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**AN EVALUATION OF A COURSE BOOK IN THE DEVELOPMENT OF
INTERCULTURAL COMPETENCE**

THESIS BY
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ÖZET

KÜLTÜRLERARASI BECERİ GELİŞTİRME BAĞLAMINDA BİR DERS KİTABININ DEĞERLENDİRİLMESİ

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Türkiye Avrupa Ortak Yabancı Dil Kriterleri Çerçevesine dayalı olan yeni bir Yabancı Dil Öğretme Programına başlamıştır. Bu programın amaçlarından bir tanesi yabancı dil derslerinde öğrencilerde kültürlerarası beceriyi geliştirmektir. Ders kitapları diğer ülkelerde olduğu gibi Türkiyede de en çok kullanılan materyallerden bir tanesidir. Bu nedenle kültürlerarası beceriyi öğrencilere kazandırmak için ders kitaplarının içeriklerinde kimi düzenlemeler yapılmıştır. Bu çalışmada incelenen ders kitabı Yeni Yabancı Dil Öğretme Programına göre hazırlanmış ve Avrupa Ortak Yabancı Dil Kriterleri Çerçevesindeki kazanımları vermeyi hedeflemektedir. Bu kazanımlardan bir tanesi kültürlerarası beceriyi öğretmektir. Bu çalışma, ders kitabının kültürlerarası yetiyi kazandırmada yeterli olup olmadığını bulmayı amaçlamaktadır. Bunu gerçekleştirmek için ders kitabında yer alan bütün kültür öğeleri ve dil öğretim aktiviteleri kültürlerarası beceriyi kazandırma bağlamında incelenmiştir. Kitap incelemesinden elde edilen bulgular incelenen ders kitabının içerik olarak yerel ve uluslararası kültür öğelerini dengeli bir şekilde yansıtmaya rağmen, içeriğinde öğrencilerin kültürlerarası becerisini geliştirmeye yönelik aktivitelerin oranının yetersiz olduğunu göstermiştir.

Anahtar Kelimeler: Ders kitabı inceleme, Kültürel öğeler, Kültürlerarası beceri

ABSTRACT

AN EVALUATION OF A COURSE BOOK IN THE DEVELOPMENT OF INTERCULTURAL COMPETENCE

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Turkey has started a new Foreign Language Teaching Programme, which is based on Common European Framework of References (CEFR). One of the aims of the New Language Programme is to teach intercultural competence in foreign language teaching courses. As the course books are the main teaching materials in Turkey, their contents have necessarily gone under changes to teach intercultural competence. The course book evaluated in this study was written according to the New Language Programme. As one of the outcomes of CEFR is the intercultural competence, this study aimed to find out whether this course book was sufficient for teaching intercultural competence or not. To achieve this aim, all the cultural elements related to the local, target and international culture and the language teaching activities in the course book were analyzed with specific reference to the cultural elements that aim to develop students' intercultural competence. The findings of the study revealed that although the book presents a well-balanced view of diverse cultures involving rich cultural elements from the local and the international culture, the proportion of the teaching activities that aim to improve learners' intercultural competence were not sufficient enough.

Key Words: Course book evaluation, Cultural elements, Intercultural competence

ABBREVIATIONS

UN : United Nations

EU : Council of Europe

CEFR : Common European Framework of References for Languages

ELP : European Language Portfolio

MoNE : Ministry of National Education

IC : Intercultural Competence

ELT : English Language Teaching

SPSS : Statistical Package for Social Sciences

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CHAPTER I

1. INTRODUCTION

This chapter presents the background to the study, the statement of problem, the purpose of study and the research questions. And it also reveals the operational definitions that are significant for the study.

1.1. Background to the Study

Globalization, technology, fast movements of population and immigration lead to cross-cultural interactions in our modern time. As a result of these factors, the numbers of people who use English internationally are continuously increasing. In one report Graddol (1999) stated that in the next 50 years the number of non-native speakers of English would triple the number of native speakers of English in worldwide. However a problem of how to use English appropriately among the international interactions arises. And as a result of this problem significant changes in English teaching pedagogy and in materials have been introduced to enable language learners gain competence for using English appropriately in an international context (Talebinezhad, 2001).

The integration of culture into language teaching process has always become an unavoidable issue because of the certain relation that language is a part of a culture and a culture is a part of a language (Brown, 2007). Integrating culture into the practice of language creates many benefits such as making language forms in real contexts, raising motivation of learners and gaining communicative competence (Ho, 2009). Integration of culture is mostly carried out via course books, which are the main materials of language classes.

Course books have predominantly been the main teaching materials in language teaching classrooms. They are used to guide the learning and teaching process of language. Thus, language educators, researchers and material writers have given great importance to the contents of course books for years, and their contents have continuously gone under changes. As English language is mostly used as a 'lingua

franca' which is defined as a means of communication among speakers of other languages, one aim of changing the content of course books is to try to find a solution for using English as 'lingua franca' more appropriately in an international context.

1.2. Statement of the Problem

In many language teaching contexts, course books are the main teaching materials in language classrooms in Turkey. The factors of globalization, being a member of Council of Europe and having a membership of United Nation (UN) and North Atlantic Treaty Organization (NATO) have recently forced Turkey to adopt many educational innovations to renew its Language Curriculum. Particularly, as Turkey has been a member of Council of Europe (EU), educational implementations such as Common European Framework of References for Languages (CEFR) and the European Language Portfolio (ELP) have been adopted in recent course books, which are published by the Ministry of National Education (MoNE). Language Education Policy of Council of Europe encourages its member states to establish the grounds for inter-cultural communicative competence in their students. Following this need, English language course books that are prepared for the state schools use have gone under changes to equip students with intercultural competence. As intercultural competence is a fresh topic in the field of language teaching in Turkey, the amount of studies done on this topic are still insufficient and we do not know to what extent the course books contain learning tasks aimed at increasing learners' intercultural competence.

1.3. Purpose of the Study

Healthy communication becomes a crucial need for people to understand each other and to avoid misunderstanding in the global world. In order to build a healthy communication among people who belong to different cultures, English as the lingua franca of world should be used in an appropriate way. In this sense, the concept of intercultural competence, which leads to appropriate interactions among people who belong to different cultures, plays a role in solving this issue (Byram, 2008). And much importance is given to this topic and related governmental bodies require course book writers to include some language learning activities for teaching intercultural competence to the English language learners. Drawing on the importance of establishing intercultural competence in the students, this descriptive study was an

attempt to analyse an English language course book used in a state school to identify the local, international, international and local, and neutral elements of culture covered in it and to to identify the proportion of language teaching activities, which aim to promote students' intercultural competence.

1.4. Research Questions

The following research questions guided this study to achieve the purposes mentioned above:

1. How much do English language course books used at state schools consist of local and international cultural elements to promote intercultural competence in the students?
2. What is the amount of language teaching activities offered in state school course books that aim to promote students' intercultural competence?

1.5. Operational Definitions of the Study

Culture: Brown (2007) defines culture as a context within which we exist, think, feel, and relate to others. In a wider sense, it is every day life of people, customs, skills, their history, art, literature or everything about people.

Intercultural Competence: Byram (2008) defines intercultural competence as being able to behave appropriately in an intercultural context.

Local Culture: It is related to persons, places, behaviors, beliefs, values and myths in Turkey context.

International Culture: The culture which is related to specific countries outside Turkey such as Eropean, Asian and African countries.

Target Culture: The culture that belongs to UK, Scotland, Ireland, the US, Canada, New Zealand and Australia is accepted as the target culture. The cultural references of these Anglosphere nations reflect the traditional, sociocultural and linguistic bases of English (Jahan & Roger, 2006).

CHAPTER II

2. LITERATURE REVIEW

2.1. Introduction

This chapter presents the concept of culture regarding language teaching and learning. Firstly, it begins with the relation between culture and language by giving different scholars reviews on this topic. Later the concept of culture is presented in terms of foreign language teaching, and the popular issue of culture and how to integrate it into language teaching process is discussed in light of the discussions raised by different researchers. Redefining it with an intercultural perspective has widened the concept of culture. From this perspective, teaching culture in foreign language classrooms is introduced with an intercultural approach. In addition to this approach intercultural competence is introduced and clarified by explaining its role and aims. Then, the chapter continues focusing on the implications of intercultural competence in language classrooms; specifically by discussing the role of course books in teaching intercultural competence. And lastly, the studies, which were conducted for intercultural competence in course books, are reviewed and presented.

