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**TEACHING CULTURE THROUGH USING ENGLISH  
FESTIVALS**

**Emine Özlem KILIÇASLAN**

**Advisor**

**Assoc. Prof. Dr. Nalan KIZILTAN**

**MASTER THESIS**

**MARCH, 2018**

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### **AUTHOR**

Name : Emine Özlem  
Surname : KILIÇASLAN  
Department : English Language Education  
Signature :  
Date of Submission : 09.03.2018

### **THESIS**

Turkish : İngiliz Festivallerini Kullanarak Kültür Öğretimi  
English : Teaching Culture through Using English Festivals



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Name, Last name: Emine Özlem KILIÇASLAN

Signature: .....

Date: 09.03.2018

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This work named “**Teaching Culture through Using English Festivals**” by Emine Özlem KILIÇASLAN has been approved as a thesis for Master of Arts Degree in English Language Education, by the below mentioned Examining Committee Members.

**Head:** Prof. Dr. İlknur KEÇİK

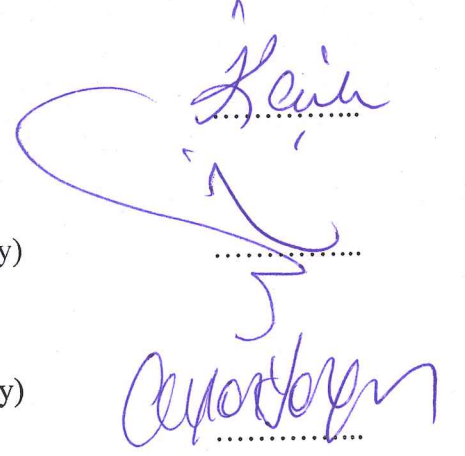
(English Language Education, Anadolu University)

**Member (Advisor) :** Assoc. Prof. Dr. Nalan KIZILTAN

(English Language Education, Ondokuz Mayıs University)

**Member:** Assoc. Prof. Dr. Ceylan YANGIN ERSANLI

(English Language Education, Ondokuz Mayıs University)



This thesis has been approved as a thesis for Master of Arts Degree in English Language Education, Department of Foreign Language Education by Board of Directors of the Institute for Graduate Studies in Educational.

Date: 09/03/2018

Assoc. Prof. Dr. Ali ERASLAN

Director of the Institute of  
Graduate Studies in Educational Sciences



*To “MY FAMILY” who always supports me...*

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# İNGİLİZ FESTİVALLERİNİ KULLANARAK KÜLTÜR ÖĞRETİMİ

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ÖZ

Bu çalışmanın amacı, İngiliz Festivallerini (özel Günlerini) kültür öğretiminde yöntem olarak kullanmaktır. Bu çalışma ayrıca, kültürün festivaller yoluyla öğreniminde cinsiyetin bir rolü olup olmadığını araştırmaktır. Bu çalışma için en çok bilinen 10 tane İngiliz festivali gelişigüzel seçilmiştir. Çalışmada, 73 öğrenci yer almıştır. Öğrenciler deney grubu ve kontrol grubu olarak üzere iki gruba ayrılmıştır. Öğrencilerden 33'ü deney grubunda, 40'ı kontrol grubunda yer almıştır. Deney grubuna kültür öğretimi İngiliz festivalleri ile öğretilirken, kontrol grubuna kültür öğretimi geleneksel yöntemlerle yapılmıştır. Çalışmanın başında iki gruba da, birinci bölümü “Kültürel Farkındalık” ve ikinci bölümü “Kültürel Yeterlilik” olmak üzere iki bölümden oluşan “Kültürel Farkındalık Testi” verilmiştir. Kültürel farkındalık ve kültürel yeterlilik açısından anlamlı bir fark olup olmadığını görmek için, “Kültürel Farkındalık Testi” çalışmanın sonunda tekrar deney grubuna verilmiştir. Ek olarak, çalışmanın sonunda, kültür öğretiminde festivallerin, kültürel yeterliliği arttırmada ne kadar etkili olduğunu belirlemek için “Başarı Testi” her iki gruba da verilmiştir. Bu testlerden elde edilen veriler SPSS 21 Windows paket programı ile analiz edilmiştir. Araştırma verilerinden elde edilen sonuçlara göre, deney grubundaki öğrencilerin, kontrol grubundaki öğrencilerden kültürel olarak daha yeterli olduğu söylenebilir. Veriler, İngiliz festivallerini kullanarak kültür öğretiminin, öğrencilerin kültürel farkındalığını ve içsel güdüsünü arttırdığını ve son olarak, festivallerin öğrencilerin kültürel yeterliliğini olumlu yönde etkilediğini göstermiştir. Cinsiyet açısından değerlendirildiğinde ise, çalışma, erkek öğrencilerin kültürel farkındalığının ve kültürel yeterliliğinin kız öğrencilerden daha yüksek olduğunu ancak “Başarı Testi” sonuçlarına göre; kız öğrencilerin kültür ile ilgili okuma metnini daha iyi anladığını ve İngiliz festivallerinin dilbilgisi yapısını içselleştirdiğini göstermektedir.

VIII



**Anahtar Kelimeler : Kùltür öđretimi, Kùltür farkındalığı, Kùltürel yeterlilik, İngiliz festivalleri, Motivasyon**

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**ABSTRACT**

The purpose of that study is to use English Festivals (special days) as a method for teaching culture. This study also aims to reveal the effect of gender on learning culture through English festivals. 10 popular English festivals have been chosen randomly for that study. Seventy- three students took part in this study. The students were divided into two groups as experimental and control groups. 33 of them were in the experimental group and 40 of them were in the control group. The experimental group has been exposed to the English culture through festivals, whereas the control group has been exposed to the English culture by traditional methods. The students in both groups have been given “Cultural Awareness Test”, in which there are two parts; the first part of which is “Cultural Awareness” and, the second part of which is “Cultural Competence” at the beginning of the study. In order to determine if there is a significant difference before and after teaching culture through English festivals in terms of cultural awareness and cultural competence, a “Cultural Awareness Test” has been given to the experimental group at the end of the study. In addition, an “Achievement Test” has been given to both groups to see how effective the festivals can be to increase the students’ cultural competence at the end of the study. The data obtained from these tests have been analyzed through SPSS 21 for Windows package software. According to the data obtained from the experiment, the students in the experimental group are said to be culturally more competent than the students in the control group. Additionally, the data show that teaching culture through using English festivals seems to have raised the students’ cultural awareness and increased their intrinsic motivation and finally the festivals have affected the students’ cultural competence positively. In terms of gender, the study has pointed out that the male students’ cultural awareness and cultural competence is higher than the that of female students, however, the female students seemed to have comprehended the

reading text about culture and to have internalized the grammatical structure of the English festivals according to their “Achievement Test” scores.

**Key Words : Culture teaching, Cultural awareness, Cultural competence, English festivals, Motivation**

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## **LIST OF ABBREVIATIONS**

CoE	Council of Europe
EFL	English as a Foreign Language
ELT	English Language Teaching
MoNE	Ministry of National Education
SPSS	Statistical Package for Social Sciences



## **CHAPTER ONE**

### **I. INTRODUCTION**

Culture plays a significant role in language teaching. The reason why language teaching and culture are so closed to each other is that language is a tool for teaching culture. Brown (1994) supports this idea considering “a language as a part of a culture and a part of a language” adding that “the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (p. 164). Byram (1991), Kramsch (1993), Katan (1999), Brown (2007), Leveridge (2008) and Wintergerst and McVeigh (2011) all of whom have emphasized the relation between language and culture, at the same time language teaching and culture teaching. At this point, teachers can play an important role for teaching both language and culture, integrating culture into teaching environment and enhancing learners’ cultural awareness. Thereby, Byram and Risager (1999) describe teacher as a professional mediator between foreign language and culture that is why teachers have specific responsibilities to their students. Herein, during this teaching process, cultural components are considered to be fundamental. These components, such as food, clothing, music, religions, celebrations, holidays and festivals are the practices of culture and culture teaching may be more effective for arising students’ cultural awareness than the traditional teaching methods which are focused on passive learning without including any of culture teaching methods. Since festivals are tangible cultural products and readily apparent and they can be taught and learnt as factual information, using festivals may help students to understand culture and to feel more welcomed, validated and integrated (Byrnes & Kiger, 1992). In addition, they promote rich and comprehensible input during language learning.

## **1.1 Problem Statement**

The use of culture and the cultural components of language in teaching process is quite seldom. Although teaching culture has gained importance in the twenty- first century as a result of internationalisation and globalisation of communication in the way that Lange and Paige (2003) state less attention has been paid to it. There might be some reasons behind it. The most probable one is teachers' unwillingness to integrate culture and the cultural components of language, such as food, music, religion celebrations, festivals in teaching. In other words, they cannot integrate cultural components into teaching environment. They may view culture as a heavy burden on their shoulders, since they may not give importance to culture of language that they teach and they do not want to spare time for it. Another cause may originate from teachers' perception towards culture. Some teachers believe that culture turns students' attention away from language learning and that cross cultural experiences are too hard and it may cause discomfort not only to the teacher, but also to the student (Lange & Paige, 2003). They mostly define culture in a sociological sense and they believe that inclusion of too much cultural information in the classes might cause a boring atmosphere or cultural imperialism (Önalın, 2005). Furthermore, most teachers do not know what approach to take. Byrnes (2008) mentions this problem that it arises from the necessity of formal training in incorporating cultural elements that is why it should be a universally accepted set of criteria for teachers to use as a guide. Besides, they have focused on four traditional skills, such as reading, speaking, writing and listening in teaching a foreign language (Lafayette, 2003). As a result, they ignore the teaching of culture as a fifth language skill. Taking all the notions into consideration, the reasons why teachers could ignore cultural components of language, without respecting their necessity, can be listed in this manner under the title of their insufficient knowledge and ignorance.

## **1.2 Purpose of the Study**

This study aims at discussing the effect of English festivals for teaching culture in language teaching and taking attention of the students to the importance of festivals in learning culture of the language they are studying. Additionally, this study may

arise the students' awareness towards culture, increase their cultural competence and students may have a better understanding of a new culture.

### **1.3 Research Questions**

This study has been based on the following research questions:

1. Are there any significant differences between the level of the cultural awareness of the control group and that of experimental group?
2. Are there any significant differences between the level of the cultural awareness of the experimental group before and after teaching culture through English festivals?
3. Are there any significant differences between the male and female students' cultural awareness in the experimental group?
4. Are there any significant differences between the male and female students' cultural awareness in the experimental group before and after teaching culture through English festivals?
5. Are there any significant differences between the cultural competence level of the experimental group before and after teaching culture through English festivals?
6. Are there any significant differences between the cultural competence level of the female and those of male students in both groups?
7. How well do the courses on English festivals motivate Turkish high school students?

### **1.4 Scope of the Study**

The research consisted of 73 students of the 11th grade in one of the Anatolian High Schools in Diyarbakır where I worked as an English teacher, in the academic year 2014- 2015, 36 of them were female and 37 of them were male. Then the students were divided into two as experimental and control groups. Experimental group consisted of 33 students (16 female and 17 male students), whereas the control group consisted of 40 students (20 female and 20 male students). The study was implemented in line with the curriculum.

## **1.5 Limitations of the Study**

This study is limited by 10 popular festivals, such as Halloween (October 31st), Thanksgiving (November 27th), Christmas (December 25th), Candlemas (February 2nd), St. Valentine's Day (February 14th), Shrove Tuesday (February 17th), Easter (April 5th), St. George Day (April 23rd), Mother's Day (May 10th) and the Royal Oak Day (May 29th). Other festivals have been excluded. The reason why they have been chosen lies in the fact that most of them are familiar to Turkish people.

## **1.6 Definitions of the Terms**

**Acculturation:** It refers to the learning of a supplementary culture. The learner of new language adapt to a second culture with leaving native cultural identity (Wintergerst & McVeigh, 2011).

**Attitude:** A mental and neural state of readiness, which is organized through experience, exerts a directive and dynamic influence on the individual's response to all situations (Allport, 1935). Learners may have positive attitudes towards learning language and culture if teachers use effective teaching methods.

**Connotation:** It is used for a word or expression's affective or emotional meaning, in contrast to its denotational meaning. For example, the word "sea" denotes " a large amount of water" but it connotes adventure, danger, freedom and so on (Pearce, 2007).

**Enculturation:** This term refers to the act of learning of primary culture and then becoming socialized into this new culture. During enculturation, the learner acquires new worldview and interpretation of the world (Wintergerst & McVeigh, 2011).

**Norms:** They are the principles of proper behaviour that are binding to the members of a culture. They include mores, taboos or banned actions. For example, eating pork in muslim culture is not proper (Wintergerst & McVeigh, 2011).

**Target Culture:** The culture of the language which is being taught.

**Multiculturalism:** It is a philosophical position and movement that assumes that all of the instirutionalized structures of educational institutions, which include the staff, the

norms, the values, the curriculum, and the students body should reflect the gender, ethic, racial and cultural diversity of a pluralistic society (Banks, 1989).



## CHAPTER TWO

### II. REVIEW OF LITERATURE

#### 2.1 Background to the Study

##### 2.1.1 The relationship between Language Teaching and Culture Teaching

Teaching of foreign languages has gained importance in Turkish education system, since the westernization efforts of 19th century and has become the essential constituent of Turkish educational system. Since the mid 1980's, the forces of "globalization" has influenced Turkey through language teaching (Robbins, 1996). As English is accepted as a "lingua franca" in the world languages, teaching and learning of English have gained importance not only in Turkey, but also all over the world (Solak & Bayar, 2015). Phillipson (1992) supports this idea saying that "... at the present time English, to much greater extent than any other language, is the language in which the fate of the most of the world's millions is decided" (p. 6). In the second half of the nineteenth century, English language is introduced into Turkish education system and it develops with the 1997 Education Reform. This education reform brings English curriculum with it. According to the Ministry of National Education (MoNE) (2001) the main objective of the 1997 curriculum is to improve communicative skills through using four skills so that learners can communicate in the target language. It is the first time the concept of the "communicative" approach has been integrated into the English Language Teaching (ELT), curriculum (Kırkgöz, 2005). Under the influence of Western norms and paradigms and English as an international medium of communication in the globalizing world, English language teaching has become an important part of national Turkish education (Demircan, 1988). As a result, parents of Turkish students push them to learn English for benefitting from the advanced modern European community. The 1997 curriculum resembles the current English curriculum and it adopts a communicative view to ELT, underlining the importance of communication

effectively and the role of the teacher as facilitator of the learning process (Sarıçoban & Sarıçoban, 2012) .

In the twenty- first century, thanks to the emergence of new technological tools together with internet and a variety of visualization, communication and simulation technologies, students have a chance to gain a deeper sense of culture by seeing and interpreting the world. As a result, the need of intercultural communications arises in the 21st century. English language and culture gains importance only three or four decade after the foundation of the Republic of Turkey in 1923 by the great leader Mustafa Kemal Atatürk. Since then English has gained status of sine qua non, which meant “language-in-education planning to aid the acquisition of English” (Doğançay Aktuna, 1998, p. 27).

Moreover, since the early 1970s, crucial changes have emerged in the field of language teaching, as English language is a global language and it is a means of worldwide communication, it has brought many changes in terms of educational systems all over the world as well as new methods and techniques in teaching English. Together with four skills in any language, the grammar is a starting point for language teaching. However, it is one of the most ignored areas in any second language teaching process. Freeman (2000) expresses that the purpose of grammar translation is to help students read and comprehend foreign language literature. On account of this method, learners of a new language have the opportunity to improve accuracy in the target language. When they understand meaning, their language awareness will raise. Vienne (1998) points out that this method will raise awareness both their mother tongue and foreign language together with its culture.

Since there is an increasing importance of knowing a language, scholars have been searching for a better way for learning and teaching language. In this sense, culture is necessary for supporting language learning. It has a crucial role not only in cognition, but also in comprehension and interpretation of language that students are learning. Familiarity with the cultural features of the target language people is a good way for the learners to see the world with open eyes and modify their attitude towards other cultures (Guilani, Yasin, Hua & Aghaei, 2012). At this point, Bennett, Bennett and Allen (2003) underline the necessity of culture in language teaching saying that “the



person who learns language without learning culture risks becoming a fluent fool” (p. 237). For preventing cultural misunderstanding, Peterson and Coltrane (2003) state that cultural elements should be presented in a non-judgemental fashion, in a way which does not include value or judgment on distinctions between students’ native culture and the culture exposed in the classroom. At this point, Kramsch (1993) describes the culture in the classroom as a “third culture” which is a neutral space that learners can create and reflect on their own and the target culture. For this reason, integrating culture into language teaching has become of primary importance all over the world. It is considered as a must in foreign language teaching. Culture teaching is significant in terms of language skills result in raising cultural awareness and changing attitudes towards native and target societies and contributing to the teaching profession (Genç & Bada, 2005). Besides, cultural activities and objectives should be carefully handled and incorporated into language teaching for expanding and enlightening the teaching content to overcome difficulty in communicating difficulties arising from the lack of cultural knowledge (Peterson & Coltrane, 2003). There are four main areas for teaching culture in ELT. These key areas are shown below:

1. The value of cultural studies within language teaching and the contribution it makes to learners’ whole education. It is suggested that culture teaching develops learners’ tolerance and understanding of other people and cultures.
2. The development of an adequate didactic for the teaching of culture; the need to identify an appropriate approach to cultural analysis for pedagogical purposes, the development of a theory of cultural learning in the circumstances of foreign language teaching, and the relationship of a curriculum of language and culture learning to general curriculum theory and development..
3. The relationship of a language and cultural studies curriculum to the whole curriculum. A methodology should ideally take into account learning theory and the decisions as to what is to be taught and how it is related to the other areas of the curriculum (Byram, 1991, p. 51).

Byram (1991) adds that they should be placed in language teaching whether teachers wish it or not.

In foreign language teaching, teaching materials, such as text books, course books are important to facilitate teaching environment and they are expected to include intercultural elements. In Turkey, course books are content based and they have thematic approach that is why it is possible to see celebrations in their contents. However, Çakır (2010) underlines that some course books which are used in Turkey

do not have enough culture- specific elements, and he concludes that these course books should include different aspects of the target culture from linguistics to culture.

Together with integrating culture into language learning, using festivals as a part of culture is a simple and effective way for teaching culture (Türkan & Çelik, 2007). In addition, they promote tolerance for tradition by celebrating festivals. They include both tangible and intangible components of culture. Any course books which are developed for foreign language teaching should take into consideration the cultural aspects of the language to be taught. Besides, course books in Turkey contain a broad picture of Western culture and life-style. Such books “*Premium, English Files, Total English, Language Leader, Straightforward*” include elements diverse cultures so as to assist foreign language teaching on cultural basis addressing students from different cultural backgrounds. Cultural information are presented in more than one unit. In the context of culture, course books illustrate everyday interaction between people, popular places, most importantly customs and festivals. They are supported with CD-ROMs to show videos of traditions, festivals, customs, history and so forth (Çetin, 2012). Nowadays, most language courses include Student’s Book, Workbook, cassettes or Audio CD. Private schools in Turkey tend to use course books which are published by well-known publishers, such as “*Oxford*” or “*Longman*”. However, course books which are prepared by committees appointed by the Ministry of Education do not include enough cultural elements when compared with foreign publishing. Some aspects of cultural components remain untouched. These kinds of course books are neglected to present cultural elements with a comparative approach that may have a contributing effect on developing students’ cultural competence (Başal & Aytan, 2014). Zohrabi and Shah (2009) reasonably comment on the situation as below:

“Certainly, choosing appropriate materials is not a simple task. The crucial issue to consider is how the selected materials deal with cultural conventions and norms. Admittedly, most of the English materials are not value-free or neutral. This culture-bound nature of materials creates problems for the EFL students. That is, many of the learners encounter not only problems in dealing with unfamiliar topics, but also with linguistic ones. This double burden creates difficulties in comprehension and production of language” ( p. 278).

They should include real situations, such as celebrating festivals in that authentic material is a good starting point to broaden the context of teaching. At this point, the first aim of using festivals in culture teaching is to foster cultural awareness using wide variety cultural components of culture.

## **2.2 Culture**

Culture has been neglected in language teaching and learning. Yet, changes in learning theory suggest that culture should be incorporated into classrooms. Since this term is complex, it is difficult to give precise definition. In the same way, Hinkel (1999) asserts that, since there are fields of inquiry into human societies, behaviour, systems, groups and activities, it is possible to see various definitions of culture. That is why, culture has been taken into account in the course of time by different scholars. The definition of culture dates back several centuries ago. Brown (2007) cites Donne's (1624) definition of culture as "No man is an island, entire of itself; every man is a piece of continent, ... any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee" (p. 188).

This definition was defined several centuries ago, it is a concrete evidence that relation between shared values, attitudes, norms form the cornerstones of culture (Taş, 2010). All these values come together and bring into being an identity similar as Donne's definition of culture in 1624. In addition to this oldest definition, one of the oldest and most quoted definition is defined by the English antropologist Edward Burnett Tylor as "culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as member of society" (Tylor, 1924, p. 1). These are the first effort to define culture. Since then many different definitions of culture have emerged.

Kohls (1996) defines the term culture as "an integrated system of learned behaviour patterns that are characteristic of the members of any given society" (p. 23). It refers to the total way of life of particular groups of people. It is learned and it passes down. Furthermore, culture is the sum of what people think, say, do and make. It affects the attitudes and feelings of people in that culture. He follows his definition with the elements of culture as manners, traditions, beliefs, ceremonies, music, religion,

rituals, laws, festivals, style of dress, perception of colour, food, thoughts and thought patterns, language, arts and artifacts, tools, social institutions, religious beliefs, myths and legends, knowledge, values, concept of self, ethics, ideals and accepted ways of behaving. This means that culture is a broad concept and it includes various elements in it. Culture is not only a phenomenon, it becomes meaningful with its components.

In short, culture is everything for people. This phenomenon shapes behaviour, values and beliefs. Hall (1976) explains this situation as follows:

“Culture is man’s medium; there is not one aspect of human life that is not touched and altered by culture. This means personality, how people express themselves (including shows of emotion), the way they think, how they move, how problems are solved, how their cities are planned and laid out, how transportation systems function and are organized, as well as how economic and government systems are put together and function” (p. 17).

What is more, Brown (2007) takes culture as the way of life. According to him, it is the “glue” that links a group of people together. It means that culture brings people all together and enables them to connect with each other and to communicate with each other. It gathers them under the same roof, provides opportunity to share same feelings and interests. People create and maintain a healthy relationship with other people on account of culture. Besides, language learners view the world from different perspective on account of understanding the culture of a language. It increases awareness of different ideas and practices of diverse societies (Tseng, 2002).

On the other hand, for the question that “How do people acquire culture?”, Katan (1999) alleges that people acquire culture instinctively and they know to which culture they belong Yule (2010) goes further underlying Katan’s idea that he defines culture as “socially acquired knowledge” (p. 216). It is like first language that people acquire it naturally. After acquiring language, people tend to develop awareness of culture. As a result of process of cultural transmission, speaker of that language can learn to categorize the types of category distinctions having connection with a social world. Yule (2010) gives the example of very young children who may initially think of “dog” and “horse” as two different types of entities and they refer to both as bow-wow. After they develop conceptual system alongside English as their first language,

they start to categorize different types. With a more extensive description, the first rule is that there should be a conceptual system. Yule (2010) clarifies that in native cultures of the Pacific, there are no horses, thus there are no words to correspond to such animals.

Brown (2007) has endorsed Katan's idea saying that culture controls our behaviour in groups and it helps us to know the expectation of us and what will happen if we do not adhere to their expectations. In other words, it helps people to identify their responsibility to the society and also it gives information about behaviour. Additionally, it affects the identification of values, such as what is right or what is wrong.

Even if people learn it instinctively, defining culture is necessary to delimit how it is perceived and taught.

Damen (1987) describes culture as “learned and shared human patterns or models for living; day- to-day living patterns” (p. 367). Additionally, Damen (1987) presents six notable characteristics of culture as shown below:

- Culture is learned.
- Cultures and cultural patterns change.
- Culture is a world-wide fact of human life.
- Cultures give sets of unprecedented and interrelated, selected blueprints for living and accompanying sets of values and beliefs to support these blueprints.
- Language and culture are closely related and they are interactive.
- Culture functions, which work as a filtering device between its bearers and the great range of stimuli are presented by the environment ( p. 367).

In fact, all these scholars want to show how culture is shaped by language and how it influences thinking, attitudes, values and behaviour. It affects society's expectations and how people of that society should behave in certain circumstances like marriage, funeral and even in some basic circumstances like eating, drinking and speaking and showing respect to the others. Tomalin and Hurn (2013) support this idea by indicating that culture includes the commonly held traditions, values and ways of behaving in a specific society. In other words, it governs our lives and determines what is acceptable or unacceptable in any society. At this point, Kluckhohn (1949) resembles culture like a map and he claims that “if a map is accurate you can read it,

you won't get lost; if you know your way around in the life of a society" (p. 28). Therefore, culture helps us to know our responsibility to the community and it is everything for society which enables them to survive through cultural awareness.

### **2.3 Components of Culture**

Culture includes different elements, such as attitudes, customs, festivals, beliefs and even our perception inside of it. Each element by getting together makes up culture. The reason why culture is divided that not all the cultural elements are automatic acquisition, there are some elements that should be taught. Culture is generally divided into two groups as Big "C" culture and little "c" culture.

The most commonly quoted definitions about the themes of culture belong to Lee and Peterson. Lee defines (2009) Big "C" culture as "the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society" (p. 78). The same concept is defined by Peterson (2004) as the tangible part of culture products, such as geography, political issues, history and so on. In other words, the elements of big "C" culture are educational knowledge. They are learned and consciously transmitted to the others. As for little "c" culture, Lee (2009) gives its definition as "the intangible and deeper sense of a target culture" (p. 78). This definition includes attitudes, assumptions, beliefs. On the other hand, Peterson (2004) defines little "c" culture as concerning minor themes, such as gestures, popular music, food, hobbies, clothing styles, body postures, preferences or tastes, etc. In this regard, Wintergerst and McVeigh (2010) mention that both big "C" and little "c" should take part intercultural settings. They explain their ideas saying that even though big "C" is dominant in education like history, arts, business, little "c" cultural knowledge is necessary for intercultural communication. This type of communication includes ways of thinking, behaving and using language. Shaules (2007) observes that this type of culture is not noticed or understood in any profound sense in many intercultural contexts that is why it constitutes the most important challenge of cultural learning.

Hall (1976) , in the same way, has developed the iceberg analogy of culture. He draws a line to culture that it resembles an iceberg. There are some aspects visible

but the larger portion is hidden beneath the surface. He claims that culture is like an iceberg as 10% of the culture is tangible, such as language, food and clothing, but 90% of it is intangible, such as communication style, beliefs, attitudes, values, perceptions and cultural and social norms. As a result, it means that people can observe others' culture if it is on the top of iceberg as Hall (1976) describes, but the hidden parts of iceberg need to be taught, since they cannot be perceived with our senses. He concludes that the only way to learn internal culture of others is to actively participate in their culture.

In the definition of culture, Peterson (2004) uses a metaphor of an iceberg. He explains cultural components while he is defining this metaphor. There are two distinctive types of culture. At the top of the iceberg, there are the tangible parts of culture like music, art, literature, historical figures as well as the everyday cultural norms, such as style of dress, gestures, non-verbal communication and so on. On the other hand, at the bottom of the iceberg, there is an unseen area of the iceberg and it comprises the intangible features of culture, such as attitudes, beliefs, its historical and legal foundations. In the same way, Hinkel (2001) indicates that there are two cultures which exist. The visible one can be easily explained and discussed, such as cuisine, festivals, customs and other traditions. The invisible one is about assumptions and socio-cultural beliefs, such as worldviews, value systems that find their way into practically the whole facets of language use, including the classroom and language teaching and learning, beliefs, assumptions and values. In culture teaching, visible aspects of culture can be observed, but invisible aspects cannot be observed, they can be acquired while socializing or else they should be taught in order to prevent miscommunication. When a learner makes some contacts with people from different cultural background, if he/she doesn't know cultural components of language, he/she may have some problems. Sarıgül and Ashton (2005) give an example for this misunderstanding. They describe Turkish gesture raising their eye brows with a slightly upward, which means "no", however, on the other hand, the same gesture is used by Americans showing their pleasure. This example is a clear evidence that teachers should be aware of these cross-cultural differences for preventing misunderstanding and confusion arising from the lack of components of culture.

At this point, Thu (2010) points to the National Standards for Foreign Language Learning defining culture as a phenomenon, which includes philosophical perspectives, the behavioral practices, and both tangible and intangible products of a society. The relationship between perspectives, practices, and products within culture is illustrated by Shrum and Glisan (2015, p. 151) as shared:

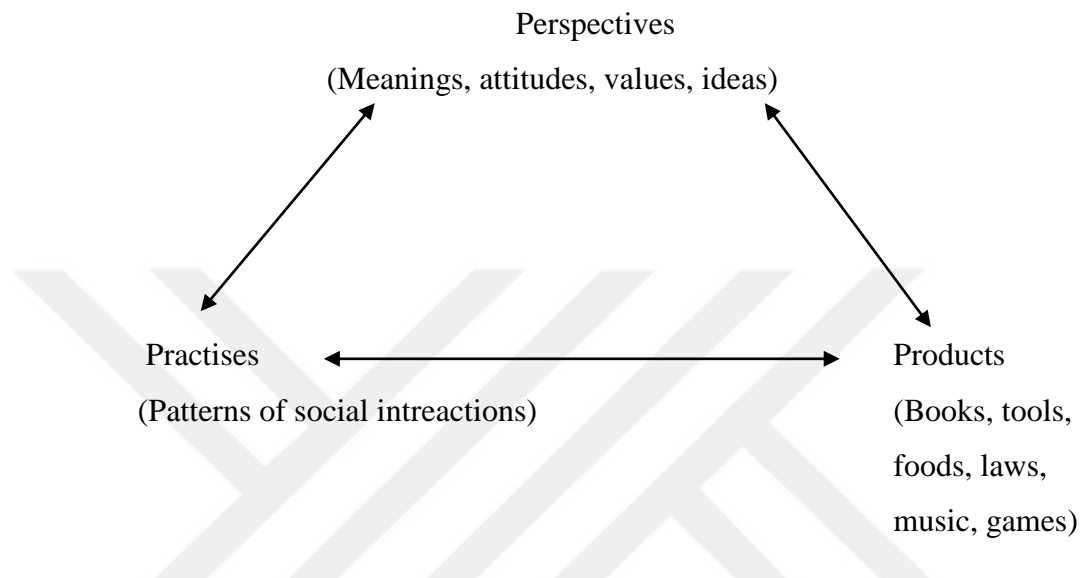


Figure 1: Components of Culture

This tangle is also known as the 3Ps as the combination of first letters of Perspectives, Practises and Products. According to National Standards for Foreign Language Education Project (1999), perspectives are about philosophical perspectives relating with meanings, attitudes, beliefs and ideas that underlie the cultural practises and products of society. They derive from practices and products of that culture. The importance of family and individual freedom, value which is associated with personal privacy, values which are attached to bilingualism, multilingualism and monolingualism, belief that humans are part of the natural world are all examples for perspectives. In short, attitudes, values, meanings and traditional ideas are all perspectives (National Standards in Foreign Language Education Project, 2006). In language teaching, the American Council on the Teaching of Foreign Languages (1996) asserts that these three dimensions should be integrated and learners should be aware of the relationship between the practices and perspectives together with the products and perspectives of the culture studied.



By extending the limit, Shrum and Glisan (2015) claim that, since language is used to express cultural perspectives and also to participate in social practices, language study is an opportunity for students to get insights into a culture that are available in no other way.

As for practices, they are patterns of social interactions, behavior that are accepted by a community. They present knowledge of what to do when and where. One of the most important thing for practices especially for language and culture teaching may be how to interact in a culture. Traditions related to holiday celebrations, the use of formal and informal forms of address, the norms of respect in social interactions, the behaviors for events, such as interviewing, dating, weddings and funerals, gestures and other forms of communication are examples for practices. Most of practices are learned instinctively. But for other cultures, there are differences between practices. For instance, non-verbal communication in different cultures involves culturally differences. Turkish people nod the head downward once for saying “yes”. The same head movement means “no” in Bulgaria. Thus, it is essential to learn them for facilitating communication with people and prevent misunderstanding.

Upon examining the perspectives and practices, the definition of products needs to be highlighted. Products are creations of a particular culture. They can be tangible, such as paintings, musical instruments and traditional dress or intangible, such as a dance, a law and even an educational system of a country.

