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DEPARTMENT OF FOREIGN LANGUAGES TEACHING
ENGLISH LANGUAGE TEACHING PROGRAMME
MA THESIS

RAISING INTERCULTURAL AWARENESS THROUGH SHORT STORIES IN EFL CLASSES

PINAR TURAL

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DOKUZ EYLÜL UNIVERSITY

INSTITUTE OF EDUCATIONAL SCIENCES

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İzmir

2020

ETİK İLKE VE KURALLARA UYGUNLUK BEYANNAMESİ

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ÖZET

YABANCI DİL SINIFLARINDA KISA HİKAYELER İLE KÜLTÜRLERARASI FARKINDALIĞIN ARTIRILMASI

Dil ve kültür iç içe geçtiği için kültür öğretimi, dil öğretiminin vazgeçilmez bir parçasıdır. Etkin iletişim kurabilmek için, öz kültür ve hedef kültür hakkında farkındalık gereklidir. EFL öğrencileri arasında kültürlerarası bilinci artırmak için edebi metinler, özgün oldukları ve kültürel unsurları yansıttığı için önemli bir kaynak olabilir.

Bu çalışmanın amacı, kısa öykülerin kültürlerarası farkındalık üzerindeki etkisini araştırmaktır. Bu yarı deneysel çalışmada, B1 düzeyindeki EFL öğrencilerinden deney ve kontrol grubu seçilmiştir. Araştırma, Türkiye'nin batısındaki bir üniversitede Yabancı Diller Yüksek Okulu'nda gerçekleştirilmiştir. Altı haftalık uygulamada, 18 kişiden oluşan deney grubu öğrencileri, farklı kültürleri içinde barındıran kısa hikayeler okumuştur. Çalışmada kullanılan kısa hikayeler şu şekildedir: *The Relative Advantages of Relearning my Language* by Amy Choi, *Cat in the Rain* by Earnest Hemingway, *Eleven* by Sandra Cisneros, *Shame* by Dick Gregory, *The Beauty of Difference* (Anonim), and *You Can't Choose Your Memories* by Paul Nguyen. Öte yandan, 19 kişiden oluşan kontrol grubu öğrencileri ise, yine içerisinde kültürel öğeler içeren edebi olmayan metinler okumuştur. Bu çalışmada karma yöntem kullanılmıştır. Araştırmada, Zorba (2019) tarafından hazırlanan Kültürlerarası Farkındalık Anketi ile nicel veriler toplanmış ve veri toplamak için anket, ön test ve son test olarak uygulanmıştır. Veri analizi için, bağımsız örneklemler t-testi ve eşleştirilmiş örneklem t-testi kullanılmıştır. Sonrasında ise nitel veri olarak odak grup görüşmesi yapılmıştır.

Çalışmanın nicel bulguları, uygulama öncesi ve sonrasında çalışma grubunun kültürlerarası farkındalığında anlamlı bir değişiklik olmadığını göstermiştir. Ayrıca, deney ve kontrol grupları arasında kültürlerarası farkındalık açısından anlamlı bir fark gözlenmemiştir. Çalışmada, cinsiyet ve uluslararası deneyimlerin katılımcıların kültürlerarası farkındalığına bir etkide bulunmadığı sonucuna varılmıştır. Çalışmanın nitel verileri ise, katılımcıların kültürlerarası farkındalığının gelişmekte olduğunu göstermektedir. Bu çalışmadan çıkarılabilecek en genel sonuç, kültürlerarası farkındalığı arttırma faaliyetlerinin göz ardı edilmemesi gerektiğidir. Sadece İngiliz ve Amerikan kültürleri değil, diğer kültürler de kültür öğretimine dâhil edilmelidir. Son olarak, öğretmenler, EFL öğrencilerinin kültürlerarası farkındalığının artırılmasına öncelik vermeli ve bunu çeşitli aktivitelerle desteklemelidir.

Anahtar Kelimeler: Kültürlerarası farkındalık, edebi metinler, kısa hikayeler, dil öğrenenler.

ABSTRACT

RAISING INTERCULTURAL AWARENESS THROUGH SHORT STORIES IN EFL CLASSES

Teaching culture is an indispensable part of language teaching as language and culture are intertwined. Awareness of the self-culture and the target culture is necessary to be able to communicate efficiently. To raise intercultural awareness among EFL learners, literary texts can be a great source as they are authentic and reflect cultural elements.

The aim of this study was to investigate the effect of short stories on intercultural awareness. In this quasi-experimental study, a treatment and a control group were chosen among some students at B1 level. The research was carried out in the School of Foreign Languages at a university on the west side of Turkey. In a six-week of implementation, the treatment group (18 students) read six short stories with cultural elements from different cultures. The short stories were *The Relative Advantages of Relearning my Language* by Amy Choi, *Cat in the Rain* by Earnest Hemingway, *Eleven* by Sandra Cisneros, *Shame* by Dick Gregory, *The Beauty of Difference* (Anonymous), and *You Can't Choose Your Memories* by Paul Nguyen. On the other hand, the control group (19 students) read nonliterary texts again with cultural themes in them. In the study, a mixed methods design was used. The quantitative data were collected through the Intercultural Awareness Questionnaire prepared by Zorba (2019), and the questionnaire was implemented as a pretest and posttest to gather data. For the analysis, the independent sample t-test and the paired samples t-test were administered. Also, the qualitative data were collected through a focus group interview.

The quantitative findings of the study showed that there was no meaningful change in the intercultural awareness levels of the study group before and after the implementation. Furthermore, no significant difference was observed between the treatment and control groups. In the study, it was also concluded that gender and international experience did not lead to a difference in terms of intercultural awareness of the participants. The qualitative findings of the study showed that the intercultural awareness levels of the participants were on the developmental stage. The overall conclusion that can be made from this study is that

activities to promote intercultural awareness should not be underestimated. Not only the British and American cultures, but also other cultures should be integrated into culture teaching. Lastly, teachers should prioritize increasing intercultural awareness levels of EFL learners with various activities.

Keywords: Intercultural awareness, literary texts, short stories, language learners.

CHAPTER I

INTRODUCTION

1.1. Statement of the Problem

In the 21st century, technological progresses and advances have changed the lives of people profoundly. Globalization is one of the defining words of the 21st century, and as it suggests, "the world is becoming noticeably smaller as distant lands are being linked ever more closely together" (Osterhammel & Petersson, 2005, p. 3). In the past, communication was limited; but now, time and distance are not a problem anymore. Many people live in other countries for various reasons such as job and education opportunities. Even if people do not live abroad, they travel to other countries. Actually, mostly, people even do not need to change their places because now it is very easy to communicate with people from different places thanks to the developments in technology, especially the internet. The progresses have made the world a smaller place, so people can reach a person from the other side of the world in a second. Globalization and technological developments eliminated the problem of distance and time, but they have led to communication problems, and what has gained importance in this era has become communication. People who speak different languages live together, and they are bound to each other, especially because of economic and political reasons. To exchange information and ideas, people need to understand each other, and this is possible by speaking the same language. Thus, communication is necessary in this globalized world. However, which language to speak and how to speak a foreign language effectively and appropriately are some important questions that are needed to be addressed.

English is the most spoken language in the world with 1.132 billion speakers including native and non-native speakers (Gordon & Grimes, 2019). Actually, the number of native speakers of English is 379 million and the rest learned English as a second language (Gordon & Grimes, 2019). English is regarded as a global language, especially because of the number of non-native speakers of English (McKay, 2003, p.1). Moreover, there are some other important reasons which make English a global language. Native speakers of English are politically, economically, militarily powerful. English is the language of science and education. If we also take the effect of media into consideration, it is inevitable to assume that English is an international language.

The second question is more difficult to answer: how to use a foreign language effectively and appropriately? It is important to stress that the language mentioned here is a non-native language. A Turkish businessman speaks English when he attends a fair in

France, or when a Turkish academician goes to a conference abroad, again people in the conference generally communicate with each other through English. Many scientific articles are published in English. Thus, English has a very important role in the 21st century. It brings people together regardless of their nations and cultures. In this changing world, language teaching is also changing (Salih & Holi, 2018). The definition of language competence has been changing. In the 20th century, Noam Chomsky proposed the theory of linguistic competence. Language competence was correlated with linguistic competence, and linguistic competence is the ability of formulating "well-formed sentences" (Thornbury, 2006, p. 37). An ideal listener-speaker needs to have the mastery of a linguistic system which means grammar (Chomsky, 1965, pp.3-8). Dell Hymes criticized Chomsky for his theory of competence. Language competence needs to include communicative aspects of a language. Hymes' main focus is "language as social behavior" (Savignon 2002, p. 2). Communicative competence has four dimensions: grammaticality, appropriateness, occurrence, and feasibility (Hymes, 1972). To be able to use a language competently, it is necessary to have linguistic competence, knowledge of language. However, linguistic competence is not enough because to be competent in grammar and vocabulary does not mean that the language is used appropriately. Taking action is necessary. Also, to what extent it is possible should be considered. Thus, with the rise of Communicative Language Teaching (CLT) which favors communicative competence, not only linguistic but also communicative aspects of the language teaching have become the focus. Culture has had an important part in the communicative aspects of language; however, CLT has failed to focus on cultural values (Atkinson, 1999; Byram, 1989; Corbett, 2003; Damen, 1987; Guilherme, 2002; Hinkel, 1999; Paige, Jorstad, Siaya, Klein, & Colby, 2003; Peterson & Coltrane, 2003, as cited in Topaloğlu, 2016, p. 3). Cultural competence has gained momentum. As Lee (1997) states, the main goal of foreign language learning is a genuine interaction with people from different cultures, and so cultural competence is an indispensable part of foreign language learning. Martin and Vaughn (2007) define cultural competence as the ability of people who have different cultures for efficient communication. As for English, the question of whose culture to teach has appeared because English is spoken by a lot of different people whose cultures are also different. Thus, there are Englishes and "the future of Englishes is primarily the business of getting to grips with cultural variation" (Crystal, 2008, as cited in Baker, 2009, p. 1). Also, English is widely used among people who do not even possess any English culture. At this step, the necessity for intercultural competence arose. Byram, Gribkova, & Starkey (2002) argue that foreign language should include "intercultural