2.1. What is Culture?

Researchers have always defined culture from different views and still there is no encompassing definition for culture as it is a dynamic and variable entity related to all human products. For example, Duranti states that (1997) culture is such a complex notion that it is impossible to arrive at an encompassing definition of it. It means different things to different people. Also, Brown (2007) defines culture as “a way of life” of any groups or society. Lustig and Koester (1999) say it is “a learned set of shared interpretations about beliefs, values, and norms, which affect the behaviors of a relatively large group of people” (p. 30). However, for Kramsch (1998), it is a “membership in a discourse community that shares a common social space and history, and common imaginings” (p. 10). Based upon these definitions Hall (1990) and Rodriquez (1999) state that culture impacts our perceptions and reactions to situations,

and relationships with other people. Similar to Hall (1990) and Rodriguez (1999), Alptekin (1993) also claims that the system of culture affects the way we perceive the world and it defines our perspectives, as it is a social artifact.

According to Samovar, Porter and McDaniel (2010), culture is made up of five components namely history, religion, values, social organizations and language. And they have different practices in different societies. As these differences form unique cultural values, they can not be anticipated by the members of other societies who have different cultural backgrounds (Ho,2009). It is because of this factor when people from different cultures communicate with each other, miscommunications and misunderstandings sometimes take place between them even if they use the same language. Hence, having cultural knowledge about others plays a crucial role in preventing miscommunications and misunderstandings among people.

2.2. Language and Culture

It is generally agreed that there is a close relationship between language and culture and they are interrelated. Liddicoat, Papademetre, Scarino and Kohler (2003) believe that language and culture are so interrelated with each other that in each level of language there is a dependence on culture. Brown (2007) shares the same idea with them and says that language is a part of a culture and a culture is a part of a language. Emphasizing the semantic aspect of the relation between language and culture, Chastain (1988) claims that language is a means of conveying meaning, but meaning is determined by culture. Thus, in order to be understood in language, the language must be culture-bound and culture specific (Damen, 1987).

From the above discussion, it is clearly seen that there is a certain interrelation between culture and language. When teaching and learning a foreign language is considered, it can be assumed that teaching a language is also meant teaching the culture of the target society. For this reason, integrating culture into language teaching becomes a crucial and an unavoidable issue for educators. The following section presents a discussion on the role of culture in the process of teaching languages.

2.4. Culture in Language Teaching and Learning

Regarding the relation between culture and language, which is clarified in the previous section, the researcher believes that it is a vital requirement to integrate culture into language teaching process. As linguistic competence alone is insufficient for learners to use a foreign language correctly and appropriately, it is completely acknowledged that students cannot be successful in their learning foreign language until they have also mastered the cultural context in which language lives (Lange, 2011). So it is important for language learners to gain the knowledge of culture that is rooted in language and makes language use more meaningful, and they must be encouraged to use language with culturally appropriate behaviors in their learning foreign language so that they can communicate correctly and appropriately with others.

There are two viewpoints in teaching culture in language teaching and learning: a static viewpoint and a dynamic viewpoint (Zonoobi, Ketabi & Heidari, 2014). The static viewpoint approaches culture as unvarying discrete, concrete facts that can be taught and learnt (Brooks, 1975). As Liddicoat (2002) states this view does not recognize the deep link between language and culture, and consequently the developing nature of culture is ignored. From this viewpoint, the only task of students is to receive the cultural knowledge, which is made up of facts or artifacts of the target language. There is no active engagement of students in the process of learning the culture. Since cultural knowledge often becomes very remote from its real language context, foreign language speakers' communications unavoidably end unsuccessfully (Zonoobi, Ketabi & Heidari, 2014). By contrast to the static viewpoint, the dynamic viewpoint sees culture as a dynamic and variable entity. Thus, the students do not only learn about cultural knowledge in their culture learning, but also they actively engage in the process of learning the culture of the target society. Culture is not seen only as information about the target society; it is seen as about actions and understandings. And learning cultural knowledge is not only a process of exchanging information about the culture, but it is about knowing how to deal with the culture (Crawford & McLaren, 2003). Thus, the students get a wider perspective of culture, and they learn that cultural knowledge is not limited in its use to a particular task or exercise, but instead it is more general knowing, which underlies how language is used and how things are said and done in a cultural context (Zonoobi, Ketabi & Heidari, 2014).

Based on the social changes and social needs in society, the objectives of teaching and learning a foreign language have always changed and parallel to these changes different methods suggest different ways for the teaching and learning culture. For instance, before 1960s, in the method of grammar translation the teaching of culture of a foreign language was seen from a static viewpoint. The cultural knowledge used in language environment was mostly about literature, great figures and events in history and religious beliefs. The only function of cultural knowledge was to help learners be able to “read” the text (Omaggio, 1986). After this method, the audio-lingual method also regarded culture as a static notion. It was considered as one of the factors to promote vocabulary and make learners just ‘speak’ the language (Omaggio, 1986). However, in 1970-1980s, as a result of social changes, a new method, which is called the Communicative Approach, appeared in order to help foreign language speakers use the target language correctly and appropriately (Lange, 2011). To gain this goal, language teaching materials included language structures and vocabulary items from everyday life of the target society. So cultural elements of target language were dominantly used in all materials of language teaching. However, with the fast rising of globalization, this method now seems to be insufficient to provide examples of true communications in a multicultural world, and it is believed that this method is weak to prevent misunderstandings and also speakers of foreign language do not have enough understanding and tolerance towards novelties (Byram, 1997). In this respect, Byram (1997) proposes an intercultural approach as a cure to prevent problems in the communication among people who have different cultural backgrounds. The main aim of this approach is to provide learners with an intercultural competence. For Byram (2008), intercultural competence is the ability of being able to behave appropriately in an intercultural context. It helps individuals to take active part in the intercultural interactions. To gain this ability language learners should be able to understand and tolerate differences in the multicultural society. In order to gain the comprehension of differences, besides others cultural knowledge and values individuals should also be aware of their own cultural identity and background (Doğan, 2015). Thus, the cultural knowledge which is taught in language environment should also include learners' own identity and cultural background for true communication to take place (Byram, 1997). Instead of only exposing standardized cultural elements of target language to the learners, he suggests that local culture and international culture should be elaborated in the process of teaching and learning foreign language so that learners accomplish true

and appropriate communications in intercultural interactions (Byram, 1997). Byram's new approach, intercultural approach, brought significant changes in language learning and teaching field. It is accepted as one of the most important recognition over the past two decades as it is regarded as the only way to equip speakers with an ability that help them to cope with globalized communications. The following sections comprehensively deal with Byram's intercultural approach.

2.5. Intercultural Competence and Its Objectives

As mentioned in the previous section, the main aim of communicative competence is to familiarize students with traditions and customs of the other countries and to make sure they are able to communicate with native speakers correctly and appropriately (Corbet, 2003). But it is generally acknowledged that even if the language learners get to the ability to speak like native speakers, still all of this will not help them to be successful in their communications (Lange, 2011). Because it is believed that in order to communicate successfully in a multicultural society, foreign language learners must know what forms are culturally appropriate to address people, express gratitude, make requests, and agree or disagree with someone. They should be aware that linguistic competence alone is not enough for learners of a foreign language to be competent in communication. Because it is assumed that all problems of communication such as misunderstanding do not always occur because of lack of language skills. Sometimes cultural differences between speakers can also cause a misunderstanding (Volkman, 2002). This assumption is accepted as the base of the intercultural approach.

With the introduction of intercultural approach, the desired goal of teaching a foreign language turned to be promoting intercultural speakers instead of speakers like native speakers (Lange, 2011). For language classes, speakers are defined as someone who live in an intercultural environment and consequently have intercultural encounters in globalized world (Volkman, 2002). So, language teachers necessarily started to give importance to the socio-cultural aspects of language in their teaching. And they shifted the focus of language teaching from what things are said to how things are said. So, for successful communications, skills like reacting, analyzing and interpreting and knowing how to behave are seen as the critical components in the intercultural approach (Byram, 1997).