Having taken a look at these definitions of culture above, it can be seen that culture is combination of products, perspectives and practices.

Since integrating cultural components of language into language teaching is important for learners to understand new language and culture fully and to increase students’ knowledge of the target culture. Since the target language is not always included in textbooks for language learners as Cortazzi and Jin (1999) mention, teachers have responsibility to be aware of such a fact and develop materials or provide the students with input. Integrating cultural components of language in language teaching needs for developing the communicative skills and making teaching environment more enjoyable to develop an awareness of the potential mistakes that a learner might come across in interpretation, comprehension,

translation and communication process (Çakır, 2006). In short, language teaching cannot be achieved without the integration of culture and cultural components of language.

## **2.4 Cultural Awareness**

One of the main aims in language teaching is to acquire some familiarity with the culture associated with the language they are learning. This process is labelled as “cultural awareness”. It can be explained with the definition of cultural awareness by Tomalin and Stempleski (1993) that “it is sensitivity to the impact of culturally-induced behaviour on language use and communication” (p. 5). In addition, Cortazzi and Jin (1999) summarize this term as becoming aware of the another cultural groups’ behaviour, expectations, values and perspective together with the reasons for their beliefs and actions.

The acquisition of a second language involves not only the acquisition of a second language, but also culture learning, thus learners should have an intercultural perspective. McKay (2002) confirms this relationship with pointing the fact that culture is not enough for learning language, learners should gain insight into intercultural encounters.

Since culture learning does not involve only transmission of cultural knowledge, but also awareness to the other cultures, Tomlinson and Masuhara (2004) make a distinction between cultural knowledge and cultural awareness. They describe cultural knowledge as the information related to the characteristics of people’s own and other people’s cultures. This type of knowledge is about facts, statics, generalisations of that culture. In addition, they describe cultural awareness as the perceptions of people’s own and other people’s cultures. Cultural knowledge gives a way to cultural awareness. The way for gaining these perceptions can be directly like visiting a culture or indirectly through movies, songs, books, and so forth.

In particular, Tomlinson and Masuhara (2004) explain how these perceptions are gained by learners: They compare with other cultures, they connect with their previous experience, they reflect their cultural encounters, they interpret the

significance of cultural behaviour, they have tolerance of ambiguity and they suspend judgements.

Additionally, parallel to this discrimination between cultural knowledge and cultural awareness, learners increase credibility to the other culture on account of cultural knowledge and they achieve cultural empathy and sensitivity thanks to cultural awareness (Tomlinson & Masuhara, 2004).

The concept of cultural awareness is a gradual process. In this process, Tomalin and Stempleski (1993) claim that learners first of all contact with other culture then compare and identify otherness; finally they take objective view of their cultures. At this point, integrating language teaching and festivals increases awareness of the diverse thoughts and practices of different societies.

After learning about other cultures, learners are encouraged to learn and define barriers to cross-cultural relationships, they get rid of stereotypes or misconceptions they may have of other cultures (El- Hussari, 2007). For this process, Gaston (1984) suggests four stages of cultural awareness as recognition, acceptance/ rejection, integration/ ethnocentrism and transcendence. At the first stage, which is known as recognition, learners observe and grow non- judgmental views of own cultural group. In turn, at the second stage, which is known as acceptance and recognition, they produce reaction that is either positive or negative. By this way, they are able to see both the positive and negative aspects of cultural differences. The other stage is integration/ ethnocentrism. During this stage, learners start to think biculturally and become rigidly ethnocentric. At the end of the process, this model is known as transcendence, learners are able to respect and appreciate other cultures. Each stage plays an important role for raising cultural awareness, and Gaston (1984) recommends that specific sets of skills must be developed at each stage of the process.

As for integrating cultural awareness to the language teaching process, teachers, whom Kramsch and Sullivan (1996) describe as “the expert knower of the language and culture” (p. 206) , first of all have responsibility to promote students’ positive attitudes towards other cultural groups without alienating them from their own culture. Leveridge (2008) comes almost the same conclusion saying that teachers

must inform their students about the cultural background of language usage, choose culturally appropriate teaching methods and explore culturally based linguistic differences to improve understanding while reducing the misconceptions and prejudices. In terms of gender, Mathew, Job, Al Damen and Islam (2013) found that female are more inclined to language learning tasks and thus they are more successful than male students. However, Mathew et al. (2013) highlighted that even though female students are more motivated, they do not have confidence for getting involved to tasks as male students.

Beyond that, language is closely related with culture, language teachers should respect the values of culture that they are teaching. While teaching language, they should be aware of cultural context to avoid false assumptions, in that, they are the main source for students to learn about language and culture. Leveridge (2008) assists that:

“Teaching a foreign language is also to teach a foreign culture, and it is important to teach a foreign culture, and it is important to be sensitive to the fact that our students, our colleges, our administrators, and, if we live abroad, our neighbours do not share all of our cultural paradigms” (p. 100).

To sum up, developing cultural awareness is one of the most important aims of culture teaching and it is an important step for understanding other cultures. For realizing an effectively communication across cultures, learners should be aware of cultural differences and cultural context and develop culturally empathic ability and sensivity. As teachers introduce language teaching materials, they have responsibility to compare and contrast the cultural differences in language use while they are using such materials according to the components of culture.

## **2.5 The Relationship between Language and Culture**

Having discussed the terms “culture” and “language” separately, the turn ought to be given the relationship between language and culture. With the advent of new technology and the development in the field of education, especially from the first part of the 20th century, language learning gains importance. It brings with the learning culture of that language. Learning a language does not mean learning not only the alphabet, the grammatical rules and the arrangements of words, but also learning the behaviour of society, values and cultural customs of that language. They

are needs for healthy communication and all these concepts may prevent the danger of misunderstanding or miscommunication between cultures. Therefore, it is possible to say because of the interdependence of language and culture learning, language learning is culture learning and vice versa. There is an inevitable link between these two phenomena as language and culture. According to the National Standards in Foreign Language Education Project (1999), “the true content of the foreign language course is not the grammar and the vocabulary of the language, but the cultures expressed through that language” (p. 43). In the way that Edward Sapir in his studies with Benjamin Lee Whorf states, there is a close relationship between language and culture, because they are inseparably related, a person cannot understand the one without a knowledge of the other (Sapir, 1921). In parallel with Edward Sapir, Ardila-Rey (2008) defines this relationship as “language and culture are inextricably linked with each other” (p. 335). Brown (2007) supports his idea by saying that language is a part of culture and vice versa. Besides, Tang (1999) asserts the same view that culture is language and language is culture. He alleges that speaking a language well means that one has to be able to think in that language. It is clear that all these scholars reach the same result that to know a culture is like knowing a language. Language is synonymous with culture. It is not possible to separate culture from language as the knowledge of culture is a key and it opens the door for understanding of a language.

On the other hand, a learner comes across these two concepts on his/her daily life. As Wintergest and McVeigh (2011) mention that you hear language on the street while you are walking, in the music while you are listening to or in the movies while you are watching. You hear and see it while you are shopping in the supermarket or eating meal in the restaurants or drinking coffee in the coffee shops or waiting bus on the bus stop. A person is exposed by language. At these places, you need to ask some questions like inviting a person for drinking coffee, asking time while waiting a bus or thanking and responding thanks, at this point culture emerges for the way of using language. That is why, language learners who live in a new culture are surrounded with language and culture of that language. What is more, biological processes like vomiting, weeping, sneezing are affected by culture and sensations of anger, pleasure may be stimulated by cultural indication that would leave unmoved someone who

comes across this process in a different social tradition (Kallenbach & Hodges, 1963).

Except for their relationship, language has also an important role for transmission of cultural codes and the messages that it conveys. Thanks to the language, people can see culture and beyond. Liddicoat (2002) notes that “culture shapes what we say, when we say it, and how we say it from the simplest language we use to the most complex. It is fundamental to the way we speak, write, listen and read” (p. 5). Liddicoat, Papademetre, Scarino and Kohler (2003) additionally point out the interaction between language and culture: Culture connects to all levels of language use and structures in other words all levels of language is dependent of culture. Figure 2 sets an example being concrete as below (Liddicoat, 2003, p. 9) :

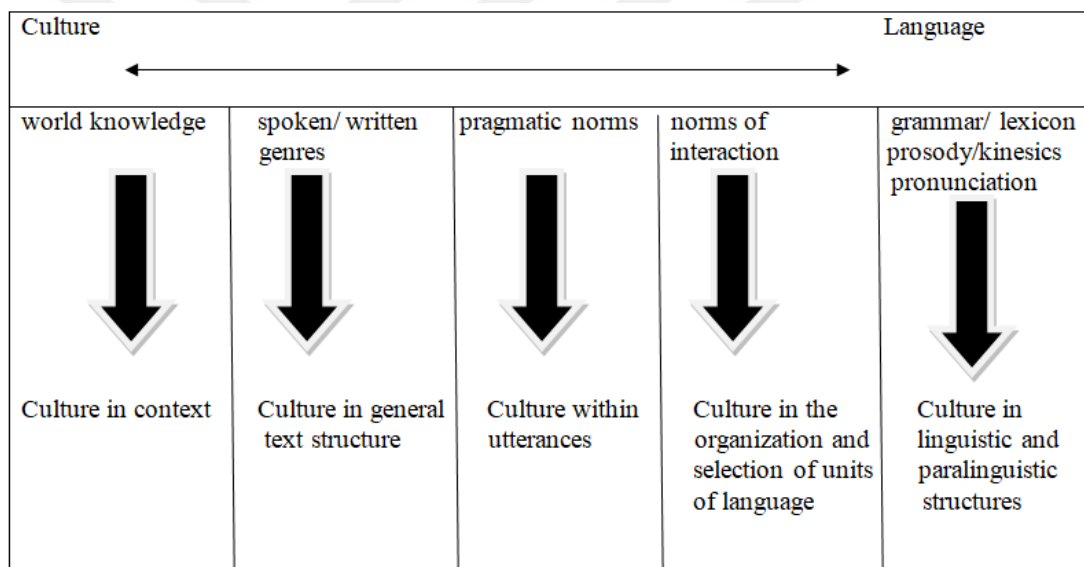


Figure 2: Points of Articulation between Culture and Language

Similarly, Kramersch (1998) asserts that there are three ways for describing the relationship between language and culture. The first one is that language is used by people for expressing facts and ideas and reflecting their attitudes. Language reflects cultural reality. The second one is that on account of communication, people give meanings to their experience. Language includes cultural reality. The third one is that for people, language is a symbol of their social identity. Language symbolises cultural reality. Language and culture are obviously bound together in many ways as explained above. Additionally, Jiang (2000) quotes three different metaphors about

this relationship. From a philosophical view, language is flesh and culture is blood, they constitute a living organism. It means that “without culture, language would be dead; without language, culture would have no shape” (Jiang, 2000, p. 328). From a communicative view, language is the swimming skill and culture is water, together with they constitute swimming in other words communication. Jiang (2000) adds that “Without language, communication would remain to a very limited degree, in very shallow water, and without culture, there would be no communication at all” (p. 329). From a pragmatic view, language is the vehicle and culture is traffic light. These two norms are the parts of transportation. Communication will be easier and faster with the help of language.

As for the relationship between language, culture and perception, Lucy (1996) gives an example “Hanunoo” for this relationship. Hanunoo is a language of Philippines. It has four terms for the colour of white, black, green and red. These four colours turn out to mean lightness, darkness, wetness and dryness. Shortly, cultures affect the interpretation of colours based on their language. Öktem (2000, p. 59) supports the interpretation of colours by different cultures as follows:

Table 1: Interpretation of Colours in Different Cultures

Colour	Japanese	Saudi Arabian	Chinese	American	Turkish
<b>Red</b>	Blood, sun, flag, excitement, some terror	Blood, bride, royal	Happiness, good things	Blood, danger, communist, Indian (red skin)	Flag, hot, blood
<b>Yellow</b>	Foolishness, crazy people, unripe, pitiful	Envy	-----	Cheerfulness, cowardice, autumn	Autumn, sickness, gold
<b>Green</b>	Beginning, growth	Life	Good luck, wealth, adultery	Unripe, tongue, spring, envy, sickness	Unripe, fresh, wish
<b>Blue</b>	Sea, happiness	Happiness, sky	Purity	Feeling blue, blue blood (noble)	Sea
<b>White</b>	Happiness	Purity	Mourning	Purity, race	Purity,
<b>Black</b>	Formality, sadness, grief	Darkness, sadness, war, loneliness	Mourning	Funeral, race	Darkness

Not only Lucy (1996), but also Öktem (2000) explains colours' interpretation based on cultures. Looking the table above, colours are the same but the meanings are different. As for Turkey, red is associated with flag, because of the fact that the colours of flag are red and white. Red can be used for indicating blood by almost all countries. The colour of red means the blood of Turkish soldiers and the moon together with the star on the flag is the reflection in a pool of blood of Turkish warriors. Besides, Turkish people use red for indicating hot weather, that is why red can be used for hot. At this point, it is important to state that some languages encode nuances of meaning and speakers of that language can understand these codes easily.



### 2.5.1 Sapir-Whorf Hypothesis

In addition to the relationship between language and culture, there is also a relationship between language and thought. Edward Sapir, an American linguist and anthropologist, and Benjamin Whorf, student of Sapir, propose a hypothesis that is known as Sapir- Whorf Hypothesis, in short Whorfian Hypothesis or Linguistic Determinism. Whorf was an anthropological linguist and he had been working as a chemical engineer at a fire insurance company. His first hobby was Native American languages and then he started to study with Edward Sapir at Yale University (Holmes, 2008). According to this hypothesis, the structure of language influences the way we think and behave. The famous anecdote is that while he was working as a fire insurance risk assessor, he realized that the way people behaved towards things was often dangerously related with the way these things were called. For example, the sight of the sign “EMPTY” would prompt a passerby to toss cigarette butts into these drums, but without realizing that the remaining gasoline fumes would be likely to cause an explosion. Normally, in English the word “EMPTY” shows that there is no risk of danger. Whorf concludes that different languages can direct people to different actions. The conversation is shown below:

#### Sapir-Whorf Hypothesis Conversation

Frank : Do not throw your cigarette butts in there. It is dangerous.

Bill : Why not? The label says ‘empty’.

Frank : Well there is no gasoline in them but there is plenty of explosive vapour- so watch out (Holmes, 2008, p. 335).

The Sapir-Whorf hypothesis includes two disciplines: “Linguistic determinism”, which is shortly about the idea that “language determines thought” and “Linguistic relativity”, which means that there is not any limit to the structural diversity of languages. The strong form of Sapir- Whorf hypothesis is mostly labelled as “linguistic determinism”. According to this form, people from different cultures think differently resulting from the differences in their languages. It suggests that people are prisoners of their language and language determines the way they think (Wintergerst & McVeigh, 2011). For Whorf, a native speaker of Hopi perceives reality differently from a native speaker of English because of her language. For example, in the grammar of Hopi, there is a distinction between “animate” and

“inanimate”. Whorf also claims that they categorized clouds and stones as animate, since they believe that they are living entities and their language leads them to believe this (Yule, 2010). By the way, even if stones are thought as animate, it does not mean that Hopi drivers are worried about killing stones while they are driving. In contrast, Turkish does not mark in its grammar that clouds and stones are “animate” for this reason, speaker of Turkish does not see the world in the same way as the Hopi. Whorf (1940) explains that “we dissect nature along lines laid down by our native languages” (p. 229).

The other form, the weak one, is known as “linguistic relativity” and it is about the idea that language influences perceptions, thought and behaviour but does not determine thought. Holmes (2008) gives example of Navaho verbs for the linguistic relativity. Some languages have linguistic categories which take into consideration the shape of objects like Navaho. The shape of the objects sometimes determines the form of Navaho verbs: e.g. long or short, thin or thick and so on. Not surprisingly, while categorising blocks by shape, Navaho-speaking children are typically faster than English-speaking children. Besides, children are asked to categorise objects, Navaho-speaking children tend to group them according to its shape while English-speaking children tend to group them according to its colour (Holmes, 2008).

The reason of this action arises from the language that filters their perception and the way they categorize experience (Kramsch, 1998). In other words, people can see the world through the filter of language. It influences the way we think and we perceive. Tercanlioğlu (2000) confirms the impacts of structure of language on the world view and behaviour of people signifying that if languages differ in structure then cross cultural communication and understanding can be impaired.

In the light of the facts above, language is a path towards perception and it is a vehicle for accessing thought. As it includes codes, it is normal to affect our cognition and perception. Together with culture, language enables people to interpret and then behave according to the meanings of codes. In teaching process, teachers can design activities for students to strengthen the connection between the ideas about their own language and the new language they are learning.

## 2.6 Intercultural Competence

In language classrooms, English culture is an integrated part of language learning. Therefore, learners are exposed to target culture through teaching methods. Their cultural competence prepares them for learning a new culture that can be accomplished by intercultural competence. By this way, learners will have opportunity to recognize and reflect their own culture, respectively compare and contrast that with other cultures they are learning. The main objective of language teaching becomes the acquisition of communicative competence in a foreign language (Council of Europe, 2001). It is defined in terms of the intercultural competence which is “the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures” (Meyer, 1991, p. 138). Deardorff (2006) describes intercultural competence as “an ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (p. 247). It is a step beyond to the notion of communicative competence. In teaching environment, teachers should improve their perception of intercultural competence and in turn facilitate their students’ development of intercultural competence. Intercultural competence is a necessary prerequisite for their success, both in academic and in personal terms. Additionally, according to Nikmaram and Kousari (2017), intercultural competence has a positive effect on learners’ academic achievement particularly in multicultural environments. Their study, which is about the effect of intercultural competence on academic achievement shows that intercultural communication competence directly affects academic achievement of students. For this reason, Byram (2007) remarked that the most important goal of language education should be an intercultural communicative competence. Ahnagari and Zamani (2014) support that relationship with their experiment that they found the positive effect of intercultural training on academic achievement. In addition, it is important to teach open mindedness, high tolerance and empathy to the other cultures for promoting intercultural competence of the students.

## **2.7 Integrating Culture into Grammar, Vocabulary and Four Skills**

Cultural dimension of language teaching has gained importance in recent years. For this reason, teachers should be aware of the role of the culture in language teaching. In this process, culture should be introduced to the students together with language. In language teaching, vocabulary and four skills as listening, speaking, reading and writing are indispensable part of it, for this reason, all these skills should be taken place and integrated into teaching environment. Herein, Tomalin (2008) claims that because of the international role of the English language and globalisation, culture should be included by teachers as the fifth language skill in addition to listening, speaking, reading, writing and of course vocabulary. Teaching culture as the fifth skill enables students to adapt their English to behave in certain situations like meeting new people or addressing someone. Besides, they can apprehend and respect values, beliefs of that culture. Vereschagin and Kastamarov (1990) argue that even though people speak a common language, they may not properly understand each other because of the intercultural differences. On account of culture teaching, students can understand people from other cultures and they are becoming flexible and tolerant to other cultures. In the same vein, Tomalin (2008) underlines the significance of fifth skill and claims that “fifth language skill teaches you is the mindset and techniques to adapt your use of English to learn about, understand and appreciate values, ways of doing things and unique qualities of other cultures” (p. 1). On account of culture, students can understand how to use language for accepting differences and being flexible and tolerant to the behaviour that might be different to students. It is an attitudinal change and it is expressed through the use of language. In the same way, Zhao (2011) expresses that “culture teaching, is not an independent course, but an integral component of language teaching” (p. 849). Thus, teachers should transfer their own positive cultural mindset to the learners.

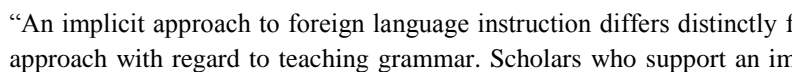
### **2.7.1 Integrating Culture to Grammar Learning**

Grammar is central in language teaching. The main aim of teaching grammar is to develop students’ communicative skills. According to the National Capital Language Resource Center (NCLRC) (2007), this goal has three implications. The first one is that students need overt instruction connecting grammar points along with larger

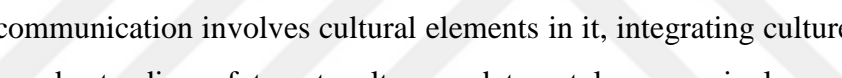
communication contexts. The second one is that student do not have to be master every aspect of each grammar point, only those that are connected with the immediate communication task. Additionally, the last one is that error correction is not the first responsibility of the instructors.

In recent years, different types of instruction have been used for grammar teaching, such as implicit and explicit grammar instruction. For Ellis (2008), in implicit instruction, students infer rules without awareness while in explicit instruction, teachers draw students' attention to the rules during learning process.

Scott (1989) portrays implicit instruction and explicit instruction as shared:



“An implicit approach to foreign language instruction differs distinctly from an explicit approach with regard to teaching grammar. Scholars who support an implicit approach argue that students will develop naturally all the grammar competency they need to communicate effectively from exposure to comprehensible, meaningful linguistic input” (p. 14).



Since communication involves cultural elements in it, integrating culture to grammar fosters understanding of target culture and target language in language teaching. Oxford (1996) agrees on the idea of relationship between culture and grammar saying that “culture and grammar are sometimes called skills, but they are somewhat different from the traditional four skills, as both of these skills intersect and overlap with listening, reading, speaking and writing in particular ways” (p. 6). During grammar teaching process, technology can be used to introduce authentic materials from the world and go beyond the text book. On account of technology, students can observe grammatical differences stemming from culture. Herein, Levy (2009) proposes that teachers can use technology in a foreign language classroom in relation to skills, such as grammar, vocabulary, reading, writing, pronunciation, listening, speaking and culture. For example, American English speakers generally use “be going to” or “gonna” for giving directions, but British English speakers prefer using imperatives together with present simple or future forms (Carter & McCarthy, 2016). It is good for students to infer this rule while watching a video with subtitle on the internet.

### 2.7.2 Integrating Culture to Vocabulary Learning

Vocabulary is one of the richest sources of information about any culture and it is an important tool for transferring culture. Vocabulary is indispensable part of the development of four skills: listening, speaking, reading and writing. Each word of given language connotes different cultural meaning, for this reason cultural contents of vocabulary items should be taught to prevent misunderstanding. Lafayette (1978) proposes that the teacher needs to do two things for integrating culture to vocabulary. The first one is that the teacher should take each word in a meaningful context; the second one is that teachers should pay attention to the cultural connotation within that context.

Speakers of a language share both the vocabulary and structure of language; in addition, that vocabulary and structure are presented by the perceptions of reality. Because speakers of different languages have different perceptions of reality, two languages do not have a one-to-one correspondence between vocabulary items or grammatical structures (Steele, 1990). Thereby, teaching culture and vocabulary should be integrated to help students attach accurate meanings to the new words and build cross-cultural understanding because vocabulary is best learned in a cultural context. In the same way, Hadley (2000) proposes the integrated teaching of language and culture as one way of addressing a lack of consensus as to the vocabulary for their use in the classroom. This relationship is supported by Kramsch (1993) with her statements “language is seen as social practice, culture becomes the very core of language teaching” (p. 8).

Friedrich (1989), an American linguistics anthropologist, introduces a new term for this relationship as “linguaculture”. He expresses this term “the many sounds and meanings of what we conventionally call “language” and “culture” constitute a single universe of its own kind” (p. 306). Friedrich (1989) describes the concept of “linguaculture” with these words:

“ A domain of experience that fuses and intermingles the vocabulary, many semantic aspects of grammar, and the verbal aspects of culture; both grammar and culture underlying structure while they are constantly being used and constructed by actual people on the ground. I will refer to this unitary but, at other levels, internally differentiated domain or whole as linguaculture, or, concretely, Greek linguaculture, rural southern Vermont linguaculture, and so on” (p. 307).

Bush (2007) gives an example of Friedrich (1989) concerning “linguaculture” that anyone who knows a lot about culture of French will know that the word “pain” for bread that might easily conjure up an image of soft, squishy Wonder bread. It is important to understand language in the target context and culture. This consequence, knowing a language is far beyond any dictionary translation.

Richards (1976) states that knowing a word means:

- 1- Knowing the degree of probability of encountering that word in speech and print;
- 2- Knowing the limitations imposed on the use of the word in different situations;
- 3- Knowing the syntactic behaviour relevant to that word;
- 4- Knowing the form of word and the derivatives that can be made from it;
- 5- Knowing the knowledge of the network of associations between that word and the other words in the language;
- 6- Knowing the semantic values of the word, such as denotation and connotation,
- 7- Knowing many of the different meanings associated with the word (p.83).

It is clear that knowledge of lexical meaning is not enough for successful communication. It should be supported within a relevant cultural context in order to speak in a situationally-appropriate register and comprehend regional dialects. At this point, teachers are responsible for transferring this knowledge for their students to use language in communication. Teachers can employ a number of potentially vocabulary teaching materials for enhancing the teaching of vocabulary and culture. Vocabulary box, wall dictionary, vocabulary puzzles, crossword are some of the activities that can be used. Using visual materials, such as pictures, posters, objects and flashcards is also one of the effective way for introducing vocabulary.

Spinnelle and Siskin (1992) list guidelines for the selection, presentation and practise of vocabulary as follows:

- 1- Present and practise vocabulary within culturally- authentic semantic fields and networks of relationships.
- 2- Present and practise vocabulary in ways that distinguish the native and target culture.
- 3- Use authentic visuals where native culture or target culture referent differ in form.
- 4- Present and practise a word’s denotation and connotation.
- 5- Present and practise vocabulary in ways that will reinforce appropriate behaviour in the target culture (p. 310).

Learners’ vocabulary knowledge covers the vocabulary item’s denotation and connotation as well. While the denotations of many words are equivalent across

cultures, their connotations are very different. Hammerly (1982) gives example of milk for showing this difference. Milk as a word refers to a liquid which is produced by mammals to feed their young. Its denotations are identical in English as milk, Spanish as leche and German as milch. However, its connotation is different in these languages. He explains that American milk and Spanish leche are not similar in their methods of production and packaging. Besides, they are different in the culturally accepted manner of serving and consuming. Most milk in France is ultra-pasteurization, which means it is heated under pressure to a temperature above boiling for a very short time to kill micro-organisms.

As is seen, learning a language without its culture cannot be sufficient for foreign speakers to communicate effectively with native speakers. In addition, figurative language, such as idioms, metaphors are highly common in real life as a part of culture, that is why learners have possibility to encounter idiomatic expressions as a part of language learning and real communication (Boers, Eyckmans and Demecheleer, 2004). Integrating idiomatic expressions into vocabulary teaching will develop the students' communicative ability and understanding of cultural norms (Samani & Hashemian, 2012).

Knowledge of culture is essential for appropriate usage of vocabulary. Textbooks and materials that are culturally and pragmatically appropriate to the target culture enable students to use language in the same way as in the target culture. Besides, vocabulary should be presented and practised in a such way to reinforce cultural concepts and retention. Incorporating cultural information into the vocabulary teaching process will increase students' comprehension and motivation.

### **2.7.3 Integrating Culture to Listening Skill**

Listening skill has been labelled as a passive skill. Conversely, it is an active process including fully concentration rather just passively listening to the speaker of that language. In the same way, Peterson (2001) describes listening as “a multilevel, interactive process of meaning creation” (p. 88). To corroborate it, Nunan (1989) states that it is not true to think listener as a tape recorder because listener doesn't take language in like a tape- recorder, he/ she interprets what he/she hears according to purpose in listening and background knowledge. It can be explained with the



definition of listening by Morley (2001) “it is an active receptive skill which needs a special attention in language study” (p. 72). Furthermore, Morley (2001) adds that “On average, we can expect to listen twice as much we speak, four times more than we read and five times more than we write” (p. 73). It is clear that listening skill is a complex process.

In processing information, the students apply two basic strategies as bottom-up and top-down processes. Nunan (1997) expresses that bottom-up processing needs building meaning from the smallest unit of the spoken language to the biggest one in a linear mode. In other words, they bring together the units from the smallest one like phonemes (bottom) to the largest one like full texts (top). Stress, intonation and rhythm take an important part during this process. On the other hand, in top-down processing, the students interpret meaning as intended by the speakers through schemata or structures of knowledge (Nunan, 1997). They use background knowledge of the context, reconstruct the original meaning of the speaker and try to understand the speaker. If the conversation includes cultural information in it, students are exposed to them before listening activity for constituting the message.

An act of listening takes an important part in learning languages. Flowerdew (1994) supports this idea that people spend 42% of their time listening, 32% speaking, 15% reading and 11% writing. This percentage shows that most time is allocated to listening skill. One of Turkish proverbs says that “having two ears and one tongue, we should listen twice as much as we speak”.

Since cultural content is a significant part of listening, integrating culture and teaching of listening is necessary for developing effective listening skills. Peterson and Coltrane (2003) state that language and culture are interwoven and culture in designing and developing course materials is necessary for students' success to achieve higher level of oral proficiency. During communication, listener should be aware of cultural differences and speaker's cultural background. At this point, Adler (1997) claims that “culture strongly influences our interpretations” (p. 78). Anderson and Lynch (1988) record an anecdote about importance of background knowledge. An old woman said one of the author passing that “That is the university. It is going to rain tomorrow”. Initially, the listener could not understand and interpret the

utterance. The second time, speaker repeated herself pointing out a bell ringing in the distance and the listener could understand the meaning behind the words. The general factual information behind the words is that wind direction may be affected by weather conditions. The socio-cultural knowledge behind this communication is that strangers in Britain sometimes mention weather to “oil the wheels” of social life. Besides, a polite comment from a stranger needs to be responded. As a result, the woman made socially acceptable comment to a stranger like talking about the weather, because it is normal in Britain. Beyond that, successful communication takes place if the listener knows this socio-cultural knowledge behind the words.

In teaching of listening skills, students should be exposed to different speech, intonation and body language of English in order to overcome barriers arising from unfamiliarity with the other speaker. Authentic recorded stories from native speaker, language and idioms of songs, online listening activities, television and radio news broadcasts can be used for integrating listening to culture and enhancing students’ listening comprehension together with oral intelligibility. These activities will increase familiarity with other culture. In addition, they enable students to practise pronunciation. Because of being the practise of culture, music can be a good source for integrating culture and listening. Song-based listening exercises, ballads, traditional songs with lyrics can be used for fostering listening skills of students. Additionally, teachers can use some techniques that include both culture and listening such as Audio-motor Unit or Asher’s Total Physical Response.

#### **2.7.4 Integrating Culture to Speaking Skill**

Speaking is described as the most difficult skill by students. They mostly claim that they have spent years for learning English but they cannot speak anyway. According to Shin and Crandall (2014), it is necessary to speak and think at the same time to be able to speak fluently. While speaking, people have to monitor their output and correct any mistakes, as well planning for what they are going to say next. Shin and Crandall (2014) come up a solution that students can achieve their speaking skills and communicate if they understand the context, know the appropriate use of the word and pronounce the language well. On account of achieving speaking skill, students can express themselves, learn how to behave within the framework of social

and cultural rules, use language fluently and make a great first impression on foreigner.

The Council of Europe (CoE) (2001) gives examples of speaking activities as addressing audiences (speeches at public meetings, university lectures, conference) or public addressing (asking information, giving instructions, expressing ideas). This framework is a good guide for teachers to follow for their lessons. CoE (2001) asserts that learners are able to speak at certain levels and describes different levels for speaking as a way of standardising the levels. It is shown by CoE (2001, p. 58) in Table 2.



Table 2: Different Levels for Speaking by Common European Framework of Reference for Language

OVERALL ORAL PRODUCTION	
C2	Can produce clear, smoothly flowing well-structured speech with an effective logical structure which helps the recipient to notice and remember significant points.
C1	Can give clear, detailed descriptions and presentations on complex subjects, integrating sub-themes, developing particular points and rounding off with an appropriate conclusion.
B2	Can give clear, systematically developed descriptions and presentations, with appropriate highlighting of significant points, and relevant supporting detail. Can give clear, detailed descriptions and presentations on a wide range of subjects related to his/her field of interest, expanding and supporting ideas with subsidiary points and relevant examples.
B1	Can reasonably fluently sustain a straightforward description of one of a variety of subjects within his/her field of interest, presenting it as a linear sequence of points.
A2	Can give a simple description or presentation of people, living or working conditions, daily routines, likes/dislikes, etc. as a short series of simple phrases and sentences linked into a list.
A1	Can produce simple mainly isolated phrases about people and places.

Table 2 indicates that learners can perform different activities at different stage. Teachers are recommended to prepare suitable speaking activity and they should integrate communicative competences in accordance with students' levels.

