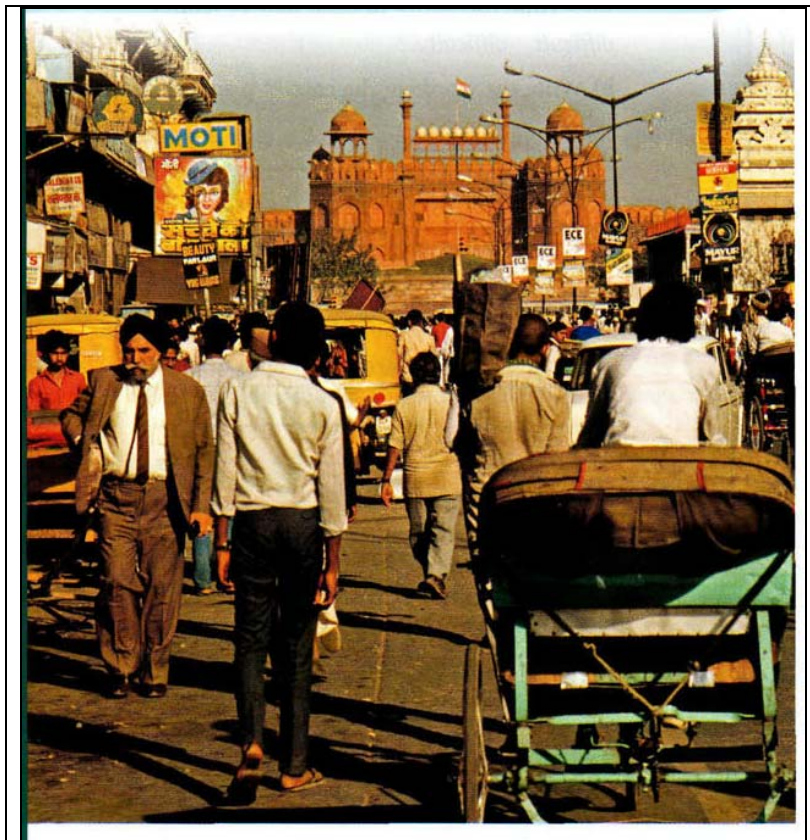
You work with Dave,

Kate went to Bristol University,

You haven't been to China,

Jack's vegetarian,

7) F2F page 26



8) F2F page 26

2 a) **R3.9** Michael is going on a trip to Delhi. He is asking his friend Ellen for recommendations. Listen and tick the topics they talk about. Which two topics **don't** they talk about?

- the best time to visit
- things (not) to see in the city
- things to see outside Delhi
- dangers and problems
- getting around
- changing money
- food
- places to stay

b) Listen again. Tick the correct sentences. Change the incorrect ones.

Ellen thinks ...

- 1 ... rickshaws are the best way to get around the city.
- 2 ... it's better to travel to other cities by bus.
- 3 ... Michael should visit the museums in Delhi.
- 4 ... he should go to the Red Fort in Old Delhi.
- 5 ... he can visit the Taj Mahal and come back the same day.
- 6 ... there's only one good restaurant in Connaught Place.

9) F2F page 145

<p>R3.9</p> <p>MICHAEL Ellen, you've been to Delhi, haven't you?</p> <p>ELLEN Yes, I have. Three times, actually. It's an amazing place.</p> <p>M Oh, good. I'm going there next week. Maybe you can give me some tips.</p> <p>E Sure. What do you want to know?</p> <p>M Well, firstly, do you know any good places to stay?</p> <p>E There are lots of good hotels in Connaught Place – that's right in the centre of New Delhi. The place I always stay in is called The Raj Hotel. I can give you the address if you like.</p> <p>M Great, thanks. And what's the best way to get around?</p> <p>E In Delhi it's probably best to use rickshaws. They're quicker than taxis, and quite cheap.</p> <p>M OK.</p> <p>E And to travel to other cities I'd recommend the trains. They're a lot safer than the buses, especially at night.</p> <p>M Hmm, that's good to know. So what are the things I shouldn't miss – any good museums?</p>	<p>E Er no, don't bother going to the museums. There are much better things to see in Delhi. You should definitely see the Red Fort, in Old Delhi – it's absolutely huge.</p> <p>M Right. Is there anything else worth visiting?</p> <p>E Well, er, there is a much older fort about half an hour from the centre. But it isn't really worth visiting, I don't think. But there's the Jami Masjid – that's the biggest mosque in India and it's very near the Red Fort. That's well worth seeing.</p> <p>M Hmm, that sounds good. And what about places outside Delhi?</p> <p>E Well, you really must go to Agra to see the Taj Mahal. It's only 3 hours away by train. You can do it in a day if you start early.</p> <p>M Great. And, er, what about the food? Do you know any good places to eat?</p> <p>E Yes, there are lots of really good restaurants in Connaught Place. I remember one called the Shanti – the food there is delicious. We ate there every night!</p> <p>M Thanks, that's really useful. Er ... have you got any other tips?</p> <p>E Like most places, don't drink the water. Buy bottled water instead. And I wouldn't eat anything that's sold in the street. You can get ill quite easily there.</p> <p>M Yes, I've heard that before. Thanks a lot, Ellen, you've been really helpful.</p> <p>E No problem. Send me a postcard.</p> <p>M Yes, I will!</p>
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10) F2F page 149

<p>R6.6</p> <p>EDWARD Charlotte, are you very superstitious?</p> <p>CHARLOTTE No, not really. Why do you ask?</p> <p>E I'm reading this absolutely fascinating book about the history of superstitions. Did you know that in the UK, people think that seeing a black cat is good luck, but in nearly every other country it's bad luck? Don't you think that's strange?</p> <p>C Um, yes, I suppose so.</p>	<p>E Ah, that's in here too ... Yes, here it is. Apparently hundreds of years ago salt used to be very expensive and valuable, and was mainly used as a medicine, so spilling it was a really bad thing to do. You throw it over your left shoulder – or the right one if you live in Argentina and Italy – into the faces of the evil spirits behind you, to stop them hurting you.</p> <p>C Hmm, sounds like an interesting book.</p> <p>E Yes, it is. You can borrow it when I've finished, if you like.</p> <p>C Yes, please. Thanks a lot.</p>
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