Drawing on Council of Europe's Common European Framework of Reference for Languages (2001), Barret, Byram, Lazar & Gaillard (2013) argue the objectives of intercultural competence are to help students to:

- be aware of his/her own culture and others
- be eager to learn about others culture and respect them
- be able to avoid misunderstandings
- create relationships with other cultures and share information with them
- act reasonable, impressive and respectful communications with people from other cultures
- make positive assumptions for otherness

In order to achieve the above objectives, the main principles and components of intercultural competence must be clarified. The following sections present and discuss the components of intercultural competence.

2.6. Components of Intercultural Competence

The key components of intercultural competence should be clarified so that educators and learners know what intercultural competence actually is and what kinds of skills are needed to gain this competence. In this respect, some models have been introduced to clarify the term of intercultural competence in language teaching. Bennett's Developmental Model of Intercultural Sensitivity (1986), Kramsch's Concept of the Third Space (1993) and Byram's Model of Intercultural Competence (1997) are the main models which cast light on intercultural competence. They define its elements in various ways to make it more accessible and to draw attention to what it actually means for foreign language classes (Lange, 2011).

Among the above mentioned models, Byram's intercultural competence model is the best known model and up to now most definitions have been made for intercultural competence are based upon his model. The Common European Framework of References (CEFR), which now has influence on the curricula of English in Turkey, is

based upon Byram's model. Byram's (1997) model is mainly made up of five factors. These factors can be defined as:

- ***Attitudes***: It involves curiosity and openness towards the others culture. This factor helps learners to revise cultural values and beliefs and interact and engage with otherness (Byram, 1997).
- ***Knowledge***: It provides learners with cultural knowledge about social groups, products, practices and information about the processes of interaction that they use into intercultural communication (Byram, 1997).
- ***Skill of interpreting and relating***: It is the ability to interpret a document or event from another culture, and then be able to explain it and relate it to documents from one's own (Spencer & Franklin, 2009). Intercultural speakers or mediators need to be able to understand why misunderstandings arise, and how they can resolve them. By putting ideas, events and documents from two or more cultures side by side and seeing how each might look from the other perspective, intercultural speakers/mediators see how misunderstanding occurs (Byram, 1997).
- ***Skill of discovery and interaction***: It is the ability to learn new knowledge of cultural products and cultural practices. When learners have this ability they can operate knowledge, attitudes and skills under the constraint of real-time communication and interaction (Zonoobi, Ketabi & Heidari, 2014).
- ***Critical cultural awareness***: It is the ability to evaluate critically practices and products of all cultures. Students are open, curious and tolerant towards to other people's beliefs, values and behaviors (Byram, 1997).

As seen above, intercultural competence is a combination of skills. It requires active engagement of students in the learning process and a teacher's role is that of a guide in helping students to acquire the competencies of attitudes, knowledge, and skills (Byram, 1997). To achieve this competence, Byram (1997) suggests that teachers firstly should develop activities, which consider students' attitudes about "otherness." These kinds of activities help students to become more willing to engage with otherness and learn about them (Byram, Gribkova & Starkey, 2002). After students become open

towards otherness, the teacher should provide certain cultural knowledge so that the students can analyze other cultures. At this point, it is advised that the students should have enough time to find out the similarities and differences between home and target culture. When they discover the similarities and the differences between home and others' culture, this time the teacher should make the students to build relationships with people of other cultures with the help of intercultural activities (Byram, 2008). After that, by giving enough time and space to students, they develop their skills in interpreting and relating the cultures they experience before. Thus, the students begin to identify ethnocentric perspectives and misunderstandings related to cross-cultural situations and consequently they get the ability of understanding and explaining the main reasons of conflicts in order to avoid misunderstandings (Byram, 1997). Lastly, Byram (1997) suggests that students should be encouraged to engage with discovery and interaction skills so that they can identify the similarities and the differences between their home cultures and others' culture. After students experience these skills successfully, they are accepted as intercultural speakers, who are successful in their communications with intercultural interactions and have an eagerness to seek out opportunities for building new relations with people from other cultures.

2.7. Course Books and Intercultural Competence

The ultimate objective of learning a foreign language now has shifted its focus from being native like speakers to being intercultural speakers who are capable of using language appropriately in a multicultural society. So in order to provide requirements of intercultural competence, a lot of changes have been implemented in the practice of foreign language teaching. One of these changes is seen in the design of language teaching materials. As they are the main material of language teaching, course books have also gone under great changes to accomplish the ultimate aim of foreign language teaching.

Course books present rich sources of topics, texts, visuals and language and they help educators in forming the syllabus of a course (Choudhury, 2014). Course books and the extra curricular materials also play a crucial role in teaching culture as they help to decide what aspects of culture will be taught, how it will be included and how it will be presented during the process of teaching. In that sense the contents of them unavoidably have always been a crucial issue among scholars and language teachers.

Course books are divided into three groups according to the cultural contents they include (Siddique, 2014). These are:

- ***Course books with local culture:*** These kinds of course books mainly present students' home culture. They help learners to become aware of their own identity and preserve their cultural norms (Cortazzi & Jin, 1999). Bao (2008) criticizes these course books as he thinks, "An overdose of local-culture ingredients can easily damage learners' curiosity and novelty" (p. 268). The course books *El libro de inglés* in Venezuela; *Spot light on English*, an EFL textbook for Turkey; and *English for Saudi Arabia*, a textbook for Saudi Arabia are some examples for this kind of course books (Siddique, 2014).
- ***Course books with target culture:*** These course books involve elements of target culture, which mostly belong to the culture of English speaking countries such as America, England or Australia. They frequently use English names and try to teach English culture and values (Aliakbari, 2005). These kinds of course books may be perceived as useful for teaching communicative competence in the target language. However, Altan (1995) states that they are mostly Anglo-centric and they are insufficient to teach English as an international language.
- ***Course books with a blend of local and international cultures:*** These kinds of course books include both students' home culture and the other cultures from all over the world. In their contents they have a multicultural approach to diversify the perspectives of learners (Cortazzi, 2000). Cortazzi (2000) believes that a multicultural approach is more suitable for intercultural teaching. Because English is accepted as a global language and he suggests that the contents of the course books should reflect the topics which are part of today's international society (e.g., human rights, interactive media, business practice, etc.) so that learners can increase their general knowledge of the world they live in.

From the above course books, the course books that have a local and international cultural content are accepted as the most suitable ones for intercultural teaching. Similar to Cortazzi (2000), Kachru (1986), Alptekin, (2002), and McKay (2003) also support that these course books are more effective for learners to gain an intercultural competence as they present information and practices activities about learners' own

culture, target culture and intercultural culture together, and this help language learners to compare their culture with other cultures, become broad minded, be able to negotiate and communicate tolerantly and sympathetically with people from other cultures.

2.8. Methods and Techniques that Promote Intercultural Competence

Researchers have proposed many techniques that should be used in the classroom in order to develop learners' intercultural competence. According to Brooks (2001) language learners should gain intercultural competence practically. Supporting Brooks Counsel of Europe (2010) also suggests a “learning by doing” which involves integration of authentic intercultural experiences into the cultural identity of learners experience, comparison, analysis, reflection and cooperative action.

In the light of this approach, the following methods and techniques, which help learners to increase the development of an intercultural competence, are recommended in the teaching process of intercultural competence (Byram, 1997; Counsel of Europe, 2010; Reid, 2014 and Choudhury, 2014).

2.8.1. Comparison Method

This method is the most favorable one that is used to teach culture. Students compare and discuss their own culture and others culture. Byram (1999) suggests that the method is more effective if teachers start teaching culture with reflecting on learner's own culture and later introduce the elements of other cultures. When they compare cultures, students are not encouraged to decide which culture is better. The comparison method activities develop students' skills of observation, interpretation, openness and non-judgmental thinking (Reid, 2014). Also, they help students to have multi perspectives. For example, by a theme named ‘school’ that is about a typical British school can be presented with a simple short video. After watching the video they can discuss and compare school day in Turkey and in British by deciding advantages and disadvantages of each school system. Also, it will be interesting for students to read, compare, discuss and even act out three different accounts of the same day's events in a summer camp written in a diary by three children who come from very different backgrounds with different values, norms, skills and knowledge and perhaps with different languages (Counsel of Europe, 2010).