competence i.e. the ability to ensure a shared understanding by people of different social identities, and the ability to interact with people as complex human beings with multiple identities and their own individuality" (p. 10). To be able to develop intercultural competence of language learners, or people in general, there are four components which need to be developed: knowledge, skills, attitude, and awareness (Byram, 1997; Martin and Vaughn, 2007). The main focus of this study is intercultural awareness and intercultural awareness includes "knowledge, awareness and understanding of the relation between the world of origin and the world of the target community" (CEFR, 2001, p. 103). Thus, learners of English need to be aware of their own culture and the target cultures because intercultural awareness is as significant as linguistic proficiency, and in some situations it has more value in communication (Liaw and Johnson, 2000). Behaving appropriately in certain situations is a part of language learning. People see, understand, evaluate differently, and culture has a deep impact on them, so what is acceptable in one culture may not be so in another culture. For example, In Brazil most people call other people by their first names, but in Western cultures, calling strangers by their first names is not acceptable. If people behave similarly in Brazil and Western countries, they may have communication problems. If people from different cultures do not have this awareness, communication may break down. There might be misunderstandings as well. For a successful interaction, cultural habits are necessary to be learned, and it is important to stress that differences should not be regarded as negative. To raise intercultural awareness among students, generally, the focus is on similarities and differences between the main culture and the target culture. Sometimes students are not even aware of their own culture. As Chastain (1988) states, "fundamental factors that invoke a subconscious response must be brought to the conscious level in order that the students may begin to realize their own cultural values and those of second-language speakers" (p. 384). Besides, Gardner (2007) states that "students with an openness to cultural identification and/or a favorable attitude and interest in English speaking communities achieve higher grades in English" (p. 16). Thus, there is also a positive correlation between intercultural awareness and language proficiency. In addition to them, there are many studies (Lessard-Clouston, 1996; Marie & Klein, 2004; Saluveer, 2004; Sercu, 2002; Yılmaz, 2006) which show that teaching culture is a part of language teaching, and both teachers and students have positive attitudes towards integrating culture to curriculum.

Today, culture is seen as the "fifth skill" in addition to the other four skills (listening, speaking, reading and writing), as suggested by Hong (2008, p. 2) and the main educational bodies such as CEFR, ACTFL, and MLA stress the role and importance of culture (Rezai &

Naghibian, 2018, p. 78). How to integrate culture to language teaching is another question that needs to be addressed. Literature can be a good source to achieve this goal. While kids are learning their mother tongue, they are exposed to different kinds of literary pieces such as folk tales, legends, rhymes, or fables by listening to them or by reading them, and they "represent a very important enriching heritage of their own culture" (Rodriguez, 2012, p. 110). Literature can also be used to teach foreign languages as stressed in CEFR (2001):

> Imaginative and artistic uses of language are important both educationally and in their own right. Aesthetic activities may be productive, receptive, interactive, or mediating and may be oral or written. They include such activities as . . . the production, reception and performance of literary texts, e.g., reading and writing texts (short story, novel, poetry, etc.). (p. 56)

Literary texts "can enrich cultural understanding and engender a sense of empathy in readers" (Rezaei & Naghibian, 2018, p. 3). Thanks to literary texts, readers can see similarities and differences between native cultures and target cultures. Also, as Collie and Slater (1987) argue, literature provides authentic materials to language learners, and as a result, it contributes to cultural and language enrichment. Short stories are one of the genres of the literary texts, and they can be a medium to transmit culture and raise intercultural awareness.

1.2. Purpose and Significance of the Study

One of the main reasons for learning languages is communication. Effective communication requires one's self-expression, meaningful message, empathy, tolerance and not being prejudiced. It is essential to know the culture of the target language because the effect of culture on the emotions, thoughts, values and expectations of the individuals who make up the society is inevitable. Culture and language are an inseparable whole that constantly feeds each other. Therefore, culture is very important in foreign language teaching. Since English belongs to all individuals and communities who use the language, individuals who learn English as a foreign language must be aware of not only English and American cultures but also many other different cultures. The aim of this study is to examine the effect of using short stories to raise intercultural awareness. It is expected that students will read short stories that tell about different cultures, and they will contribute to their intercultural awareness levels. In addition, the effects of gender and international experience on intercultural awareness will be examined.

Thanks to short stories which might be interesting to its readers, intercultural awareness can be raised (Laaber, 2015; Rezaei & Naghibian, 2018; Rodriguez, 2012) in EFL

classrooms. If short stories are used effectively, not only linguistic but also communicative competences of students can increase. Students learn about other cultures in a motivating way, and they can get the opportunity of comparing and contrasting their own culture with other cultures that they normally do not know much about. By incorporating culture to language learning, students learn how to behave appropriately in other cultural situations, and they may get rid of their cultural biases which are a barrier for communication. Thanks to short stories with cultural elements in them, foreign language speakers learn about foreign cultures. They understand that being different is acceptable, and it needs tolerance and respect. Furthermore, they realize that although there are universal norms, there are also different norms and customs in different cultures, and it is necessary to think and behave accordingly.

1.3. Research Questions

In this study, the effect of using short stories on the intercultural awareness levels of the participants in teaching English is investigated. The present study primarily attempts to seek answers to these questions:

1. Does using short stories in EFL classes have an impact on raising intercultural awareness?

2. Is there a difference between the treatment and control groups in terms of intercultural awareness pretest levels?

3. Is there a difference between the treatment and control groups in terms of intercultural awareness posttest levels?

4. Is there a difference between the pretest and posttest levels of the control group in terms of intercultural awareness?

5. Does the gender have an effect on the intercultural awareness level of the treatment group?

6. Does the gender have an effect on the intercultural awareness level of the control group?

7. Does international experience have an effect on the intercultural awareness level of the treatment group?

8. Does international experience have an effect on the intercultural awareness level of the control group?

9. What are the perspectives of the participants in relation to the texts used in the study?

1.4. Limitations of the Study

This study which investigates the effect of use of short stories on raising intercultural awareness has some limitations as listed below:

1. The study is limited to B1 level of English learners.

2. The study is limited to six different short stories which have cultural elements in them. Each story reflects themes from different cultures.

3. The instruments that are going to be used to determine intercultural awareness levels of the participants are limited to the "Intercultural Awareness Questionnaire" developed by Zorba (2019) and the focus group interview.

1.5. Definitions of Terms

Communicative competence: "the language knowledge a speaker needs to have in order to be communicatively competent in a speech community" (Hymes, 1972, p. 282).

Culture: "a way of life by including the ideas, customs, skills, art and tools that characterize a given group of people in a given period of time" Brown (2000, p. 176).

Intercultural Competence: "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2004, p. 194).

Intercultural Awareness: "a conscious understanding of the role of culturally based forms, practices and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication" (Baker, 2009, p. 88).

CHAPTER II

THEORETICAL FRAMEWORK

2.1. Language Learning

2.1.1. What is Language Learning?

The definition of language depends on the point of view and the aim of the person who defines it. However, in general it is a complex system and its primary function is communication. There are different types of languages such as spoken language, written language, and Braille. Moreover, there are many different languages all over the world. Brown (2000) summarizes the basic characteristics of a language with eight items, and they are comprehensive in terms of including many definitions in it:

1. Language needs to be systematic.
2. The relationship between words and the referred items is arbitrary.
3. The symbols used for items are generally vocal; however, visual symbols are also possible.
4. The relationship between the symbol and the meaning is conventional and accepted by a group of people.
5. People use a language to communicate.
6. Language occurs in a community or culture.
7. Language is basically used among humans, but it does not have to be only among people. For example, animals communicate through language, too.
8. Language and learning have their own universal characteristics. (p. 5)

Brown also gives the main characteristics of learning. The definition and borders of learning also change with different perspectives. For instance, for a behaviorist and cognitivist, what learning is differs. However, Brown's list of characteristics might be seen as the basics of learning (Brown, 2000, p. 7):

1. Learning means acquiring and getting.
2. Retention of information is necessary.
3. Retention is provided through memory, storage systems, and cognitive organizations.
4. Learning requires consciousness.