The other importance of speaking skill is that culture is transmitted across generations through speaking traditions of other cultures and students can learn other cultures through inter- cultural communication. They both transfer their cultural

perception, beliefs, values and social customs and learn about other cultures. They can improve their speaking skills together with having large vocabulary, flexible expression and good articulation. Having good speaking skill not only unlocks doors closed for generations, but also resolves misunderstanding, miscommunications through open and healthy communication (Hybels & Weaver, 2004). The goal of teaching speaking is to improve students' communicative skills and they can determine which social and cultural rules are appropriate in each communicative circumstance. Authentic activities, storytelling including cultural information or giving opportunity to students for communicating each other in the target culture can be used for promoting oral language. Practising not only inside the classroom, but also outside helps students apply their skills in both situations. Furthermore, describing foreign culture and talking about similarities and differences also enhance their competence and awareness.

#### **2.7.5 Integrating Culture to Reading Skill**

Reading is a process of relating written symbols to oral language and of constructing meaning from written text (Goodman, 1967). It is a bridge between students' background knowledge and the information that they will learn.

Developing awareness and at the same time building reading skills through culturally authentic texts have been influential in recent years. Wallace (1992) defines authentic texts as “real- life texts, not written for pedagogic purposes” (p. 145). In other words, they are written for native speakers, that is why they include “real” language. As they reflect real- life situations, they contribute to construct knowledge in a more memorable and meaningful way. Reading authentic texts will highlight comprehension, provide opportunities to introduce cultural issues, enhance motivation and create language awareness. In brief, since they have rich sources of cultural instructions to avoid miscommunication, they have contributed a lot to the language learning and culture learning and they prepare students to the real- life situations. Berardo (2006) mentions the main advantages of using authentic materials in the classroom as follows: “... having a positive effect on student motivation, giving authentic cultural information, exposing students to real language, relating more closely to students' needs and supporting a more creative approach to

teaching” (p. 64). Lennartsson (2008) supports Berardo (2006) in a such way that motivation is more important than social factors for language learning. For language success, not only Dörnyei and Cziser (1998) but also Matsumoto (2001) underlined the importance of motivation on language learning success.

In selecting the authentic texts, teachers should pay attention to some factors, such as age, probable life experiences, cognitive readiness and their existing second language and culture knowledge. Stryker and Leaver (1997) express that teachers should use well- selected authentic materials taken directly from the culture being studied, and make the texts available to the students at their level of proficiency. They have responsibility for both providing cultural background and preventing cultural-stereotype, thus they should be careful. Presenting background information related to the topic to be learned enables students to learn from texts regardless of how that background information was presented (Hayes & Tierney, 1982). Teachers can ask specific questions about the topic or brainstorm the topic to learn students’ background knowledge. After reading text, tasks for integrating cultural information can be organized.

A fully- developed reading activity consists of three stages as pre- reading, reading and post- reading. Each stage should be carefully constructed. Sariçoban (2002, p. 3) suggests the following set of pre- reading, reading and post- reading tasks as summarized in Table 3 below:

Table 3: Pre- Reading, Reading and Post- Reading Tasks

The pre- reading stage attempts to:	The reading stage aims to improve:	The post- reading stage aims to help:
<ul style="list-style-type: none"> <li>- improve students' interest in the topic and motivate them,</li> <li>- provide some predicting or guessing activities for the reading passage,</li> <li>- make use of students's background knowledge about the topic,</li> <li>- prepare the students for the content of the reading passage,</li> <li>- build a bridge between the reading passage and the learners' background and cultural knowledge.</li> </ul>	<ul style="list-style-type: none"> <li>- students understanding the writer's purpose, the language structure and the logical organization in the reading text,</li> <li>- developing and helping comprehension for the reading text content,</li> <li>- helping students make use of cross- cultural elements,</li> <li>- reminding the students of the importance of vocabulary for contextual clues for meaning,</li> <li>- helping students develop their linguistic and sociolinguistic knowledge,</li> <li>- examining connotations of words.</li> </ul>	<ul style="list-style-type: none"> <li>- students use their acquired knowledge in similar readings,</li> <li>- them integrate their reading skills with other language skills: listening, speaking and writing,</li> <li>- integrate knowledge about the foreign culture into its sociocultural framework.</li> </ul>

Presenting authentic texts in this framework foster learners' comprehension and understanding of the underlying target culture. Different types of activities can be organized for each stage.

When students learn a language, they develop both receptive skills and productive skills. Receptive skills include reading and listening. They receive the language and decode the meaning to understand the message. Productive skills include speaking and writing. They use language to produce a message through speech or written text. Integrating receptive and productive skills in language teaching is important for learners to be master in four skills. Because a good reader is a good writer and a good listener is a good speaker. This idea is supported by Brown (1994) with his “

reading ability will be best developed in association with writing, listening and speaking activities” (p. 283).

In short, reading is an interactive process. Integrating reading and culture has numerous communicative and cultural ends. Scott and Ytreberg (1990) describe reading as demanding and taking time and patience to learn but “being extremely important for the child’s growing awareness of language and their own growth in the language” (p. 5). Using authentic materials, such as newspaper, magazines, advertisements is a good way for increasing cultural awareness together with communication skills. Students are becoming more aware of cultural tradition of another country. Besides, they discover different ways of life, values, traditions. This intercultural identity enables them to compare and contrast their own culture with another. Since reading activity involves connecting a new text to that which is already known, new knowledge should be supported with follow-up activities in the post-reading stage to develop their reading skills as well as integrating cultural information.

#### **2.7.6 Integrating Culture to Writing Skill**

Writing is one of the most neglected skill in language teaching. However, Lafayette (1978) claims that, since writing can be controlled at various levels of difficulty, it offers excellent opportunity for integrating language and culture. Shin and Crandall (2014) summarize the following reasons: time, number of students, a mistaken belief that children cannot begin writing in English until they reach a substantial level of proficiency in the language, a general idea that children must learn to read before they can write or teachers’ thought that essays or reports take a long time to write and a long time for the teacher to evaluate. As a result of all these misconceptions, less attention has been paid to it. On the contrary, writing skill should be seen as a way of self-expression and development of oral language. Since it is an interactive process between writer, reader and text, it is a good way for students to integrate language and culture.

Shin and Crandall (2014) propose that writing authentic texts for authentic purposes is beneficial for students to improve their communicative skills together with writing skills. Because each writing activity should have a certain purpose independently;



form, audience, topic and purpose of the writing activity should be expressed to the students. Writing activities should be planned in order to organize students' ideas into a coherent structure. For explaining authentic writing assignments, using Form Audience Topic and Purpose (FAT- P) should be employed. Shin and Crandall (2014, p. 186) explain FAT-P as follows in Table 4.

Table 4: Specific Form for Every Writing Assignment: FAT- P

Name	Meaning
Form	The type of writing text of genre- a letter, a post card, an invitation card, an e-mail, a story or a poem
Audience	Someone who will read the writing ( parents, friends, relatives, guests, other students, parents or oneself, for example, in a diary or journal)
Topic	Something to communicate
Purpose	A reason to write- to inform, remember, express feelings, entertain, call a party)

Writing and receiving letters from other cultures will improve students' both reading and writing skills. Cross cultural pen friends will both improve their intercultural communication competence and foster their intercultural awareness. It is also opportunity for students to construct written language and reflect their intended meanings. Another activity is expressed by Ekşi (2000). She recommends a cultural episode for integrating culture and writing. For this activity, basis of the information is explained and then students are asked to complete the narrative. Such story can be Christmas. Teachers give initial part of the culturally embedded story. Learners are divided into small groups, they discuss and make a list of the things that they should be done as Christmas preparations, such as presents, the meal, Christmas cards, and so forth. After discussing, they are expected to complete the narrative.

Integrating culture to writing skill gives an opportunity to the learners to explore target culture and on the other hand, learners can imagine other cultures and realize

similarities and differences through the writing process. Together with, they reinforce vocabulary, grammar or mechanics, such as spelling, punctuation, capitalization.

## **2.8 Teaching Culture as a Fifth Skill**

The four traditional language skills (listening, speaking, reading and writing) are important components in language teaching, but they need to be supported with culture for students' development of intercultural sensitivity and awareness. Tomalin (2008) supports this idea that because of the two important reasons as the international role of the English language and globalisation, culture should be considered as a fifth language skill and "the role of English language in the curriculum is a life skill" (Tomalin, 2008, p. 8). It is almost obligatory to use "lingua franca" for communicating internationally. This international language is likely to be English. Additionally, globalisation itself takes an important part in daily life. People are going abroad more and communicating with people from different cultures and even dealing at a distance with foreigners through phone, video-conferencing and e-mail (Tomalin, 2008). Besides, it is a key for mastering the language.

The process of integrated language skills includes linking all the four skills together in a such way that what has been learnt and practised through the exercise of one skill is supported and perhaps increased through further language activities which bring one or more of the other skills into use (Demirel, 2003). On account of these skills and culture as a fifth skill, students can use the language system appropriately in any circumstance and become linguistically and communicatively component and at last they understand that linguistic structures of a language alone cannot be enough for effective communication.

Since culture includes standards for making a decision what is, standards for making a decision how one feels about it, standards for making a decision how to go about doing it (Goodenough, 1963), misunderstanding and miscommunications arising from cultural differences can be prevented if students are taught the culture along with the other language skills. In the same way, Damen (1987) underlines the importance of culture as a fifth skill, and adds that language teaching embraces culture teaching; that is why along with four traditional skills, culture teaching can be

adapted its rightful place as a fifth skill, adding its special dimension to each of the other four. He goes further saying that, since language learning includes culture learning in it, whenever teachers teach a language, they are teaching a system of cultural customs, ways of behaving, acting and even feeling. Besides, Kramersch (1993) sees culture as a fifth language skill apart from the other usual four skills stressing that:

“Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-own communicative competence, challenging their ability to make sense of the world around them” (p. 1).

In addition, Kramersch (1993) underlines that if language is seen as social practise, then culture should be the core of the language teaching to the extent that cultural awareness should be viewed as enabling language proficiency. Students learn about, understand and appreciate the values, ways of doing things and specific characteristics of other culture through the fifth language skill culture. Since culture teaches them to be flexible and tolerant to other cultures while accepting differences and observing similarities, they can overcome the cultural obstacles. In social contexts, they are able to interact with native people of that language. For healthy communication, students should be exposed different cultural differences that affect the same language, such as usage of American English and British English. Regmi (2011) asserts that if the students are provided with input about the culture and the language, they will be more motivated to learn culture and cultural elements.

In culture teaching process, choosing cultural contents and integrating into teaching environment are really hard. The contents of culture are briefly summarized by Goodenough (1981) below:

- 1- The ways in which people have classified their experience of the real world for giving it structure as a phenomenal world of forms, their concepts and percepts.
- 2- The ways in which people have classified their experience of their phenomenal world for giving it structure as a system of cause and effect interactions, that is, they explain the propositions and beliefs and they reach their purposes.
- 3- The ways in which people have classified their experiences for giving structure their world in hierarchies of preferences such as their value or sentiment systems.
- 4- The ways in which people have classified their experience of their past efforts to reach their reappearing purposes into operational procedures for reaching these purposes in the future, that is, a set of grammatical principles of action and a series of recipes to reach particular ends (p. 111).

According to these above standards given, the selection of contents and how they are taught depend on the breadth and depth of the culture, since each of them contains pieces from different cultures. At this point, Gladstone (1972) suggests that teachers should ask two questions for deciding what cultural aspect is important and worthwhile to teach. The first question is that “Is this information necessary for the proper understanding of the custom and concept?”. The second question is that “Am I sure about the detail of this information?”.

Teachers can use authentic materials from native speech community. Since they are good of presenting language in real context, learners are able to experience culture and succeed in inter cultural communicative competence. Materials, such as films, television shows, magazines, newspapers, news broadcasts or restaurant menus can be used with taking in consideration of their age and proficiency of language levels. On account of culture teaching, students interpret the information about the target culture and solve problems that they come across during communication. Integrating other skills into culture teaching, teachers can give extra information tied to the culture even teaching vocabulary. Hong (2008) gives example of teaching “owl” in vocabulary teaching. This animal is regarded as being wise in America in contrast it is regarded as being stupid or fool in Hindi. There are also holy animals that can be taught. For example, cow is thought as a sacred and deeply respected animal in Nepal and most states of India because of its multiple benefits and religious character. Hindus do not eat cow meat and it is not true for the speaker from Turkey

to ask cow meat in India or else misconceptions arising from cultural differences may arise. As a result, it is advisable to elaborate on things that have some kind of cultural information associated with them (Özüorçun, 2010). Teachers have an important responsibility both teaching culture and raising students' cultural awareness. They should support the teaching environment which is as open as possible to meaningful cultural learning of that language. They should create positive attitudes towards the target culture avoiding stereotypes and negative connotations. Also, they should build bridges between cultures giving opportunity to recognize cultural differences in target language. At this point, Rappel (2011) states that "appreciating a plural linguistic environment encourages respect and tolerance for cultural diversity both inside and outside the classroom" (p. 3). She identifies the requirements to ease intercultural learning such as attitudes of open-mindedness, wholeheartedness and recognizing consequences. If the students gain this kind of requirements together with cultural knowledge, they will not have problems when they had to live in another culture. To sum up, culture as a fifth skill gives a chance for students to express themselves, communicate with other people about social and political issues. Together with being linguistically and communicatively competent in that language, students feel more comfortable in different cultures.

## **2.9 Techniques of Teaching Culture**

The use of culture in language classes is not new but it is in infancy, thus it is starting to evolve. To corroborate it, Porto (2010) explains that Morain used some techniques, such as Culture Cluster, the Cultoon and the Audio-Motor Unit for integrating culture to language between 1972- 1979. Besides, Byram and his colleagues have studied the relationship between language and culture for more than 25 years. However, teaching culture is one of the most ignored skills. Omaggio (1993) gives several reasons for this problem, such as lack of time, uncertainty about which aspects of culture should be taught or lack of practical techniques. For solving these problems at a practical level, teachers can use good many practices to implement in classes. Here is the list of various tasks for teachers which may help them to integrate culture into teaching a foreign language:

### 2.9.1 Culture Capsule

The culture capsule is based on a brief description of some aspects of target culture together with contrasting information from the students' native culture (Henrichsen, 1998). The Culture Capsule was introduced in 1960 by H. Darrel Taylor and John L. Sorenson (Seelye, 1968). The use of culture capsule is known as one of the best-established and common method for providing cultural information. It aims to teach the language with culture content using a set of items in a such way that teachers can incorporate culture into language teaching. Taylor and Sorenson (1961) express this technique that the culture capsule tries to choose key cultural differences which are almost difficult for the foreigner to understand on the basis of his own life experiences. Each of culture capsules should be constructed so carefully that teachers do not have any problems for presenting them and their students may all participate actively. In addition, each of them should underline one such difference. Taylor and Sorenson (1961) believe that by being presented the cultural contrasts for each of categories, such as Technology, Economy, Social Organization, Political Organization, World View (Religion and Philosophy), Esthetics and Education on the language level which the learner of that language has come to understand, he will understand the culture better and will be well on the way to develop sympathetic appreciation to the target culture.

Kuo and Lai (2006) summarize the implementation of culture capsule in teaching environment. Teachers can create a file of ten- minute cultural presentation which is known as a "culture capsule". Each capsule includes one specific difference between the native and the target culture. Teachers present the information orally. Visuals and pictures can be used for illustrating the cultural differences. First, teachers can provide contrasting information, but learners had better compare and contrast on their own. Next, a set of questions are asked to stimulate class discussion. These questions should be rhetorical and open-ended (Seelye, 1968). Last, the students find information about the item in question. Throughout that activity, the students are stimulated for comprehensive overview of the target culture. Stern (1992) assures that the main advantage of this technique is its "compactness and practical manageable quality" (p. 240).

### **2.9.2 Culture Cluster**

The idea of culture capsule was expanded by Betsy Meade and Genelle Morain in 1973 (Meade & Morain, 1973). They describe culture cluster as a series of culture capsules and each of them demonstrates a different aspect of a central theme. It includes three or four capsules, they together form a cluster and on the final day summarizing activity into a unified whole. It is divided into daily segments that is why students have opportunity to repeat interaction of language and culture and to raise their awareness about various aspects of different cultures. To make it clear, Meade and Morain (1973) give an example of French country wedding. It is divided into 4 capsules. The first capsule is the wedding banquet, the second capsule is the religious ceremony, the third one is the civil ceremony and the last one is acting out a country wedding. At the end, an activity such as role play or mini drama can be used for conclusion. This activity enables students take part actively in learning. The most important advantage of this technique is described by Stern (1992) that it “lends itself well to behavioral training” (p. 226).

In addition, as an example, for showing similarities and differences in political system between America and Britain, culture cluster can be employed by teachers. The cluster will help students gain vocabulary items about political system in the target culture. Each is to be given on successive days and on the final day the differences between them and Turkish political system can be studied with students. Seelye (1993) suggests that the best way to constitute such a cluster is to identify a “slice of target life” and three or four key components that can be examined through the capsules.

### **2.9.3 Culture Assimilator**

Three social psychologists, Fiedler, Mitchwell and Triandis developed a culture assimilator in 1971 (Fiedler, Mitchwell and Triandis, 1971). It is a type of out-of-class technique for intercultural training by writing an assimilator item. This technique includes some sort of culture clash or misunderstanding. First, students are asked to read the incident demonstrating an intercultural exchange in which a misunderstanding occurs. Next, teacher gives four possible responses to the learners and they are asked to choose which of the four options they feel is the correct

explanation for the incident. Last, teacher gives feedback for the appropriateness of their choice. The distracters aim to eradicate learners' false stereotypes about the target culture and teach how they can avoid possible misunderstanding in the target culture. One of the most important advantages of this technique is that it contributes learners' self instruction. In addition, it promotes emotional empathy.

Fiedler et al. (1971) give an incident from Greek culture assimilator as below:

Sharon Hartfield, a school teacher in Athens, was amazed at the questions that were asked her by Greeks whom she considered to be casual acquaintances. When she entered or left her apartment, people would ask her where she was going or where she had been. If she stopped to talk she was asked questions like "How much do you make a month?" or "Where did you get that dress you are wearing?" She thought that the Greeks were very rude (p. 97).

Students are asked to read the incidents and teacher gives four possible responses about the reason of this problem. Fiedler et al. (1971, p. 98) give four possible responses below.

Why did the Greeks ask Sharon such "personal" questions?

1. The casual acquaintances were acting like friends do in Greece, although Sharon did not realize it
2. The Greeks asked Sharon the questions in order to determine whether she belonged to the Greek Orthodox Church.
3. The Greeks were unhappy about the way in which she lived and they were trying to get Sharon to change her habits.
4. In Greece such questions are perfectly proper when asked of women, but improper when asked of men.



Then explanations for each responses are given to the students on a separate page as follows by Fiedler et al. (1971, p. 98) :

1. You selected one. Correct. It is not improper for in-group members to ask these questions of one another. Furthermore, these questions reflect the fact friendships (even casual ones) tend to be more intimate in Greece than in America. As a result, friends are generally free to ask questions which would seem too personal in America.
2. You selected two. No. This is not why the Greeks asked Sharon such questions. Remember, whether or not some information is personal depends upon the culture. In this case, the Greeks did not consider these questions too personal. Why? Try again.
3. You selected three. No. There was no information given to lead you to believe that the Greeks were unhappy with Sharon's way of living. The episode states that the Greeks were acquaintances of Sharon.
4. You selected four. No. Such questions are indeed proper under certain situations. However, sex has nothing to do with it. When are these questions proper? Try to apply what you have learned about proper behavior between friends in Greece. Was Sharon regarded as a friend by these Greeks?

This technique both increases students' involvement and their depth of understanding to other cultures and cultural values.

#### **2.9.4 Cultoon**

Cultoon is a hybrid term derived from culture and cartoon. Genelle Morain developed the cultoon in 1979 by asserting that cultural differences can be taught through visuals (Morain, 1979). Cultoon is the combination of culture and cartoon. It is a simple drawing which shows a cultural misconception. The teacher prints out a cartoon strip including three or four images. This cartoon strip shows misunderstanding stemming from cultural differences. The teacher describes each image verbally or the students read each image with its written description. Students are asked to give reasons why this misunderstanding occurs for each image. This technique reflects deep culture that is why it should be carefully planned. To sum up, this technique is a part of non- verbal culture and it teaches a student to solve problematic occasions stemming from cultural differences.

### **2.9.5 Audio-Motor Unit**

Elkins, Kalivoda and Morain advocated the audio- motor unit in 1972 ( Elkins, Kalivoda and Morain, 1972). Elkins et al. (1972) claim that students perceive basic customs unique to each culture by means of visual, auditory and motor involvement. Audio- motor units aim to teach culture with verbal instructions for actions. It is based on the listening skills. By the way, students have opportunity for practicing behaviour of other cultures. At the outset, the teacher reads carefully constructed list of oral commands which require physical actions, such as eating with a knife and fork, shaking hands or greeting people from different status. Students are asked to behave in accordance with these commands. The teacher can help the students for minor, but relevant changes. Elkins et al. (1972) illustrate the audio-motor unit by sample English, French, German and Spanish units about a picnic theme. This technique is supported with a list of pictures and props. The specific behaviour is juxtaposed by Elkins et al. (1972, p. 65) below:

American English: Take a can of coke from the box. Pull the tab. Take a sip.

French: Take two glasses and a bottle of wine out the basket. Take a corkscrew and uncork the bottle. Fill the glasses. Admire the colour of the wine. Drink.

German: Take out a bottle of beer. Take the opener. Open the bottle, take a drink. Set the bottle back down.

Spanish: Take out a bottle of wine. Uncork it. Pass out the glasses. Raise the glass and give a toast.

This technique upgrades not only cultural awareness, but also listening comprehension skills in a second language by requiring an immediate physical response. Besides, students learn the similarities and differences between target culture and their own culture by practising.

### **2.9.6 Cultural Mini Dramas**

Cultural mini dramas include three or four brief episodes that misunderstanding is portrayed in the form of dramazation. The main aim of this technique is to sensitise students to the difficulties in cross- cultural communication. The teacher hands out the script and gives it to the students. The students are assigned to act out the parts. After the students act their own part out, they are asked to discover the cause of the miscommunication. Since the students have opportunity to experience the situation from different perspectives, they can have “clearer perception, greater awareness”

and “a better understanding of one’s own culture and culture of other people” (Fennes & Hapgood, 1997, p. 109).

An adaptation of a mini-drama is shown below:

Narrator: Two young-American students, Cindy and-Debbie, are in Cannes for their summer vacation. They pass an openmarket where farmers are selling their fruits and vegetables.

Cindy: It is so hot! I'm thirsty! Look at that table of fruit over there... the one where the fat woman is sitting.

Debbie: She has some beautiful peaches. Let's go over and take a look at them.

Cindy: You are-right, those are nice peaches. (She starts to pick out the peaches she wants to buy.) Let's take this one and the one over there...

Tender: (sarcastically) Eh bien, mesdemoiselles, you're planning to buy the whole.

Debbie: (whispers to Cindy) Is she ever rude! I wonder what her problem is! Maybe she had a fight with her husband this morning.

Teacher leads class discussion helping students discover that in France one does not touch the fruit in a display. The vendors select the fruit for you, since they have spent much time arranging it (Lafayette, 1978, p. 13).

### **2.9.7 The Kinesic Signals**

In language learning, communication has two dimensions as verbal and non- verbal. When people communicate with each other, the verbal and non- verbal messages interact and become integrated into one communicative event (Guerrero & Hecht, 1990). Nonverbal communication is a type of communication without words and in daily life people use it more. To corroborate it, Hall (1959) claims that 60% of human communication is nonverbal and 90% of our emotions are expressed in a nonverbal way. For second language communicative competence, it has an important role for interacting. People tend to use non-verbal language when they cannot find an appropriate words thus they replace verbal language with nonverbal language. Since it is a broad term, to make it clear, classification of the major components of nonverbal communication is shown in Table 5 below by Darn (2005).

Table 5: Components of Nonverbal Communication

<b>Nonverbal Communication</b>	<b>Ingredients</b>
Kinesics	Body movements and gestures such as blushes, eye movement, foot- tapping
Proxemics	Spatial distances in relation to not only the social, but also physical environment
Haptics	Form of interacting involving touch
Oculesics	Form of interacting involving eye contact
Olfactics	Use of smell
Silence	absence of sound
Vocalics	Tone, volume and speed of the volume
Posture	The position of the body
Chronemics	Time study of time in communication such as waiting, pausing
Adornment	Clothing, hair-style and jewellery
Facial expressions	Gestures which are produced by the muscles of the face

Nonverbal communication is much more universal, thus many gestures and body movements can be understood by a wide number of people although they belong to different cultures. The smile is one of the good examples of this type of gestures. Roger E. Axtell calls this universal gesture that “Ultimate Gesture”, for it is used almost in every situation like laughter and tears (Axtell, 1998, p. 118). Some features of nonverbal communication are universal on the other hand, others are culturally bound. Since, languages are different, their nonverbal meanings are equally different. For this reason, breakdowns and misunderstanding in intercultural communication may occur. Gestures, expressions and all other form of nonverbal communications should be taught and integrated into language teaching for preventing miscommunications. Of them all, the most common ones are gestures and body movements. Gesture is a form of non-verbal communication. Gestures may facilitate both communication and acquisition of the target language. According to Mori and Hayashi (2006), L2 learners frequently use gestures when they are unable to complete an utterance in Japanese, prompting Japanese interlocutors to suggest semantically appropriate completions. It means that they use gestures as a communicative device.

There are four types of gestures for effective communication: illustrators, regulators, emblems and affect displays (Ekman & Friesen, 1969). Illustrators are the behaviour

that complement or supplement the verbal message like pointing to illustrate a point or frowning. They convey the same message with verbal message. Regulators are the body language cues that responsible for the controlling turn-taking in communication. Emblems are nonverbal behaviour that can be translated into verbal message and they are socially generated and adopted gestures. They have different functions and meanings in different culture. Finally, affect displays are used for expressing emotions like smiling, crying and laughing as is shown in Figure 3 (Darn, 2005, p. 4).




		
<b>Perfect</b>	<b>Thumbs up</b>	<b>Stop</b>
Commonly – everything’s all right perfect France – worthless Japan – money Germany – rude Malta, Greece, Brazil – obscene	Commonly – all OK Australia, Iran – rude Nigeria – very offensive Japan – five Turkey – political rightist party	Commonly – stop, enough (person, car, action) Turkey – You get nothing from me W Africa – You have 5 fathers!

Figure 3: Common Gestures Having Different Meaning

For building healthy intercultural communication, this type of gestures should be transferred to the students. Gregersen (2007) gives an example for importance of emblems that the sideways movement of the head in Australia indicates negative response and the Turkish English language learner would make a mistake if he used this gesture believing that the head movement meant yes. Additionally, a thumbs- up and thumbs- down are common gestures. In English culture, the thumbs up means that thing are good and the thumbs down means rejection. However, thumbs up is an offensive gesture in islamic countries and it is not advisable to use this gesture in islamic countries. In Malaysia, pointing with one’s index finger is taboo, but using the tumb is not problem. The other popular emblem is the V sign as is seen in Figure 4. It is popular throughout Australia, New Zealand and Great Britain. It means “up yours”. The V sign was popularised by Winston Churchill during World War II for victory sign. However, the position of palm is important for this emblem’s

interpretation. If the two fingered version is used with the palm facing out, it means victory. If it is used with the palm facing towards the speaker, it becomes an obscene and offensive gesture in England. It shows that cultural misinterpretation of gestures can produce embarrassing results, that is why a person's cultural background takes one step forward his body language.

Together with gestures, body movements affect communication as people give message while they are talking, smiling or sitting and even standing.

In language teaching, the teacher can show different pictures or flashcards about gestures to the students and they are asked to guess their meanings and functions. They can work in pair or group activities. It is important to match non-verbal communication with verbal ones. The teacher should be sure that the students understand the codes of non-verbal communication. Since communicative competence needs to communicate successfully in a wide variety of circumstances, it is good for students to aware of their meanings and behave in accordance with culture.

### **2.9.8 Culture Island**

Culture island is proposed by Hughes in 1986 for raising cultural awareness amongst students in English Foreign Classrooms (EFL) (Hughes, 1986). Culture island is a technique for decorating classroom with posters, pictures, signs, maps, newspaper cuttings and any other materials that attracting students' attention to the culture that is why it is also known as authentic environment.

According to Hughes (1986), its main is to "attract students' attention, eliciting questions and comments for culture learning" (p. 168). In this technique, students are asked to bring authentic materials to the classroom and decorate with them. They are asked to prepare food belonging to target culture for showing its eating habits and compare with their own culture. Besides, teachers and students can make a culture wallchart by bringing photos of families from different cultures and some typical British food and drinks (Tomalin & Stempleski, 1993). Using this task, students may eliminate cultural stereotypes and prejudice. This technique will change classroom atmosphere completely and increase students' curiosity towards target culture. In

addition, it will contribute memorable learning and create a tangible, visual presence of the target culture.

### **2.9.9 Critical Incidents**

Critical incidents are based on the characterizations of incidents like culture assimilators, but the difference is that students have to make a decision in critical incidents. They are brief descriptions of situations in which misunderstanding or conflict occurs in consequence of the cultural differences of the interacting parties or a problem of cross-cultural adaptation and communication. Students can analyze and evaluate cultural differences on account of observing the impact of culture on human behaviour and cognition. They increase awareness and understanding of human attitudes, expectations, interactions and behaviour (Apedaile & Schill, 2008). Tripp (1993) marks that there are two important stages of the critical incidents: the production of an incident and analysis. The first stage depends on the observation, recall and description of what happened. The latter stage is about understanding and evaluating the incidents. The teacher can use WH questions in the process of recalling and analyzing the incident.

Using critical incidents in culture teaching, first, the teacher shares a culturally-bound example for serving as a prompt that facilitates their responses. Next, the students are asked to examine it and express their opinions with giving examples of culturally-based behaviour. Then they are asked to give critical incidents similar to the example that the teacher gives. This recalling process triggers students' past experiences. The last, students are asked to analyse the incidents that they remember and share with their friends. To sum up, account of this technique, the students have opportunity to discover and reveal their experiences. Additionally, they can compare with other incidents and eradicate cultural stereotypes.

## **2. 10 The Place of English Festivals in Culture**

Every year, a multitude of special festivals are celebrated in the world. They are commonly considered to be types of cultural performances and retain importance in all cultures. Each country has special festivals and each festival has its own variations. Some festivals are universal and they are celebrated all around the world whether for religious purposes or purely for celebration, such as Halloween,

Christmas, Mother's Day, St. Valentine's Day, and so forth. They include different types of cultural elements in them.

Holidays, festivals and religious traditions are excellent opportunities for learners to learn more about culture to which they are exposed. Since festivals are practises of culture and tangible component of culture, they can be used for starting point for teaching culture. Hendon (1980) advises teachers to incorporate the celebrations of festivals into teaching environment. On account of integrating festivals into culture learning, learners will have a chance to smell, use, see, touch and listen to go beyond ideas and understand the realities of life in culture that they are learning. They have a chance to know more about why a festival is celebrated, what its significance is and how people celebrate festivals in different cultures.

To sum up, integrating festivals into culture teaching provides learners to recognize similarities and differences, to develop an understanding of diversity and to respect cultures. As interest is a key in culture learning, it is advisable to use festivals and celebrate it. For instance, teachers can guide their students to celebrate Christmas in the way in which English people do after they introduce some basic knowledge of the festival. This process can be supported with role- playing about some interesting fables, tales or legends in accordance with festivals (Zhao, 2011). Since, this study is based on teaching culture through using English festivals, 10 popular festivals, which are mostly known in Turkish culture, are listed as Halloween, Thanksgiving, Christmas, Candlemas, St. Valentine's Day, Shrove Tuesday, Easter, St. George Day, Mother's Day and the Royal Oak Day.

### **2.10.1 Halloween**

Halloween is a holiday celebration in English culture. It is celebrated on the night of October 31st, the last day of the Celtic calendar. It is such a popular festival that it has spread around the world to countries such as, Russia, China, Germany and so forth. It has roots in Celtic culture in Britain, Ireland and Northern Europe. It originally symbolises the boundry between the world of the living and the world of the dead. From religious perspective, Halloween is shortened from "All Hallow-evening" and Christians celebrate Halloween for all "the holies" who had died faithful to Christ (Pearson, 2009).