2.8.2. Role-plays, Simulations and Drama

Role-play, drama and simulations activities can also be used in language learning environment for the development of intercultural competence. They can be used for all levels of language learners and age groups, and they help learners to practice real life situations, which are necessary for intercultural communication. By help of them learners become aware of what it is like to be different, to be looked on strangely, to be criticized or even excluded (Reid, 2014). For example, according to the role cards that teachers give learners, learners can act completely differently from their usual ways, norms and standards. Or an assignment may be given to them to solve a problem, carry out a task or discuss an issue in groups according to the new norms they have (Counsel of Europe, 2010).

2.8.3. Literature Works

Literature works such as theatre, poetry and creative writing can also be used to teach intercultural competence. With the help of reading theatre plays students learn many things in many different ways. For example staging a theatrical play can help students to learn and reflect on new experiences that they would never encounter. In the same way many poems and short stories can also be helpful for learners. After learners read and enjoy a short story or a poem, they can make discussions on them, illustrate their feelings with drawings or with creative writing skills– rewrite or retell them from their own perspectives. By the help of such activities learners can gain cultural knowledge about people they have never met and learn about lives they have never experienced and imagined (Counsel of Europe, 2010).

2.8.4. Cultural Assimilation and Cultural Capsule

Culture assimilators are used for the description of the critical incidents of cross-cultural interaction that are misunderstood by learners (Choudhury, 2014). Cultural assimilator is a good method to promote understanding of cultural information and emotional empathy (Hughes, 1986). When any critical incidents among cross-cultural interactions are introduced, teacher should explain that they happen because of cultural differences and should acknowledge the learners that even within one culture there are differences (Reid, 2014). For example, there are different types of non-verbal greetings in different cultures and it is the most common example of misunderstanding. To show

it teacher can demonstrate on somebody different types of cheek kiss greetings: one kiss, two kisses, three and four kisses and he/she wants from learners to decide which type of kiss greeting is correct. Based on their own experience learners will choose the true type of greeting for their own culture. But teacher should explain that all types of cheek kiss greetings are correct, but vary across different cultures. Like cultural assimilation technique, cultural capsule also create a discussion environment and allow students to express their own ideas. It draws learner's attention to the comparisons between the home cultures and the other cultures. These two techniques can also be used to form a way into a topic, which can stimulate students' imagination and give a teacher an indication of how much the students already know. The emphasis should be always on the ideas, which are being expressed rather than on the accuracy of how the thought is being expressed (Choudhury, 2014).

2.8.5. Image –Making/Still Images in Class

Learners try to recreate a group of people they have seen before or create a new imaginary person or group of people. In order to complete a task they should communicate appropriately and efficiently. Such types of activities help learners develop their attitudes of openness and curiosity to learn about other people and they gain the skills for changing or adapting one's way of thinking according to the new situation (Counsel of Europe, 2010).

2.8.6. Reformulation and Noticing

Reformulation is retelling a story in his/her own words. Students can retell parts of a story, through which they practice speaking and their socio-cultural knowledge. Noticing is also a very effective technique for learners; they pay attention to a particular features or they look for specific features connected to a topic (e.g. differences between British and Turkish family life, the number of times the word "please" is used, etc.). Reformulation and noticing can be used for practicing socio-cultural knowledge, sociolinguistic, pragmatic and nonverbal competences.

2.8.7. Social Media Networks and Other Online Tools

Especially for informal intercultural education along with teleconferencing and online videoconferences and social media (platforms, chat rooms, public forums, among other things) represent powerful tools for teachers to develop intercultural competence in any learning context. Groups or classes of foreign language learners can be involved from all over the world in online web collaboration projects lasting from a few sessions to several months. In such web collaboration projects, learners present themselves, interview each other, discuss issues and complete tasks designed and prepared by their teachers or moderators prior to the start of the project (Council of Europe, 2010).

2.9. Research Conducted in Turkey

Turkey has necessarily adapted many educational innovations to renew its Language Curriculum because of the globalization factors, being a member of Council of Europe and having a membership of United Nation (UN) and North Atlantic Treaty Organization (NATO). One of these innovations is the implementation of Common European Framework of References for Languages (CEFR) and the European Language Portfolio (ELP) in recent course books, which are published by Ministry of National Education (MoNE). Since CEFR has accepted an intercultural approach in the foreign language teaching, these course books published by MoNE are expected to include intercultural teaching elements.

In the literature review we made on intercultural competence, we found out that the studies on intercultural competence mostly have focused on the perceptions and beliefs of teachers and students towards culture teaching and the extent of intercultural elements in the course books. Below some studies are presented which investigate the intercultural issue in foreign language teaching.

In the respect to culture teaching in course books, Demirbaş (2013) carried out a study to investigate the intercultural elements in English coursebooks, *My English 5* (Yalcinkaya, Bagdu & Sezer, 2012), *Unique 6* (Birincioglu, 2012), *Spring 7* (Silit & Arslanturk, 2012) and *Four Seasons English 8* (Kara, 2012) which were written in accordance with the CEFR. She found out that the contents of these course books had sufficient cultural elements to develop an intercultural competence. But she pointed out that it is in teachers hands to adapt those cultural items and use them communicatively

and creatively for intercultural teaching. Another study done on this regard is by Erdoğan (2015). In his research, Erdoğan (2015) also wanted to explore the intercultural elements offered in the course book “Big Picture” (Goldstein, Bradfield & Lethaby, 2012). But his findings were not hopeful like Demirbaş’s (2013). His findings showed that the numbers of intercultural tasks in the coursebook was insufficient to help learners acquire an intercultural competence. There is no inclusion of intercultural approach in the course book and it is behind the purpose of CEFR. Regarding intercultural competence in the course books Hamiloglu and Mendi (2010) also analyzed several course books regarding their publication dates. The results of their study showed that the frequency of cross-cultural elements was not in accordance with their publication dates and the distribution and frequency of cultural elements from other nations were not balanced with the dates chronologically. Toprak and Aksoyalp (2014) considering the importance of culture in language teaching materials conducted a study to find out the extent of other nations culture in the course books. To carry out their study they quantitatively analyzed the contents of 17 English course books published by international publishers. After the analyses of all course books they found out that the majority of cultural elements presented in the course books were about UK and the USA countries, that is the target culture. They pointed out that even if these kinds of course books provide students with plenty of cultural knowledge about target language cultures, it is not enough for them to communicate successfully in a global environment. And they suggested that in order to be more successful in communications students should also be provided with a blend of international and local cultures, not only standardized target language cultures.

As Güven (2015) states, the perception of teachers and their beliefs influence their teaching. In the same way, students’ beliefs, attitudes and aims also influence their performance and success in the classrooms. Therefore, they suggest that their perceptions, beliefs and expectations should be considered so that teaching and learning become more effective and the objectives of teaching and learning are easily realized. Based upon this assumption Taş (2010) and Güven (2015) carried out studies to investigate the perceptions and beliefs of teachers and students towards culture teaching in foreign language classes. In her study, Taş interviewed 35 preparatory students to get their perceptions and beliefs on culture elements in the course books. The reflections of the students showed that nearly all of them were aware of the importance of culture

functions. And she found out that students believed that dealing with the other cultures made their communication with foreigners more successful and widen their perspective towards otherness. Some of students, moreover, expressed that learning foreign cultures helped them to understand their own culture better. In her similar study Güven (2015) made a survey with 508 students from different universities. Her survey results also revealed that the majority of students had positive attitudes towards integrating cultures into language learning and instead of target language culture they preferred cultural elements from all over the world. They believed that learning international cultures helped them to interact more appropriately in global communications.