5. Learning is not temporary, but it might be forgotten. It is a different point.

6. Learning requires practice at some points.

7. The result of learning is a behavior change.

Language learning basically requires the basic characteristics mentioned above. In language learning, another important part is people. There are hundreds of millions of people who want and do something to learn a language with different reasons. The language they learn can be their first language as it happens among kids. In addition, it can be their second, third etc., language, or it might be a foreign language for them. People have different reasons to learn a language. Some people learn a language to have a better job or career, or for school success and academic reasons. Some other are motivated to learn a language because they want to be a part of the society or they want to survive there. Besides, it can be due to personal reasons such as marrying somebody whose language is different, or a person may want to learn a language just to visit other countries as a tourist. Another point about language learning is that it may be voluntary or involuntary learning. There are millions of people all around the world who are obliged to learn a language because of traumatic issues. Some people are forced to leave their country due to wars, natural disasters, economic problems, ethnic problems and other social conflicts (Long & Doughty, 2011, p. 3). For instance, in Turkey, there are now almost four million Syrian refugees, and they need to learn Turkish to survive in another country they are not used to. The history is full of these kinds of traumatic issues, and it seems that in this century people have experienced these problems in different parts of the world, too. These reasons make language learning obligatory in this century, too because the 21st century is full of wars, natural disasters, and social and political conflicts.

As stated, language learning is a part of life, and people learn different languages for different reasons. In this part, it might be necessary to differentiate between “language acquisition” and “language learning” because this study focuses on language learning, basically. As Krashen (1981) states, language acquisition is not a conscious process; natural environment and natural communication are necessary for acquisition (p. 1). The language children pick up is language acquisition because children master their mother tongues through exposure in natural settings and through meaningful interaction. Also, while children are mastering their first language (L1), form of the language is not their primary focus; what they care about is the meaning of the language. On the other hand, language learning is a conscious process and it means “knowing about language” (Krashen, 1981, p. 1). In

language learning, generally there is a classroom environment, and there is a focus on form and linguistic rules. In Turkey, what children get through exposure from birth or even before birth is Turkish and children acquire the language. In schools starting from kindergarten, kids start to get exposed to other languages, basically English, and English is a language learning for many people in Turkey.

2.1.2. The popularity of English as Language Learning

English is the third most spoken language in the world after Chinese and Spanish. However, English is a global language. Every native speaker automatically acquires his/her native tongue. Chinese is the most spoken language because of the number of its native speakers. English is different in this respect. It is the most prestigious language because it is the most common language as a second language or a foreign language in the world. People cannot choose their native languages, but they can choose the other languages they want to speak, so English is the most preferred language, and there are many reasons which make English popular. They will be mentioned in the following paragraphs.

The first reason is that English is spoken by many people in the world. It is necessary to look at the historical development of English to understand this spread in the world. Crystal (2003) explains the spread of English in the world comprehensively. In the beginning, it was spoken in the British Isles, but the first step which made English global was its spread to America in 1603 at the end of the reign of Queen Elizabeth I. Later, English language made progress to the north: Canada. After that, its spread to the Caribbean, New Zealand, and Australia increased the number of its speakers. British Empire had such great territories that the sun never set. With these colonial movements, the number of English speakers increased dramatically. This spread continued in some parts of Africa, Middle East, and Southern Asia. This resulted in the increase in the number of native speakers, and as there are more speakers, a language becomes stronger and more powerful.

Secondly, there is one main reason for English being very popular. As Crystal wrote, it is the power of its speakers, especially political and military power (2003, p. 9). It is because of this reason in history. Greek was the international language in the Middle East not because of Plato and Aristotle, but because of the armies of Alexander Great. Latin was the international language thanks to the Roman Empire. English speaking countries are powerful in terms of their politics and military sources.

Thirdly, a common language needs to be used by people from different nations and cultures. International organizations such as United Nations, UNESCO, and UNICEF have

members from different parts of the world, and they need a mutual language to be able to communicate in this linguistic diversity (Topaloğlu, 2016, p. 17).

Fourthly, English is very strong because of globalization in the world. Globalization is “a process by which cultures influence one another and become more alike” (Arnett, 2002, p. 774). Thanks to globalization, countries have opened themselves to other ones and now, it might be said that there is no border in the world. This has required the need for communication and “English functions as a global lingua franca” (Seidlhofer, 2005, p. 339). There are almost 1.5 billion people speaking English, and most of them do not learn English as a mother tongue. This illustrates its being a lingua franca in the world.

Another reason is that English is the language of many fields such as science and business. If somebody wants to be a scientist, s/he cannot ignore English because the language of science is English. Many terminology and articles published are in English. More than half of the world's technical and scientific periodicals are in English. Also, in business, English is quite important. People who count English as their mother tongue make up less than 10% of the world's population, but possess over 30% of the world's economic power. International trade is expanding every day, and the most powerful companies are generally English - speaking countries. Thus, they hire employees who are proficient in English. The dominant language is English in many areas such as medicine, politics, and the academic world.

The effect of press and advertising should not be ignored as Crystal (2003) states. “English was the first language to be transmitted by radio, when US physicist Reginald A. Fessenden broadcast music, poetry, and a short talk on Atlantic shipping” (p. 95). Also, BBC started the world’s first high-definition service in London in 1936. With mass production, advertising gained momentum. Five of the largest broadcasting companies in the world (CBS, NBC, ABC, BBC and CBC) transmit in English, reaching millions and millions of people all over the world. Billboards, TV, radio, and internet adverts, and posters are everywhere, and even in Turkey, there are many of them which use English to send their messages. In addition to them, broadcasting, cinema, and popular music are all under the control of English -speaking countries.

The influence of education is vital. Since the 1960s, English has been the medium of instruction in a lot of countries whose native language is not English. Black South African writer Harry Mashabela (1983, p. 17 as cited in Crystal, 2003, p. 110) promotes English like this:

> "Learning and using English will not only give us the much-needed unifying chord but will also land us into the exciting world of ideas; it will enable us to keep company with kings in the world of ideas and also make it possible for us to share the experiences of our own brothers in the world."

Lastly, language's structure is a crucial point. In other words, another point is a language's vocabulary, syntax, and phonology. If these items are too difficult, the motivation of learners may decrease, and it affects the number of its speakers. English is a rich language in terms of vocabulary, and the familiarity of vocabulary items is high. It is estimated that about 200,000 English words are in common use, as compared to 184,000 in German, and mere 100,000 in French. Compared to many languages, its grammar structure is easy to understand. Although spelling and pronunciation are different in English, still the phonological structure of the language is not difficult to handle.

All these reasons and other reasons which have not been mentioned stress the significance of English. When language learning comes to mind, the first language that shines is English. English is learned as a foreign, second, or third language in many parts of the world.

2.2. Language Competence

Competence is "a bundle of cognitively controlled abilities or skills in some particular domain (Lehmann, 2007, p. 224). Language competence enables learners to learn or acquire a language through schemata. It is like a processing system in a computer. Without it, the computer would not work. In language learning, competence is a key word and throughout the history, language competence has gained new perspectives and meanings. Language competence has its own way from Chomsky's linguistic competence to communicative competence and in the following section, it will be explained historically.

2.2.1. Linguistic Competence

To understand linguistic competence, it might be necessary to overview the period it became popular. In the 1940s, linguists at the University of Michigan took part in preparing materials for foreign students who were studying in the United States (Savignon, 2017, p. 1). Grammar-translation materials were not satisfactory for them. Instead, they checked the learning theories of structural linguistics and behaviorist psychology, where language was seen as grammar structures and extensive use of drills were necessary to practise the related structures. At that time period, there was World War II, and this required the need among military forces to speak some native languages. As a result, the Army Specialized Training Program (ASTP) appeared, and the aim of the program was oral-based language teaching

with extensive drills (Savignon, 2017, p. 2). With changing language teaching aims, the audio-lingual method was promoted. In the audio-lingual method, four language skills were practiced through memorization and drills. Tape recorders were the technological devices at those times. They were used in classrooms, and the language focus was being like native-speakers. This period was challenged by Noam Chomsky who is a structural linguist and cognitive scientist. For him, "linguistic competence is much more creative than that represented by Skinnerian behaviorism" (Savignon, 2017, p. 2). As a result, linguistic competence was introduced by Chomsky, but it dates back to ideas of Ferdinand De Saussure. Saussure used the word "la langue" and "parole", and the distinction between them was first done by him in *Course in General Linguistics* (2011). When people learn a language, they master the systems of the target language, and languages appear as the arrangements of language elements such as grammar, punctuations, and etc. Thus, *langue,* which means language, is the principles of a language. Parole, on the other hand, is language use itself; not the usage, and it means speaking. Langue is similar to linguistic competence and parole is similar to performance. However, there is a basic difference among Saussure and Chomsky. According to Saussure, language is a social concept. "A langue exists as what is socially approved by members of a community" (Araki, 2015, p. 8). For Chomsky, on the other hand, "language is mental states and representations of the brains/minds, which is a physical endowment" (Araki, 2015, p. 8).

Chomsky differentiates between competence and performance in *Aspects of the Theory of Syntax:*

> "Linguistic theory is concerned primarily with an ideal speaker-listener, in a completely homogeneous speech-community, who knows its (the speech community's) language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance" (Chomsky, 1965, p. 3).

For Chomsky, competence is the knowledge of language, and it is the ideal system. However, performance is the actual use of the language, and it is difficult to be perfect. Linguistic competence is basically related to competency in grammar. Chomsky proposed generative grammar as the theory of linguistic competence. The idea behind generative grammar is that people have innate capacities, and everybody has a universal grammar in their mind. Also, it is the shared aspects of all languages. For example, all languages have a lexicon and grammar; thanks to them, people can create sentences. When

people learn a language, they master and internalize generative grammar. However, Chomsky stresses that it is not done consciously; the learner does not have to be aware of language rules. Hence, "a generative grammar attempts to specify what the speaker actually knows, not what he may report about his knowledge" (Chomsky, 1965, p. 8). As stated, linguistic competence is the knowledge of the language. This knowledge includes phonetics, phonology, morphology, syntax, and semantics. Thanks to language competence, language users can understand ambiguous and meaningless sentences. For instance, even if an English speaker does not know the syntactic rules of English consciously, s/he can differentiate between grammatical and ungrammatical sentences.