As Halloween is traditionally celebrated festival in England, it includes different cultural components of language and customs inside it. For this reason, students need to be aware of these cultural aspects of Halloween, such as historical and religious background, dressing, singing and eating or else they would experience culture shock. Costumes are one of the most outstanding cultural traditions of Halloween. On that day, it is believed that the spirits of the dead wander through the earth and people wear scary costumes, such as costumes of witches, ghosts, Dracula or Frankenstein's monster to frighten evil spirits. They wear masks or paint their faces to be scary. The carved pumpkin named Jack O'Lantern is another tradition of Halloween. This name comes from an old Irish myth about a man whose name is Stingy Jack. Because of his trickery character, Stingy Jack was not allowed into heaven or hell and he was punished to roam in the darkness forever. According to myth, as Ehorn and Hewlett (1995) mention, Jack carved a turnip, inserted a candle inside it for a light and he is still carrying the turnip lantern while he wanders over the world for searching a place to live. Since it is easy to find and carve pumpkins, people prefer using pumpkins instead of turnips on Halloween. By the way, people of English first used Jack O' Lanterns after Stingy Jack. Harding (2006) expresses this tradition that a candle is inserted into the pumpkin for lighting witch craft meetings, the English people used turnips and other root vegetables for the same purpose. It is common superstition that this Jack O' Lanterns should be in front of doors to light the way for spirits and keep evil spirits away from their town. Other superstition in relation with Halloween is a black cat. Black cat is commonly supposed to bring bad luck especially when it crosses your path. In Halloween, it is believed that witches transfer their spirit into a black cat, thus, people in England try to be away from black cats. Additionally, English people play different games in Halloween as a part of their culture. One of these games is bobbing for apples. It dates back the Celtic people for divining the future in that apple was representative of the goddess of fruit and trees, Pomona. The apples are thrown into a tub and the participant tries to catch one using his mouth. After catching an apple, he/she peels until it remains in one long piece, throws the peel over his/her shoulder and the shape it takes will show the initial letter of the future lover's name (Roud, 2003). Together with, "Trick or Treat" is another game that is common in Halloween. Children wear costumes and go to someone's door for asking soul cakes by singing a song, telling a joke or reciting a

poem. If the household gives them soul cakes or something nice, a “treat”, they go away. If the household doesn’t give them a treat, they play “trick” on him or her such as breaking or soaping windows.

In the same way, Lucy (1996) explains that there is relationship between colours’ interpretation and culture, black and orange denote different meanings on Halloween and they are associated with Halloween. Black symbolises death and because Halloween is celebrated in October, at the end of the harvest, orange symbolises harvest. Halloween is also known as harvest festival in Gaelic culture. These two colours are commonly used in Halloween.

In language teaching, students’ background knowledge about Halloween should be revealed for building a bridge between background knowledge and the knowledge they will learn. The cultural aspects of halloween should be shown to the students. In culture teaching, teachers can show traditions of Halloween and the students will be excited to learn what English people dress up in ghoulish costumes while bobbing for apples and carving jack-o-lanterns. Listening to popular halloween song, watching film or video about halloween, writing post card, decorating classroom with Halloween materials, preparing crossword puzzles are activities for integrating festivals into language teaching and developing integrated skills. It can be supported with authentic materials, such as making masks, carving pumpkins or students perform mini- drama wearing halloween costumes. In a such way, they find opportunity to bridge the gap between the classroom and the outside world. All together, these activities develop intercultural perspective and increase students’ inter cultural awareness.

### **2.10.2 Thanksgiving Day**

Thanksgiving Day is a traditional festival celebrated in the United Kingdom and the United States, on the last day Thursday of November. Its roots date back 1621, it is a very old tradition all around the world. It is celebrated for the harvest and giving thanks for blessings. From the historical perspectives, there were two different groups of people as Pilgrims and Native Americans in 1621. They were friends and shared their special meal. The Pilgrims were from England. They wanted to separate themselves from the Church of England and moved in America. They sailed from

England to America on a ship whose name was “Mayflower”. They reached a town and founded Plymouth. Since the climate was different in Plymouth from England, they could not grow food and find the right kind of houses. Unfortunately, half of them died. Luckily, the Pilgrims met people from Native America and these people taught them how to grow food well and build houses for living. By the next fall, the Pilgrims were healthier and had a large harvest that season. They wanted to give thanks for their many blessings and they decided to have a festive meal to celebrate it. They invited the Native Americans and ate different kinds of food, such as Turkey, corn, and pumpkin pie. This was the first Thanksgiving feast. Since this day, people in England and America have celebrated Thanksgiving for giving thanks to God. There are some special foods that people eat in Thanksgiving. Roasted Turkey together with pumpkin pie is the most widespread one. The whole family sits down around a big table and before eating traditional food, they pray and give thanks to God and Jesus for all the blessings they provide to them. They read Bible verses. After the feast, they play breaking wishbone which is known as a tradition of Thanksgiving. Wishbone is the breast meat of turkey’s chest. Two people each take one part of the bone, make a wish and pull. Whoever ends up with the larger part of the bone gets the wish. It is believed that this practice originated from England, in the 16th century. It was known as “merrythought” at that time. In addition to these traditions, American people watch football and a very famous parade whose name is Macy’s Thanksgiving Day parade on TV (Arbor, 2013).

In language teaching, students can be asked to find a similar festival in their native culture. The teacher can ask “WH” questions such as “When is it?” or “How do they celebrate?” to connect between their own culture and the culture they are learning. They can find traditional food or dessert that is eaten on a special day. As an example, “Asure” is one of the traditional Turkish desserts and it is prepared 10 days after Muharrem in the Islamic Lunar Calendar. The teacher can ask the reason why people in Turkey prepare “Asure” on this day. Besides, techniques for teaching culture can be integrated into language teaching to compare and contrast cultural aspects in interesting ways without taking too much time. They are useful for presenting culture and drawing students’ attention to culture. At this point, students can develop cross-cultural understanding towards the target culture.

### 2.10.3 Christmas

Christmas is one of the most celebrated festivals all around the world. Most countries celebrate Christmas for welcoming New Year, but it is commonly celebrated by Christians for remembering the birth of Jesus Christ, the Son of God. Even though people do not know the exact date of the Jesus' birth, the Church of Roma agreed on fixing the 25th of December as the commemoration of Jesus' birth.

The word "Christmas" comes from the Old English "Christes messe", which means Christ's Mass. It is possible to see "Xmas" instead of "Christmas", because X is the Greek abbreviation of Ch (Heller, 1985). Schwarz (2004) expresses the reason that using Xmas is a way for removing the religious tradition from Christmas. This is supported by the belief that the celebration of Christmas dates back the winter festival of the pagan Romans, Britons, Gauls and Teutons. Barth and Arndt (1971) cite the myth as follows:

"Four hundreds of years before Christ, people had worshiped the sun. Those in the northern hemisphere noticed, with fear, a time of the year when the sun god seemed to forsake them. Each day was a little shorter than the one before. If this continued, there would be no light or life left on Earth at all. But in the end, the god always relented, they discovered, for the days gradually became longer. We now call this time of the shortest days the winter solstice" (p. 8).

In other words, "The Winter Solstice" is known the day when the sun rising and the sun setting are the closest. It happens on December 21st or 22nd. For Pagans, it means that winter is over and spring will come and they have a festival for celebrating Spring and worshipping the sun. Therefore, it can be said that not only religious, but also secular reason people celebrate this festival on 25th of December.

There are lots of traditions and customs in England. The most common cultural component is Santa Claus. In Western countries, almost all the children associate Christmas with Santa Claus. Santa Claus derives from the Christian figure of Sinterklaas, being inspired by Saint Nicholas of Myra. He was a Greek Christian who lived in 4th century in Myra. Since he devoted his life to Christianity and to the poor people, he was claimed as a patron saint of sailors, archlers and children (Griffin & Shurgin, 2000). Henderson (2009) describes traditional Santa Claus as an older dumpy man who has white beard, wears a red coat with white collar and cuffs, white-

cuffed red trousers and black leather belt and boots. As it is clear in depiction, white and red are colours of Christmas. White is associated with the purity of newborn Christ and light inside of him. Red is the colour of Jesus' blood which shed for Christian people. It is believed that on Christmas Eve, Santa Claus comes down the chimney and delivers gifts. This led to the custom of children hanging stockings by the fireplace on Christmas Eve in England. On Christmas day, children expect to see gifts inside the stockings from Santa Claus in England.

Decorating Christmas tree is the other tradition of Christmas in England since 19th century. In 1841, Queen Victoria's husband Prince Albert brought a Christmas tree from Germany to England. It was the first Christmas tree at Windsor castle, and since then many people in England have Christmas tree at home. Ornaments, such as angels, bells, holly and ivy are popular for decorating trees. As angels are associated with the Jesus' birth, *it is used* for decorating trees. Henderson (2009) underlines the importance of angels that an angel named Gabriel is one of the most important heaven creatures and Gabriel not only delivered Mary a message that she is expecting a baby, but also played an important role in Jesus Christ. What is more, since the bells herald the birth of Jesus, they accompany with angels for decorating trees. In England, people place holly and ivy in front of the windows for protecting themselves from witches. Additionally, they decorate indoors with mistletoe.

People in England sing a Christmas carol for welcoming New Year and birth of Jesus Christ as a part of their traditions. The Boar's Head Carol was the first published carol in English. It is still popular in English culture. Groups of people visit houses, sing traditional carols and songs, collect money for charity during Christmas. The most popular ones are Good King Wenceslas, The Holly and The Ivy and We Three Kings (Rabley, 1986). Food reflects culture of people, that is why traditional part of Christmas celebration is a special Christmas family meal. A mince pie, which is originated in the thirteen century, is a Christmas sweet pie. It is made in a round shape and it is believed that if people eat a mince pie everyday from Christmas to Twelfth Night, they will be happy until the next Christmas. Plum pudding, which is originated in medieval England, consists of real plum fresh. People in England put a silver coin inside the plum pudding, it will bring luck to the person that finds it. They are part of English customs and prepared for English Christmas meal. For Christmas

feast, roast turkey with potatoes, carrot, peas, sprouts and gravy are the most important traditional meal (Heller, 1985). In the evening of Christmas, people gather to watch Queen's annual Christmas speech on television.

To sum up, all these traditions and customs are important in English culture. People celebrate Christmas by decorating houses with Christmas trees, angels, wishing presents from Santa Claus, buying presents to family and friends, preparing Christmas feast, singing Christmas carols, writing Christmas cards, and so forth. Celebration of Christmas begins with the Advent and continues on Christmas Eve, one day before Christmas Day. All these activities end on 6th January, which is known as Twelfth Night in English culture. People remove the Christmas tree decorations not to bring a bad luck. In language teaching, students should learn these traditions and customs by experiencing to disallow them to experience culture shock in the future. Teachers should be careful for not only creating classroom atmosphere that is conducive to opening minds to other culture, but also selecting and compiling cultural materials. A recording of the Queen's Christmas speech and Christmas carols can be used for listening activities. Students can decorate the classroom, write Christmas cards, give presents to their classmates or prepare the Christmas day meal to respect faith and beliefs of others and accept different points of view. They can be asked to compare celebrations in England and in Turkey. All these activities may develop their cultural awareness together with language awareness.

#### **2.10.4 Candlemas**

Candlemas is celebrated 40 days after Christmas Day, on 2nd February. It is known as the purification of the Virgin Mary, 40 days after Jesus Christ's birth and presentation of Christ at the temple. The reason why it is celebrated after 40 days after his birth that Jewish women could not be admitted into sacred places for a forty-day period after they had a baby because of the raw messiness of childbirth (Roy, 2005). Because of the fact that Jesus Christ was introduced to people on that day, it is also known as "Meeting of Our Lord". Christians see Jesus Christ as "the light of the world", candles are associated with this day. It is still possible to observe Candlemas customs in England. Roy (2005) describes being blessed with holy water before a

religious candlelight procession as a tradition among Christians of England. At the same time, the priest blesses the candles that will be used in the coming year.

There are several superstitions associated with Candlemas. Christmas decorations not taken down by Twelfth Night should be taken down until Candlemas Day or else they will bring bad luck. If the sailors set sail on Candlemas Day, they will experience disaster. During celebration, if a candle drips on one side while being brought into a church, it means that one of family member will die next year. English people also put candles inside home to keep evil spirits away. The same day is also celebrated as “Groundhog Day”. Another name for a groundhog is a woodchuck. The groundhog spends all winter in its hole. On this day, people make a prediction about weather forecast by observing the groundhog while it is popping out of its hole. If it sees its shadow, there will be six more weeks of cold weather. If it doesn’t see its shadow, spring will come early this year. Students should be motivated to understand the origins and practise of superstitions because they are unscientific beliefs.

Students should take into consideration the celebrations and holy days observed by the people in the culture. In some countries people give weight to superstitions and they can carry different meanings depending on culture; thus, the teacher should be careful about transferring them to the students. For healthy communication, they should know and respect superstitions, taboos and celebrations of the country they are visiting or else they may insult people from target culture. Due to the fact that some festivals may include religion, students have an opportunity to learn not only other cultures, but also religions. By learning culture, students may be tolerant of others’ religious beliefs.

#### **2.10.5 St. Valentine’s Day**

St. Valentine’s Day is a popular festival of love and friendship. It is celebrated on 14th of February. There are many different legends about the origins of St. Valentine’s Day, but two of them are commonly known in the history of Roman. The first one is about a Christian priest whose name was Valentine. He had been jailed because of his teachings. On 14th of February, he was beheaded because he supposedly cured jailer’s daughter who was blind. One night before he was executed, he wrote a letter to jailer’s daughter and signed it “From Your Valentine”. The

another legend is about an Italian bishop. Roman emperor forbade marriage of young men until they had served as soldier. However, this Italian bishop secretly performed wedding ceremonies of soldiers, thus he was imprisoned. Then this St. Valentine was beheaded and became a martyr for the cause of love (Szemerkenyi, 2004).

On St. Valentine's Day, it is possible to see hearts, red roses, boxes of chocolates, gifts and figures of Cupid everywhere. Red is colour of St. Valentine's Day because of its passionate affection on people. Even, there is a traditional English nursery rhyme: "Roses are Red". The popular symbol of St. Valentine's day is Cupid, son of Venus and the goddess of love. He is figure of winged angel, carrying a bow and arrow. It is believed that he has power to make people fall in love if he shoots people with his arrows of love. What is more, it is tradition to give cards each other or send an anonymous card in England, in that a person does not know who writes this card. Nearly one billion cards are sent worldwide. Szemerkenyi (2004) mentions that the first St. Valentine's Day card was sent by Prince of Orleans, Charles, to his wife from the tower of London. People in England give roses or gift at the same time they express their love for another.

In England, St. Valentine's Day traditions have been still practiced for centuries. These traditions depend on the belief that birds begin to mate on 14th of February, for this reason it is the day of lovers. It is tradition to greet the first person of the opposite gender you meet on that day as your St. Valentine and give gifts each other. Another superstition is that the first person of the opposite gender to meet you on St. Valentine's Day will be your spouse. In the northern parts of England, it is customary to write equal names of boys and girls for spending the evening of February the 13rd. They put the names into two separate bags in accordance with their gender. Everyone pulls out a name and specifies St. Valentines of the evening. In addition, girls in England traditionally make a prediction about their future husbands by spotting types of birds that they see on St. Valentine's Day. If a girl sees a redbreast robin, her husband will be a mariner. If she sees a sparrow, he will be a poor man but they will be happy together. Whereas a goldfinch means a rich husband, a white dove means a kind husband. It is really bad to see a woodpecker in that it means the girl will not marry (Szemerkenyi, 2004).



In England, many schools celebrate St. Valentine's Day with parties. The students are asked to make St. Valentines for their classmates one day before the St. Valentine's Day. The teacher puts them inside the basket and mixes them. On St. Valentine's Day, teacher opens the basket and distributes the cards to the students. Additionally, teacher can ask questions about the meaning of love or exchanging gifts. In Turkey, students may know this day because it is celebrated in Turkey. However, the way how it is celebrated differs from England. Activities such as preparing St. Valentines card, watching videos about celebrations and superstitions or mini- drama can foster cultural understanding to target culture.

### **2.10.6 Shrove Tuesday**

Shrove Tuesday is also known as Pancake Day in England. Shrove comes from the English word "shrive" and it means "confess". In the history, people used to confess their sins before the season of Lent (Henderson, 2009). It is the last day before Lent. It falls 47 days before Easter Sunday, that is why the date changes every year. In 2016, Pancake Day falls on 9th of February. Lent reminds Christian people the 40 days of Jesus in the desert with no food. They start to fast for commemorating this day. For this reason, Shrove Tuesday is the last day for English people to eat rich foods, such as butter, eggs, sugar and pancake is a way to use all these rich foods. From the historical background of Shrove Tuesday, Henderson (2009) explains why Shrove Tuesday got its name as follows: Lent was a time for eating meals without meat or rich foods and banning all forms of pleasure and entertainment for forty days that is why people wanted to have fun and eat food having rich ingredients. Since they had to give up eating such foods, housewives used these ingredients to make pancake and this day got its name.

As so many pancakes are made on this day, people in England traditionally organize "Pancake Race" every year. The first Pancake Race was held in 1445 in Olney, England. Since then every year people in England has participated this game. According to the tradition, while a woman was preparing a pancake, she heard the shrieving bell from the church. She didn't want to be late to the confession and she ran there in her apron while clutching her frying pan. In this game, the participants wear a a skirt, an apron and a head- scarf. While they are running 415- yard course to the

doors of church, they have to flip their pancakes in the air three times during the race.

Americans have some kind of celebration named Mardi Gras on Shrove Tuesday. This name comes from French, meaning Fat Tuesday. They celebrate this day by holding parades for having fun before the serious season of Lent. Local groups called krewes are responsible for organizing parades. In America, they prepare a square doughnut called beignet. During celebration, maskers throw plastic beads, plastic cups or wooden dollar-sized coins stamped by krewe's symbol to the crowd (Moehn, 2000).

In culture teaching, the teacher can create activities including pancakes, such as making a pancake, holding a pancake race or ordering ingredients of pancake. In Turkey, Ramadan is a time of spiritual reflection and self-sacrifice like Lent. For this reason, students have opportunity to find similarities between their own culture and target culture. Furthermore, they can develop cross-cultural empathy and understanding to the target culture.

### **2.10.7 Easter**

Easter is one of the major Christian festivals of the year. It is celebrated for commemorating the resurrection of Jesus Christ three days after his crucifixion. Shrove Tuesday is the last day before Lent, Ash Wednesday is the beginning of Lent and Easter marks the end of Holy week in other words it symbolises new beginning. It is celebrated on the first Sunday after Lent, thus it is also known as Easter Sunday. On Easter, people in England attend Easter services in churches and pray. Maundy Thursday is the beginning of three day celebrations of Easter. It is celebrated for commemorating the Last Supper of Jesus Christ with the Apostles. The Last Supper was portrayed by Leonardo da Vinci in the 15th century and it is one of the most famous paintings in the world.

There are different symbols and customs on Easter. The most common ones are associated Easter Bunny, Easter Eggs, Paschal Candle and Paschal Lamb. Easter Bunny is a rabbit and mostly seen on Easter because of symbolizing abundance of new life with spring. Henderson expresses (2009) the legend behind the Easter

Bunny that a hare always accompanied with the goddess of Spring, Eostre and this hare is considered to be ancestor of Easter Bunny. The word Easter comes from the name Eostre. This Easter Bunny fills its basket with Easter Eggs and on Easter Morning this Bunny leaves Easter Eggs.

Easter Egg is another tradition of Easter Day, for it is considered the symbol of new life, fertility and immortality. Henderson (2009) claims that the egg is also a Christian symbol saying that “it is associated with the rock tomb from Jesus Christ emerged to begin his new life” (p. 217). Painting Easter eggs is traditional activity in England. It is possible to see these colourful eggs everywhere. People in England paint children eggs and hide these eggs that children find on Easter morning. Children assume that these eggs are left by the Easter Bunny. At school, it is celebrated with activities and games including Easter Bunny and Easter Eggs in England. Using this way, students both have a fun and learn this festival.

Paschal Candle and Paschal Lamb are commonly seen in church during Easter service. Paschal comes from a Hebrew word meaning “passover”. Ehorn and Hewlett (1995) identify “passover” that it is a Jewish holiday and they celebrate the time when God rescued the Jews from slavery in ancient time. Paschal Candle is decorated with symbols, beginning with a cross. Its flame symbolises risen Christ and spritual illumination. Another version of Paschal Candle is Paschal Lamb. It is a part of Pagan culture. In the same way, it was used by pagans for sacrificing God hundreds years before Christ (Moehn,2000). Additionally, Henderson (2009) clarifies that the lamb is a symbol for purity, innocence and modesty.

Easter Parade is held every year. People wear new clothes, thinking that they start to live their new lives with Jesus Christ and they attend this parade. The parade is decorated with Easter lily, as it symbolises the purity of new life. Easter is mostly religious festival and it is known all over the world. Although the significance of the day is the same throughout the world, the way of celebration may differ. In England, Easter Eggs, feasting, games and other activities together with church services are parts of Easter celebrations. Taking the cultural components of this festival, the teacher can make these components an important supplementary to the teaching of culture. Teachers can use various methods, strategies and techniques for teaching

culture to help students become interculturally competent. For example, painting eggs can be used for warming the students up and making them aware of some aspects of the target culture. Students should be encouraged to ask questions about things that they understand or else misconceptions about target culture would occur

#### **2.10.8 St. George's Day**

Saint George's Day is celebrated on 23rd of April as a national day of England. Saint George is the patron saint of England. He is believed to rescue a princess and a city from a dragon. According to a legend that Ryan and Duffy (2012) cite that St George travels an area which is dominated by the dragon. The locals cannot defend themselves against the dragon that is why they give the monster two sheep every day. When the supply of sheep decreases, the monster chooses one human and one sheep. On the day St. George arrives, the daughter of the king is chosen. The king tries to rescue his daughter but he cannot. While the princess is awaiting her fate, St George encounters her. He vows to protect her against the dragon and when the dragon appears, he injures it with a sword and the sign of the cross. St. George asked the princess to place her girdle around the dragon's neck, then he brings the dragon into the city using the girdle as a leash and he slays the dragon. At the end of the legend, St George instruct the people in the Christian faith and baptizes all of them. Since then the legend of the dragon has made St George a popular figure and he has been known as dragon-slayer in England.

English royalty selects 23rd of April as a date for significant events. Henry VI married Margaret of Anjou, the remains of Prince Arthur were transferred and the body was taken to the parish church on St. George Day (King, 1989). This day is selected for royal events, such as royal marriages, burials and coronations because of its importance in England. Besides, in the late Middle Ages, St. George's Day expanded and slowly became a royal symbol of England. During the Late Middle Ages, English monarchs gave priority to the celebration of this day as one of their principal holidays. As a result of the closeness of St. George and English monarchy, it became an important religious feast.

Since red cross is a Christian symbol representing a martyr and the resurrection of Christ, his emblem, a red cross on a white background, was adopted as the flag of

England and even his name was used as a battle cry by English military. His first image while killing dragon dates from the early eleventh century and it is possible to see it in the Church of St. Barbara. Traditional customs on St. George's Day are to fly St. George's flag and to wear a red rose in one's lapel, since it is a national flower of England and it is a symbol of patriotic pride. St George's Day is not national, but also cultural holiday in England. It is celebrated with parades through high streets, exhibits, concerts, tournament, St. George's Day service in churches and especially with dragon festival. People in England hold annual feast for celebration. They give priority to the celebration of St. George's Day that the guide included facts about St George was published. It includes holiday games, recipes for the festive dishes, festive drinks for holiday. This day is also known as the date of William Shakespeare's birth in 1564 and death in 1616.

In culture teaching, this type of national day is a great opportunity for students to discover their nation together with cultural and religious traditions. They have opportunity to explore how nations celebrate their unique history, culture and identity. It is important to describe historical events associated with nations. For teaching national days of target culture, students are asked to tell about their own culture's national day and then compare with national day of target culture. They can find any special symbols in common and the importance of these symbols in the history of cultures. Historical background behind the national celebrations is a part of intangible culture and it affects people's understanding to the target culture thus it should be clarified not to cause cross-cultural misunderstanding and conflict. Integrating national festivals into classroom activities may turn the celebrations into opportunity to learn more about the English people and their history.

#### **2.10.9 Mother's Day**

Mother's Day is a dedicated day to all the mothers in the world and it is celebrated on 2nd Sunday of May every year. It is celebrated in different ways in different countries. The origin of this day comes from the Mothering Sunday in England. It is celebrated on fourth Sunday of Lent in England. It falls on different dates each year. This celebration dates back to the 17th century. In the Middle Ages, people had to work far from their home to earn their living. A special holiday were given to them

to go home and visit families. They would go to the church in which they were baptised, since they thought that it was their mother church (Haynes, 1993). Then this custom expanded that children started to pay special tribute to their mothers, honour their mothers and give gifts to their mothers on this day. The traditions of Mothering Sunday are still practised by Church of England and the old customs of Mothering Sunday in Lent are restored. As Mothering Sunday falls in the middle of Lent and people are excused from the lenten fast on that day, Simnel cake is eaten for celebrating this day. A simnel cake is a rich fruit cake. It is covered with 11 or 12 balls of marzipan. They represent the 11 disciples and Jesus Christ. According to a legend, Lambert Simnel, who worked in the kitchens of Henry VII of England, gave its name to the cake. In England, people still preserve the old customs of Mothering Sunday in Lent.

Today, it is usual to give gifts or flowers for mothers as a way to thank them. Of all, flowers are common gift, preferably yellow, pink and red. In culture teaching, students are asked to prepare handmade cards or gifts for their mothers. Teachers can show different celebrations of Mother's Day for underlying differences stemming from cultures. Since there is a difference between the date of Mother's Day and Mothering Sunday, the origins of this day should be drawn attention for preventing culture shock.

#### **2.10.10 The Royal Oak Day**

The Royal Oak Day is also known as Oak Apple Day and it is celebrated on 29 May to commemorate the restoration of the English monarch, in May 1660. Besides, Charles II was born on this day in 1630. It is a public holiday in England. It resembles Republic Day in Turkey. The story of this day dates back English Civil War in 1642 when the Prince witnesses the initial battle of Civil Wars. It is an adventure story how Charles II escaped from Parliamentary forces (Carvalho, 2014).

The history of the Revolution of England consists of three great periods. The first part is under Charles I and it is the time when Revolution is put forth and takes its stand. The second period is under the Long Parliament and Cromwell. Cromwell is such a strict king that he closes pubs, theatres and forces people to go to church every

Sunday. He fights for the Roundheads during Civil War. The third period is under Charles II and it is a period of monarchical re-action together with his luxury life-style. This period is full of celebrations and drinking. He opens pubs and theatres, also he shares his power with parliament. On his period, Civil War begins and Parliamentarian Forces and Oliver Cromwell want to kill him thus Charles II escapes and tries to hide himself. For this reason, the Knights of the Royal Oak help him to escape and save him. That is why, this day is known as the Royal Oak Day and it is celebrated for celebrating his return and his birthday. Oak sprigs are worn on hats as a sign of God's protection on his chosen king (MacLeod and Alexander, 2001).



## **CHAPTER THREE**

### **III. METHODOLOGY**

#### **3.1 Research Method**

This is a quantitative research aiming to determine what extent English culture can be taught to the 11th grade students. It has been implemented on 73 students to investigate the impacts of festivals in culture teaching in of the public Vocational High School in Diyarbakır, where I worked as an English teacher during 2014- 2015 Academic Year. The ten popular English festivals, such as Halloween (October 31st), Thanksgiving (November 27th), Christmas (December 25th), Candlemas (February 2nd), St. Valentine's Day (February 14th), Shrove Tuesday (February 17th), Easter (April 5th), St. George Day (April 23rd), Mother's Day (May 10th) and the Royal Oak Day (May 29th) have been chosen for this study. In line with the curriculum and the celebration dates, each festival was presented one by one to the 11th graders in a 2 lesson hour (80 minutes). It took 10 weeks to complete all the festivals.

#### **3.2 Population and Sampling**

The 11th graders have been divided into two groups as the control group and the experimental group, based on the same language level. 16 female students out of 33 and 17 male students in the experimental group and 40 students 20 of whom are female students and 20 of them are male students in the control group. The experimental group was exposed to culture through English festivals. The control group was exposed to English festivals without using any culture teaching methods. The festivals in accordance with their dates of celebrations have been integrated into teaching environment. What was taught in experimental group was taught in control group. I conduct the session in the mean time. Students have exposed to some grammatical points. All the festivals include activities integrated with grammar, vocabulary and four skills as listening, speaking, reading and writing. Before the implementation of the study, the "Cultural Awareness Test" was given all the students in both groups to check their cultural awareness level (See Appendix 1). It



was composed of specific questions testing the schemata of English festivals. The test was given to the experimental group before and after the study. It was prepared for the study. Therefore, how well the students know English culture has been checked. In order to see the impact of teaching culture through festivals and without festivals, the same “Cultural Awareness Test” was given to the experimental group at the end of the study. It is made of 57 questions divided into three parts as questions about cultural awareness, questions about English festivals for their cultural competence and questions about kinesics to see their cultural awareness level. The students in both groups were told that they would be tested at the end of the Academic Year.

### **3.3 Analysis of the Data**

The data have been analysed in terms of the instruments developed through English festivals used in culture teaching. They have been discussed in accordance with the research questions.

The results of the “Culture Awareness Test” and the “Achievement Test” in both groups have been analyzed by SPSS 21 for Windows package software. In order to see whether there is a significant difference between the overall success of the experimental group, Wilcoxon Signed Rank Test has been used. For comparing the experimental group and the control group, Mann-Whitney U tests have been used. For the groups’ achievement, MANOVA has been used. The Cronbach alpha level of the Cultural Awareness Test is 0,857. Accordingly, it has been approved as valid and reliable.

### **3.4 Pilot Study**

Firstly, the festival “Halloween” was given to the experimental group on 31st of October (See Appendix 2). It took 80 minutes. At the same time, culture was taught to the control group with traditional teaching methods. Since witches, pumpkin, “Trick or Treat”, black cats, costume parties and superstitions associated with colours are important cultural elements of Halloween, each of them has been highlighted during sessions. In warm-up activity, the teacher asked questions about “Halloween” to activate their background knowledge. Since most of the students

expressed that they had not heard Halloween, first the experimental group was asked to read a text about cultural background of the celebration of Halloween. The main aim was to give information about the festival. As a follow-up activity, they were asked to answer comprehension questions. After that, they read the text again and discovered unknown words from the text. By this way, it would be easier for students to understand cultural elements of Halloween. Through festivals, each grammatical point was presented; in that case “Simple Present Tense” was taught through Halloween to the students in the experimental group. Then the students wrote a sentence beginning with each letter of “Halloween” by using Simple Present Tense. Last, they were asked to cut a pumpkin picture out and paste it on the poster with some instructions. According to the “Cultural Island” activity, the classroom was decorated with the posters in order to raise their cultural awareness of the students and help them to internalize Halloween. Their readiness to learn culture through festival was tested at the end of the session by asking questions, such as “Do you like the festivals?” or “Do the festivals motivate you to learn culture?”. Most of the students in the experimental group think that activities especially “Cultural Island” have drawn their attention. It may be because of the fact that they had not experienced that festival in their native culture before. They added that they would go from house to house for begging candies and pennies every Eid al- fitr (Sugar Feast) in their culture like “Trick or Treat”. It is the concrete evidence that the students can internalize Halloween.

The festival “Halloween” was given to the control group on the same week. In warm up activity, the teacher asked questions about “Halloween”. Then they were asked to read a text about cultural background of the celebration of Halloween. As a follow up activity, they were asked to answer comprehension questions. Culture teaching techniques were not used during teaching. “Simple Present Tense” was taught to the students in the control group. Their readiness to learn culture through festival was tested at the end of the session. Most of the students in the control group expressed that they like Halloween and its customs.