CHAPTER III

3. METHODOLOGY

3.1. Introduction

The purpose of this study was to analyze an English language course book used in a state school to identify the local, target, and international culture elements offered, and to find the proportion of language learning activities, which aim to promote students' intercultural competence. This chapter presents the methodological procedures of this study. First, the research design of the study is explained. Then, the material of the study, the course book is introduced, and lastly the procedures for the data collection and analysis are presented.

3.2. Research Design of the Study

This descriptive case study employed both qualitative and quantitative research methods to achieve its aims. As an approach to research, Thomas (2011) defines case study as a study of an event that is used to look intensely at a particular event at a specific time. It is a form of qualitative descriptive research and the main emphasis of a case study is on exploration and description (Thomas, 2011). The data of a descriptive case study can be gathered with quantitative and qualitative methods. This study employed both quantitative and qualitative methods for data collection and data analysis. Quantitative research method seeks to confirm hypotheses about phenomena, uses highly structured methods such as questionnaire, surveys, quantifies variation, predict casual relationships, describes characteristics of a population, and its data format is numerical (Burns, 2005). However qualitative research method has a broad and open-ended focus at the beginning, and it allows for important meanings to be discovered (Neuman, 2000). So, a quantitative research method was used in order to collect data for the first and second research questions, and in order to analyze and define the lessons, which aims to develop learners' intercultural ability a qualitative research method was used.

3.3. The Course Book

The data of the study which aimed to investigate a course book regarding the cultural elements offered and their proportion in each unit was gathered through an analysis of the the latest edition of the course book *Yes You Can A1-2* by Ertopcu, İnci & Samur (2015). This set of course books were initially written in 2012 by three Turkish educators Ertopcu, İnci & Samur (2015) and published by a private publishing company. Moreover, no analysis of this course book has been made and published up to now.

The course book *Yes You Can A1-2* (Ertopcu, İnci & Samur, 2015) is for language learners who attend 9th grades in Turkish state high schools. The targeted learners' age is 14-15 and their English language proficiency level is pre-intermediate. Learners at this grade have 6 hours of English courses per week. The curriculum of these textbooks aims to take learners from A1 (Basic users) to C1 (Proficient users), which is described in Common European Framework of References (CEFR). In the description of the course book, it is claimed that the book is based on communicative methodology and it offers student-centered activities aiming to promote cultural awareness in the students.

Mainly there are three parts in the course book. Each part includes eight themes with variety of topics, grammar references and vocabulary parts. Each theme includes three content areas, each of which involves both general and common outcomes, vocabulary, and language areas embodied in four skills (Listening, Reading, Writing, and Speaking). At the end of each theme, there are *Quiz Time* and *Check Your Progress* parts that serve as self-evaluation tools. After eight themes, students can find a list of grammatical items introduced in the related theme. And in the last part there is a *Vocabulary* section, which is organized according to the themes. The Vocabulary section always starts with new phrases and words related to the theme.

There are four course books for different language proficiency levels in the series of *Yes You Can*. For this study A1-2 level was chosen for two reasons: Firstly, it is commonly used as a core teaching material for 9th graders in Turkish state high schools, and the students in this grade have more English language classes when compared to the other three grades. The course book has been adapted according to the New Language Program of MoNE (Ministry of National Education), which is prepared considering

Common European Framework of References, and aims to enable learners to acquire the outcomes of CEFR. As mentioned before one of the outcomes of CEFR is promoting intercultural ability in the students.

3.4. Data Collection Instruments

In the present study, we used two main data collection instruments. The first data collection instrument used was a checklist developed by Çelik and Erbay (2013) to investigate the answer to the first research question (see Appendix 1). For Çelik and Erbay (2013) the cultural elements in a course book can be analyzed in three categories. Following Çelik and Erbay (2013), we used the following three categories in our course book analysis:

a. Local Culture Elements: They are related to persons, places, behaviors, beliefs, values and myths in Turkey context.

b. International Culture Elements: Cultural elements which were related to specific countries outside Turkey such as Japan, France, Germany, Spain, and Africa continent.

c. Target Culture Elements: The cultural elements belonging to UK, Scotland, Ireland, the US, Canada, New Zealand, and Australia were counted as target cultural element as the cultural references of these Anglosphere nations reflect the traditional, sociocultural and linguistic bases of English (Jahan & Roger, 2006).

To find an answer to the second research question, which aimed to find the proportion of language teaching activities to promote students' intercultural competence, the activities in the course book were analyzed and discussed in the terms of intercultural abilities, which are based on Byram's (1997) theoretical concepts on intercultural competence. Following Siddiqie (2011), we used these abilities as criteria to identify the proportion of the language teaching activities, which aim to promote students' intercultural competence (see Appendix 2). These criteria are:

1. relate new knowledge to their context or experience
2. share information
3. compare values

4. diversify perspectives
5. adjust to new environment
6. learn from others to improve themselves
7. accept cultural diversity
8. make contribution in the global community
9. be curious about new values

3.5. Data Collection Procedure

The data collection procedure started on receiving the letter of permission from the MoNE to analyze the course book *Yes You Can A1-2 level* (Ertopçu, İnci & Samur, 2015) (see Appendix 3). The analysis of the course book was carried out in two phases. In the first phase, the cultural elements in the course book were categorized under three parts: *local*, *international*, and *target culture elements* (Çelik & Erbay 2013). Starting from the first theme, the neutral elements were excluded from the analysis, as they were associated with general knowledge of life skills, science, technology and they cannot be categorized local, international, and target culture (Siddiqie, 2011). And then, all of the visuals, audios and written texts in the themes were analyzed according to each category. The elements of each category were counted separately. By using descriptive statistics, the collected data was calculated, and their frequency and percentages were shown in a table.

The aim of the second phase was to find an answer to the second research question which is to find out the proportion of the English language teaching activities aiming to promote students' intercultural competence. To investigate the answer to this research question, the lessons in eight themes in the course book were analyzed and then the activities aiming to promote intercultural competence in the lessons were counted according to the Siddiqie's (2011) nine criteria as a framework. Then the proportion of intercultural lessons was calculated by using descriptive statistics and shown in a table.

3.6. Data Analysis:

In this study, descriptive analysis was used in order to count the frequency of cultural elements and identify intercultural lessons in the course book. To do this, the cultural elements and the teaching activities in each theme were analyzed by checking the content of each theme three times. In order to increase the reliability of the study, all of the cultural elements and the activities were evaluated by researcher and colleagues. Then, the data gathered through the course book was analyzed through Statistical Package of Social Sciences (SPSS), version 15.0 for Windows Evaluation.



CHAPTER IV

4. FINDINGS AND DISCUSSION

4.1. Introduction

The main aim of this study was to investigate a course book to find out the amount of language teaching activities that aim to develop the students' intercultural competence. This chapter presents the findings of the study. The findings of the study are presented using the two research questions as a basis.

4.2 Findings on the Elements of Culture Offered in the Course Book

The first research question of the study aimed to identify the local, international, and target elements of culture covered in a state school course book, which was written following the principles of the Common European Framework of References (CEFR). A checklist developed by Çelik and Erbay (2013) was used in order to find the answer to the first research question (see Appendix 1). Accordingly, the cultural elements offered in the course book were analysed under three parts: elements of *Local Culture* (i.e. Cultural elements which are related to persons, places, behaviors, beliefs, values and myths in Turkey context), elements of *International Culture* (i.e. Cultural elements which are related to specific countries outside Turkey such as Japan, France, Germany, Spain) and elements of *Target Culture* (i.e. the sociocultural and linguistic bases of English in countries such as the UK, Scotland, Ireland, the US, Canada, New Zealand and Australia).

On analysing the course book, we observed that the course book mostly offered simple and short texts and daily dialogues that reflected the daily use of English and a lot of colourful visuals to lead learners to communicate in English. The contents which were used in the teaching activities of the course book were mainly about famous people, festivals, holidays, tourism, literature, social life, history, family life, sports, places, foods and drinks that belong to Turkey, USA, European, Asian, African, Australian and Far East countries. So it can be said that the topics of course books were

nearly in accordance with the topics that are in line with the CEFR. In the following some cultural elements from the content of the course book were displayed to give a brief idea about the cultural elements in the course book.