2.2.2. Communicative Competence

Chomsky was criticized for his notion of linguistic competence because it had a narrow view in terms of language focus. Language teaching not only involves teaching vocabulary, grammar, phonology, and other grammatical structures, but also includes communicative perspectives. Also, some scholars such as Savignon showed their dissatisfaction with the idealized, purely linguistic competence. Savignon's dissertation "*A Study of the Effect of Training in Communicative Skills as Part of a Beginning College French Course on Student Attitude and Achievement in Linguistic and Communicative Competence*" emphasizes the need for communicative activities and the focus on meaning (1973, p. 26, as cited in Paulston, 1974, p. 348). Chomsky's concept of competence has changed and competence has gained psycholinguistic perspectives with the notion of Hymes' communicative competence. Hymes (1972) defines communicative competence not only as an inherent grammatical competence but also as the ability to use grammatical competence in a variety of communicative situations. In language learning, communication has become the key word as communicative competence suggests clearly from its name. Sociolinguists and anthropologists have distinguished between referential meaning and social meaning of a language. Gumperz explains it as:

> Effective communication requires that speakers and audiences agree both on the meaning of words and on the social import or values attached to the choice of expression… We will use the term social significance or social meaning to refer to the social values implied when an utterance is used in a certain context (1971, p. 285).

In language teaching, not only referential meaning but also social meaning has been important. Hymes also thinks that linguistic competence is limited and does not cover all types of knowledge and skills to produce a language. With communicative competence,

sociolinguistic principles are emphasized. Hymes defines this term in terms of four dimensions. First one is systemic potential which means “grammaticality” (Hymes, 1972, p. 284), and it corresponds to Chomsky’s concept of linguistic competence. Second dimension is appropriateness. “Appropriateness seems to suggest readily the required sense of relation to contextual features (Hymes, 1972, p. 282). It is the ability to use language appropriately and “from a communicative standpoint, judgements of appropriateness may not be assignable to different spheres, as between the linguistic and the cultural; certainly, the spheres of the two will intersect” (Hymes, 1972, p. 281). Third dimension is occurrence, and it is the ability to use language to take action. “Something may be possible, feasible, and appropriate and not occur” (Hymes, 1972, p. 286). The last one is feasibility, and it means whether or not something is possible and to what extent it is possible” (Hymes, 1972, p. 285).

Thus, since its introduction by Hymes in the 1960s, communicative competence has become important in language pedagogy, and language teaching is not merely teaching grammar. People want to learn languages in order to receive and transfer messages, which is communication. Thanks to communicative competence, this goal can be realized because communicative competence has the characteristics as suggested by Savignon (1972, p. 8):

1. Communicative competence underpins the negotiation of meaning among people who use the same language coding.
2. Communicative competence includes not only spoken but also written forms of language
3. Communicative competence struggles for comprehension of the person who tries to keep communication in a specific context.
4. Communicative competence relies upon all individuals being immersed.

In time, communicative competence evolved. In the next part, components of communicative competence will be mentioned.

Canale and Swain (1980) have expanded the meaning of communicative competence, and there are four elements of communicative competence. They are grammatical competence, sociolinguistic competence, discourse competence, and strategic competence.

Grammatical competence refers to the mastery of verbal and non-verbal aspects of language (Canale, 1983, p. 7). It is related to the competence in mastering language rules. Language learners need to apply language rules of vocabulary, word/sentence formation,

pronunciation, spelling, and linguistic semantics to achieve a successful communication. Thus, grammatical competence is to produce structured grammatical utterances.

Sociolinguistic competence included sociocultural and discourse rules at the beginning, but later the discourse component was separated. Sociolinguistic competence is using socially appropriate language in different contexts. Appropriateness refers to both suitable meaning and form (Canale, 1983, p. 7). The people whom the speaker addresses, the aim of the communication, norms and contentions of the interaction determine the language type. For example, in formal situations, the language people use is quite different from the language they use with their friends. To be socially appropriate, social rules of the language, nonverbal behaviors, cultural references should be taken into account during the interaction.

The third element is discourse competence. It is "the mastery of how to combine grammatical forms and meanings to achieve a unified spoken or written text in different genres" (Canale, 1983, p. 9). Genre means the type of text such as an argumentative essay and a business letter. Unity in a text can be achieved through cohesion and coherence. Cohesion is structural linking and coherence is meaningful relationships in language. Cohesion can be achieved through lexical and grammatical devices such as linking words, lexical fields, and etc. To understand coherence, Widdowson's (1978, p. 29) example can be helpful:

A: That is the phone.

B: I am in the bath.

A: OK.

Although it looks like there is not a link among the utterances, in reality, the discourse here makes the conversation meaningful. The first sentence functions as a request, and it means "can you answer the phone?" The second sentence is the answer, and it is an excuse not to be able to realize the request. The last sentence is the acceptance of the excuse. Thus, coherence is "relationships among the different meanings in a text, where these meanings may be literal, communicative functions and attitudes" (Canale, 1983, p. 9).

The fourth component is strategic competence. It is composed of verbal and non-verbal communication strategies, and they compensate for the problems when there are communication breakdowns (Radin, 1987). Canale states that strategic competence can be in action in two different ways. One is compensation for breakdowns, and the second is enhancing the effectiveness of communication (Canale, 1983). The breakdowns may be due to language deficiency. For example, a person may not know or remember the meaning of a word such as fridge. Instead of finishing the conversation, the speaker can explain the word

like this: it is a white electronic machine, we put food in it, and it stays fresh. Here, the interaction can continue without a breakdown thanks to paraphrasing. Another example is willingness to communicate, and it can compensate for language deficiency. When a tourist speaks to Turkish people, they are generally motivated to listen to them even though there are various mistakes in the production. Tourist's willingness looks so positive that people do not care much about the language accuracy. Other strategies such as comprehension checks and conversation fillers can be efficient to enhance the communication. Finally, strategic competence is different from others because it includes "non-cognitive aspects such as self-confidence, readiness to take risks (Bagaric, 2007, p. 98). Thanks to strategic competence, the interaction becomes a success instead of a failure: speakers can have meaningful communication through using communicative strategies.

There are other models of communicative competence (Bachman, 1990; Celce-Murcia, Dornyei, & Thunrrel, 1995; Littlewood, 2011; Van Ek, 1986), but they will not be the focus of this study.

2.3. Cultural Competence

Scholars and teachers started to give importance to communicative aspects of language after the developments mentioned above. The new perspective in language teaching has brought the necessity to teach culture. Students need to be aware of the target culture to be able to communicate effectively. Learners of English are exposed to the English culture while they are learning the language. However, as stated, it is only the target culture, and it is the culture of native speakers of English, especially the British and American cultures. In the next paragraphs, the definition of culture and borders of culture from the point of different culture models, the necessity of culture teaching, and some opposing ideas about culture teaching in language teaching will be studied.

The term "culture" is notorious in terms of its definition because it is abstract and complex (Barber & Badre, 1998). It has been defined differently, and there is not a consensus about its definitions and borders. Originally, the stem of the word "culture" is cultivation; however, Cicero used the word *cultura* to mean philosophy. In the 18th century, the word "culture" meant training of mind. Here, it was extended to mean an educated person. Throughout the history, culture and civilization were intertwined and difficult to differentiate. Before presenting definitions of culture by different scholars, it might be helpful to overview the three different usages of *culture*. Firstly, culture has been used as "high culture". High culture refers to intellectual or artistic endeavors or products, and culture is possessed by some parts of the society who are intellectual and artistic. The rest is

not a part of culture as explained in Matthew Arnolds' *Culture and Anarchy* (1867). Second usage is a reaction to first one and culture is the product of all people in all social groups as stated in Edward Tylor in *Primitive Culture* (1870, p.1, as cited in Spencer-Oatey, 2012, pp.1-2). Culture belongs to whole society, and that complex whole includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. The third usage of culture developed in the 20th century as a reaction to the second usage as exemplified in the works of Franz Boas and his students. The second usage emphasizes a single culture and in this single culture, one can find the traces of high and low cultures. Boas is against the view of single culture, and he stresses culture with many and varied parts and as one of various peoples and societies (as cited in Spencer-Oatey, 2012, p.1-2). Historically, culture has been attributed to individuals, a group of people, and society. T. S. Eliot defines the word in his *Notes* (2010, p. 14) as:

> "Culture may even be described simply as that which makes life worth living... It includes all the characteristic activities and interests of a people: Derby Day, Henley Regatta, Cowes, the twelfth of August, a cup final, the dog races, the pin table, the dart board, Wensleydale cheese, boiled cabbage cut into sections, beetroot in vinegar, nineteenth-century Gothic churches and the music of Elgar."

Before looking at some culture models, it might be a good idea to mention the stereotypes and generalizations. These are sometimes exaggerated. Especially writers may do that to promote their own culture and this can lead to misunderstandings about depicting each person or item in that culture with the stereotype created. These generalizations may have a truth behind it, but it should not be forgotten that it does not have to be true all the time. There are some other examples of generalizations about different cultures by Brown (2006, p. 172):

> Americans are all rich, informal, materialistic, overly friendly, and drink coffee. Italians are passionate, demonstrative, great lovers, and drink red wine. Germans are stubborn, industrious, methodical, and drink beer. The British are stuffy, polite, thrifty, and drink tea. And Japanese are reserved, unemotional, take a lot of pictures, and also drink tea.