Three weeks later, the festival “Thanksgiving” was given to the experimental group on 27th of November (See Appendix 3). It is a festival of giving thanks for the blessing of the harvest. Thanksgiving presentation and activities took 80 minutes. In

warm-up, the students were asked to act out “Cultural Mini Drama” about “Thanksgiving”. This script includes both information about the festival and miscommunication arising from lack of cultural knowledge. They discovered the cause of miscommunication through acting. As a follow-up activity, the teacher drew a picture of turkey on the board and asked the students to write what they thanked for. Then they were asked to do vocabulary exercises about Thanksgiving. Following that practice, they were expected to color the picture turkey in accordance with instructions about their appearance and personal information. Since the majority of the students had not heard or tasted turkey before, the main objective of the activity was to introduce turkey to them. Last, they were asked to find any festivals celebrated in Turkey like Thanksgiving. If they were any, they wrote similarities and differences between Turkish and English culture. This type of activity is called “Culture Capsule” which enables students to compare and contrast cultures. “Present Perfect Tense” was also taught to the students during the session. Through the activities on Thanksgiving, the students were exposed to its cultural background, the life of Pagans and the importance of the domestic animal, turkey in Thanksgiving feast. The festival “Thanksgiving” was given to the control group on the same week. Thanksgiving presentation and activities took 80 minutes. In warm up activity, they were asked to whether they had known the festival. They had not heard the festival before. The teacher asked what they thanked for. Since they were students at one of religious anatolian high school in Diyarbakır, they expressed that they thanked for what they had. In follow up, they were asked to read “Thanksgiving” passage and answer comprehension questions. Since the majority of the students had not heard the festival, the main objective of the session was to introduce the festival to them. At the end of the session, they expressed that they had in Turkish

The festival “Thanksgiving” was given to the control group on the same week. In warm up activity, the teacher asked questions about “Thanksgiving”. Then they were asked to read a text about cultural background of the celebration of Thanksgiving As a follow up activity, they were asked to answer comprehension questions. Culture teaching techniques were not used during teaching. “Present Perfect Tense” was also taught to the students during the session. Their readiness to learn culture through

festival was tested at the end of the session. Most of the students in the control group expressed that they like Thanksgiving and its customs.

A month later, the festival “Christmas” was celebrated with the experimental group on 25th of December (See Appendix 6). It took 80 minutes. “Simple Past Tense” was also taught to the students during session. Warm- up activity was made of the questions related with Christmas. By this way, their schemata could be revealed. Following that practice, the students were asked to read cultural background of the celebration of Christmas. Its main objective was to introduce the Christian religious character “Santa Claus” to the students. Afterwards, they were expected to match the words about Christmas with pictures, which were visual aids to trigger their memories. Since culture is composed of different cultural components, they were asked to categorize these components into different categories. Then the students were asked to read the incident and select the best one of several explanations for the incident. In accordance with their choices, they were received feedback from the teacher on the appropriateness of his or her choice. That activity is also labelled as “Culture Assimilator” which is one of the most popular methods of intercultural training. As a final point, the teacher asked them to write a celebration card to his or her friend for expressing their feeling. At the end of the session, the teacher and the students sang along one of the best known Christmas carol “Jingle Bells” together. That session drew attention of students in that Christmas is mostly known in Turkey, and people in Turkey love exchanging presents.

A month later, the festival “Christmas” was celebrated with the control group on 25th of December. It took 80 minutes. “Simple Past Tense” was also taught to the students during session. Warm- up activity was made of the questions related with Christmas. By this way, their schemata could be revealed. Following that practice, the students were asked to read cultural background of the celebration of Christmas. Its main objective was to introduce the Christian religious character “Santa Claus” to the students. Afterwards, they were expected to answer comprehension questions. Most of the students in the control group expressed that they like Christmas and its customs (See Appendix 4).

That session drew attention of students in that Christmas is mostly known in Turkey, and people in Turkey love exchanging presents.

The first festival in the second semester, the students in the experimental group celebrated Candlemas on 6th of February (See Appendix 5). The festival is traditionally celebrated on 2nd of February; however, the students were on mid-term holiday on that day. It took 80 minutes. Before the session, the teacher asked “WH” questions for brainstorming. Since the festival includes “candle” in it, the students partly estimated what the festival was. Since they had not heard Candlemas before, the teacher asked them to read a text about Candlemas. The text was about how Candlemas was celebrated and the superstitions related with the festival. Afterwards, they were asked to give two superstitions and compare them with the superstitions in Turkey. It is also called “Culture Capsule” which draws students’ attention to the differences and the similarities between the two cultures. Following that practice, because of the fact that candle is flammable and dangerous inside the classroom, they were asked to make faux candles according to the instructions and decorate classroom with them. It is called “Culture Island” which changes the classroom atmosphere and increase students’ curiosity towards the target culture. Since Candlemas included different superstitions, students’ school background triggered their critical thinking. “Present Continuous Tense” was taught at the end of the session.

The same week, the control group celebrated Candlemas. Since they had not heard Candlemas before, the teacher asked them to read a text about Candlemas. The text was about how Candlemas was celebrated and the superstitions related with the festival. Students answered the questions related with the festival. “Present Continuous Tense” was taught at the end of the session.

A week later, students in the experimental group celebrated “St. Valentine’s Day” as a fifth festival on 14th of February (See Appendix 7). That session was given in 80 minutes. Warm-up activity was made of the questions related with “St. Valentine’s Day”. These questions showed that most of the students had not heard the religious background of that festival. In addition, they had had no idea about the meaning of Saint (St.). That is why, the teacher explained what “St.” referred to in the target

culture. The students in the experimental group were impressed when they learnt festival's religious background. After warm-up activity, the teacher got the students to read a text about "St. Valentine's Day". Upon reading passage, they answered some comprehension questions about the festival. There was a big difference before and after the discussion of the festival. After that, they were asked to match the idioms with their expressions. Since one of the most important cultural components is "Cupid" (God of love), the teacher wanted to introduce "Cupid" to the students. For this reason, students in the experimental group were asked to make a comment on picture Cupid and discuss it with their classmates. Most of the students knew its name in Turkish but they did not declare the opinions on mythology. By taking their responses into consideration, the teacher informed about its mythology and its role on St. Valentine's Day. Following that practice, because of the fact that birds begin to mate on 14th of February, birds are one of the most important components of the festival. For this reason, the teacher showed pictures of birds to the students and asked them to make a prediction about their meanings. Upon discussion, they were expected to match the pictures with their meanings. For checking how well the students internalized superstitions, they were asked to find any superstitions in their native culture. It is called "Culture Capsule". Culture Capsule technique was used. As a final point, since the teacher wanted to explain custom of sending anonymous card on Valentine's day and raise students's awareness towards that custom, they were asked to write a card anonymously. Afterwards, they expressed how they would feel if they received an anonymous Valentines card. In addition, "If clause" was taught to them through Valentine's Day. At the end of the session, they were asked to show their love using their gestures. They showed their love using different body languages. It is called " Kinesics". Most of the students in the experimental group, confirming festival's power on culture learning, concluded how crucial role it had in learning process.

A week later, students in the control group celebrated "St. Valentine's Day" as a fifth festival on 14th of February. That session was given in 80 minutes. Warm-up activity was made of the questions related with "St. Valentine's Day". These questions showed that most of the students had not heard the religious background of that festival. By taking their responses into consideration, they were asked to read its

background and answer the questions related with the festival. In addition, “If clause” was taught to them through Valentine’s Day (See Appendix 11).

Since there were 3 days between St. Valentine’s Day and Shrove Tuesday, the students in the experimental group celebrated Shrove Tuesday on 19th of February to have break between two festivals (See Appendix 7). In warm- up, they were asked to whether they had an idea about that festival. After the teacher explicated Shrove Tuesday, also known as Pancake Day, the students in the experimental group were given a chance to say something about the festival meaningfully. Since they had not known the festival’s religious significance, they were asked to read a text explaining its cultural and religious importance. Importantly enough, the reason why the festival was called “Shrove Tuesday” was highlighted. After successfully completing the first part of the session, the students in the experimental group were asked to match the traditional days with their descriptions. Its main objective was to introduce other religious festivals briefly. Afterwards, the tradition of eating pancakes on Shrove Tuesday was explained, since that day was the last day before the 40- days fasting period of Lent the time of which people in England preferred eating pancakes whose ingredients were forbidden during Lent. After that, the students were given a scrambled recipe of pancake the instructions of which let them unscramble the correct order of the pancake. Lastly, the teacher underlined that English people went to confessions on that day. Thus, the teacher demonstrated a different aspect of “Shrove Tuesday” such as, Lent, Pancake and Confession. As is seen in the process of the activity above, all together seems to be a cluster; it is called “Culture Cluster”. In addition, “Can” and “Can’t” for ability were taught during the session. At the end, since the students in the experimental group observed similarities in their culture, such as between Lent and el- Ramadan Day or Pancake and Asure, they both felt motivated for learning and were to develop a kind of cross- cultural empathy.

The control group celebrated the festival at the same time. Since they had not known the festival’s religious significance, they were asked to read a text explaining its cultural and religious importance. Importantly enough, the reason why the festival was called “Shrove Tuesday” was highlighted. After successfully completing the first part of the session, they were asked to answer comprehension questions. In addition, “Can” and “Can’t” for ability were taught during the session.

5 weeks after the celebration of Shrove Tuesday, the students in the experimental group celebrated “Easter” on 6th of April (See Appendix 8). In warm-up, their background was tested through questions. They revealed that the students had not knowledge about the festival. The reason might have originated from their lack of exposure to Easter. For this reason, they were asked to read a text about background of Easter. Due to the students’ school background and the festival’s relation with religion, the festival seemed to be interesting for the students. In addition, they had “Comparative History of Religions” at school. After reading passage, they were expected to match religious terms with their meanings. By this way, their background to Christianity was checked. By taking their responses into consideration, they were asked to color “Easter Eggs” and then place them into the basket. In this way, they were exposed to the most important component of “Easter”. At the end of the session, they were expected to examine “Cartoon” and find the reason for misunderstanding. This technique is called “Cultoan”. It is a part of “non-verbal culture.” It taught the students how to solve problem stemming from misunderstanding. After completing the festival, “Active/ Passive” was taught to them through Easter.

5 weeks after the celebration of Shrove Tuesday, the students in the control group celebrated “Easter” on 6th of April. In warm-up, their background was tested through questions. They revealed that the students had not knowledge about the festival. The reason might have originated from their lack of exposure to Easter. For this reason, they were asked to read a text about background of Easter. After reading passage, they were expected to answer comprehension questions. After completing the festival, “Active/ Passive” was taught to them through Easter.

Two weeks later, “St. George’s Day” was celebrated on 23rd of April by the students in the experimental group (See Appendix 9). In warm-up, the teacher showed a picture of St. George and a dragon, she asked them what they thought about the festival. They were able to guess a battle between a knight and a dragon by looking at the picture. After that, they read the legend about the festival. Upon reading the text, the students in the experimental group were amazed, since they enjoyed reading legends. Afterwards, a red cross on the national flag of the United Kingdom was derived from St. George’s cross and the teacher asked the students to color the flag



of England without specifying its color. By this way, their schemata of flags was tested. Then, they were asked to compare two flags. Most of the students could color the flag, since they were aware of the color of the United Kingdom's flag. Following that practice, because of being a national flower of England and a symbol of patriotic pride, rose is a national flower of England. The students were assigned to bring a fresh rose and put it on their left paper for raising awareness of others. Since the students' enjoyment of cartoons was checked on Easter, the teacher asked them to read the cartoon for finding the reason of the problem stemming from cultural misunderstanding. It is called "Cultoan". At the same time, the students reflected how well they were motivated for learning festivals. "Simple Future Tense" was also taught at the end of the session.

Two weeks later, "St. George's Day" was celebrated on 23rd of April by the students in the control group. In warm-up, the teacher showed a picture of St. George and a dragon, she asked them what they thought about the festival. They were able to guess a battle between a knight and a dragon by looking at the picture. After that, they read the legend about the festival. Upon reading the text, they were expected to answer comprehension questions. "Simple Future Tense" was also taught at the end of the session.

After the celebration of "St. George's Day", "Mothering Sunday" was celebrated on 16th of March by the experimental group (See Appendix 10). In warm-up, questions about their mothers were asked to increase their motivation and participation. After that, they were asked to read the cultural background of the festival and then answer the related questions. The students were surprised when they learned the festival began to be celebrated as an explicitly religious event of the 16th century. At that time, people used to visit their mother church for praying on the fourth Sunday of Lent. Afterwards, they were asked to fill in the blanks with festivals that they had learned before. Because of the fact that "Simnel Cake" was traditionally baked on the festival, the students were expected to give a scrambled recipe of "Simnel Cake" the instructions of which let them unscramble the correct order of the Simnel Cake. It is a custom to eat "Simnel Cake", it represented the 11 disciples and Jesus Christ. The festival was divided into 3 capsules. The first capsule was cultural background of the festival, the second capsule was custom of visiting mother's church and the third

capsule was custom of Eating Simnel Cake. After that, they compared the differences between the celebration of Mother's Day in England and in Turkey. It is called "Culture Cluster". In addition, "Relative Clause" was taught. At the end of the session, they wrote a celebration card to their own mothers.

After the celebration of "St. George's Day", "Mothering Sunday" was celebrated on 16th of March by the control group. In warm-up, questions about their mothers were asked to increase their motivation and participation. After that, they were asked to read the cultural background of the festival and then answer the related questions. The students were surprised when they learned the festival began to be celebrated as an explicitly religious event of the 16th century. At that time, people used to visit their mother church for praying on the fourth Sunday of Lent. Afterwards, they were asked to answer comprehension questions. In addition, "Relative Clause" was taught at the end of the session.

Lastly, "Royal Oak Day" was celebrated on 29th of May by the experimental group (See Appendix 11). That festival is annually celebrated for commemorating the restoration of the English monarch. Students in the experimental group did not have schemata about that festival. For this reason, students were asked to read cultural background of the festival. In warm-up, the teacher showed a picture of oak tree and got them to say its name. Most of the students knew its name but they had not heard "Royal Oak Day" before. Since the students did not have schemata about that festival, they were asked to read the adventure of Charles II who named that festival. After reading, the students in the experimental group answered the questions. Afterwards, the students were expected to find any countries that have a national tree. They did not have opinion thus they were asked to match the national trees with their countries. After they had schemata on that festival, they were asked to find any festival in their native country like "Royal Oak Day". Most of them underlined that "Republic Day" is annually celebrated for commemorating the proclamation of the Republic of Turkey in 1923. They were expected to compare and contrast "Royal Oak Day" and "Republic Day". At the end of the festival, they were assigned to bring a sprig of oak tree and put it on their paper for raising awareness of others.

Lastly, “Royal Oak Day” was celebrated on 29th of May by the control group. That festival is annually celebrated for commemorating the restoration of the English monarch.

Students in the control group did not have schemata about that festival. For this reason, students were asked to read cultural background of the festival. In warm-up, the teacher showed a picture of oak tree and got them to say its name. Most of the students knew its name but they had not heard “Royal Oak Day” before. Since the students did not have schemata about that festival, they were asked to read the adventure of Charles II who named that festival. After they had schemata on that festival, the students in the control group answered the questions. At the end of the festival, they were assigned to bring a sprig of oak tree and put it on their paper for raising awareness of others.

#### **3.4.1 Data Collection**

The aim of the study is to teach English culture through using some techniques such as Culture Capsule, Culture Cluster, Cultoon, Culture Assimilator, Audio- Motor Unit, Cultural Mini Dramas, which can be beneficial for the 11th graders to internalize culture during the experimental period at the end of the 10 weeks teaching culture process. At the end of the academic year, “Culture Awareness Test”, which was implemented at the beginning of the academic year, was given to the experimental group for comparing the differences. It is made up of 57 questions divided into 3 parts. The first part consists of 7 questions. It checks students cultural awareness. The second part consists of 43 questions checking students’ knowledge of festivals that they learned. They are about cultural components of each festival. The third part consists of 7 questions checking students’ knowledge of gestures and mimics. The distribution of festivals is shown in Table 6 below.

Table 6: Distribution of Questions according to Festivals

Questions	Festivals
1-6	Christmas
7	5th of January
8-10	Candlemas
11-14	St. Valentine's Day
15-17	Shrove Tuesday
18-20	Mother's Day
21	Governmental System of England
22-25	Easter
26-27	Royal Oak Day
28	Father's Day
29-31	St. George's Day
32-33	Harvest Festival of Thanks
34-38	Halloween
39	New Year's Eve
40	Christmas
41-43	Thanksgiving
44-50	Gestures and Mimics

Questions from 1 to 6 check how well they know about Christmas, how it is celebrated and routines. Question 7 checks general superstition about Christmas. Questions from 8 to 10 discuss the importance of Candlemas and its superstitions. Questions from 11 to 14 control how well the students know the most important component of St Valentine's Day and superstitions. Questions from 15 to 17 check the students' knowledge of similarity between Shrove Tuesday and Ramadan feast and the most common traditional food. Questions from 18 to 20 are all to see the students' knowledge of Mother's Day (Mothering Sunday) and its religious background. Question 21 controls the general knowledge about governmental system of England. Questions from 22 to 25 check Easter's symbol, date of celebration and duration. Questions 26 and 27 are about the celebration date of Royal Oak Day and its symbol. Question 28 is about Father's day in general. Questions from 28 to 31 check the students' cultural information about celebration of Royal Oak Day and its symbols. Questions 32 and 33 are about the Harvest festival of thanks. Questions from 34 to 38 check the date of celebration Halloween, perception of colour, superstitions and traditions about Halloween. Question 39 is about the date of New Year's Eve. Question 40 checks students' knowledge of traditional food eaten on Christmas. Questions from 41 to 43 control the importance of Thanksgiving. The last

part of the questionnaire consists of 7 questions checking students' schemata of mimics and gestures.

In addition to "Cultural Awareness Test", "Achievement Test" was implemented to both the control and experimental groups (See Appendix 12). All the research was implemented through the permission of the administration department of the school (See Appendix 13).



## CHAPTER FOUR

### IV. FINDINGS AND DISCUSSIONS

#### 4.1 Present Study

The purpose of this study is to detect the effects of English festivals in foreign culture learning for the 11th graders in line with the curriculum. Based on this objective, the experimental group was exposed to culture through English festivals, mentioned in the previous chapter, whereas the control group was exposed to culture through traditional methods. Before the beginning of the experiment, “Cultural Awareness Test” was implemented to the both groups. At the end of the tenth week culture teaching period, the “Culture Awareness Test” was given to the experimental group for comparing their differences before and after the Study. In addition, “Achievement Test” was given to the both groups for investigating correlation between culture teaching and their achievement. At the end of the sessions, it was observed that teaching culture through English festivals helped the students to be communicatively competent and helped them to learn both language and culture more effectively as compared to traditional methods.

As is shown in Table 7 below, there are 16 female, 17 male students and in total 33 students in the experimental group, while the control group consists of 40 students, 20 female and 20 male.

The demographic information about the students in the study is presented in Table 7 below:

Table 7: Distribution of the Students according to their Gender

Group	Gender		Total N	%
	Female N	Male N		
Experimental Group	16	17	33	45.2
Control Group	20	20	40	54.8
Total	36	37	73	100

## **4.2 The Results of the Instruments and Discussions**

The Cultural Awareness Test consists of three parts as 7 questions about cultural awareness, 50 questions about English festivals and 7 questions about kinesics. Part I checks the students' cultural awareness. Part II and part III check if they are culturally competent enough for English festivals, celebrations, special events and related kinesics signals. The test was created for the study. The Table 8 below shows the fact that there is a significant difference before and after the experiment in terms of their cultural awareness.



Table 8: A Cross Table for the Differences of the Cultural Awareness of the Experimental Group according to the Pre and Post Tests

Questions	CULTURAL AWARENESS							
	PRE TEST				POST TEST			
	$\bar{x}$	Yes	No	I've no idea	$\bar{x}$	Yes	No	I've no idea
1- Do you agree on the following definition: "the mental constructs that enable us to survive are a way of life. We call it "culture"?"	1,03	17	16	0	2,00	33	0	0
2- Does culture affect the way of people's life?	1,45	24	9	0	2,00	33	0	0
3- Does a foreign language teach culture of a foreign language?	1,33	22	11	0	1,78	29	3	1
4- Do you think Turkish people perceive the world differently than English people do?	1,51	25	8	0	1,15	18	13	2
5- Do you think English festivals help students to learn English culture better?	,69	11	21	1	2,00	33	0	0
6- Do you think that English festivals raise your cultural awareness?	,18	3	0	30	1,93	32	1	0
7- Do the English festivals motivate you to learn English?	,84	14	19	0	1,90	31	1	1



Mann-Whitney U test shows the fact that there is a significant difference between the pre-test and post-test of the experimental group in terms of their cultural awareness. The cultural awareness test includes both the factual information and opinion of the students for testing their awareness of culture. The test was created for the study.

According to these results, it can be said that they have a positive attitude towards culture after they were exposed to culture through teaching culture through English festivals. It can be supported with Tomlinson's (2001) description of cultural awareness saying that it gradually develops with the inner sense of equality of cultures and a positive attitude towards a new culture people are learning. However, there is no meaningful difference for the fourth question, which is about the perception of the world. At the end of the experiment, since culture is influenced by life and the students may be aware of dominant values of their culture thus they may have changed their ideas about perception of the world. It verified the research hypothesis that there are significant differences between the level of cultural awareness of the experimental group before and after teaching culture through English festivals.

The seventh question tested intrinsic motivation of the students. The students expressed their intrinsic motivation at the end of the experiment. As is seen in Berardo (2006), it has been found that using English festivals in teaching culture may seem to have motivated the students. Almost all the students accepted that English festivals motivated them to learn English. It is a concrete evidence that negative attitude or lack of motivation can be turned into positive ones. It also shows the significance of English festivals on both language and culture learning. Since motivation is closely related to success in language learning, it may reflect their success in achievement test. Dörnyei and Cziser (1998), Matsumoto (2001), Berardo (2006) and Lennartsson (2008) have turned out to be right according to the findings obtained in motivational extent of this study. The questionnaire administered at the beginning and at the end of the study to check their intrinsic motivation has helped us to see their intrinsic motivation. The activities, games, culture teaching methods and materials integrated in English festivals may have increased the students' intrinsic motivation. Therefore, there always been an interest in the topics. Almost all the

students in the experimental group declared that they motivated after the experiment. It has been observed that the students in the experimental group have enjoyed all of the activities related to the festivals. It verified the research hypothesis that English festivals motivated Turkish high school students.

Table 9: A Cross Table for the Differences of the Awareness of the Experimental Group according to Gender

		Female	Mean Rank	Male	Mean Rank	P
Pre- Awareness Test	Test	16	17, 44	17	16, 59	,797
Post- Awareness Test	Test	16	12, 88	17	20, 88	,010*

\*:p <a=0,05

Table 9 shows the difference of answers from 1 to 7 in the cultural awareness test according to the gender. There is no significant difference between female and male students before the experiment. It verified our research hypothesis negatively that there is no significant difference between the male and female students' cultural awareness in the experimental group. After the experiment, there is a meaningful difference between female and male students. There are significant differences between male and female students in the experimental group. Male students' cultural awareness is higher level than female students' cultural awareness. This outcome differs from Mathew et al. (2013) who find the female students' mastery on male students. This result may have become of the multicultural life in Diyarbakır. Male students seem more sociable and relaxed for getting involved in the tasks than the female students. Because of the multi-cultural world, the students closely depend on their cultural and ethnic backgrounds. Their multicultural awareness may have also been effective in their learning a new culture and change in their attitudes and behaviours towards learning English culture.

Table 10: The Difference between the Level of the Cultural Awareness of Control and Experimental Group

	Mean Rank	N	P
Control Group	45,54	40	000*
Experimental Group	26,65	33	

\*:  $p < a=0,05$

In Table 10, the statistical analysis of cultural awareness has been given according to the results presented above, the difference between the two groups is considered to be statistically significant. In addition, the control group has scored better than the experimental group in terms of cultural awareness level. According to Table 10, there is a significant difference between control and experimental groups in terms of cultural awareness, as was hypothesized at the beginning of the experiment.

Table 11: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Christmas

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
1	8	25	0	33	29	2	2	33		
2	12	21	0	33	28	3	2	33		
3	20	12	1	33	18	12	3	33	1,65-1,13	,000*
4	25	8	0	33	33	0	0	33		
5	30	3	0	33	30	2	1	33		
6	20	13	0	33	31	2	0	33		

\*:  $p < \alpha = 0,05$

We checked to see cultural competence level before and after being exposed to culture teaching through using English festivals. A cultural competence level of the groups has been checked by pre and post Cultural Awareness Test in according to the knowledge of cultural components of the festivals. After they gained the knowledge of culture through English festivals, they were able to comprehend English festivals and their cultural components.

All the questions from 1 to 6 check the students' cultural awareness of the well-known festival, Christmas, which is confusing for non- native speakers of English in most cultures because of the festival celebration by the end of year. Therefore, the results show that the students seemed competent enough in Christmas after being exposed to Christmas teaching with the level of significance ,000.

Table 12: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Candlemas

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
8	6	25	2	33	29	2	2	33		
9	15	15	3	33	28	3	2	33	1,77 - 7	,000*
10	14	17	2	33	28	3	2	33		

\*:  $p < \alpha = 0,05$

All the questions from 8 to 10 check the students' schemata about Candlemas, which is not known by non-native speakers of English. Before the experiment, most of the students could not answer the questions, however, after the experiment they answered nearly all of the questions correctly. The results show that there is a statistical significance between the mean scores of the two tests at the level of ,000.

Table 13: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for St. Valentine’s Day

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
11	27	5	1	33	18	12	3	33		
12	30	3	0	33	33	0	0	33	1,72-1,49	,009*
13	28	5	0	33	30	2	1	33		
14	12	19	2	33	31	2	0	33		

\*:  $p < \alpha = 0,05$

The questions from 11 to 14 check the students’ general knowledge of the well-known festival, St. Valentine’s Day. According to the results, a significant difference has been detected at the ,009 significance level. There is no significant difference between pre and post tests. The reason may arise from the fact that the festival is universal and it is celebrated in Turkey especially for commercial reasons. Television advertisements with the contents of St. Valentine’s Day have been broadcasted a lot recently because of the globalization of the world. Besides, it is not only well-known in Turkey, but also it is annually celebrated on 14th of February. They had known the date of celebration of St. Valentine’s Day and Halloween, since their schemata is triggered by shopping malls, advertisements and celebrations. Most of the students could answer all the questions, except for the 14th question at ease. After the experiment, their correct answers for the 14th question, which checked the superstitious beliefs related to seeing a bird fly over head on Valentine’s Day, were more in numbers.

Table 14: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Shrove Tuesday

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
15	9	19	5	33	19	9	5	33		
16	17	15	1	33	31	1	2	33	1,53 -,84	,000 *
17	12	19	2	33	21	8	4	33		

\*:  $p < \alpha = 0,05$

The questions from 15 to 17 check the knowledge of Shrove Tuesday, which is not known and celebrated in Turkey. The students in the experimental group were not able to answer the questions about Shrove Tuesday in the pre- test, since it is not known and celebrated in Turkey, they had not known neither the name of the festival nor the religious importance in Christianity. In other words, they did not have schemata of Shrove Tuesday. After the study, although they had opportunity to construct schemata, they did not internalize it. This result may arise from the fact that the festival, being connected with a time of penance in Christianity, is not celebrated in Turkey. In our experiment, “Culture Cluster” was used for developing a kind of cross- cultural empathy. Therefore, the students have had a chance to see similarities and differences between source and target cultures. Their correct answer increased with the help of the festival. After the schemata was constructed, they were able to answer the questions. The results show that there is a statistical significance between the mean scores of the two tests at the level of ,000.

Table 15: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Mother's Day

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
18	11	19	3	33	22	9	2	33		
19	7	22	4	33	28	3	2	33	1,64-75	,000*
20	16	17	0	33	29	3	1	33		

\*:  $p < \alpha = 0,05$

The questions from 18 to 20 check the general knowledge of Mother's Day, which is celebrated as Sundaying Mother in English culture. Table 15 shows that most of the students had difficulty in answering questions since they may not have known the religious background of Mother's Day. Since there is a difference between the celebration date of Mother's Day and Mothering Sunday, the students had difficulty in answering the 18th question, which is about the date of celebration. The reason may stem from the fact that Mother's Day (Mothering Sunday) is celebrated on different day from Turkey. It is celebrated on the fourth Sunday in Lent; however, it is celebrated on the second week of May in Turkey. This difference stemming from the date of celebration may be confusing for the students; after the experiment, their correct answers were more in numbers. This result is also proved by Goodenough (1963) with his idea that misunderstanding arising from cultural difference can be prevented if students are taught culture along with language. In addition, students were asked to read cultural and religious background of the festival. In addition, "Simmel Cake", which is eaten on Mother's Day in English culture, was introduced to the students, since food is one of the products of culture the same as Shrum and Glisan (2005) underlined. The students had not have schemata about "Simmel Cake" before the experiment. After the experiment, almost all of them were able to answer



the 19th question which is about Simnel Cake. In Table 15, the test results between pre and post tests show a statistically significant difference at ,000 level.

Table 16: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Easter

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct	Wrong	No Idea	T N		
22	18	14	1	33	30	0	3	33		
23	12	19	2	33	24	7	2	33	1,76-	,000
24	14	18	1	33	30	2	1	33	76	*
25	4	28	1	33	28	2	3	33		

\*:  $p < \alpha = 0,05$

The questions from 22 to 25 check the general knowledge of Easter. The questions about Easter were correctly answered after the experiment. Most of the students had difficulty in answering the 25th question, which is about the way how Easter Bunny carry eggs and candy. When the answers were gone through, the students were unable to differ, most of them could not differ basket from nest due to the lack of vocabulary. It indicates that the students should have taught the difference between nest and basket. In Table 16, the test results between pre and post tests show a statistically significant difference at ,000 level.

Table 17: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Royal Oak Day

Q	Pre- Test				Post- Test				Mea n	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
26	9	22	2	33	17	5	11	33	1,50 -,74	,000 *
27	14	18	1	33	22	1	10	33		

\*:  $p < \alpha = 0,05$

The questions 26 and 27 are about Royal Oak Day, which is celebrated for commemorating the restoration of the English monarch. The students in the experimental group did not have schemata about that festival as is seen in Table 17 before the experiment. They had difficulty in answering the 27th question which is about the date of celebration. Having the same results with other festivals, the students had difficulty in memorizing the date of celebration of all festivals, it may be result from difficulties in remembering the exact date. In Table 17, there is a statistical significance between the results at the level of ,000.

Table 18: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for St. George's Day

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
29	11	20	2	33	19	5	9	33		
30	12	17	4	33	30	2	1	33	1,71- ,82	,000*
31	14	17	2	33	31	2	0	33		

\*:  $p < \alpha = 0,05$

The questions from 29 to 31 check the general knowledge about St. George's Day, which is not celebrated and known in Turkey. Table 18 shows that here is a significant difference between the results of pre and post tests at the level of ,000. The students generally made mistakes in St. George's Day, since they had have no idea before. They could answer the questions after the experiment, however, they had difficulty in answering the 29th question which checks the date of celebration. It may be because of the fact that they were unable to keep the date of celebration in mind and the schemata about the festival is not triggered by the immediate environment.

Table 19: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Halloween

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wron gN	No Idea N	T N		
34	32	1	0	33	32	1	0	33		
35	19	12	2	33	29	3	1	33		
36	28	4	1	33	28	5	0	33	1,78-	,190
37	25	8	0	33	30	2	1	33	1,66	
38	32	1	0	33	27	5	1	33		

\*:  $p < a = 0,05$

The questions from 34 to 38 check the general knowledge of Halloween, which is known in Turkish culture. Additionally, it is commonly stated in course books in Turkey. The students in the experimental group had known Halloween before the experiment. For highlighting the result, in consideration of Tomalin and Hurn (2013), culture itself consists of commonly held traditions, values and ways of behaving in a specific society. During the experiment, both tangible and intangible parts of culture, such as customs, date of celebration, colours and superstitions were highlighted. The important cultural elements of Halloween, such as witches, pumpkin, “Trick or Treat”, black cats, costume parties and superstitions associated with colours were used as outstanding materials during the session. They helped the students scaffold and construct their understanding of festival related customs. Almost all the students internalized colours associated with Halloween, since as claimed by Lucy (1996), there is a close relationship between culture and colours’ interpretation. Most of them made a mistake for the 35th question, testing the date of celebration. For that, Halloween can be celebrated in Diyarbakır. For example, it is celebrated with its all customs in Edirne every year. It is known as “Bocuk Night”.

People in Edirne wear special costumes to be scary and then go to someone's door for asking "Trick or Treat". If the same event had been celebrated in Diyarbakır, they would have known "Halloween". Thus, it can be claimed that the students' schemata should be constructed for not only raising cultural awareness but also increasing cultural competence. There is no significant difference between the results at the level of ,190.

Table 20: A Cross Table for the Pre and Post Target Cultural Competence Level of the Students for Thanksgiving

Q	Pre- Test				Post- Test				Mean	P
	Correct N	Wrong N	No Idea N	T N	Correct N	Wrong N	No Idea N	T N		
41	10	23	0	33	33	0	0	33		
42	11	21	0	33	31	1	1	33	1,95 -,64	,000 *
43	10	22	1	33	32	0	1	33		

\*:  $p < \alpha = 0,05$

Table 20 illustrates the results of the questions from 41 to 43 about Thanksgiving. When we look at the results, the number of the correct answers were considerably more in number after the experiment. The 41st question is about the background of Thanksgiving, the 42nd question is about the date of celebration of Thanksgiving and the 43rd question is about the reason why English people celebrate Thanksgiving. Before the experiment, the students had difficulty in answering all the questions; however, after the study they were able to answer almost all the questions correctly.