Theme 1-*Different Lives*

- . Some names of famous persons from America, England, Turkey (Ophrah Winfrey, Eva Mendes, David Beckham, Ayhan Sicimoğlu)
- . Information about some Hollywood films (Natty Professor, Men in Black 2, Star Wars)

Theme 3- *Health and Diet*

- . Introducing some names of food and drinks from different countries such as India, Japan, Italy, England, Mexico, America (Tanduri, pizza, kebab, England tea, mole, hot dog, chocolate soufflé, suchi, ayran, meat ball,)

Theme 4- *Social and Society*

- . Reading a text about family life of England
- . A news report about the Nice Festival in France
- . Favourite sports of Australia and New Zealand

Theme 5- *Tourism*

- . A story of an England boy in Malaysia.
- . Presenting some touristic attractions from America (Statue of Liberty), Egypt (the Pyramids), France (the Eiffel Tower), India (the Taj Mahal), Brazil (the Copacabana Beach), Turkey (Statue of Zeus, the Temple of Artemis), Italy (Colosseum)
- . A guidebook about New Zealand

Theme 7- *Art*

- . Short information about arts of Salvador Dali, Pablo Picasso, Claude Monet.

. Reading texts about the Beatles.

. Principles of Atatürk and a poem named “The last Letter From Atatürk”

After analyzing and counting all cultural elements in the topics of the course book it was found out that the course book had totally 127 cultural elements. Table 1 reveals the proportion of the elements of culture offered in the course book.

Table 1. Ratio of the elements of culture in the course book

	Local	International	Target	
	Culture	Culture	Culture	Total
f	32	71	24	127
%	25	56	19	100

As it can be seen in Table 1, the cultural elements in the content of the course book are not only from learners’ own culture, but also they are from other nations around the world and target culture countries. The frequency of cultural elements in *Yes You Can AI.2* shows that the course book involves 32 (25%) local cultural elements, 71 (56%) international cultural elements and 24 (19%) target cultural elements. The cultural elements belonging to international culture, which include American, European, Asian, African, Australian and Far East cultures outnumber both the elements of local and target cultures. This is followed by the elements of local culture of learners and the elements of the target language culture.

According to the above findings, it can be said that the content of the course book has a well-balanced view of diverse cultures by involving cultural element from the local and the international culture. We observe that in addition to the international culture students are also exposed to their own culture. This is an important factor for gaining intercultural competence. Because, as mentioned in the literature part, international culture is not sufficient alone for teaching intercultural competence even if it plays a crucial role in developing learners’ familiarity with others cultures (Çakır, 2010). In this respect, Kachru (1986), Alptekin, (2002) and McKay (2003) suggest that

the cultural elements about learners' own culture should be presented with other cultures as it helps learners to compare their culture with other cultures, become broad minded, be able to negotiate and communicate tolerantly and sympathetically with people from other cultures.

When we compared these findings with the cultural contents of the course books, which were analyzed by Özil (1999), Çakır (2010), Hamiloğlu & Mehdi (2010), we found out that this course book has a more diversified cultural content than the others. The course books Özil (1999), Çakır (2010), Hamiloğlu & Mehdi (2010) analyzed were mostly based upon target or local culture. This may be interpreted as an attempt of MoNE to adapt the contents of the course books according to the New Programme, which was started in 2011. Similar to the findings that Çelik & Erbay (2013) observed in their study, we also found out that the MoNE has expanded the cultural diversity in the contents of the course books; it not only gives place to only to the elements of local or target cultures, but also it gives place to both international and local cultures together to diversify perspectives of learners.

4.3. Findings on the Amount of Language Teaching Activities that Aim to Develop Intercultural Competence

The second research question of this study aimed to find out the proportion of language teaching activities that aim to develop intercultural competence. In order to achieve this aim, all of the language teaching activities in the course book were analyzed to identify which intercultural ability or abilities each task aimed to teach to students using Siddiqie's (2011) nine criteria as a framework. Siddiqie's (2011) nine criteria included: *1. relate new knowledge to their context or experience; 2. share information; 3. compare values; 4. diversify perspectives; 5. adjust to new environment; 6. learn from others to improve themselves; 7. accept cultural diversity; 8. make contribution in the global community; and 9. be curious about new values* (see Appendix 2). In this way all of the tasks, which were related to intercultural competence were written down before the ability, which they aim to teach in the checklist.

The findings revealed that the tasks that aimed to develop intercultural abilities were generally included within the reading texts and in some of writing and speaking activities. We also found out that some of the texts for listening comprehension were

also used to reveal how different the pronunciation and the stress of people from different cultures were. After all tasks had been carefully analyzed it was found out that although the course book involved a rich content of diverse cultural elements, it didn't have sufficient tasks which helped students' to improve their intercultural competence. The ratio of tasks, which are related to intercultural competence, is shown in Table 2.

Table 2. Ratio of Evaluated Lessons

	Total Number of Evaluated Tasks	Tasks Related to Intercultural Competence	%
"Yes You Can 1.2"	108	6	5,5

As it is seen in the Table 2, out of 108 tasks in the course book only six tasks are related to the intercultural competence. Some of these tasks teach more than one intercultural abilities in the course book. Table 3 demonstrates how many times the ratio of intercultural abilities in the course book.

Table 3. The Ratio of Intercultural Abilities in the Course Book

Abilities	Number of Tasks
Share information	3
Compare values	2
Be curious about new values	1
Adjust to new environment	1
Accept cultural diversity	2
Learn from others to improve themselves	0
Diversify perspectives	0
Make contribution in the global community	0

As shown in the Table 3, three of the tasks on pages 16-39-67 aim to improve students' abilities of *sharing information*; two of them on pages 46-58 help students to improve their ability of *comparing the values*; one of them on page 46 demonstrates the ability of *being curious about new values*; two of them on pages 39-46 improve the ability of *accepting cultural diversity* and one task on page 61 aims to teach the ability of *adjusting to a new environment*. It is seen that there is no reference to the abilities of *diversifying perspectives*, *making contributions in global community*, *relating new knowledge to their context* and *learning from others to improve themselves*. When we get the proportion of the tasks, which are related to the intercultural competence, we get the ratio about %5.5. When this ratio is compared to the ratios Siddiqie (2011) and Aijala (2009) found in the course books they analyzed, this ratio of intercultural tasks in this course book seems to be fairly low and it is not sufficient enough for developing the intercultural ability of the learners.

Some example tasks, which were classified as intercultural teaching tasks and related discussions are presented below; they will show what type of intercultural abilities the learners are expected to gain from them and in what ways they are presented to the learners.

Task 1: In the first theme named *Different Lives* on page 16 students read an e-mail from a French e-friend who writes about her name, age, nationality, some famous attractions and food in her city. After reading the e-mail, they are asked to write a similar email to an e-friend who lives abroad by mentioning the same subjects in their email and want her/him to write about her/his city. In this way the ability of *sharing information* is encouraged among students.

Task 2: In the theme of *Health and Diet* on page 39 the students are introduced different meals from different nations such as *Tanduri (India)*, *Mole (Mexico)*, *Sushi (Japan)*, *Pizza (Italy)* and *Chocolate Souffle (France)*. After they read the texts about the ingredients and the recipe of the meals, they are required to work in pairs and ask their feeling about these dishes: 'Which one would you like to eat for lunch?' 'What

will you feel if you eat sushi for breakfast?’ The aim of the task is to help the students to develop *the ability of accepting cultural diversity and sharing information*.

Task 3: In another task, using the theme *People and Society* on page 46, the students are introduced to the family life in England. Firstly, the students are encouraged to talk about family life in their country by answering questions such as: ‘Are the families large?’ ‘Who lives together?’ ‘Do children leave home after they marry?’ After this warm up activity, the students read the text about family life in America. They are asked to notice the similarities and the differences with the family life in Turkey. After their reading, the students are guided to complete a true false activity in page 46 that consists of statements such as:

- . *Children should leave home after they get married*
- . *Children should ask their parents to marry*
- . *Old people should be encouraged to stay in old people’s houses.*
- . *People shouldn’t have more than two children*

Following this, the students are asked to decide if the above statements are true or false regarding family life in their own country. The task aims to help the students develop the ability to *compare values, accept cultural diversity and being curious about new values*.