Because of the fact that these generalizations lead to attitudes towards the related culture, in each culture teaching, it should be emphasized that generalizations and stereotypes may represent a typical person of the culture but each person is unique and overgeneralization may lead to misjudgment and communication problems. Cross cultural

studies show that different cultures have some characteristics. Teachers can teach them by focusing on the fact that it does not have to be true for every member of the related society. As teachers and researchers, we need to try to understand the identities of our learners socioculturally (Atkinson, 1999). The better we understand, the more we can appreciate.

2.3.1. Models for Analysis of Culture

The definition of culture says much about what culture is. In the description of culture, it might be effective to look at the culture models developed by different scholars. They have different points of views and focus on different perspectives when understanding culture. Nelson Brooks proposed a model for the analysis of culture. He focuses on individual and institutional aspects of culture. To be able to understand a culture, it is necessary to have specific questions in mind, and it is better to start with individualistic questions such as "what do you think about your family?", "How do you tell right from wrong?" and "How do you treat a guest?". These individual questions say much about a culture. Second type is institutional questions and culture is related to society in general as well. The questions like "What schools and colleges do you go to?", "What laws you must obey?", and "What churches or religious organizations may you join?" tell about the institutional side of culture (Hughes, 1984, p.162-164).

Murdock bases his culture model on kinship. In all cultures, there are 888 common categories, but they are related to kinship. In all cultures, there are universal notions such as marriage and funeral. Any one element of culture may have seven facets when it is classified, and these are patterned activity, appropriateness, subject, object, some means, purpose, and the result (Murdock et al., 1961).

In Hall's *Ten Primary Message System*, there are ten systems which are found in every culture, and these systems are interrelated. These systems are like this (Hall, 1959, p.61-81):

1. Interaction – speech, tone, voice, gesture, play, and defense.
2. Association – The 'pecking order.' Rank and societal structure.
3. Subsistence – Food, work, distinction within work (who cleans the toilet?).
4. Bisexuality – gender roles, sexual norms, and expectations.
5. Territoriality – use of space.
6. Temporality – rhythm of life, linear or cyclical history, rate of speech.
7. Learning – Logical vs. experiential. How is knowledge transferred? Who goes to school?

8. Play – intertwined with the other systems.

9. Defense – Against nature, against the spiritual - religion, and against enemies.

10. Exploitation – of society, nature, etc. for the culture's own gain.

These categories provide a framework when someone wants to understand a culture. As stated before, these systems are interrelated. For example, bisexuality can be associated with learning. In cultures, there are sexual roles, and it is learnt in time.

Another model that will be mentioned is Taylor and Sorenson's Model. In the model, there are base culture capsules like the ones in Hall's system. The categories are technology, economy, social organization, political organization, world view (philosophy and religion), esthetics, and education. The model starts with concrete ones and continues with abstract ones. Under each capsule, there are sub categories, and these provide a base for culture analysis (Hughes, 1984, p.165).

The last model is Nostrand's Emergent Model. There are four levels of organizations in society: the human organism, social relations, culture patterns, and ecology. Also, there are three cultural elements, and these elements are values, traits, and world view. Nostrand studied his culture model on the French culture and suggested that this could be applied to all cultures. He says that each culture has its own themes, and in total there can be twelve themes at most. These themes are the art of living which is about how people enjoy their life, intellectuality, individualism and civil liberty, realism and good sense, law and order, distributive justice, friendship, love, family, religion, the quest for community (within a subculture), and loyalty to a province or region, and patriotism and its object (Nostrand, 1975, p. 3).

Table 1

Culture models for culture analysis

	Culture Models	**The Analysis of Culture**
	Nelson Brooks' Model	Individual and institutional aspects of culture
	Murdock's Model	Based on kinship, 888 universal categories
	Hall's Ten Primary Message System	1. Interaction 2. Association 3. Subsistence 4. Bisexuality 5. Territoriality 6. Temporality 7. Learning 8. Play 9. Defense

	10. Exploitation
Taylor and Sorenson's Model	1.Technology 2.Economy 3.Social organization 4. Political organization 5. World view (philosophy and religion) 6. Esthetics 7. Education
Nostrand's Emergent Model	1. The art of living 2. Intellectuality 3. Individualism and civil liberty 4. Realism and good sense 5. Law and order, 6. Distributive justice 7. Friendship 8. Love 9. Family 10. Religion 11.The quest for community (within a subculture) 12. Loyalty to a province or region

2.4. Intercultural Competence

Before explaining intercultural competence, it might be necessary to mention the reasons why intercultural competence has gained importance. To start with, in communicative competence, the answer to which culture should be taught is native culture. However, not only the definition of native culture but also why it is only native culture is problematic. Firstly, English does not only mean British and American anymore. Kachru (1991) proposed three concentric circles about the use of English. Inner circle includes countries such as England whose native language is English, outer circle is the former colonies such as India and Africa; and expanding circle consists of countries where English is an important language in business, education, science, and etc. (p. 178). Here, the problematic part is the outer circle; English is their second language, and they use it everywhere: at work, at school, in court and etc. However, in communicative competence, they are not regarded as native speakers of English and the target language focus for them is being native-like. "Their Englishes as institutionalized non-native varieties are labeled as "mistakes" and "errors" which should be corrected to avoid fossilization" (Acar, 2006, p. 176). However, as Kachru (1992a, p. 62) states, their English is just different which can be associated with "innovation", and it is not erroneous which implies "deficiency":

> A "mistake" may be unacceptable by a native speaker since it does not belong to the linguistic "norm" of the English language; it cannot be justified

> with reference to the sociocultural context of a non-native variety; and it is not the result of the productive processes used in an institutionalized non-native variety of English. On the other hand, a "deviation" has the following characteristics: it is different from the norm in the sense that it is the result of the new "un-English" linguistic and cultural setting in which the English language is used; it is the result of a productive process which marks the typical variety-specific features; and it is systematic within a variety, and not idiosyncratic.

Thus, communicative competence is weak in terms of promoting native culture because English has been denationalized and the cultural content of ELT cannot be "reduced to a single, limited, monolingual or monocultural concept" (Nunn, 2005, p. 65). More importantly, today English is the Lingua Franca. Lingua Franca has traditionally been defined as "interactions between members of two or more different linguacultures in English, for none of whom English is the mother tongue" (House, 1999, p. 74). English is seen as a Lingua Franca because the number of nonnative speakers is more than that of native speakers. English is generally the contact language between people whose native languages and cultures are different from each other. Thus, how can teachers teach only the English culture to these non-native people? This would be a humiliation to ignore other cultures. To summarize, Kachru (1992b, pp. 357-358) summarizes the fallacies about learning English by outer and expanding circle people very well. Fallacy one is that English is learned to interact with inner circle people by the outer and expanding circles. However, English is an international language with its 1.5 billion speakers, which is 20% percent of the whole world population. On the other hand, about 360 million people speak English as their first language, and mostly the interaction is among non-native users. The second fallacy is English is a tool to understand and teach American and British cultural values. However, English is "not an exponent of Western-Judeo-Christian tradition anymore" (Kachru, 1992a, pp. 67-68). The third fallacy is the goal of learning and teaching English is to adopt the native models of English (e.g. Received Pronunciation or General American). However, in the outer circle, there are institutionalized local models. The fourth fallacy is English of expanding and outer circles is interlanguage which strives to achieve native-like characteristics. It has been mentioned already, and the diversity should not be seen as errors or deficiency. All these explanations show that cultural competence, which promotes native cultures, is not appropriate in language teaching, and in this era intercultural competence is necessary as today English is regarded as an international language. Incorporation of

intercultural competence to language curriculum has been a must in this global world, and teachers need to be aware of this.

As it can be understood, intercultural competence has been born out of necessity, and it has been elaborated. It might be necessary to look at what intercultural competence is in detail to understand this complex system. There is a generic definition of intercultural competence, and it is defined as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (Deardorff, 2004, p. 194). Also, there are various intercultural competence models. Spitzberg and Changnon (2009, as cited in Barrett, 2012, pp. 1-2) categorizes them as five different types (Table 2):

Compositional models include lists of behaviors, skills, knowledge, and attitudes which compose intercultural competence. These models do not focus on the relationship among the related components. Their focus is to identify the components with a list.

Co-orientational models emphasize how communication occurs in intercultural interactions. Also, they study the perceptions, meanings and understandings of the interactions. Mutuality and shared meaning are important in these models.

Developmental models focus on the development through ongoing interaction with other cultures.

Adaptational models explain the process of adaptation and the adjustment of attitudes and understandings to new cultures.

Causal path models deal with how different components of intercultural competences are related.