Table 21: A Cross Table of the Target Cultural Competence Differences of the Experimental Group according to Gender

Names of the Festivals	Female	Male
Christmas	,001*	,005*
Candlemas	,001*	,001*
St. Valentine's Day	,248	,012*
Shrove Tuesday	,302	,000*
Mother's Day	,003*	,000*
Easter	,001*	,001*
Royal Oak Day	,112	,001*
St. George's Day	,000*	,001*
Halloween	,088	,655
Thanksgiving	,001*	,000*

\*:  $p < \alpha = 0,05$

Based on the findings, it can be claimed that methods used in the experimental group enabled them to acquire both culture and English festivals. For female students, there are meaningful differences for Christmas, Candlemas, Mother's Day, Easter, St George's Day and Thanksgiving. There is no meaningful difference for St.Valentine's Day, Shrove Tuesday, Royal Oak Day and Halloween. This may be because of the multi- cultural competence of the students, the female students' regional and cultural schemata. While teaching them cultural components of St. Valentine's Day, we first checked whether they had any idea about this festival in their tongue. All of them were able to answer questions about St. Valentine's Day. They may have "socially acquired knowledge", which is a kind of definition of

culture by Yule (2010). In addition, the female students in the experimental group were not able to answer questions about Shrove Tuesday. They mostly chose “I have no idea” option for the questions. Even if, cultural components of Shrove Tuesday were explained and similarities were underlined for developing a kind of cross-cultural empathy, the female students were unable to find similarities; thus, they might not have motivated for Shrove Tuesday. For the last, there is no significant difference for Halloween. Since they had schemata about Halloween before the experiment, most of them were able answer all the questions about Halloween at ease.

As to the male students, there are meaningful differences for all the festivals except Halloween. Male students had known Halloween before the experiment. Additionally, they may have performed “Trick or Treat” in their culture.

Culture should be presented in a discourse that it can take on different meanings in different contexts. This relationship is described as “floating signifiers” by Laclau (1990). Culture is created through the dialogue not only between students but also between teacher and students. Through this dialogue, participants both replicate a given context of culture and shape a new culture. In contexts, “Cultural Discourse Analysis” helps to extract meanings with the help of discourse to minimize the misunderstandings arising from cross cultural differences. For this reason, festivals were presented in a discourse in this study.

Based on the results, it has been determined that the male students in the experimental group showed the differences significantly than the female students in the experimental group. This result may arise from the multi- cultural life in Diyarbakır. In addition, this result support the view of “the effect of gender on learning and achievement is constructed by culture (Bray, 2004, p. 6).”

Table 22: A Cross Table of Achievement Scores of Both Groups for their Target Cultural Competence according to Gender

	Gender	Mean	N
Experimental	Female	72,12	16
	Male	69,82	17
	Total	70,93	33
Control	Female	58,55	20
	Male	63,15	20
	Total	60,85	40

According to the results shown in Table 22, the experimental group seems better in terms of the achievement scores than the control group. It shows that teaching culture through using English festival increases not only students' cultural awareness, but also their achievement. This proves that teaching culture through English festivals seems to be beneficial for the students in the experimental group to comprehend the achievement test. The relationship between culture teaching and the idealized level of cultural competence is supported by the study of Nikmaram and Kousari (2017). Additionally, Ahnagari and Zamanian (2014) found a positive effect of intercultural training on academic achievement. A significant difference between the achievement scores of the experimental and the control groups has been detected.



## **CHAPTER FIVE**

### **V. CONCLUSION**

#### **5.1 Concluding Remarks**

The purpose of this study has been to reveal the impacts of English festivals on culture teaching. Festivals were chosen for the study because of its universality and popularity all over the world. They occupy a special place in almost all cultures. The research questions of this study are about the role of English festivals in learning and teaching culture and the importance of becoming aware of their own culture and then target culture. Besides, cultural strategies have also been used to show their importance in culture teaching. Additionally, since culture is ignored as a fifth skill, it also aims taking attention of teachers integrating culture into teaching environment. This study also aims to teach culture for not only understanding humanity but also unifying people through multiculturalism.

For this study, the 11th graders were divided into two groups as the control and experimental groups. The experimental group consisted of 16 female and 17 male students, whereas the control group consisted of 20 female and 20 male students. Before the study, the “Culture Awareness Test”, which was made of 57 questions, was given to both groups to see their level of cultural awareness and cultural competence. The festivals in accordance with their dates of celebrations were integrated into teaching sessions. In order to see the efficiency of the English festivals in culture teaching, the experimental group was exposed to ten popular English festivals, such as Halloween (October 31st), Thanksgiving (November 27th), Christmas (December 25th), Candlemas (February 2nd), St. Valentine’s Day (February 14th), Shrove Tuesday (February 17th), Easter (April 5th), St. George Day (April 23rd), Mother’s Day (May 10th) and the Royal Oak Day (May 29th), the control group was exposed to culture without culture teaching techniques. The culture teaching period in the tenth week, “Cultural Awareness Test”, was given to the experimental group to see the differences between before and after the study. By this way, the possible effects of English festivals on the students’ cultural awareness, cultural competence and achievement scores have been checked. According to the results, there are significant differences between the level of the cultural awareness

of the control group and that of experimental group. After the study, the differences between pre and post tests were analyzed. The results of the analyses revealed that cultural awareness of the experimental group was raised significantly and teaching culture through English festivals helped them to be communicatively competent. In terms of gender, there are significant differences between the male and female students in the experimental group. Male students' cultural awareness is higher level than female students' cultural awareness, it may be because of the multicultural life in Diyarbakır. This multicultural awareness is important for learning new culture.

Besides, the experimental group found English festivals motivating. The students admitted that they enjoyed English lessons a lot thanks to English festivals, since they were given an opportunity to explore English culture. It is clearly indicated that teaching culture has triggered the students' intrinsic motivation.

The students' responses differences between pre and post tests checking their cultural competence for the English festivals have been analysed. The data indicate that the female students in the experimental group are culturally competent in all the festivals after being exposed to culture teaching. However, among the female students in the experimental group, a significant difference has not been detected for Halloween, St. Valentine's Day, Shrove Tuesday and Royal Oak Day, it may be because of the fact that some festivals are celebrated throughout Turkey or they are not well known festivals in Turkey, since they do not appeal to the students. As to male students in the experimental group, there are meaningful differences for all the festivals except for Halloween. According to the analysis of pre test, they had known Halloween before the study. It shows that they become culturally competent at the end of the study.

As is seen in the study, integrating festivals into real life may raise cultural awareness towards culture and in teaching sessions it is advisable to incorporate the celebrations of festivals (Hendon, 1980). The results of the study are consistent with Byrnes and Kiger (1992) and Hendon (1980) in that festivals are practises of culture and they may help students to understand culture better. The study shows that the students have learned culture better through festivals. Additionally, they promote

tolerance for tradition by celebrating festivals. Raising the students' awareness make them like culture and festivals more.

Besides, the "Achievement Test", consisting of a reading text and the use of language, was implemented to both groups to see their level of cultural competence at the end of the study. It includes both reading skill and grammar. In terms of the students' achievement scores, whereas the female students in the experimental group seem culturally competent enough, the female students in the control group have not achieved the higher scores in their cultural competence. This result supports the view that "the effect of gender on learning and achievement is constructed by culture" (Bray, 2004, p. 6). Besides, a significant difference has been detected between the level of cultural awareness and cultural competence of the experimental group before and after teaching culture through English festivals.

In this study, competence is used for "a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations" (Cross, Bazron, Dennis & Isaacs, 1989, p. 13).

The students were exposed to the English culture through English festivals integrated culture taching methods, such as cultural mini dramas or critical incidents to see how well they behave in cross-cultural situations. By this way, students had reflected their both communicative and cultural competence in intercultural approach. Students' native cultural competence motivated them to use their communicative competence in English festivals as is proved as Byram (1997) underlines that the ultimate goal of an intercultural approach to language education is intercultural communicative competence. Hence, for accomplishing communicative competence, the study shows that teaching "culture" as a fifth skill should be integrated into the traditional "four skills". It teaches the students how to be flexible and tolerant to other cultures with differences and similarities as Banks (1989) states "... all students, regardless of the groups to which they belong, such as those related to gender, ethnicity, race, culture, social class, religion, or exceptionality, should experience educational equality in the schools". This educational equality help the students to get rid of some stereotypes and misconceptions for the other cultures (El- Hussari, 2007), being linguistically

and communicatively component. This brings the concept of cultural diversity in language learning.

The students in this study show their linguistic and cultural competencies in learning festivals through which they consider culture as:

1. fun,
2. general information about the world life,
3. motivation way,
4. a means of interculturalism,
5. being communicative and having multicultural competence.

Using English festivals enables students to learn physical interaction with environment, which supports the importance of sociocultural theory of human mental processing. Festivals create a social interaction in classroom environment. Students' knowing another culture will increase opportunities for cross-cultural communication.

Consequently, it can be said that English festivals can be used not only for language teaching, but also for the target culture. The results of the "Cultural Awareness Test" and "The Achievement Test" can be correlated with the research questions in this study. Additionally, the English festivals in the study seem to have motivated students enough to learn target language and culture.

To sum up, an ideal speaker or hearer, is not the one who has not only a comprehension competence and intercultural competence, but also has a performance in order to present both his personal and professional identity.

Therefore, the following suggestions can be given to Turkish language teachers of English.

## 5.2 Suggestions

Since studies indicate the significance of culture in language teaching, culture should be given a deserved attention in language teaching. Since festivals are tangible components of culture, integrating English festivals into language and culture teaching should be taken into account in school curriculum designs. It should be designed according to the components of intercultural competence. It should be taught as a fifth skill, in addition to listening, speaking, reading and writing skills, to help learners to acquire cultural awareness skills, as well. Festivals require both the students and school teachers to use their five senses in order to make them visualise cultural entities in their real life. In addition, teaching culture methods, such as Culture Capsule, Culture Cluster, Cultoon should be used for teaching culture effectively.

People in Turkey believe that if they celebrate English festivals, they will have to change their beliefs. On the contrary, if festivals are celebrated in teaching sessions, learners will have an opportunity to change their misbelief at early ages. They will gain cultural empathy and sensitivity. Importantly, they will be aware of not only their own culture but also target culture by celebrating the festivals. Therefore, the course books might be designed in accordance with the English festivals to increase students' motivation to the target culture. Teaching environment should be supported with culturally- appropriate teaching methods for students for open-mindedness, high tolerance and empathy to the other cultures.

The Ministry of National Education should cooperate with the Ministry of Culture and Tourism, and teachers should be trained for culture teaching. Ministry of Culture and Tourism should support schools for culture teaching with the materials. This training should be given to students from very beginning to trigger their cultural awareness. After the students learn their own culture in their native language, they should learn the target culture in a foreign language. If the students learn culture at an early age, they will be able to respect and appreciate other cultures through interculturalism and multiculturalism. Multicultural education at all levels of education will foster and engender the unity. Additionally, fostering skills of cultural

awareness brings the term “Intercultural Competence” as one of the important goals of culture teaching in foreign language learning.

Since this study has been carried out in one region in Turkey, further research on culture teaching should be carried out with a larger sample in all other regions in Turkey to see the diversity.

Last but not least, courses or culture sessions on “Culture” should be taken place in Teacher Education curriculum in school programmes. It must be borne in mind that there is a close link between language learning and culture learning which is an indispensable part of foreign language teaching.

Besides, culture with its all components can be visualized through a tree graphic organizer in order to take the attention of the students and teachers and to trigger their motivation types in learning and teaching.

Most importantly for a peaceful social community, culture should be taught to unify people through multiculturalism. Each components of culture in “Culture Tree” comes together and makes people unify, understanding, one another and being respectful to the other cultural elements Since culture is an integrated part of education, courses in “values education” must be offered in schools to train culturally good competent communicators. Additionally, “Culture” is said to be the heart of language, since each language pulse leads to the individual learners to be multiculturalised through the exposure to the various cultures.

### **5.2.1 Suggestions for Prospective Studies**

In this study, music was used for teaching festivals, such as Jingle Bells for Christmas, Easter Bunny Song for Easter or Knock Knock, Trick or Treat for Halloween. Since music is one of the most components of culture, teaching festivals through music can be used for prospective studies.

# Culture

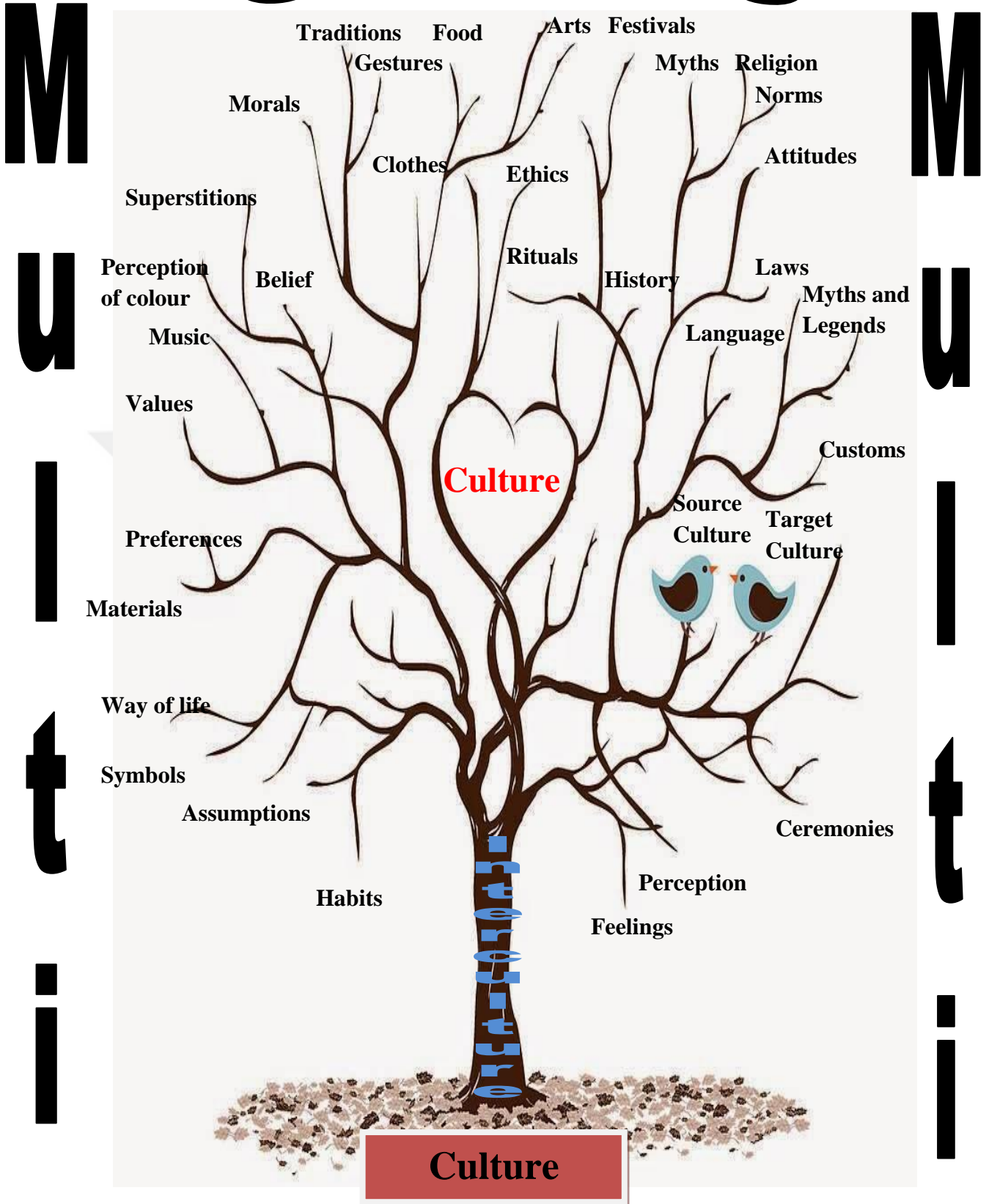


Figure 4 Components of Culture Tree

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## APPENDICES

### Appendix 1: The Cultural Awareness Test Given at the Beginning and at the End of the Study

Dear student,

A research on the English cultural awareness of the Turkish high school students is being conducted.

Your sincere responses will be of useful contribution to the research.

All the information you provide is confidential. The responses will not be used for any other purposes.

Thank you for your sincere cooperation.

Assoc. Prof. Dr. Nalan Kızıltan- 19 Mayıs University, Samsun

Emine Özlem Şen M.A.- English Language Teaching, 19 Mayıs University, Samsun

#### Personal Information

Full Name: (optional)	
Nationality:	
Age:	
Sex:	female <input type="checkbox"/> male <input type="checkbox"/>
School:	Class:

#### Part I- Questions on Cultural Awareness

1. Do you agree on the following definition: “the mental constructs that enable us to survive are a way of life. We call it “culture”?  
 Yes  
 No  
 I have no idea.
2. Does culture affect the way of people’s life?  
 Yes  
 No  
 I have no idea.

3. Does a foreign language teach culture of a foreign language?
- Yes
  - No
  - I have no idea.
4. Do you think Turkish people perceive the world differently than English people do?
- Yes
  - No
  - I have no idea.
5. Do you think English festivals help students to learn English culture better?
- Yes
  - No
  - I have no idea.
6. Do you think that English festivals raise your cultural awareness?
- Yes
  - No
  - I have no idea.
7. Do the English festivals motivate you to learn English?
- Yes
  - No
  - I have no idea.

### **PartII- Questions about English festivals, celebrations and special events**

1. In England, when is “Christmas” celebrated?
  - a) 1<sup>st</sup> January
  - b) 25-26<sup>th</sup> December
  - c) 31<sup>st</sup> December
  - d) I have no idea.
2. How long does Christmas last?
  - a) 1 days
  - b) 2 days
  - c) 3 days
  - d) I have no idea

3. Where does Santa Claus Live?
  - a) South Pole
  - b) North Pole
  - c) Greenwich
  - d) I have no idea
4. What routines do English people do for Christmas?
  - a) They buy presents
  - b) They decorate trees
  - c) They prepare Christmas dinner
  - d) All
5. What does Santa Claus use to put presents for children?
  - a) Box
  - b) Stocking
  - c) Bag
  - d) I have no idea
6. How does Santa Claus get into the house?
  - a) Down the chimney
  - b) From the window
  - c) From the door
  - d) I have no idea
7. What routines do English people follow on 5th January?
  - a) They go to church to pray.
  - b) They remove the decorations not to bring bad luck.
  - c) They buy presents for their families.
  - d) I have no idea
8. Which religious festival is celebrated for purification of Mary, 40 days after the birth of her son Jesus?
  - a) Christmas
  - b) Candlemas
  - c) GoodFriday
  - d) I have no idea
9. Which one of the following is related with “Candlemas”?
  - a) food
  - b) superstitions
  - c) present
  - d) I have no idea
10. In English culture, what is the meaning of dripping candle on one side when carried into a church on Candlemas?
  - a) Birth
  - b) Death
  - c) Bringing Luck
  - d) I have no idea

11. When is "St. Valentine's Day" celebrated by English people?
  - a) 14<sup>th</sup> January
  - b) 14<sup>th</sup> February
  - c) 14<sup>th</sup> March
  - d) I have no idea
12. What is Valentine's occupation ?
  - a) He is a priest
  - b) He is a pilot.
  - c) He is a teacher.
  - d) I have no idea
13. Who is Cupid?
  - a) He is the God of death.
  - b) He is the God of hatred.
  - c) He is the God of love
  - d) I have no idea
14. On St.Valentine's Day, if a girl sees a bird fly over head, what does it means?
  - a) Her husband will be a pilot.
  - b) Her husband will be a mariner.
  - c) Her husband will be a kind man.
  - d) I have no idea
15. In English culture, which one of the following is synonymous with "Shrove Tuesday"?
  - a) Egg Saturday
  - b) Collop Monday
  - c) Pancake Day
  - d) I have no idea
16. In English culture, Shrove Tuesday is the last day before the period which Christians call Lent. Muslim people have also the same special feast. What is the name of this event in Turkish culture?
  - a) Ramadan feast
  - b) The feast of Sacrifice
  - c) Nevruz festival
  - d) I have no idea
17. In English culture, what do English people eat to celebrate "Shrove Tuesday"?
  - a) Cake
  - b) Pancake
  - c) Cheesecake
  - d) I have no idea
18. In English culture, when is Mothering Sunday (Mother's Day) celebrated?
  - a) On the second Sunday in Lent
  - b) On the third Sunday in Lent
  - c) On the fourth Sunday in Lent
  - d) I have no idea



19. In English culture, “Simnel Cake” is prepared for Mother’s Day, but they don’t prefer eating it until Easter. What is the reason for it?
- Because of religion (Lent)
  - Because of culture (English culture)
  - Both of them
  - I have no idea
20. In English culture, “Simnel Cake” is decorated with 11 marzipan balls. What do these marzipan balls represent?
- Apostles of Jesus Christ
  - Guardian angels of Jesus Christ
  - A servant of God
  - I have no idea
21. How is the United Kingdom governed?
- Monarch
  - Constitutional Monarch
  - Democracy
  - I have no idea
22. In English culture, what is the symbol for Easter?
- The Easter Cake
  - The Easter Bunny and Eggs
  - The Easter Chocolate
  - I have no idea
23. In English culture, when was “Easter” celebrated in 2014?
- 20th April
  - 21st April
  - 22nd April
  - I have no idea
24. How long does Easter last?
- 1 day
  - 2 days
  - 3 days
  - I have no idea
25. How does the Easter Bunny carry eggs and candy?
- In a nest
  - In a basket
  - In a cap
  - I have no idea
26. In English culture, when is “Royal Oak Day” celebrated?
- 27<sup>th</sup> of May
  - 28<sup>th</sup> of May
  - 29<sup>th</sup> of May
  - I have no idea

27. In English culture, which one of the following is a symbol of “Royal Oak Day”?



a)



b)

c) Both of them

d) I have no idea

28. When is the father's day celebrated by English people?

a) 1<sup>st</sup> Sunday of June

b) 2<sup>nd</sup> Sunday of June

c) 3<sup>rd</sup> Sunday of June

d) I have no idea

29. In English culture, when is “St. George's Day” celebrated?

a) 21<sup>st</sup> of April

b) 22<sup>nd</sup> of April

c) 23<sup>rd</sup> of April

d) I have no idea

30. What colour is the cross on the flag of St. George?

a) Blue

b) Red

c) Green

d) I have no idea

31. In England, what are the symbols of St. George's Day?

a) cross and rose

b) bunny and eggs

c) Chocolate

d) I have no idea

32. In English culture, which one of the following is the celebration of the food grown on the land?

a) Feast of Ingathering

b) Harvest festival of thanks

c) Rice Harvest

d) I have no idea

33. In English culture, what routines do English people follow on this day mentioned above?

a) Decorating churches with baskets of fruit and food

b) Singing

c) Dancing

d) All of them

34. In English culture, which one of the following is associated with Halloween?



a)



c)



b)

d) I have no idea

35. When is Halloween celebrated?

- a) February the 14<sup>th</sup>
- b) July the 14<sup>th</sup>
- c) October 31<sup>st</sup>
- d) I have no idea

36. Which colours are associated with Halloween?

- a) Black and white
- b) Orange and black
- c) Red and yellow
- d) I have no idea

37. Which one of the following is also associated with Halloween?

- a) Black cats
- b) Black birds
- c) Black dogs
- d) I have no idea

38. What do the English children say when they go to someone's door ?

- a) Trick or beat
- b) Trick or treat
- c) Trick or trick
- d) I have no idea

39. In English culture, when is "New Year's Eve" celebrated?

- a) The first day of December
- b) The last day of December
- c) The first day of January
- d) I have no idea

40. Which one of the following is associated with Christmas having 13 ingredients to represent Jesus and His Disciples?



a)



c)



b)

d) I have no idea

41. What is Thanksgiving?

- a) A day of independence
- b) A day of feasting and giving thanks
- c) A day for the worship
- d) I have no idea

42. When will be Thanksgiving celebrated in 2014?

- a) November the 21<sup>st</sup>
- b) November the 27<sup>th</sup>
- c) November the 26<sup>th</sup>
- d) I have no idea

43. What do people celebrate on Thanksgiving?

- a) The bountiful crop harvested
- b) The new year
- c) The Spring
- d) I have no idea

### Part III- Kinesics

44. In English culture, crossing of fingers means .....

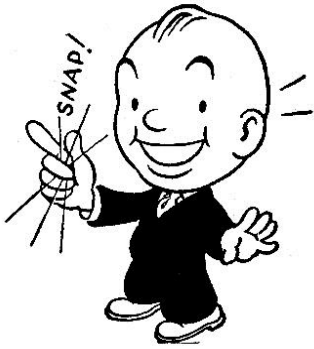


a) wishing good luck

b) wishing bad luck

c) wishing present

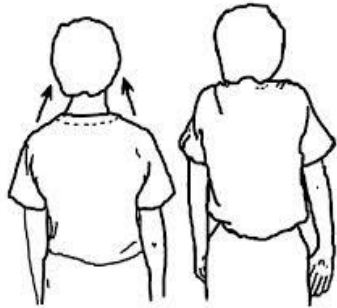
d) I have no idea



45. In English culture, snapping fingers over and over means.....

- a) one is getting late
- b) one is trying to pick up a fight
- c) one remembers something or gets an idea
- d) I have no idea

46. In English culture, Shrugging shoulders means.....



- a) lack of interest
- b) lack of sleep
- c) lack of self-confidence
- d) I have no idea

47. Which one of the following means wishing good luck?



a)



c)



b)



d)

48. Which one of the following means approval in English culture?

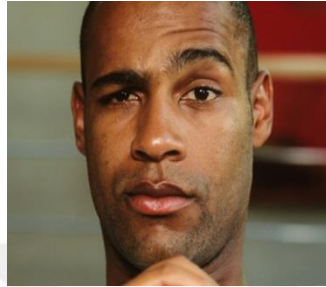
5



a)



c)



b)

d) I have no idea

49. Which of the following gestures indicates "Success" in English culture?



a)

5



b)

c)



d) I have no idea

50. Which one of the following means disapprove?



a)



c)



b)



d)

## Appendix 2: Halloween Activity

### a) Answer the questions.

1. What is special about today?
2. What do people do on Halloween?
3. What do people do with pumpkin on Halloween?
4. What do the pumpkins turn into on Halloween?



### b) Read the text.



The best day for parties is “Halloween”. On this day, children dress up like witches, ghosts or vampires and they visit houses playing “TRICK or TREAT”. So, do you know the cultural background of this custom?

Halloween is short for Hallows’ Evening. This day is the evening before All Hallows’ Day. Now, it is called All Saints Day. It is one of Christian holidays, which is celebrated on the 1st of November. It was widely believed that on this day evening, the dead would rise from their graves to roam the earth. People are afraid of evil spirits and that’s why they wear ugly masks to frighten those spirits away. Also, they visit houses for begging “soul cakes”, square pieces of bread with currants. After they get them, they promise to pray for dead members of the donors’

families.



Children go from house to house for begging sweets.

Don’t you think that it sounds familiar? Indeed, that is the origin of this custom. Nowadays, this custom has changed. Nobody prays for you. Instead, you need to have a TREAT (some



sweets) for the children in front of your door. These presents will play a TRICK on you- that's what TRICK or TREAT.

**c) Answer the questions.**

- 1- What is this story about?
- 2- When is Halloween celebrated?
- 3- What do the children do on this day?
- 4- Do you have same type of custom (Trick or Treat) in your country?

**d) Match the words with the pictures.**



a corpse

tombstone

ghost

bonfire

bats

a mummy

trick or treat

Jack o' Lantern

spider

Cemetery



**e) Complete the blanks with using “Simple Present Tense”.**

1. The monster \_\_\_\_\_ (hide) in the box.
2. Witches \_\_\_\_\_ (scare) the children.
3. The ghost \_\_\_\_\_ (say) “Boo”!
4. The witch always \_\_\_\_\_ (ride) broom.
5. The vampire \_\_\_\_\_ (sleep) in a casket during the day.
6. The spider \_\_\_\_\_ (spin) a web.
7. Bats \_\_\_\_\_ (fly) in the sky.
8. Children \_\_\_\_\_ (go) Trick or Treat.
9. My father usually \_\_\_\_\_ (carve) Jack-O- Lantern every Halloween.
10. Grandfather \_\_\_\_\_ (give) treats on Halloween.

**f) Complete the chart according to the example.**

<b>VERBS</b>	<b>Affirmative</b>	<b>Negative</b>	<b>Interrogative</b>
Carve	I carve	I don't carve	Do I carve?
Play	You _____	You _____	_____?
Frighten	We _____	We _____	_____?
Wear	They _____	They _____	_____?
Scare	He _____	He _____	_____?
Eat	She _____	She _____	_____?
Fly	It _____	It _____	_____?

**g) Write a sentence that begins with each letter in the word HALLOWEEN.  
(Using “Simple Present”).**

**H**

**A**

**L**

**L**

**O**

**W**

**E**

**E**

**N**

h) Cut the pumpkin and paste the place.

Where is the Pumpkin?

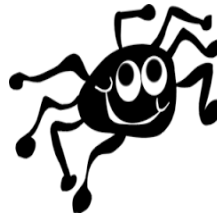
1- The pumpkin is next to the ghost.



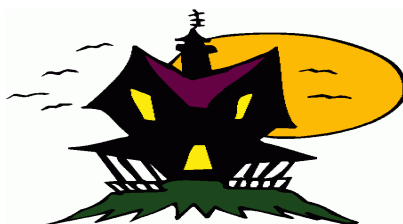
2- The pumpkin is under the witch.



3- The pumpkin is between the spiders.



4- The pumpkin is near the Haunted House.



5- The pumpkin is on the bat.



6- The pumpkin is under the mummy.



### **Appendix 3: Thanksgiving Activity**

#### **a) Act out the drama.**

**Characters: Narrator, Grandma, Mom, Dad, Sister, Brother.**

**Narrator:** Over four hundreds years ago, English families landed at Cape Cod, Massachussts by ship. After they had a tough cruise, they finally reached the land. They called this land “New World”.

They were excited to begin life in their new home, however, the weather was harsher than their homeland. Besides, they didn’t have enough food for living. Most of them died because of harsh weather. The next season, the native people of the land helped them to learn better ways for growing crops thus they would never run out of food again.

Today, people in England celebrate Thanksgiving for commemorating these event.

**Sister:** Come in, Grandma! Dinner is ready, come and eat.

**Brother:** Welcome, Grandma!

**Grandma:** Hello, my darlings. It’s nice to see you!

**Sister:** (calling out): Mom, Dad, Grandma is here!

**Narrator:** The scents of pumpkin and spices come from the kitchen. Mom and Dad emerge from the kitchen and they wipe their hands on their aprons.

**Mom:** Hello, Mother! I would like to hug you, but my apron is dirty, it is covered in cranberry sauce.

**Dad:** I can hug you for all of us!

**Grandma:** Thank you, dear. It smells delicious.

**Narrator:** The table is decorated with plates, napkins and the special glass Mom and Dad save for the holidays. Cranberry sauce, and steaming dishes of sweet potatoes, mashed potatoes, green beans, biscuits, and gravy are on the table.

**Mom:** The turkey will be ready in just a few minutes.

**Dad:** I don’t figure out how the Pilgrims cooked their turkeys hundreds of years ago at Plymouth Rock. It takes a lot of time, even in a modern oven.

**Sister:** Oh, Dad, you are wrong. The settlers ate cranberries and vegetables and maybe potatoes, but they didn’t eat turkey at their Thanksgiving feast!

**Dad:** Sure they did.

**Brother:** That is different from what we learned in school!

**Mother:** What did you learn at school?

**Sister:** Most of the things we thought we knew about the first Thanksgiving aren't different.

**Mom:** Like what?

**Brother:** Well, first of all, the first Thanksgiving wasn't really the first!

**Dad:** What do you mean?

**Sister:** Thanksgiving was a harvest festival, and my teacher said Pagan people started to celebrate harvest festivals. A harvest festival celebrates the bounty of food grown in farms and orchards, and they have traditionally celebrated in Autumn, when crops are harvested.