Task 4: In the same theme on page 58, students are presented with some pictures of parade, ticker tape, trolley, masks, costume and band, which are about the Nice Festival in France. Students are encouraged to talk about the pictures considering what the pictures are about, what the people are wearing, why they are dancing and what they are celebrating. Learning that it is a spring celebration festival, students are asked to say which feast is celebrated for spring in their own country and what they do in this feast. As an assignment, students are required to search the Net and find a festival around the

world that celebrates Spring and to compare and contrast the festival they find with the spring celebration in their country. In this way, the task teaches students how to compare values of different societies.

Task 5: In the theme of *Tourism* on page 61 students listen to a speech of a tour guide about the plan of tour on a bus in London. Then, students are asked to suppose that they are tourists in this tour and prepare some questions to their tour guide about the tour. In this way, students learn how to behave in a different country and get the ability to *adjust to a new environment*.

Task 6: The task related to the theme of Tourism on page 67 aims to teach the ability of *sharing information*. To do this some famous tourist attractions such as the Statue of Liberty, the Pyramids, the Eiffel Tower, the Taj Mahal and the Copacabana Beach are given. First, students are asked to describe the pictures and then they are asked to answer the questions such as: ‘Where are the pyramids?, ‘Why are these places popular with tourists?, ‘Which places would you prefer to visit? And why?’ ‘Which places are popular with tourists in Turkey?’ After discussing the answers to these questions, students are asked to imagine that they have been to one of these places and write about their experiences including the answers of following questions:

. *Where did you go?* . *How did you go there?* *What did you do there?*

. *When did you go?* . *What did you like?* . *What did you dislike there?*

CHAPTER V

5. CONCLUSION AND IMPLICATIONS

5.1. Introduction

This chapter presents the summary of the study and then the conclusions and discussion. Finally, it ends with the implications and recommendations for further studies.

5.2. Summary of the Study

This study mainly tried to shed light on the amount of intercultural elements the course book provides for language learners at state schools. In order to achieve this purpose, the course book, *Yes You Can A1.2*, which was developed for ninth grades, was analyzed. While analyzing the course book, two research questions guided us. These research questions were:

1. How much do English language course books used at state schools consist of local, international, and target cultural elements to promote intercultural ability in the students?
2. What is the amount of language teaching activities offered in state school course books, which aim to promote students' intercultural competence?

All types of cultural elements in the content of the course book were taken into consideration during the evaluation process.

5.3. Conclusions and Discussion

Globalization, technology, fast movements of population and immigration lead to cross-cultural interactions in our modern time. As a result of these factors, the numbers of people who use English internationally are continuously increasing. In one report Graddol (1999) stated that in the next 50 years the number of non-native speakers of English would triple the number of native speakers of English in world wide. However

a problem of how to use English appropriately among the international interactions arises. To find a solution for this problem significant changes in English teaching pedagogy have been introduced to enable English speakers use English appropriately in an international area (Talebinezhad, 2001). One of the remarkable changes is the introduction of intercultural competence in the English field. To equip English learners with this competence researchers believe that English use must be allied with others culturally appropriate behaviours. Because they think that grammar-based language learning make learners develop misunderstandings or misconceptions when they communicate with people of other cultures (Corbett, 2003). Thus, in order to avoid this problem and build healthy communication, it is suggested that cultural knowledge and awareness should be included in teaching and learning process of language (Council of Europe 2001). Communication that lacks appropriate cultural content often results in serious miscommunication and misunderstanding. Thus, to make a better understanding of English language both in written and spoken form, and to ensure the success of intercultural communication in today's globalization, it is imperative to reconsider the importance of cultural factors in the English teaching classrooms (Erdoğan, 2015).

In the light of above information, in order not to cause any problems in communication in terms of intercultural communication, the course books should be evaluated as they are the core material in a classroom environment (Gözgenç, 2016). Course book, which is the main focus of this study, is seen as the most common foreign language teaching materials and it is used to guide the learning and teaching process of language. As the contents of coursebooks have always played an important role in acquiring the targeted aims of language teaching policy (Çelik & Erbay, 2013), language educators, researchers and material writers have given great importance to the contents of course books for years, and their contents have continuously gone under changes. One aim of changing the content of course books is trying to find solution for using English as 'lingua franca' appropriately in an international context. To achieve this goal researchers advise that foreign language course books should provide intercultural competence that help learners use language appropriately. In other words; the teaching materials should have intercultural elements for effective learning and teaching.

This study mainly attempted to investigate to what extent a course book published by MoNE provide language learners in Turkey with IC. In order to achieve this purpose all cultural elements and teaching activities in the course book were analyzed in terms of intercultural teaching. All the cultural elements in the course book were gone through during the analysis. The findings for the first research question showed that the cultural content of the course book we examined was not only based upon target or local culture; in the contrary, the course book presented an international cultural content by involving cultural elements from three categories of target, local, and international cultures. Not only based upon local or target cultural elements, but also having an international cultural content is considered as an important point in terms of teaching intercultural competence. As mentioned in Chapter II, even if the course books, which are mostly based upon target culture, can be useful for teaching communicative competence in the target language, they are not sufficient to teach English as an international language (Altan, 1995). Alptekin (2002) criticizes such course books, because he thinks that taking the native speaker as a model and only considering cultural aspects of the target culture may leave the learner's own culture in a peripheral position or may result in ignoring it completely. Also course books which are mostly based upon local culture are seen as not suitable for teaching intercultural competence as an overdose of local-culture in the content of them can damage the learners' skills of "curiosity and novelty" which are very important factors for fostering the intercultural competence (Bao, 2008).

Another important point that should be taken into consideration with the findings of the first research question was the presenting learners' own cultural elements with the international cultures. In terms of intercultural competence, which was the main focus of this study, it is also a good side of the course book. Because it is believed that only presenting international cultural elements to the learners is not an effective way for teaching intercultural competence. Even though it may play a crucial role in developing learners' familiarity with others cultures (Çakır, 2010), it is alone not sufficient to improve learners' intercultural competence. In this respect, Kachru (1986), Byram (1994), Alptekin (2002) and McKay (2003) emphasise the importance of learners own culture in the process of teaching intercultural competence and they suggest that the cultural elements about learners' own culture should also be presented with international cultures so that learners can improve their perspectives, negotiate and communicate tolerantly and sympathetically with people from other cultures. When the

course book is evaluated from this point of view, it can be said that the content of this course book shows a successful distribution in terms of intercultural competence by involving both local and international culture together.

Moreover, we can conclude from the findings of first research question that, even if alone it is not sufficient for teaching intercultural competence, there is an attempt of MoNe to adapt the content of new course books according to the New Programme, which has aims to fulfill the outcomes of CEFR. As mentioned in the previous chapters, Turkey has adapted its foreign language teaching policy according to the criteria's of CEFR, and CEFR encourages a multicultural policy in language teaching in order to provide learners with an intercultural competence.

The main aim of this study was to investigate intercultural competence in a course book published for state schools. The findings for the first research question showed that the course book had dominantly covered international cultural elements in its content. Even if it is considered as a good aspect of the course book in terms of intercultural competence, we cannot still say that this is alone sufficient for teaching intercultural competence. Because, even though they provide learners with cultural knowledge about social groups, products, practices and information about the processes of interaction that they use into intercultural communication (Byram, 1997), they are numerically not enough to provide them with intercultural competence. As explained in the five *savoirs* of intercultural competence in the second chapter, an intercultural interaction is not only based upon transferring information between cultures, but also it requires a reflection on one's own culture and those of the others (Byram, 1997). In order to equip language learners with this qualification, Brooks (2001) proposes that just like learners acquire phonological accuracy, syntax or morphology of a language through actual practice, learners should also gain intercultural competence practically. To put this view into practice, a suitable teaching environment should be provided to the language learners so that they can practice intercultural interactions. Agreeing with Brooks (2001), Council of Europe (2010) also suggests a "learning by doing" approach for teaching intercultural competence. According to it, the cultural elements belonging to diverse nations should be used into authentic intercultural interactions and students should be encouraged to experience these interactions in the language learning environment so that they can promote their intercultural competence. To carry out this view in the language teaching and learning environment, effective teaching activities