Table 2

Intercultural competence models by Spitzberg and Changnon (2009, as cited in Barrett, 2012, p.1-2)

Compositional Models	**Co-orientational Models**	**Developmental Models**	**Adaptational Models**	**Path Models**
Identifying the relevant features of the skills involved in the interaction between different cultural contexts.	It includes concepts related to the communication process. It helps to understand diversity.	It specifies the progression stages (of time) or maturity stages of the ICC. It helps to understand the process till its acquisition.	It shows the interactions in communication. It focuses on adaptation relations and mutual adjustment.	It shows the relations between the components of the intercultural competence. It expresses related variables.
- Howard-Hamilton, Richardson & Shuford (1998) -Ting-Toomey &	-Fantini (1995) -Kupka (2008) -Rathje (2007) -Byram (1997)	-Bennett (1986) -Meyer (1991) -Hammer, Bennett & Wiseman (2003)	-Kim (1988). -Berry, Kim, Power, Young & Bujaki (1989),- Navas, Rojas,	-Griffith & Harvey (2000) -Ting-Toomey (1999) -Imahori &

Kurogi Model (1998) -Deardoff Pyramid (2006)	-King & Baxter Magolda (2005) -Vchoque Berardo (2006)	García & Pumares (2007)	Lanigan (1989) -Arasaratnam (2008)

As it is clear, there are a number of models which explain intercultural competence. They have different focuses, but here are the core components of intercultural competence as suggested by Barrett (2012, p. 3):

Attitudes: interculturally competent people are respectful to other cultures. They need to have a strong desire and willingness to learn about different cultures. Differences and ambiguity need to be tolerated. Moreover, enough value should be given to cultural diversity.

Skills: interculturally competent people need to have the skill to listen to others, interact with culturally different people. Also, it is the skill of adaptation to new cultural environments. The skills of mediating intercultural exchanges and finding out information about other cultures are mentioned under this title. Lastly, critical evaluation of other cultures is another necessary skill for.

Knowledge: people need to have knowledge of their own cultures and other cultures. Knowledge of perspectives, practices and products of particular cultural groups is a requirement for intercultural competency.

Behaviors: effective and appropriate behaviors are essential for intercultural competence. People need to be flexible about other cultures. Prejudice, discrimination and conflict should be avoided.

These core components can be found in many models, and intercultural competence is a process. Güllü Özkaya (2015) verified that intercultural competence is a process, and it has various components. The perceptions of participating learners' intercultural competence and the importance of intercultural competence were investigated with a mixed methods research. She also wanted to learn if intercultural competence could be developed through awareness raising activities. There were 28 Civil Aviation and Transportation Management students at Mustafa Kemal University in the study. A survey questionnaire, a checklist and field notes and observations were used to gather data. According to the study, intercultural competence of students developed step by step. At the beginning of the research, the participants showed stereotyping attitudes, and told that it was difficult to overcome misunderstandings. However, after the implementation of critical thinking and reflection activities, students' attitudes changed and they developed empathy. Also, "they understood that overcoming a misunderstanding is an easy problem which could be managed with the

help of simple explanations, critical thinking, requiring reflection and self-criticism" (2015, p. 67). Lastly, students got informed about what intercultural competence was, its components and importance.

All in all, intercultural competence is a complex structure, and there are many models and components. It is not the focus of this study to explain all the models. In this study, two models will be explained briefly because it is believed that these two models can be helpful in foreign language classrooms.

Byram (1997, p. 9) states that a person with intercultural competence "has knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly" In Byram's model (Byram, 2009), intercultural competence is one of the two parts of intercultural communicative competence. Three components of intercultural competence are knowledge, skills and attitudes and there are five supplementing values as Table 2 briefly explains: intercultural attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, critical cultural awareness (Byram et al., 2002, p.11-13):

Table 3

Byram's intercultural communicative competences (Byram et al., 2002, p. 11-13)

Knowledge	**Attitudes(Knowing how)-**	**Interpretation skill(Knowing how to understand)**	**Interaction skill (Knowing how to act)**	**Critical cultural thought (Knowing how to get involved)**
-Knowing the practices and beliefs of the own social group and the one of the speaker -Knowing the group and individual interaction processes	- Relativising our perspective and value others -Keeping open mind and curiosity -Questioning the mistrust of other cultures and our faith in our own culture.	-Interpreting symbols and events of other cultures. -Knowing how to explain them and relate them to the ones of the own culture.	-Skills to acquire knowledge about cultural practices -Applying the knowledge in a real communication context	-Assessing the practices and products of our own culture from different perspectives. -Identifying evaluation criteria

Knowledge (savoirs): it is about social groups in one's own country and other countries; knowledge of the processes of interaction at individual and societal level. The knowledge of societal level has declarative knowledge and procedural knowledge. Declarative knowledge is about the acquisition of social identities and the effects of them on

people's worldviews. Procedural knowledge is about how to behave in certain situations, how people see themselves and other people.

Attitude (savoir être): it is openness, flexibility, empathy, curiosity, and etc. It is necessary not to have disbelief or judgment about others. It is respect to differences. The willingness to be able to look from different perspectives is vital to develop the ability to decenter. A person's own beliefs, values, and behaviors are not the only true and possible ones, and it is necessary to be able to discover other perspectives.

Skills of interpreting and relating (savoir comprendre): it is the ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own. It is necessary to get the ability of finding out new information and to be able to integrate it with previous knowledge.

Skill of discovery and interaction (savoir apprendre/faire): it is the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.

Critical cultural awareness (savoir s'engager): it is the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries.

Another significant model is Fantini's model. He defines intercultural competence as "a complex of abilities that are needed to perform effectively and appropriately when interacting with other speakers who are from a language and cultural background that is different from one's own" (Fantini & Tirmizi, 2006, p. 16). In the model, there are three main themes, and they are necessary for ICC: "1) the ability to develop and maintain relationships, 2) the ability to communicate effectively and appropriately with minimal loss or distortion, and 3) the ability to attain compliance and obtain cooperation with others" (Fantini, 2000, p. 27). Also, intercultural competence requires some variety of traits, at least five dimensions, and it is a developmental process. Fantini lists some traits of intercultural competence and some common traits are "respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, a sense of humor, tolerance for ambiguity, and willingness to suspend judgment" (Fantini, 2000, p. 28). Intercultural competence construction has also five dimensions, and they are awareness, attitudes, skills, knowledge (A+ASK), and proficiency in the host tongue. Knowledge and skills are traditionally regarded as important in intercultural competence. In this model, what is stressed is intercultural awareness. Fantini points out the difference between knowledge and awareness. Knowledge can be forgotten,

but awareness is not forgotten. Lastly, intercultural competence is a developmental process. It is generally life-long; there can be stagnation, but it never ceases.

Apparently, intercultural competence is an indispensable part of language teaching, and related studies verify its importance. In their action research, Mitchell, Pardinho, Yermakova-Aguiar & Meshkov (2015) investigated the importance of learning a foreign language through communication and culture, enabling learners to identify with both the target language and culture. The study was carried out in National Research Tomsk State University in Russia. The participants to the study were teachers and six first-year students who learned Portuguese as a foreign language. As a data collection tool, they decided to use observations and interviews. The results of the study showed that integrating cultural elements to language learning influenced learners' intercultural competence and motivation positively. Moreover, the activities related to communication, and culture were regarded as the most useful ones by students.

The next part of the study will be about intercultural awareness in detail. Intercultural awareness will be elaborated with its definition, importance, models, and related studies as intercultural competence cannot be realized without intercultural awareness.

2.5. Intercultural Awareness

Intercultural awareness is one of the two components of intercultural competence along with intercultural sensitivity, and it can be defined as:

> "Intercultural awareness is a conscious understanding of the role of culturally based forms, practices and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication." (Baker, 2009, p. 88)

Intercultural awareness includes the cognitive perspectives of intercultural competence. Cognitive training includes "the change of thinking about the environment" (Triandis, 1977, p. 21) and intercultural awareness requires understanding and change of person's ideas. In terms of its importance, a proverb explains its significance very well. It says that "A man who has never travelled thinks his mama's cooking is the best." Firstly, when people know only about their culture, they think that their culture is the best, and this may lead to problems in communication because making people "others" not only irritates people but also causes problems in the communication even if the speakers do not intend it to be so. One solution to the problem may be intercultural awareness as intercultural

awareness is having an understanding of both your own culture and other cultures, and the similarities and differences between them. Especially differences may be important in interaction; they matter very much when you are meeting or interacting with people who have another cultural background. Also, intercultural awareness has a significant role since it aims to prepare learners to cope with unexpected situations resulting from cultural differences (Rappel, 2011, p. 4). If a person has intercultural awareness, it can be easier for him/her to "reduce the level of ambiguity and uncertainty" (Chen & Starosta, 1998, p. 30) which appear because of cultural differences. Thus, it can be said that intercultural awareness is a requirement for communication, and as the main function of language learning is to be able to communicate, automatically; intercultural awareness becomes important in language teaching. The Council of Europe's Common European Framework of Reference (CEFR) also stresses the importance of intercultural awareness in language teaching:

> It is a central objective of language education to promote the favorable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture. (2001, p. 1)

On the one hand, even if it is not aimed, it is inevitable to teach culture while teaching English. Culture surrounds people. When people try to learn a language, whether they try to ignore it or not, they are exposed to culture. To illustrate, when somebody wants to read a literary text, there are the traces of that country's culture. In daily life, when students want to learn how to order food in a restaurant, it is full of cultural experiences. Eating habits, getting the check in, paying for the food, conversation with the cashier, and etc. are all related to cultural experiences. Even if the student does not live in the country to learn the language, in books or videos, the learned items have cultural aspects. The materials prepared for teaching language are generally authentic ones, and naturally reflect the daily lives of people. On television or radio, "cultural content is too obvious" (Valdes, 1990, p. 24), so to understand the daily lives of target language's people, intercultural awareness is a requirement. Also, for communication, intercultural awareness is important as stated before. For example, when a Turkish student talks to his/her English friend, cultural transfer is inevitable because interlocutors bring their own values, expectations, backgrounds, and perceptions to the conversation. This explains that language does not have only linguistic aspects but more importantly social aspects.