**Brother:** Yeah, and my teacher told me the first Thanksgiving feast might even have celebrated in Texas. According to the legend Spanish explorer, Juan de Oñate, threw a Thanksgiving feast all the way back in 1598.

**Dad:** So it wasn't celebrated for the Pilgrims' friendship with the Native Americans?

**Brother:** That is true, but there's much more to learn about this story!

**Sister:** First of all, the Pilgrims first landed at Cape Cod, they did not land at Plymouth Rock. They celebrated their first Thanksgiving with the Native Americans in 1621, one year later after they landed. It was snowy and icy and they ran out of food in 1620 in winter.

**Mom:** They came from London, after all. It doesn't snow as much in London.

**Brother:** That is right. So they weren't ready for the cold in this new place. They couldn't grow crops in the snow, and they couldn't keep themselves warm enough. Many people died in the winter of 1620.

**Dad:** Then a Native American named Squanto explained them about better ways of farming.

**Sister:** You are mostly true.

**Brother:** Tisquantum was actually Squanto's full name and he already spoke English. Englishmen kidnapped him. They wanted to sell him as a slave! He was able to escape, but by the time he returned home, his family had all died of a terrible illness that killed many of the tribes in the area.

**Mom:** That's so terrible!

**Sister:** Tisquantum was kidnapped by another tribe. Their leader kept him in charge of communication with the settlers. He taught the settlers the natives' way of growing corn. The Thanksgiving feast of 1621 celebrated the settlers' first successful harvest.

**Grandma:** Some Native American peoples gather on Thanksgiving Day each year to commemorate the hardships of their ancestors during the Pilgrims' time, and remember the difficulties they still face today. They call it the National Day of Mourning.

**Brother and Sister:** How did you know that?

**Grandma (smiling):** You're not the only ones who read history books! Archaeologists and historians are always uncovering up new artifacts and documents. I am sure that we could learn something new about the first Thanksgiving every year.

**Mom:** Well, I've learned more than one thing today. The history of Thanksgiving is so complicated.

**Dad:** That gives me an idea. What do you say we make this a tradition? Each year, we can all learn more about the first Thanksgiving, and each of us can share something we learned.

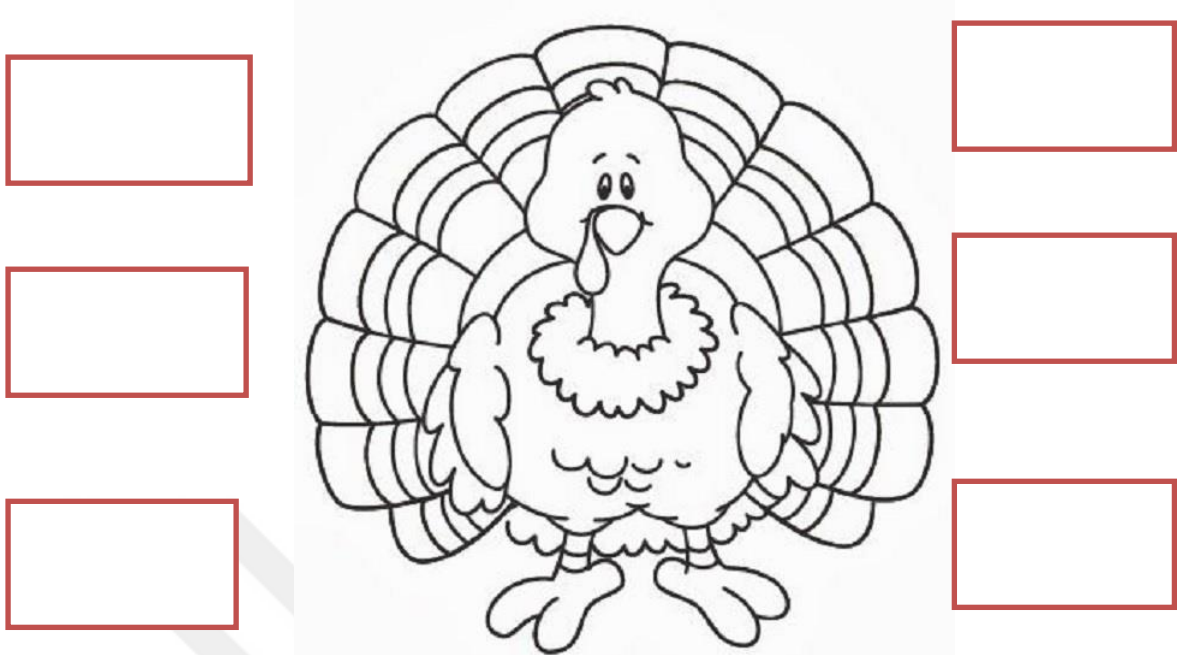
**Brother:** If we agree, can we eat now? (All laugh)

**Dad:** Of course.

**Grandma:** Let's eat!



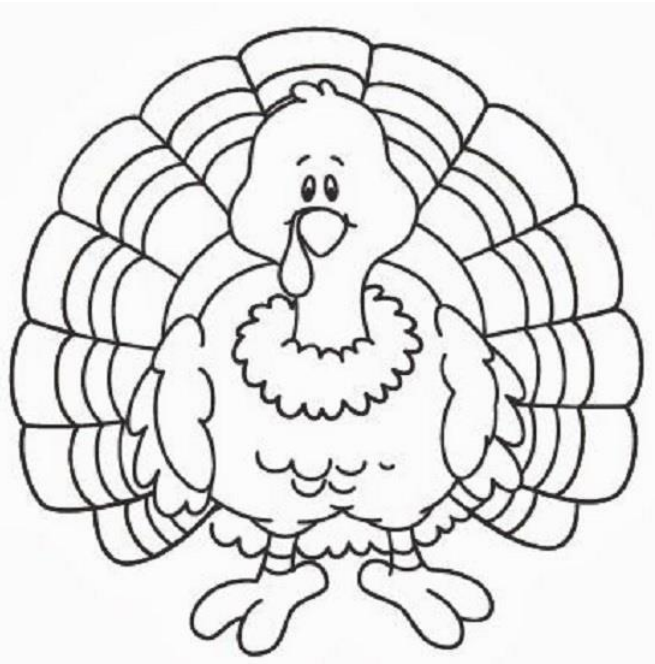
b) Write in the box: "What do you thank for?"



c) Match the words with meanings

- |                         |  |
|-------------------------|--|
| Pilgrims                | a) The Pilgrims' ship  |
| Cranberry               | b) a large North American gallinaceous bird                  |
| Turkey                  | c) the red acid berry produced by some plants                |
| Pumpkin                 | d) the season for gathering in agricultural crops            |
| Harvest                 | e) group of people from England who came to America in 1620  |
| Thanksgiving            | f) a celebration in November to be thankful for what we have |
| Mayflower               | g) a fruit of any of various cultivars of herbaceous plants  |
| Squanto                 | h) Native American who helped the Pilgrims                   |
| Plymouth, Massachusetts | i) colony in America that the Pilgrims made                  |

d) Color the turkey in accordance with the instructions.



### **INSTRUCTIONS**

- 1-** Are you a boy or a girl?  
If you are a boy: color beak orange;  
If you are a girl: color the beak red.
- 2-** Do you have siblings?  
If you have a brother: color feet yellow,  
If you have a sister: color feet red.
- 3-** Do you like to eat turkey?  
If you say yes: color body grey  
If you say no: color body Brown
- 4-** Color the feather the color of your hair.
- 5-** Color the turkey's eyes the color of your eyes.

## GRAMMAR POINT

### Present Perfect Tense

The Present Perfect Tense is used to indicate a link between the present and the past. The time of the action is **before now but not specified**.

For + a period of time: for centuries, for a long time

Since + a point in time: since 1620, since pagan times

People in England have celebrated Thanksgiving for a long time.

Tisquantum taught the settlers the natives' way of growing corn in 1621.

Thanksgiving has been celebrated since 1621.

**e) Fill in the blanks by using “for” or “since”.**

- 1- The Dallas Cowboys have played every year on Thanksgiving \_\_\_\_\_ 1966.
- 2- \_\_\_\_\_ 1970, many native people have gathered at the statue of Massasoit in Plymouth, Massachusetts each Thanksgiving Day to remember their ancestors and the strength of the Wampanoa.
- 3- People in England have celebrated Thanksgiving \_\_\_\_\_ a long time.
- 4- My mother has prepared Turkey in the kitchen \_\_\_\_\_ 3 hours.
- 5- Linda and her family moved England in 2013. \_\_\_\_\_ then, they have participated Thanksgiving ceremony in England.

**f) In your native culture, do you celebrate Thanksgiving? What are similarities and differences between in England and in Turkey? Compare and contrast.**

**Turkey**

**England**

#### Appendix 4: Christmas

1- What do you want to do at Christmas?

2- Did you decorate your home last Christmas?

3- Are you good at choosing present?


4- Do you look forward to get a present?

5- If you have one wish from Santa, what would you ask for?

6- Do you think of Christmas as a religious event or a holiday or both?



#### b) Read the text.



Christmas is a time which has got different traditions such as the tree, the cards, the presents and of course, Santa Claus. So, where did all these traditions originate? They are not from as long ago as we imagine, most of them come from the time of Queen Victoria. She ruled over Great Britain from 1837 until 1901.

That's why, Christmas is known as 19th century invention today. Prince Albert, who was Queen Victoria's husband, was from Germany and he introduced the Christmas tree to Britain in 1840 and this custom spread all over the world. The decoration which is used for decoration was thought as a British invention because Germany used only candles, Victorians used sweet and cakes for decorating trees.

When it comes to Christmas presents, most of us think that only children have received them, but this idea isn't true. Until late 1800s, people only exchanged small gifts of fruit, nuts and sweets which symbolize the original gifts which is brought to Jesus by the Three Wise Men. Now lots of Money is spent all over the world for Christmas presents.

c) Match the words with the pictures.



a)

1) Christmas tree



b)

2) Stocking



c)

3) Letter to Santa Claus



d)

4) Snowman



e)

5) Santa Claus



f)

6) Present

d) Divide the words into categories



Food	Culture	Feelings	Materials

## GRAMMAR POINT

### Simple Past Tense

adding -ed to the infinitive.

paint ⇒ painted

- ▶ Verbs ending in a consonant + -y and add -ied.  
dry ⇒ dried

- ▶ Irregular verbs have different forms  
speak ⇒ spoke    go ⇒ went



- ▶ We use the Past Simple to talk about actions which happened at some point in the past or during a certain period in the past. It occurs with: ago, yesterday, last week / month / year.

Affirmative: I met Santa Claus.

Interrogative: Did you meet Santa Claus?

Negative: I didn't meet Santa Claus.

#### e) Complete the sentences with the simple past of the verbs in brackets and answer the question.

A year ago, John celebrated Christmas as usual. He told you what happened. Complete his description to find out what's tradition in Britain at Christmas. Try to find why everybody in Christmas dinner got shocked.

Last Christmas, John and his family \_\_\_\_\_ (not/put) their shoes near the chimney, because Portuguese people usually \_\_\_\_\_ (do) and they \_\_\_\_\_ (hang) stockings to receive Santa Claus' presents at the foot of their bed as usual.

They \_\_\_\_\_ (have) roast turkey for Christmas lunch and hot Christmas pudding with very cold brandy-butter. In Portugal people traditionally \_\_\_\_\_ (have) cod fish and potatoes and vegetables.

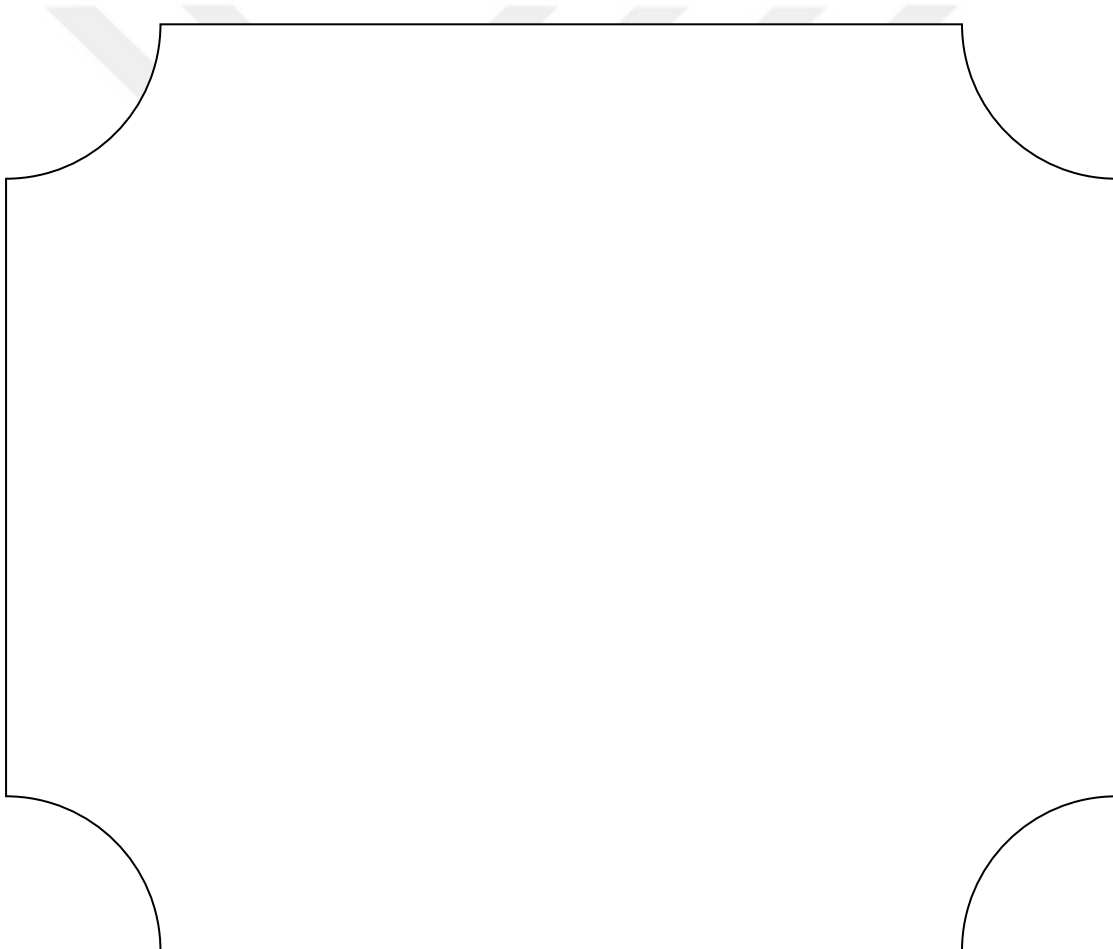
In Britain, people usually \_\_\_\_\_ (give) surprise presents. Last Christmas John and his family \_\_\_\_\_ (put) them on a table but no one \_\_\_\_\_ (know) what \_\_\_\_\_ (be) inside. This surprise present's name is crackers because, when you pull them, there \_\_\_\_\_ (be) a crack in the present \_\_\_\_\_ (jump) out. Everybody got shocked.

**Why everybody in Christmas dinner except John and his family got shocked?**

**Responses:**

- a. They should have known that John and his family's custom is different from the custom in Britain.
- b. John and his family love to surprise people for showing their hospitality.
- c. It is traditional for John and his family to create doubt during dinner.
- d. Christmas is a time for John and his family to have dinner and fun together.

**f) Write "Christmas" cartpostal to your friends or your relatives. And draw a picture of Christmas.**





## Appendix 5: Candlemas Activity



### a) Read the text.

Candlemas is celebrated on 2nd of February every year. People put lighted candles in their windows. All the candles that will be used in the church in the coming year are blessed. There are two superstitions on Candlemas. If a candle drips on one side while a person is bringing into a church on Candlemas, a family member will die in the coming year. If snowflakes are brought into a home before Candlemas, bad luck follow you. Finally, Christmas decorations that are left out after Twelfth Night should not be taken down until Candlemas.

Adopted From: Candlemas <https://www.teachervision.com/holidays/candlemas-reading-comprehension>

### b) List two traditions associated with Candlemas. Then give 2 superstitions in your culture (For example: when a black cat passes in front of a man, it brings a bad luck.)

**c) Make faux candles using instructions.**

You will need:

- Rolled Change
- Paper (white, yellow, and orange)
- Decorative Paper (optional)
- Glue Stick
- Scissors

1. Cut your paper like a tube of rolled change.
2. Attach with a glue stick.
3. Fold down the top close the same way you did with the top of the change roller.
4. Cut teardrop shaped flames from yellow paper, leaving a tab at the bottom.
5. Embellish with a football shaped piece of orange paper and attach with a glue stick.
6. Fold the tab backwards and use it to attach the flame to the candle with glue.



## GRAMMAR POINT

### Present Continuous Tense

It is used for talking about the present, what is happening at the moment of speaking.

Examples:

A person is bringing into a church now.

My father and my mother are praying now.

Today is Candlemas, I am putting lighted candles in my window at the moment.

I and Lisa are taking down the Christmas decorations at present.

#### d) Fill in the blanks using “Present Continuous Tense”.

- 1- Today is Candlemas, people in England \_\_\_\_\_ (pray) now.
- 2- It \_\_\_\_\_ (snow) at the moment. The snowflakes \_\_\_\_\_ (bring) into my home. It means bad luck will follow me.
- 3- The black cat \_\_\_\_\_ (cross) in front of me at present. It signifies bad luck.
- 4- My mother \_\_\_\_\_ (prepare) dinner for Candlemas.
- 5- I and Victoria \_\_\_\_\_ down the Christmas decorations at present.

## Appendix 6: St. Valentine's Day Activity



### a) Answer the questions.





- ♥ Do you celebrate St. Valentine's Day in your country?
- ♥ What do you do on this day in your country?
- ♥ What do you think about St. Valentine's Day?

### b) Read the text.

#### The Story of St. Valentine

Emperor of the Roman Empire, Claudius II was fighting many wars. Although he wanted to have a strong army, many men did not want to be soldiers. Claudius thought about this problem that the men wanted to stay home to be with their wives and children instead of leaving to fight wars. He decided to cancel all marriages for solving this problem. Nobody in Rome could get married. Claudius thought that if the men couldn't get married, they wanted to be soldiers. Valentine, who was priest, believed that people needed to get married. Or else, they would be tempted to sin by living together without being married. This priest performed the weddings in secret places, therefore Roman soldiers would not find out. But, Roman soldier found out. Valentine was arrested and The Emperor thought that Valentine was wise young man and encouraged him to stop being a Christian, but Valentine refused it. He was sent to prison until he could be executed. While he was in prison, he asked his friends to write letter for remembering Valentine. Valentine was killed on the 14th or the 24th of February in the year 269 or 270. We celebrate Valentine's Day on February 14th in honor of St. Valentine.

**c) Answer the questions.**

-  Why did Cladius II decide to cancel all marriages?
-  Who was Valentine?
-  What was his occupation?
-  What is the importance of 14th February?

**d) Match the idioms with their expressions.**

- |                      |  |
|----------------------|--|
| 1. Double date       | a. To pay own bill separately  |
| 2. Blind date        | b. To put an end to a relationship                                       |
| 3. To go Dutch       | c. Pledged to marry  |
| 4. To break up       | d. When a person, who is married, has relationship with other.           |
| 5. To have an affair | e. A date in which two couples participate                               |
| 6. To get engaged    | f. A romantic meeting between a man and a woman who have not met before. |

## GRAMMAR POINT

### IF CLAUSE

#### **Type 1: If+ Simple Present, Will (Real Present, Future)**

It refers to a possible condition and its probable result. It is about facts and it is used to make statements about the real world or possible situations.

Time is: present or future

Situation is: real.

\*If you eat chocolate cake a lot, you will gain weight.

\*If you call me, I will help you.

\*If she studies English regularly, she will be successful.

#### **Type 2: If+ Simple Past, Would+ V1 (Unreal Present, Future)**

It refers to a hypothetical condition and its probable result.

Time: Past

Situation: Unreal

\*If you had 5.000.000 TL, I would buy an expensive car.

\*If it rained, you would get wet.

\*If you had enough experience, you would get this job.

#### **e) Fill in the blanks using “Type 1” or “Type 2”.**

1. If you \_\_\_\_\_ (need) help, you \_\_\_\_\_ (call me)
2. If Valentine \_\_\_\_\_ (not, help) people to marry, he \_\_\_\_\_ (be, arrested).
3. If you \_\_\_\_\_ (lose) all your money, what \_\_\_\_\_ you \_\_\_\_\_ (do)?
4. If she \_\_\_\_\_ (be) on diet, she \_\_\_\_\_ (eat) less.
5. If he \_\_\_\_\_ (fail) English exam, he \_\_\_\_\_ (not, come) with us to Wien.
6. If he \_\_\_\_\_ (become) a member of Parliament on 2010 election, he \_\_\_\_\_ (change) education system.
7. If my uncle \_\_\_\_\_ (want) to see me, he \_\_\_\_\_ (call) me last month.

f) Look at the picture. What do you think about the picture? Discuss with your friends.



**g) Girls in England traditionally make a prediction about their future husbands by looking types of birds. Look at the pictures and predict what each of them means. After that match the types of birds with their meanings.**



- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1. A red beast robin</li> <li>2. A sparrow</li> <li>3. A goldpinch</li> <li>4. A white dove</li> <li>5. A woodpecker</li> </ol> | <ol style="list-style-type: none"> <li>a) means he will be a poor man.</li> <li>b) means she will not marry.</li> <li>c) means her husband will be kind.</li> <li>d) means her husband will be rich.</li> <li>e) means her husband will be a mariner.</li> </ol> |
|--|--|

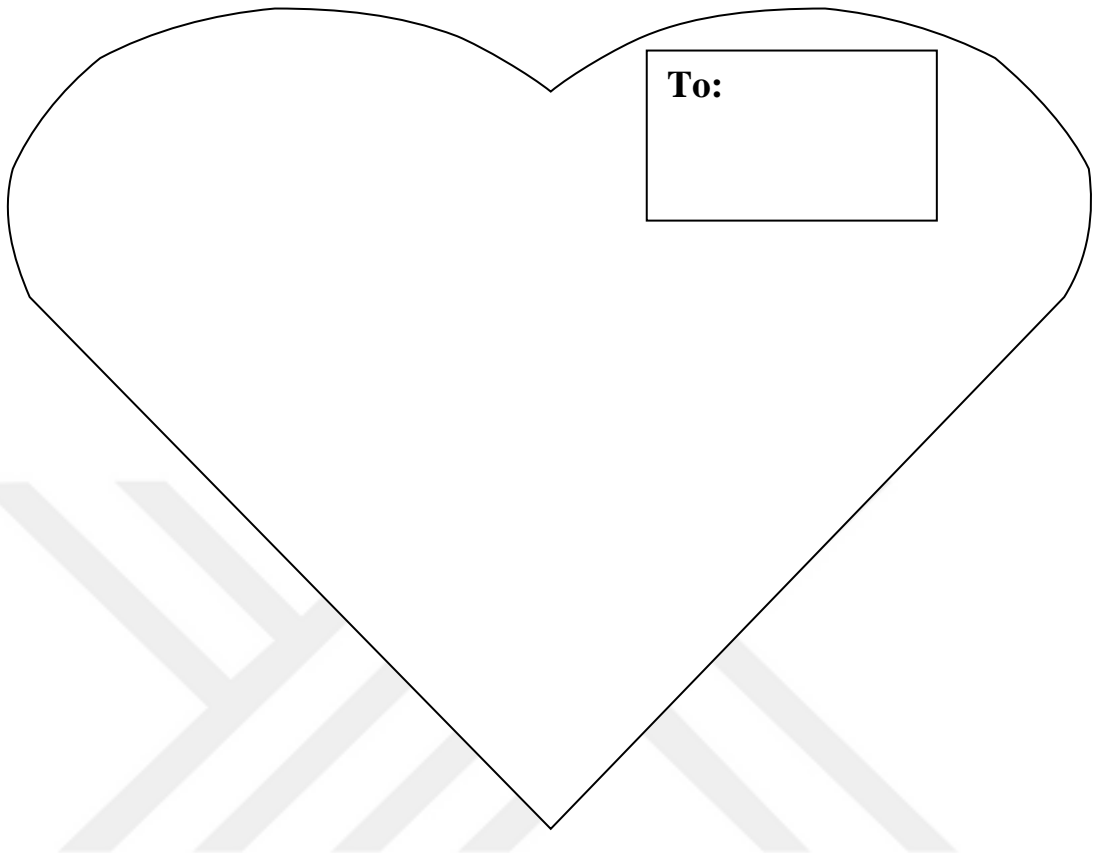
**h) Do you have some kind of superstitions in your native culture? Compare and contrast.**

**England**

**Turkey**



- I) Show your love to your friends using body language. Write a card anonymously.



## Appendix 7: Shrove Tuesday Activity



### a) Answer the questions.

- Do you like eating pancakes?
- Can you cook pancakes?
- In your culture, do you have such tradition that you prepare special food to eat for traditional day? (like Asure)

### b) Read the text about Shrove Tuesday.

#### SHROVE TUESDAY (PANCAKE DAY)

Shrove Tuesday, which is also known as Pancake Day, is the last day before Lent. On this day, it is traditional to eat pancakes.

Lent is a time for giving things up. It is also a time of abstinence. That's why, it is the last chance to indulge yourself and to eat the food that aren't allowed in Lent. Why Pancake is eaten on this day that it contains fat, butter and eggs that are forbidden during Lent. It is celebrated the day before Ash Wednesday and is the last day before the commencement of Lent.

Shrove Tuesday always falls 47 days before Easter (Christian festival). That's why, the date changes year to year and falls between 3 February and 9 March.

2013 - 12 February

2014 - 4 March

2015 - 17 February

2016 - 9 February

2017 - 28 February

Shrove comes from the old word "shrive", which means to confess. In the Middle Ages, on Shrove Tuesday, people used to confess their sins for being forgiven before the season of Lent began.

English Pancake is a thin and flat cake. It is made of batter (mix of oil, flour and egg) and fried in a pan.

**c) Match the traditional days with their descriptions.**

- |                    |   |
|--------------------|---|
| 1. Easter          | a. It is a day for remembering that Jesus died for everyone.              |
| 2. Lent            | b. It is the first day of Lent.   |
| 3. Shrove Tuesday  | c. It is the period of 40 days before Easter.                             |
| 4. Ash Wednesday   | d. It is the first day of Holy Week.                                      |
| 5. Palm Sunday     | e. It is the Thursday of Holy Week.                                       |
| 6. Maundy Thursday | f. It is the day before Lent.   |
| 7. Good Friday     | g. It is a day for remembering the Death and Resurrection of Jesus Christ |

**GRAMMAR POINT**

**CAN/ CAN'T for ABILITY**

**The usage of CAN: \* to talk about ability.**

**The negative form is: CAN'T**

<b>Subject</b>	+	<b>Auxiliary verb CAN/ CAN'T</b>	+	<b>Main verb Bare infinitive</b>
----------------	---	--------------------------------------	---	--------------------------------------

<b>Selim</b>	+	<b>can</b>	+	<b>dance</b>
<b>Selim</b>	+	<b>can't</b>	+	<b>dance</b>
<b>Can</b>	+	<b>Selim</b>	+	<b>dance?</b>

**d) Fill in the blanks with "Can" or "Can't".**

- In England, you \_\_\_\_\_ vote until you are 18 years old.
- It is believed that during halloween, witches \_\_\_\_\_ fly on their broom.
- During Lent, you \_\_\_\_\_ eat meal containing fat, eggs and butter.
- In Turkey, women \_\_\_\_\_ pray without hijab.
- On Shrove Tuesday, before Lent, you \_\_\_\_\_ eat Pancake.
- Christians \_\_\_\_\_ eat pork.
- On Halloween, children \_\_\_\_\_ play "Trick or Treat".
- In Iraq, a woman \_\_\_\_\_ go outside with a man who hasn't relationship with her.
- In Turkey, during Ramadan, people \_\_\_\_\_ eat or drink during daylight hours.
- The rule that you \_\_\_\_\_ eat meat on Fridays during Lent.

**e) Put the instructions of making pancake into correct order.**

Add the fruits on it and enjoy☺

Mix the ingredients in a jug

Add the eggs and milk

Pour the mixture into a pan

Sieve flour into bowl

After one side is cooked, flip the pancake over

<b>1</b>	
<b>2</b>	
<b>3</b>	
<b>4</b>	
<b>5</b>	
<b>6</b>	

## Appendix 8: Easter Activity

a) Read the text and answer the questions.

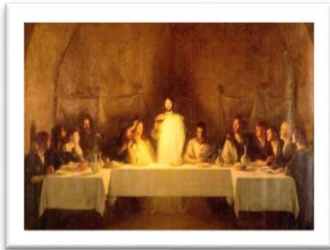
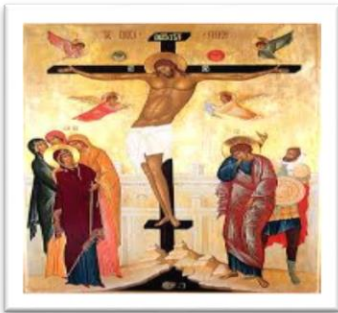


### What is Easter?

Easter is celebrated by the early Christian church at different times. Then, in 325 A.D. it was decided that the holiday would be the first Sunday after the first full moon after March 21. It means that Easter will always be between March 22 and April 25. Easter means a celebration of the resurrection of Jesus Christ from dead. In this celebration, many churches prepare an outdoor Easter services at sunrise. This tradition dates back the Bible story which tells us that Jesus' friends first discovered that he had risen from the dead at dawn on the third day after his crucifixion. On this day, everywhere is decorated with Easter eggs and bunny rabbits. Egg is a symbol for new spiritual life. Many baby animals, such as bunnies and lumps, are born in the spring that's why they are associated with Easter. Also, homes and churches are decorated with lilies and other fresh flowers at Easter time. The large white lily blossoms mean clean and new life because it symbolizes Jesus Christ's death and return to life. The shape of the lilies—like trumpets—represent the wonderful announcement that "He is risen!" When the pastor of a church says, "He is risen!" the congregation replies, "He is risen indeed!"

- 1- Who celebrates Easter?
- 2- Why are they celebrating Easter?
- 3- What does Easter means?
- 4- Why are eggs used for decorations?

b) Match the pictures with their meanings.