should be exposed to the learners by using suitable methods and techniques, which were mentioned in the second chapter. Taking the above views into consideration, the second research question of this study was also asked to gather precise conclusions on the content of a course book in terms of teaching intercultural competence. In order to find the answer of this question all teaching activities of reading, writing, speaking and listening skills in the course book were carefully examined in the light of nine intercultural abilities; *1. relate new knowledge to their context or experience; 2. share information; 3. compare values; 4. diversify perspectives; 5. adjust to new environment; 6. learn from others to improve themselves; 7. accept cultural diversity; 8. make contribution in the global community; and 9. be curious about new values.* The aim was to find out what type of intercultural abilities the learners were expected to gain from the activities in the course book. According to our analysis results on the teaching activities of the course book, it was found out that from the 108 activities, only six of them were observed to have aims of teaching intercultural abilities. These activities mainly tried to give the abilities of *sharing information, accepting cultural diversity, adjusting to a new environment, comparing the values and being curious about new values.* However, it was observed that there were no references to the abilities of *diversifying perspectives, making contributions in global community, relating new knowledge to their context and learning from others to improve themselves* in the teaching tasks of the course book. When we proportion the activities that taught the intercultural abilities, we get the ratio about %5.5. This amount is considerably low for creating a sufficient intercultural teaching environment for learners. However, when we compared this amount with the amounts of intercultural activities in the course books analyzed by Aijala (2009) and Siddiqie (2011) it is seen that this amount is fairly behind the amounts they found. The course books they analyzed included more activities, which helped learners to improve their intercultural competence; thus their course books were accepted as the good examples in terms of teaching intercultural competence. In this respect, when we consider the literature on role of teaching activities that aim to teach intercultural abilities and analysis results of Aijala (2009) and Siddiqie (2011), we can say that this course book is not sufficient for teaching an intercultural competence as it had fairly a low amount of teaching activities that had aims to promote learners in intercultural competence.

Plurilingual and multicultural education provide mutual understanding and social cohesion for the students to improve themselves (Genç & Bada, 2005). In this respect intercultural competence is regarded as an important issue for the Language Education Policy of Council of Europe; it takes a part in CEFR and the member states are encouraged to establish the grounds for intercultural competence in their students. Being a membership of Council of Europe, Turkey has started a New Language Program and has recently made some reformatations to teach intercultural competence in state schools. One of these reformation has been started in the contents of language teaching course books. The course book that was analyzed in this study is one of the course books that have been adapted according to the New Language Program of MoNE, which is based on CEFR. So there were hopeful expectations from the course book to involve sufficient elements in term of teaching intercultural competence since one of the outcomes of CEFR is the promoting intercultural competence in the students while teaching foreign languages. But the analysis results of the course book showed that although the course book involved diverse elements from international and local cultures in its content, unfortunately it did not involve sufficient activities, which have aims to teach intercultural abilities to the learners. As mentioned in the literature part, only presenting cultural elements will not be sufficient to provide learners with an intercultural competence. It is suggested that besides the diverse cultural knowledge about others, learners also should be provided with sufficient teaching activities so that they can have opportunity to experience intercultural interactions in the language learning environment. When the course book was evaluated from this point of view it can be said that it is not a good example of teaching intercultural competence and it can not meet the expectations of the New Programme of MoNE since it had a low proportion of teaching activities that aimed to improve learners' intercultural abilities in its content.

To summarize our examination of the content of the course book, we can say that even though this course book has a rich cultural content by involving elements from international, local and target cultures, it will not be sufficient to provide an intercultural teaching for language learners. So, in order to provide an intercultural teaching for them, sufficient teaching activities that have aims to teach intercultural abilities should also be included in the content of the course book. Because by the help of such activities learners have opportunities to improve their the abilities of knowing how to behave in a

different country, compare values, being interest in both foreign and one's own culture in a broader context and being awareness for common humanity and understanding others (Siddiqie, 2011). If these abilities are sufficiently not taught to the learners, they will not be competent in using language appropriately and not know how to behave in an intercultural interaction. Thus, they will be unsuccessful in their intercultural communications. In this respect, when we consider all findings we got from the content of the course book, we can say that the content of the course book does not have sufficient teaching activities to provide learners with intercultural abilities and thus the learners will not acquire an intercultural competence from this course book.

Supporting our findings from this study, other content based studies were carried out by Korkmaz (2009), Köroğlu (2013), Erdoğan (2015), Gözgenç (2016) to investigate intercultural teaching in the course books in Turkey. Their results also indicate that in Turkey, many course books have shortcomings in terms of intercultural elements. For instance, Korkmaz's (2009) findings from the course books *New Headway*, *Face to Face* and *New Cutting Edge* showed that these course books did not give enough place to intercultural competence; Köroğlu (2013) also found unsatisfactory results from her study. She wanted to investigate the perceptions of teachers about the content of *English for Life* course books in terms of teaching intercultural competence. Her findings showed that the evaluated course book series were not sufficient to provide IC through their contents. Similar to Korkmaz (2009) and Köroğlu (2013) Gözgenç (2016) also found a same result from her examination in the content of a course book named *Speakout*. She explored fairly a low proportion of intercultural elements in her course book. As seen, the results of above research are similar to our study's results. So it can be said that the course books published for English teaching in Turkey do not have enough elements to promote learners in intercultural competence through their contents and it is still early to say that there is an intercultural approach in preparing course books.

5.4. Implications and Recommendations

As a result of globalization no country is monolingual and has a single culture as the cross-cultural interactions among people have increased and it has become a common aspect of their life. In order to be successful in their cross-cultural interactions with others healthy communication becomes a crucial issue. English language, as the

lingua franca of this new era is regarded as a cure for solving the communicational problems that are derived from cross-cultural interactions among people. In this sense, intercultural competence has become one of the aims in teaching and learning English. In order to reach this aim, language learners should be aware of and understand the sociocultural values and norms of others for intercultural understanding. In order to carry out this, it is advised that cultural elements and language skills should be integrated in the process of teaching language. Since course books are the main teaching materials of foreign language teaching, a significant mission is attributed to them in the teaching process of intercultural competence.

In the light of these ideas this study mainly aimed to investigate to what extent a state course book was sufficient to teach intercultural competence. So, in terms of the findings we collected through the contents of the course books, this study can contribute some suggestions for the next course books, which will be published for the language learners in Turkey. In this respect, firstly an intercultural approach should be improved for designing the contents of the course books. In the light of this approach their contents should present a rich diverse of cultural elements. Local and international cultures should be presented together so that learners can see the differences and similarities between their own and others cultures and diversify their perspectives; besides this, by using suitable methods and techniques sufficient teaching activities in which the cultural elements are manipulated should be included in their contents and they should have aims to teach intercultural abilities to learners. Hence the learners will enhance their knowledge about different societies, broaden their perspectives, understand to show tolerance to others and interpret different world views; as result of this they will be able know how to behave appropriately in intercultural interactions or compete with the global world.

In the present study, a course book with level A1, which was prepared for 9th grades was selected for the evaluation in terms of intercultural competence. For better conclusions the other levels of the course book should also be evaluated in another research. Moreover, departments of foreign language education should adapt their training programmes according to an intercultural approach for their students and the MoNE should also organize intercultural training programmes for English language teachers. Because, even if the teaching materials are sufficient for teaching intercultural

competence, it is also in the teachers hand to provide learners with an intercultural teaching environment; without their support it is impossible to create an intercultural teaching in language environment.



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7. APPENDIX

7.1. Appendix 1. Checklist for Identifying the Types of Culture in Lessons

Type of Cultural Elements	Culture in the Lessons
Local Cultural Elements	
International Cultural Elements	
Target Culture Elements	

7.2. Appendix 2. Checklist for Identifying Lessons Related to Intercultural Competence

Types of Intercultural Ability	Lessons/Tasks
relating new knowledge to their context or experience	
sharing information	
comparing values	
diversifying perspectives	
adjusting to new environment	
learning from others to improve themselves	
accepting cultural diversity	
making contribution in the global community	

7.3. Appendix 3. The Letter of Permission from the Ministry of National Education to Analyze the Course book