Culture and communication are inseparable because culture not only dictates who talks to whom, about what, and how the communication proceeds, it also helps to determine

how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted. Culture is the foundation of communication (Zhou, 2011).

From the statement above, it is one more stressed that language and culture are two sides of a coin. On the other hand, when there is more focus on culture teaching and intercultural awareness, it might affect the performances of the learners as well. Instead of trying to get away from culture teaching which is impossible, if in classrooms, specific attention is given to intercultural awareness, students might be more successful and motivated, and empirical studies also confirm this. For example, Valdes (1990, pp. 25-26) talks about two different classroom environments, one in Paris and the other in Algeria. He visits an English classroom in a middle school in Paris. As both the English and French cultures are Western, there is not a big distance between the two, so there are more similarities than differences. Valdes says that if the learners know more about the learnt culture, they feel closer. This is the case in this classroom; the students know that the English culture is not totally new to them. Also, as students learn more about a culture, they know better and feel closer. The teacher in this class uses both linguistic and cultural materials, and the result is that students have strong motivation to learn English. Valdes stresses the importance of cultural items' integration to a language learning program to create liveliness and variety (Valdes, 1990). Another example is the English learners in Algeria. In this classroom, teachers do not deliberately try to integrate cultural materials but the thing is that the teachers are all American. Naturally, the learners are interested in learning about their teachers, and this leads to intercultural awareness among the learners (Valdes, 1990). The conclusion is that students are eager to learn about a different culture, and this affects their motivation for learning English (Valdes, 1990). Thus, it can be said that intercultural awareness increases the performances of the language learners because as the learner learns about the culture, they understand the things that are weird to them because of cultural differences better. Writing classes can be another example about it. In writing classes, Chinese and Japanese students may have trouble because of some cultural differences (Hinkel, 2001). English speakers are more direct than many other language speakers. However, in the Japanese or Chinese culture, it is necessary to create a relationship before making the purpose clear (Hinkel, 2001), so in their writing system, the message they want to give is not given at the beginning of the writing, it is left to the end. However, in an English essay, the structure is different, and the thesis statement, which is the message of the essay, is found in the first paragraph. Learners may have difficulty in understanding the

writing systems due to the cultural differences. If intercultural awareness is presented, what the students learn might be more meaningful to them.

It is clear that culture and language are intertwined, and integrating intercultural awareness is obligatory in language teaching. However, in practice, still there are basic problems. For example, some studies show that language teaching still lacks communicative competence, and it generally focuses on teaching grammar and vocabulary. To illustrate, Liu (2016) investigated the current cultural awareness of English learners and whether it was necessary to teach intercultural knowledge and to develop intercultural awareness. Liu concluded that many of the participants showed positive attitudes towards intercultural knowledge, and they were motivated to develop their intercultural awareness. However, the existing language teaching gives importance to grammar and language points, and it does not emphasize language communication competence and appropriate language use. The purpose of language teaching should be to teach cultures embodied in the target language and to increase intercultural awareness. As the study proves, even if the learners have positive attitudes towards learning about other cultures, the teaching environment is not appropriate for this. Another comprehensive study conducted by Zhou (2011) showed Chinese university EFL teachers' perspectives about intercultural competence. The study showed that the participating teachers had the highest level of attitudes, but their knowledge, which was intercultural awareness, had the lowest. Also, the study suggested that intercultural teaching was not a regular component of their curriculum, but most of the participants were eager to teach culture in their English classes because they believed that raising intercultural awareness among students was necessary in language teaching. Similar results were found by Kawamura (2011). In Japan, the Ministry of Education promotes intercultural awareness. However, he found that in theory, it was given necessary importance, but he suggested that the application was left to teachers, and he investigated the results about the application. The study suggested that in Japanese universities, teacher preparation and professional development needed to be incorporated into English teaching classes in addition to government recommendations and materials which promoted intercultural awareness. The situation is not different in Turkey, Yılmaz (2016) investigated the perceptions of instructors and learners toward intercultural awareness at a university prep school in Turkey. The results revealed that both teachers and students did not have a full understanding of intercultural awareness. Basing on the study, he suggested that a curriculum which included intercultural dimensions of language teaching, extra-curricular activities which helped the raise of intercultural awareness were necessary in Turkey. Similarly, a study carried out by Yılmaz

and Özkan (2016) investigated students' and teachers' intercultural awareness with a mixed methods research. The participants were 45 English language instructors and 92 English language students. The results of the study revealed that both teachers and students regarded intercultural awareness important; however, there was not a comprehensive intercultural point of view in their perspectives. Lastly, there is a study (Atay, Kurt, Çamlıbel, Ersin, Kaslıoğlu, 2009) which aimed to investigate the opinions of English teachers about integrating intercultural awareness to language teaching. An interesting result was that there was strong support to make students understand their own culture. The researcher suggested that the unwillingness to integrate other cultures might be because of the fact that teachers were not familiar with other cultures. Finally, the study suggested that even if some teachers had positive attitudes towards intercultural awareness, it did not appear in real life frequently. Thus, it can be concluded that although intercultural awareness is necessary in language teaching, and it has some problems related to practise.

As the importance of intercultural awareness has been stressed, it might be a good idea to look at the components of intercultural awareness to understand and integrate it into language teaching. To be able to build intercultural awareness, there are twelve components which start with cultural awareness and go to the intercultural one as Baker states (2011, p. 5):

Level 1: Basic cultural awareness:

An awareness of:

1. culture as a set of shared behaviors, beliefs, and values;

2. the role culture and context play in any interpretation of meaning;

3. our own culturally induced behavior, values, and beliefs and the ability to articulate this;

4. others' culturally induced behavior, values, and beliefs and the ability to compare this with our own culturally induced behavior, values, and beliefs.

Level 2: Advanced cultural awareness

An awareness of:

5. the relative nature of cultural norms;

6. cultural understanding as provisional and open to revision;

7. multiple voices or perspectives within any cultural grouping;

8. individuals as members of many social groupings including cultural ones;

9. common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.

Level 3: Intercultural awareness

An awareness of:

10. culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;

11. initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through:

12. a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

As it is clear, Level 1 includes general conscious understanding of first culture. Understanding of behaviors, beliefs, and values of the one's own culture are important to raise intercultural awareness. Without an understanding of one's own heritages, it is not possible to understand and appreciate others. This level also includes the understanding that other cultures may be different (Baker, 2011, p. 11). Level 1 leads to level 2 which is advanced cultural awareness. This is a more complex understanding of one's own culture. In level 2 "there is an awareness of cultures as one of many social groupings or contexts and of the fluid, dynamic and relative nature of any cultural characterization or understanding" (Baker, 2011, p. 12). Learners are expected to use their own culture to predict possible misunderstandings and miscommunication they may encounter through communication. Also, at this level, the ability to dismiss cultural generalizations and stereotypes is acquired. In level 3, a capacity to mediate and negotiate between different cultures emerges. In a nutshell, Baker states that intercultural awareness is a complex phenomenon, and it has some steps to be reached before being interculturally aware.

Also, there are many means to increase the learners' intercultural awareness level, and one of them is the use of literature. Next part is about the use of literature in language classrooms and its effectiveness in raising cultural and intercultural awareness.

2.6. Use of Literature in Language Classroom

Broadly speaking, literature is any written work. If its etymology is taken into account, it comes from Latin literatura/litteratura and it means "writing formed with letters". More restrictively, literature needs to have literary merit; or else every written form is regarded as literature. It is suggested that literature is a written form. The first pieces of literature were produced by some of the earliest civilizations. In Ancient Egypt and Sumeria

in 4th BC, it was produced orally as songs, so some definitions include songs or oral texts as pieces of literature. Thus, literature has various definitions; however, there are some criteria which literature needs to have as Meyer (1997) stresses. Firstly, literary texts are written forms; secondly, the language used in literary texts is carefully chosen, they include features such as metaphors, elegant syntax, rhyme, and meter. Thirdly, literary texts belong to a certain literary genre such as poetry and short stories; another point is that it is read aesthetically; at the same time, the writer has aesthetical goals while producing the text. Lastly, literary texts include weak implications, and readers may interpret them differently.

A large number of educationalists (Brumfit, 1985; Mckay, 1982; Van, 2009; Zyngier, 1994; Duff & Maley, 2007) put forward a number of reasons to include the use of literature in language classes. Of course, variables such as the learner's age, aims, interests, and etc. change the effectiveness of literature use. However, the general reasons why teachers should include

literature and why it is specifically important in raising intercultural awareness in EFL classrooms can be found in the following paragraphs.

1. Personal involvement: To be able to learn a language, students need to take part in the learning process actively, and literature is a good way to include students. The readers are drawn into the text as events unfold. The use of literature provides opportunities for extended output, it leads to interaction between the readers and the writer, and it promotes emotional engagement. Literature's being open to interpretation may be a good motivator for personal involvement because each reader interacts with a given text and will interpret it differently because nobody has the same level of sensibility, world view, and cultural experience (Barthes, 1975). Integration of literature to EFL classrooms might bring vividness and interaction to language teaching. T.S. Eliot (1957, as cited in Harrison, 1990, p. 45) writes as follows about poems which are a genre of literature:

> A poem may appear to mean very different things to different readers, and all of these meanings may be different from what the author thought and meant…The reader's interpretation may differ from the author's and be equally valid. It may even be better.