**Crucifixion**

**Judas betrays Jesus**

**Resurrection of Jesus**

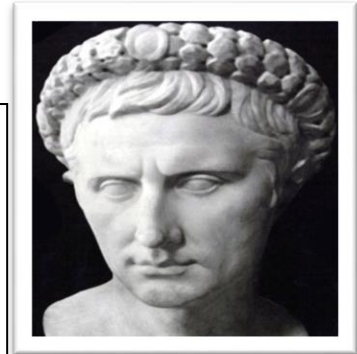
**The Last Supper**

**Cross**

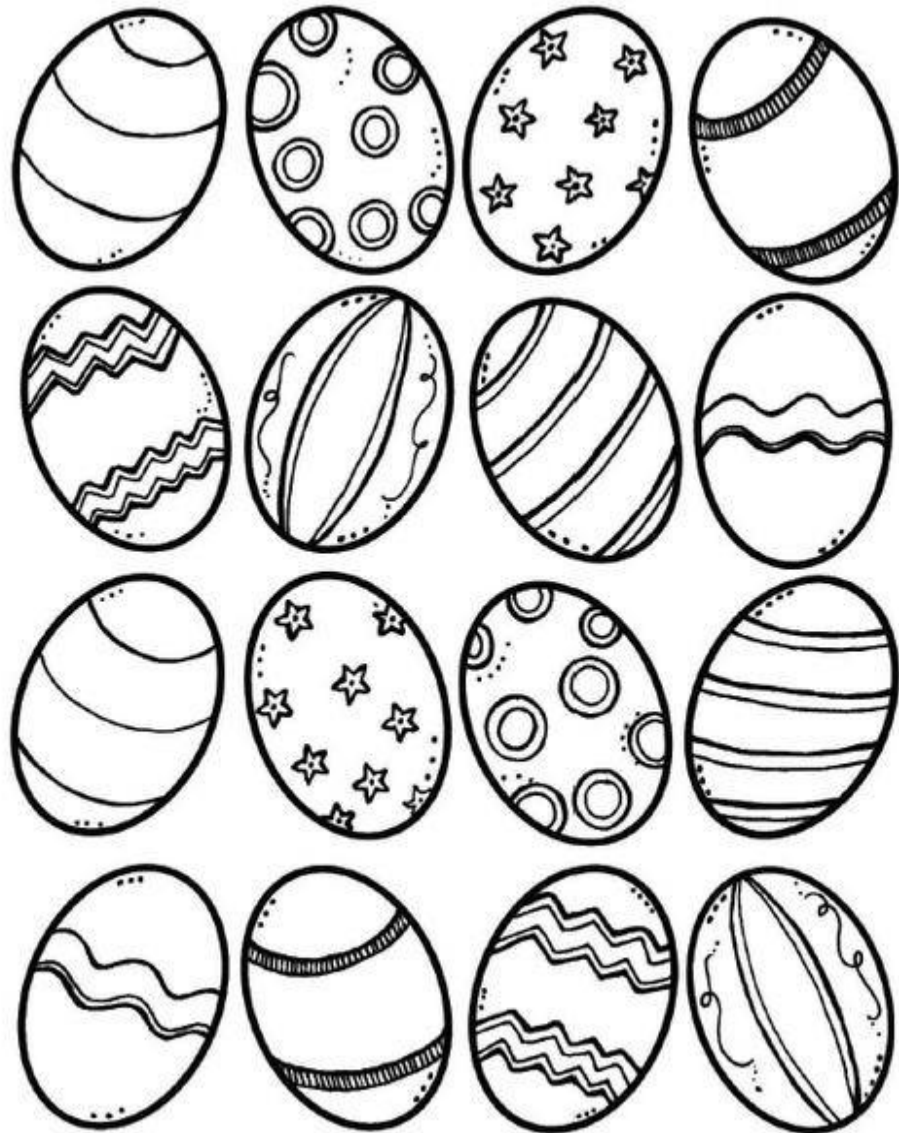
**Passion of Christ**

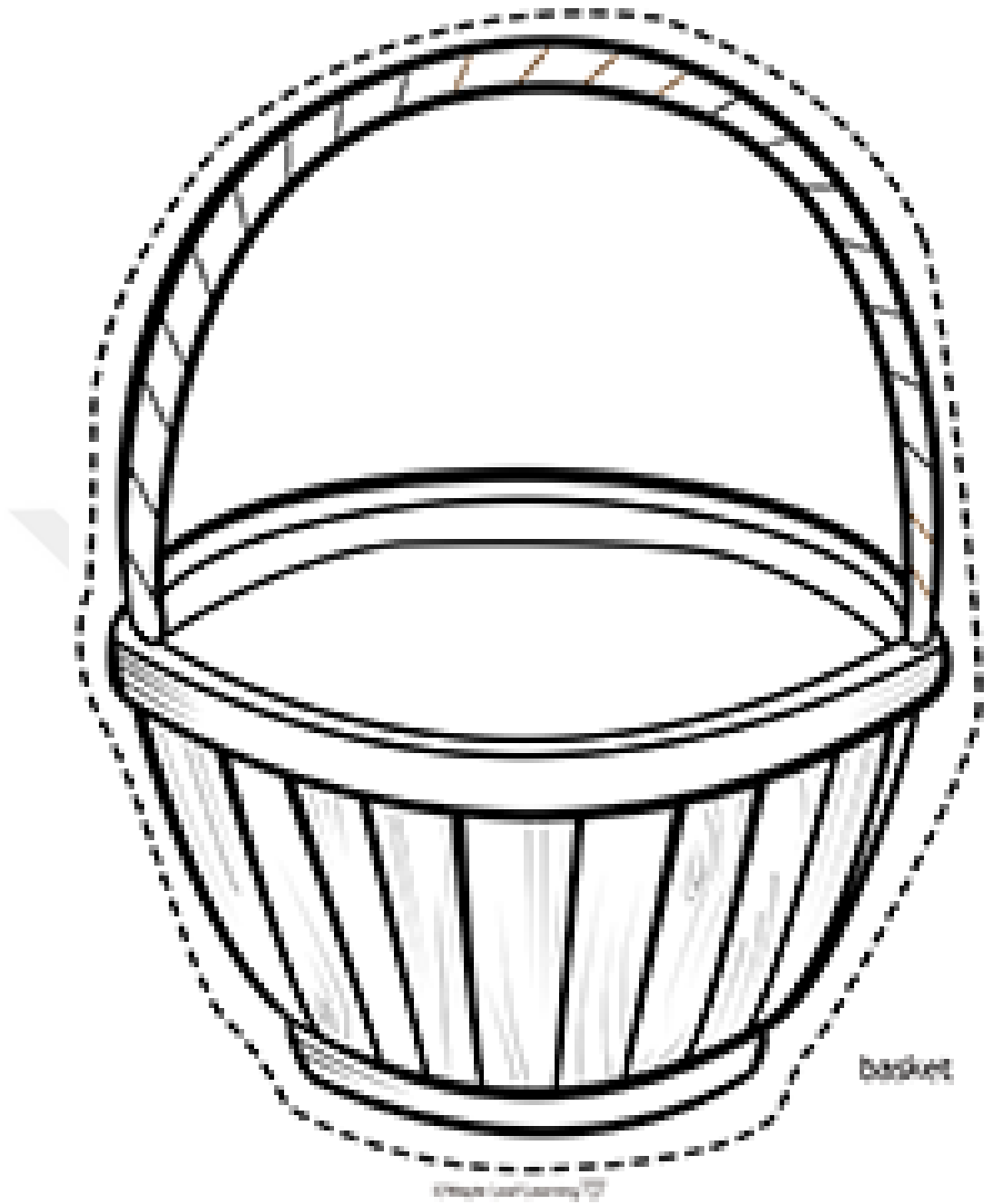
**Pontius Pilate**

**Crown of thorns**



c) Color the “Easter Egss”. Afterwards, cut the eggs and place into the basket.







d) Why is the baby surprised? Find out the problem.



Adapted from: <http://hiandlois.com/2016/03/25/easter-eggs/>

**GRAMMAR POINT**

**ACTIVE/ PASSIVE**

Tense		Subject	Verb	Object
Simple Present	<i>Active:</i>	Öykü	writes	a story.
	<i>Passive:</i>	A story	is written	by Öykü.
Simple Past	<i>Active:</i>	Öykü	wrote	a story.
	<i>Passive:</i>	A story	was written	by Öykü.
Present Perfect	<i>Active:</i>	Öykü	has written	a story.
	<i>Passive:</i>	A story	has been written	by Öykü.
Future I	<i>Active:</i>	Öykü	will write	a story.
	<i>Passive:</i>	A story	will be written	by Öykü.
Modals	<i>Active:</i>	Öykü	can write	a story.
	<i>Passive:</i>	A story	can be written	by Öykü.

Examples of Passive ●●●●○

Tense		Subject	Verb	Object
Present Progressive	<i>Active:</i>	Öykü	is writing	a story.
	<i>Passive:</i>	A story	is being written	by Öykü.
Past Progressive	<i>Active:</i>	Öykü	was writing	a story.
	<i>Passive:</i>	A story	was being written	by Öykü.
Past Perfect	<i>Active:</i>	Öykü	had written	a story.
	<i>Passive:</i>	A story	had been written	by Öykü.

**e) Turn active into passive.**

- 1- Many churches prepare an outdoor Easter services at sunrise.
- 2- People decorated churches with Easter eggs and bunny rabbits.
- 3- Christian celebrated Easter between March 22 and April 25.
- 4- Every Easter, my little sister paint eggs.
- 5- Easter bunny carries colored eggs in his basket.



## Appendix 9: St. George's Day Activity

### ST. GEORGE'S DAY

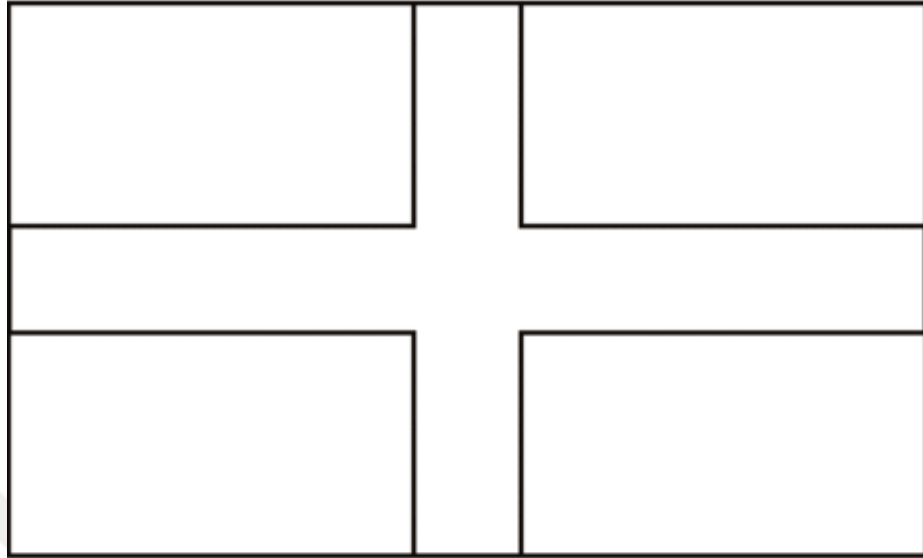
- a) Have you ever heard this festival? Look at the picture of St. George and a dragon. What kind of celebration do you think St. George's Day is?



- b) Read the text.

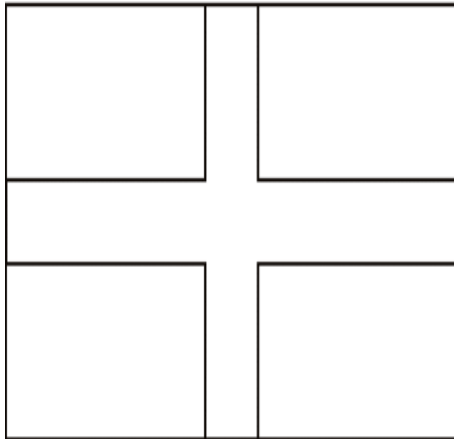
St. George's Day is celebrated in England on the 23rd of April. The festival is based on the legend between a knight and a dragon. According to a legend that Ryan and Duffy (1998) cite that St George travels an area which is dominated by the dragon. The locals cannot defend themselves against the dragon that is why they give the monster two sheep every day. When the supply of sheep decreases, the monster chooses one human and one sheep. On the day St. George arrives, the daughter of the king is chosen. The king tries to rescue his daughter but he cannot. While the princess is awaiting her fate, St George encounters her. He vows to protect her against the dragon and when the dragon appears, he injures it with a sword and the sign of the cross. St. George ask the princess to place her girdle around the dragon's neck, then he brings the dragon into the city using the girdle as a leash and he slays the dragon. At the end of the legend, St George instruct the people in the Christian faith and baptizes all of them. Since then the legend of the dragon has made St George a popular figure and he has been known as dragon-slayer in England. This legend will be known by everybody account of its popularity.

c) Do you know what colour England's flag is? Color it.

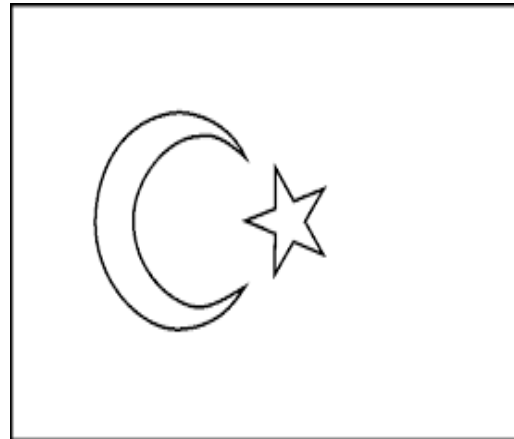


**England**

d) Compare the flag of England and the flag of Turkey. Are there any differences and similarities between two flags?



**England**



**Turkey**



The students are assigned to bring rose and wear it on their one paper. They will wear it.



- e) Read the cartoon. What do you think about the dragon's reaction to the man? Discuss it with your classmates.



**"No, I won't be celebrating  
St George's Day.**

CARTOONSTOCK  
.com

Search ID: JJun453

## GRAMMAR POINT

### Simple Future Tense

Simple Future Tense is used to talk about actions happening in the future.

I will go to England next week and I will celebrate St. George Day there.

My mother and my father will move to England next year.

I am not sick today. I will not go to school tomorrow.

Linda and I will not say anything about what happened yesterday.

**\*Arnold:** Will you marry next year?

**Jessica:** No, I will not marry next year

#### f) Fill in the blanks using “Simple Future Tense”.

1. Lisa is a student now. She \_\_\_\_\_ (be) a teacher next year.
2. Mary and her best friend George \_\_\_\_\_ (go) to England for participating St. George’s Day.
3. My mother is not happy because of her boss. She \_\_\_\_\_ (resign).
4. Where \_\_\_\_ you \_\_\_\_ (live) in 2020?
5. Tomorrow is St. George’s Day. We \_\_\_\_\_ (organize) a theatre about legends of that festival. \_\_\_\_\_ you \_\_\_\_\_ (join) us tomorrow?

## Appendix 10: Mother's Day (Mothering Sunday)

# HAPPY MOTHER'S DAY

My mom is special to me because \_\_\_\_\_.

I love my mother because \_\_\_\_\_.

I believe that my mother loves me because \_\_\_\_\_.

**a) Answer the questions.**

- What do you feel on this day?
- Why is your mother special to you?
- Describe your mother. How old is she? What is her favourite meal? Describe her appearance etc.

**b) Read the text.**

### Mothering Day

Mothering Day, which is also known as Mother's day, is held on the fourth Sunday of Lent. The exact time is three weeks before Easter Sunday and usually falls in the second half of March or early April.

On this day, children honor their mothers and other mother figures such as grandmothers, stepmothers and mothers-in-law. People give cards or gifts to her or if they have no opportunity to see her, they can send gifts or cards to her. Common Mother's Day gifts are cakes, flowers, chocolates, jewelry and luxurious clothing. If people don't have opportunity to buy present, they choose to treat their mother or grandmother to a special meal, beauty treatment or fun outing.

Before Mother's Day, many schools prepare activities to help their pupils to prepare a handmade card or gift for their mother.

Mother's Day is not a bank holiday in the United Kingdom. Cafes, restaurants and hotels are booked long before this day and they offer special meal to their mothers.

### Background

Mother's Day was originally a time in which people returned to the church where they were baptized or they participated services when they were children. It means that families were reunited as adults returned to their hometowns. In time, it became customary for young people to have holiday for visiting their own mother and also employers often took a gift of food or hand-me-down to them. In turn, this custom



moved towards the modern holiday and on this day people visit and give gifts to their mothers.

Traditionally, Lent is the period from Ash Wednesday (first day of Lent) until Good Friday and during the Lent, People weren't allowed to eat sweet, rich foods or meat. Many people prepared a Simnel Cake to eat with their family on this day.



This cake is a light fruit cake covered with layer of marzipan and with a layer of marzipan baked into the middle of the cake. It is decorated with 11 or 12 balls of marzipan, representing the 11 disciples and, sometimes, Jesus Christ. It is believed that the cake was named after Lambert Simnel who worked in the kitchens of Henry VII of England

sometime around the year 1500.

Mother's Day is celebrated in different way in different countries. However, one thing remains the same everywhere: It's a day to say to your mom, "Thank you."

Adopted from "Mothering Sunday in the United Kingdom"

<http://www.timeanddate.com/holidays/uk/mothering-sunday>

**c) Answer the questions**

1. When is Mothering Sunday celebrated?
2. What do people do on this day?
3. Where does this tradition come from?
4. What is the Simnel Cake?

**d) Fill in the blanks with the suitable words.**

Lent   Simnel Cake   Ash Wednesday   Mothering Sunday   Marpizan

1. \_\_\_\_\_ is the first day of the Lent.
2. \_\_\_\_\_ has been eaten since medieval times on Mothering Sunday.
3. \_\_\_\_\_ is a period when people don't eat sweet, rich foods or meat
4. You can decorate your Simnel Cake with \_\_\_\_\_.
5. \_\_\_\_\_ which is also known as Mother's Day, is celebrated all around the world.

**e) Put these recipe instructions into the correct order.**

Ingredients:

- |                         |                         |
|-------------------------|-------------------------|
| 150g self raising flour | ½ tablespoons milk      |
| ½ teaspoon of salt      | 350 g mixed dried fruit |
| ½ teaspoon of ginger    | 170 g mixed peel        |
| ½ teaspoon of cinnamon  | Tube of icing           |
| ½ teaspoon of nutmeg    | Marzipan                |
| 85g caster sugar        | Angelice                |
| 85g margarine           | Glace cherries          |
| 2 eggs                  |                         |

Decorate with angelica and glace cherries.

Sift the flour, salt and spices into a bowl.

Cool the cake.

Set the oven to 180C.

Add the margarine, eggs and milk.

Bake for 1 hour.

Roll the marzipan out.

Stir the mixture.

Mix the dried fruit and peel.

1-
2-
3-
4-
5-
6-
7-
8-
9-

## GRAMMAR POINT

### Relative Clause

We use relative clauses to postmodify a noun for making clear which person or thing we are talking about.

We use: who, which, whose or that

#### .as subject

Is that the woman who works at school?

The newspaper reported that the snake which killed 8 year-old boy has been put down.

#### .as object

Have you met those people who came across on holiday?

You shouldn't blame everybody that you read in the newspaper.

The car that we rented in Turkey was fully damaged.

Have you seen those people whom we met in Antalya?

### Time and place

We use when with times and where with places for making it clear.

Turkey won the Eurovision Song Contest in 2001. It was the year when we went Wien.

Do you remember the place where Mozart was born?

#### f) Fill in the blanks with who, which, where, when and that.

My mother is a caring person, \_\_\_\_\_ always cares her children.

It was 2001, \_\_\_\_\_ my little brother won the university.

Wien is a country, \_\_\_\_\_ Mozart was born.

My bicycle is broken, \_\_\_\_\_ my mother bought to me.

She loves her doll \_\_\_\_\_ I gave her on her birthday.

**g) Write a card for your mother and give it your mother.**



# ROYAL OAK DAY

- a) Look at the picture. Do you know its name? Do you have this type of tree in your country? Have you ever heard festival of “Royal Oak Day”?



- b) Read the text.

Restoration Day, which is commonly known as Royal Oak Day, is annually celebrated on 29th of May. Its aim is to commemorate the restoration of the English monarchy in May 1660. The English Civil War 1642-1649 was fought between the royalist forces loyal to King Charles I and the parliamentarians led by Oliver Cromwell. The Royalist were defeated at the Battle of Naseby in 1645 and Charles I was caught and executed on 30 January 1649. Cromwell declared Britain a republic 'The Commonwealth' and went on to become its Lord Protector. Following his death in 1658 Cromwell was succeeded briefly by his son Richard before the monarchy was restored and Charles II became king on 29 May 1660.

People wear sprigs of oak leaves or a sprig of an oak apple for showing their support for the monarchy.

Oak is an important component of “Royal Oak Day”. It dates back to the adventure of King Charles. It is said that King Charles’ life was saved after the battle of Worcester in 1651. He escaped from the Roundhead army by hiding in an oak tree in the grounds of Boscobel House in Staffordshire.

You can see the image of the Royal Oak on stamps or on coins. There are numerous naval ships, a train and a London underground station named “The Royal Oak”.

Adapted from “Royal Oak Day” <http://projectbritain.com/calendar/May/oakday.html>

**c) Answer the questions.**

- 1- What is the importance of Royal Oak Day in England?
- 2- When is Royal Oak Day celebrated every year?
- 3- What is the most important component of Royal Oak Day?
- 4- Do you have same kind of festival in your native culture?
- 5- Do you know any country that have a national tree?



d) Match the national trees with their countries.



**FINLAND**



**DENMARK**



**INDIA**



**CANADA**

e) **Do you have same kind of festival in your native culture? Compare and contrast.**

ENGLAND

TURKEY

- **Bring a sprig of oak tree and put it on their papel during this week.**



## Appendix 12: Achievement Test

### ACHIEVEMENT TEST

Read the text and answer the following questions. (5x2=10 pts)

While many countries love their tea, UK citizens and especially the English are proud of being “tea people”. The reason of it that the average UK citizen consumes nearly 2 kilograms of (dry) tea each year. Even most children drink



little tea or no tea, a British tea drinker consumes the amount of tea higher. There are some phrases that British tea drinker use like “as English as a cup of tea” for those who don’t partake will happily use, “just my cup of tea” for those who are well suited to and “not my cup of tea” for those whom they don’t like.

It is interesting that the country with the world’s highest per-capita use of tea doesn’t actually grow its own tea.

Tea only made its way to England in large quantities in the first years of the 17th century. Dutch and Portuguese traders were shipping tea from China and a few other Asian countries to Europe regularly by 1610. Tea was being sold more widely in England by 1657, in London’s existing coffee houses, but it was called Tcha, China Drink, Tay or Tee, and was generally sold as a remedy to cure all ills; from fatigue and lack of virility to overall poor health and diseases of all kinds, and it was expensive. Tea was sold as £10 per pound being £2,000 in today’s money.

As for 1659, it was available on almost every street in London. After Queen Catherine of Braganza introduced the custom of taking tea to the royal court in 1662, it became fashionable. By the mid-18 th century, Canton was exporting approximately 7 million tons of tea to Europe each year.

The word “tea” has also meaning of meal. The concept of “afternoon tea” is said to have originated with Anna Russell who was 7th Duchess of Bedford. At that time, the wealthy and merchant classes may not have their meal until 8 p.m. and also people had to work 7 or 8 hours without eating and that’s why the idea of a formal meal in the mid to late afternoon was popular. The working classes soon took to calling the main meal they had in the late afternoon ‘tea’ as well.

- 1- What is the main purpose of the author?
  - a) To give brief information about the habits of drinking tea in England
  - b) To present conflicting views on drinking tea
  - c) To inform readers about the harmful effects of drinking tea
  - d) To tell us about how drinking tea affects our health
  - e) To describes lifestyle of the wealthy and merchant classes
  
- 2- In the passage, why are UK and English citizens are proud of being “tea people”?
  - a) They used to drink 5 cups of tea everyday
  - b) They love drinking tea
  - c) They consume nearly 2 kilograms of (dry) tea each year
  - d) They grow their own tea
  - e) They sell it at expensive price
  
- 3- What is the ideal title of this passage?
  - a) The average consumption of tea in England
  - b) The benefits of drinking tea
  - c) The life of wealthy classes in England in 17th century
  - d) The history of drinking tea in England and the UK
  - e) The concept of “afternoon tea”
  
- 4- Why was the concept of “afternoon tea” popular in 17th century?
  - a) Tea was good for health
  - b) People didn’t have time to eat meal
  - c) People wanted to spend time with their friends
  - d) They needed tea for resting
  - e) 7th Duchess of Bedford ordered to drink tea
  
- 5- In 16th century, what was the aim of drinking tea?
  - a) For treating all kinds of diseases
  - b) For spending time with friends
  - c) For reducing the risk of heart attack
  - d) For being relaxed
  - e) For losing weight

**Circle the correct choice. (30x3=90 pts)**

- 6- Every Halloween, my little sister \_\_\_\_\_ “Trick or Treat”.
- a) is playing
  - b) plays
  - c) played
  - d) has played
  - e) was playing
- 7- According to the survey, every year nearly 6 million people \_\_\_\_\_ a marriage proposal on Valentine’s day .
- a) have made
  - b) are making
  - c) make
  - d) will make
  - e) made
- 8- John always \_\_\_\_\_ at 9 o’clock. But now, it is 5 o’clock and he \_\_\_\_\_.
- a) is sleeping/ sleeps
  - b) has slept/ is sleeping
  - c) is sleeping/ slept
  - d) sleeps / is sleeping
  - e) was sleeping/ slept
- 9- A: What \_\_\_\_\_ you \_\_\_\_\_, Mom?  
B: I am trying a new recipe for Mothering Sunday, a Simnel Cake.  
A: It \_\_\_\_\_ delicious. I can’t wait to taste it.
- a) are, cooking/ smells
  - b) was, cooking/ smelt
  - c) have,cooked/ is smelling
  - d) will, cook/ smells
  - e) do,cook/ is smelling
- 10- Look at him! I am really impressed by him. He \_\_\_\_\_ a pumpkin.
- a) carves
  - b) is carving
  - c) has carved
  - d) will carve
  - e) was carving
- 11- We have booked our holiday ticket for Christmas. We \_\_\_\_\_ to New York at 12 o’clock tomorrow.
- a) fly
  - b) flew
  - c) have flew
  - d) are flying
  - e) were flying

- 12- Last year, on Groundhog Day, groundhog \_\_\_\_\_ its shadow and \_\_\_\_\_ back into its burrow and the winter \_\_\_\_\_ six more weeks.
- a) saw/ has retreated/ persisted
  - b) saw/ treated/ persisted
  - c) is seeing/ is treating/ is persisting
  - d) has seen/ treats/ persists
  - e) was seeing/ treated/ persisted
- 13- In 2014, I \_\_\_\_\_ to Trinity Church, a layman at this church \_\_\_\_\_ a cross using ash on my forehead to symbolize Ash Wednesday.
- a) go/ draw
  - b) went/ drew
  - c) was going/ drew
  - d) went/ was drawing
  - e) am going/ is drawing
- 14- Resurrection means that Jesus \_\_\_\_\_ but \_\_\_\_\_ back to life again.
- a) died/ was brought
  - b) died/ is brought
  - c) died/ is being brought
  - d) died/ has been brought
  - e) died/ brought
- 15- Christians believe that Jesus is the Son of God and that he \_\_\_\_\_ here for our salvation.
- a) sent
  - b) is sent
  - c) was sent
  - d) is being sent
  - e) has sent
- 16- The celebration of Candlemas \_\_\_\_\_ briefly in Le Morte Darthur by Malory.
- a) mentioned
  - b) is mentioned
  - c) has mentioned
  - d) was mentioned
  - e) will be mentioned
- 17- Shrove Tuesday, which \_\_\_\_\_ as Pancake Tuesday, is the last day before the long fast for Lent for some Christians in Kanada.
- a) knew
  - b) knows
  - c) is known
  - d) was known
  - e) was being known

- 18- Each year, on Halloween, my grandmother, \_\_\_\_\_ is the oldest person in our family, squares pieces of bread with currants.
- a) who
  - b) which
  - c) where
  - d) that
  - e) whom
- 19- England is the only country \_\_\_\_\_ you can see St George Day celebrations on 23rd April every year.
- a) who
  - b) whom
  - c) where
  - d) whose
  - e) it
- 20- A simnel cake, \_\_\_\_\_ is popular for Mothering Sunday, is really delicious cake having 11 marzipan balls.
- a) who
  - b) whom
  - c) which
  - d) whose
  - e) in which
- 21- On Groundhog day, if a groundhog \_\_\_\_\_ its shadow, spring \_\_\_\_\_ six more weeks of winter.
- a) is seeing/ will be
  - b) saw/ would be
  - c) has seen/ would be
  - d) will see/ will be
  - e) sees/ will be
- 22- Today is Christmas. If the weather \_\_\_\_\_ stormy, we \_\_\_\_\_ a snowman.
- a) is / will build
  - b) was/ would build
  - c) had been/ would have built
  - d) is/ would build
  - e) was/ will build
- 23- If you \_\_\_\_\_ culture to your students using English festivals, you \_\_\_\_\_ it.
- a) teach/ will enjoy
  - b) will teach/ enjoy
  - c) taught/ would teach
  - d) would teach/ taught
  - e) taught/ enjoyed

- 24- While we \_\_\_\_\_ to the Christmas party, a big tree \_\_\_\_\_ in front of our car.
- went/ fell down
  - were going/ fell down
  - are going/ falls down
  - will go/ will fall down
  - were going/ was falling down
- 25- On Candlemas, while my mother \_\_\_\_\_ the candle in church, suddenly a candle \_\_\_\_\_ on one side. This denotes a death of family member during the year.
- carried/ drop
  - carries/ drips
  - was carrying/ drop
  - was carrying/ was dripping
  - carried/ would carry
- 26- When Prince George's baby \_\_\_\_\_, all English media \_\_\_\_\_ on her.
- was born/ focuses
  - was born/ focused
  - was born/ would focus
  - was born/ was focusing
  - was born/ will focus
- 27- Catholics \_\_\_\_\_ eat meat on Friday during Lent. It is not allowed to eat during Lent.
- can
  - can't
  - could
  - couldn't
  - may
- 28- Tomorrow is Mother's Day. You \_\_\_\_\_ prepare Simnel Cake for your mother. She will be happy.
- can
  - can't
  - could
  - couldn't
  - shouldn't
- 29- I know, it is amazing but on Halloween, witches \_\_\_\_\_ ride their broomstick.
- can
  - can't
  - could
  - couldn't
  - shouldn't

- 30- On Easter, we love painting eggs. Last year, I and my little brother painted eggs. Even he was 5 years old, his Easter eggs are \_\_\_\_\_ than mine
- a) more remarkable
  - b) most remarkable
  - c) remarkabler
  - d) the remarkablest
  - e) the most remarkable
- 31- On Halloween, we dressed scary costumes. I frightened everybody. My costume is \_\_\_\_\_ one.
- a) more scary
  - b) scarier
  - c) the scariest
  - d) scariest
  - e) more scarier
- 32- It is the first time I \_\_\_\_\_ Ash Wednesday. It was the most interesting festival I have ever seen.
- a) joined
  - b) have joined
  - c) had joined
  - d) was joining
  - e) the more interesting
- 33- Catholics are very strict about their religions. You \_\_\_\_\_ make a noise inside the church.
- a) should
  - b) shouldn't
  - c) can
  - d) may
  - e) must
- 34- If you want to decorate christmas tree, you \_\_\_\_\_ have a big tree.
- a) should
  - b) shouldn't
  - c) can
  - d) may
  - e) must
- 35- On Thanksgiving, people \_\_\_\_\_ shop for deals, because there are some clerks who can't spend the day with his or her family.
- a) should
  - b) shouldn't
  - c) can
  - d) may
  - e) must

## Appendix 13: Administrative Academic Permission of the Research in Public School



T.C.  
BİSMİL KAYMAKAMLIĞI  
Bismil Mecit Çelik Kız Anadolu İmam Hatip Lisesi  
Müdürlüğü

Sayı : 63009305-903.99-E.544405  
Konu: Emine Özlem ŞEN

08.01.2018

### İLGİLİ MAKAMA

2012- 2015 Eğitim- Öğretim yılları arasında kurumumuzda İngilizce öğretmeni olarak görev yapmakta olan Emine Özlem Şen'in "Teaching Culture through Using English Culture" adlı Yüksek Lisans tez çalışmalarını resmi iznim ve bilgim doğrultusunda etik kurallar çerçevesinde kendi ders saatlerinde müfredata uygun olarak öğrencilerine uygulamıştır.

**Dr.Rifat YILDIZ**  
Okul Müdürü

08.01.2018  
Özlem Elektronik  
İzmir Aile ile

Adres: FATİH MAH. BARIŞ BULVARI NO:116  
BİSMİL/DİYARBAKIR  
Elektronik A.Ş. bismilmecitcelik.meb.k12.tr  
e-posta: 965157@meb.k12.tr

Bilgi için:

Tel: 0 (412) 415 39 01  
Faks: 0 (412) 415 39 01

Bu evrak güvenli elektronik imza ile imzalanmıştır. <https://evraksorgu.meb.gov.tr> adresinden f0cc-0eb0-30b8-962b-3357 kodu ile teyit edilebilir.



## Appendix 14: Social and Human Sciences Ethics Board Approval for the Research Implementation



T.C.  
ONDOKUZ MAYIS ÜNİVERSİTESİ  
SOSYAL VE BEŞERİ BİLİMLER ETİK KURUL KARARLARI

KARAR TARİHİ	TOPLANTI SAYISI	KARAR SAYISI
21.03.2018	3	2018 / 110

**KARAR NO:** 2018 - 110  
Üniversitemiz Eğitim Bilimleri Enstitüsü yüksek lisans öğrencisi Emine Özlem ŞEN KILIÇASLAN'ın Doç. Dr. Nalan KIZILTAN danışmanlığında " Teaching Culture Through Using English Festivals(İngiliz Festivallerini Kullanarak Kültür Öğretimi)" konulu yüksek lisans tezine ilişkin anket çalışması okunarak görüldü.

Üniversitemiz Eğitim Bilimleri Enstitüsü yüksek lisans öğrencisi Emine Özlem ŞEN KILIÇASLAN'ın Doç. Dr. Nalan KIZILTAN danışmanlığında " Teaching Culture Through Using English Festivals(İngiliz Festivallerini Kullanarak Kültür Öğretimi)" konulu yüksek lisans tezine ilişkin anket çalışmasının kabulüne oy birliği ile karar verildi.

ASLI GİBİDİR.

P.S: Experiment was implemented by the approval of the experimental school and supported by the Social and Human Sciences Ethics Board.