Teachers should not dominate the language classes, and students' ideas should be very valuable. The goal is not to think like a writer. Students should understand the text and can interpret it as they want as long as they can support their ideas. Learners recreate, interpret and translate texts personally. They increase students' involvement in language classrooms by promoting critical thinking.

Furthermore, literature has a value in terms of developing problem solving skills. Children's stories are good examples for this because they are generally full of challenging conflicts that the characters need to solve. As the students deal with these kinds of problem solving tasks, they will deal with conflict solving better in real life.

2. Authentic materials: Literature is a source of authentic texts that provides the learner with real examples of a wide range of styles, text types and registers (Duff and Maley, 2007, p. 6). These materials have not been designed for language learners like second language readings, but it is for real life. Povey (1968, p. 188, as cited in Valdes, 1990, p. 137) points out the importance of authentic texts compared to second language readings clearly:

> "Yes, if we have to accept the primacy of language, we cannot make this our only concern, otherwise the most effective ESL reading material would be those items we created ourselves to the specific linguistic architecture of levels of difficulty. Such works more often become readers without any element of literature in them. The simplified stories from the classics are justified by a similar appeal to language necessity, but they are usually a thin reminder of what was once a significant book."

Povey promotes the importance of authentic texts and readers cannot be compared with the original work. This is not only true for ESL students but also for EFL students. Valdes gives Moby Dick as an example of the situation. In the 1940s, Moby Dick was shortened to less than 60 pages. Students have read it, but is it possible to say that they have read Moby Dick? Valdes says that "one wonders if this travesty even allowed room for a whale" (Valdes, 1990, p. 138). Thus, it is important to read the original wok. When students work with literary texts, they deal with real language, and they get used to the real life linguistic forms and communication. Traditional language teaching introduces language forms in artificial contexts, and it is generally found boring by students. However, authenticity raises students' motivation, and literature is a great source with a lot of genres which provide samples from real life language.

3. Language Enrichment: Literary texts are great sources to contextualize language items. Language can be taught via literature effectively because as learners are exposed to literary texts, they get acquainted with various lexical items, and they learn about the syntax of the language and discourse functions. Also, to develop and integrate language skills (reading, writing, listening, and speaking), literature can be an efficient tool although some students think that literature can only affect their reading skills. Also, students learn to make inferences, support their own ideas, and find evidences in the text to support their ideas

(Spack, 1985). Thus, students' critical thinking and analytical thinking skills develop. In addition to them, literary texts are effective because of the figurative language they use. There are beautiful sentences, idioms, proverbs and vocabulary with connotative meanings. Students learn about possible syntactic and discourse functions, and develop their own styles with rich models; thus, they become more productive and creative in their own writings (Hişmanoğlu, 2005). Furthermore, Mckay (2005) says that the greatest gain of the use of literature is probably in speaking because it develops students' sociolinguistic and pragmatic competence, and these are necessary for speaking skills. Dunkin and Biddle (1974, as cited in Popp, 2008, p. 264) found that "in order for students to develop competence in oral communication they must be given many opportunities to talk". Oral reading, book previews, discussion activities, creative drama, presentations, debates, and many other activities are rich in the ability to develop speaking skills and literature content is a great material to adapt these activities.

4. Cultural/intercultural development: Santino (1991) says that when people read literary texts, they understand the desires, dreams, worries of people all around the world and again understand that everybody loves, hopes, and needs security. Literature is a great stimulus to raise cultural and intercultural awareness among students. Literary texts are cultural artifacts, and these allow students to experience different cultures from various perspectives without being in that place physically. Cultural literary texts help students understand both their own culture and other cultures, and this attributes to intercultural awareness. One important function of intercultural awareness is to develop empathy towards other cultures. Kumashira (2000, as cited in Lewis & Ketter, 2008, p. 288) explains empathy very well:

Empathy should not be seen as the ultimate goal of what he calls antioppressive education. Empathy leaves the self-intact in that the "other" is seen as being like the self. The normative self, then—the dominant, unmarked self—does not change. Rather, the "other" is made to conform to or illuminate the self.

Readers gain intercultural experience thanks to the cultural elements in literary texts. Another point is to get familiarized and people learn to respect and appreciate different ones. Of course, this will inhibit the prejudices against different cultures as Ghosn stresses "literature is a bridge builder across cultures, and it helps eliminate prejudices against different cultures while cherishing empathy, tolerance and awareness of global problems" (2002, p. 176, as cited in Bland, 2013, p. 226). Literature and culture are bound together; when a reader reads a literary text, somehow s/he learns about the culture of that place, and

this promotes awareness which is necessary in this global world. In our era, it is almost impossible to stay away from others, and many countries are bound to each other economically, politically, socially, and etc. This requires sharing and cooperation among countries. Language related fields are aware of this requirement, and literature is an excellent source to raise cultural/intercultural awareness. Understanding the differences and similarities helps people tolerate and appreciate each other.

The Council of Europe's Common European Framework of Reference (CEFR) also considers that literature is a good tool to realize multiculturalism in EFL classrooms. It says that "imaginative and artistic uses of language are important both educationally and in their own right" (Council of Europe, 2001, p. 55). The activities which can be used to raise cultural awareness are listed like this:

singing (nursery rhymes, folk songs, pop songs, etc.)

retelling and rewriting stories, etc.

listening to, reading, writing and speaking imaginative texts (stories, rhymes, etc.) including audio-visual texts, cartoons, picture stories, etc.

performing scripted or unscripted plays, etc.

the production, reception and performance of literary texts, e.g.: reading and writing texts (short stories, novels, poetry, etc.) and performing and watching/listening to recitals, drama, opera, etc.

There are some other benefits of using literature in language classrooms. However, they will not be the focus of this study because for this study, the effect of literature on intercultural awareness is the focus. Personal involvement, authentic materials, and language enrichment have been mentioned briefly because they affect intercultural awareness indirectly, and the details about the relationship can be seen in the table.

Table 4

The relationship between other benefits of literary texts and intercultural awareness

Other benefits of literary texts	**Benefits**	**Effect on intercultural awareness**
Personal involvement	Motivation to read more	More exposure to intercultural awareness
Authenticity of literary texts	Including life experience	A rich source to be exposed to culture
Language Enrichment	Understanding a message	Without understanding, awareness is not possible

Firstly, personal involvement and raising intercultural awareness are related because to be able to increase students' intercultural awareness, first they are expected to be interested in the literary texts which have cultural aspects. An American proverb explains what we

mean clearly with the example of stories: “Tell me a fact and I will learn, tell me a truth and I will believe. But tell me a story and it will live in my heart forever”. Thus, the use of literature can help you convey the message you want to send to readers easily and effectively. Secondly, literary texts are authentic texts and the creators of the authentic texts cannot get away from the culture they are born in. Thus, authenticity and cultural elements are connected. Thirdly, language enrichment is also related to intercultural awareness because without understanding a message, it is impossible to appreciate it. Also, as stated, literary texts increase critical thinking and analytical thinking skills, which are necessary to raise intercultural awareness.

Studies also justify the effectiveness of literature use to raise intercultural awareness. There are various studies and they investigated the effectiveness of different literary types to raise intercultural awareness. For example, Chen (2013) proposed the use of drama to raise intercultural awareness. His action research included 27 junior high school students in central Taiwan. Chen stated that “every moment in the language learning process should become a space for intercultural education in which competences in cross-cultural/inter-cultural communication can be developed” (Chen, 2013, p. 236). To achieve intercultural education, he investigated the use of drama. The analysis revealed “how drama created a milieu for the participants to engage, to negotiate, and co-construct meanings with self and others from critical perspectives” (Chen, 2013, p. 231) because in drama and drama workshop, students can see things from different perspectives and reflect on them. In addition to drama, poems can also be effective in developing intercultural awareness. Civelekoğlu (2015) carried out a research about the use of poems to cultivate intercultural awareness. After exposing college students with 8 poems, she concluded that to develop students' intercultural interest and intercultural knowledge, poetry has a positive impact. Bahçe (2008) investigated another literary type: epics. He compared the use of epics with information transfer from books to raise intercultural awareness. The results showed that there was significant difference in the mean gains of the samples, and using epics proved to be more efficient for intercultural awareness. Use of stories is also investigated in several national and international studies (Andenoro, Popa, Bletscher & Albert, 2012; Baltes, Maldonado & McCullum, 2014; Çandırlı, 2018; Derado, 2015; Logioio, 2010; Savic, 2012). They all conclude that story telling is beneficial for enhancing intercultural awareness.

CHAPTER III

METHODOLOGY

This chapter aims to provide a detailed description of the methodology used in the study. Research design, study group, data collection instruments and procedures, general overview of the study, data analysis, and the role of the researcher are presented thoroughly.

3.1. Research Design

The aim of this study is mainly to examine the effect of using short stories to raise intercultural awareness of B1 level learners of English. To realize this aim, a quasi-experimental designed study was conducted at the School of Foreign Languages, at a university on the west side of the country. "Quasi-experimental designs do not include the use of random assignment" (Fraenkel, Wallen, & Hyun, 2012, p. 275). At the School of Foreign Languages, classes are organized at the beginning of each semester, and they are assigned to instructors. For this reason, a quasi-experimental design was chosen in the study. The main idea behind all experimental studies is simple: "try something and systematically observe what happens" (Fraenkel et al., 2012, p. 262). The treatment is the use of short stories with intercultural themes, and its effect on intercultural awareness was measured through an intercultural awareness questionnaire. Also, the data were collected through a mixed methods design where the qualitative and quantitative data were gathered. A mixed methods research is:

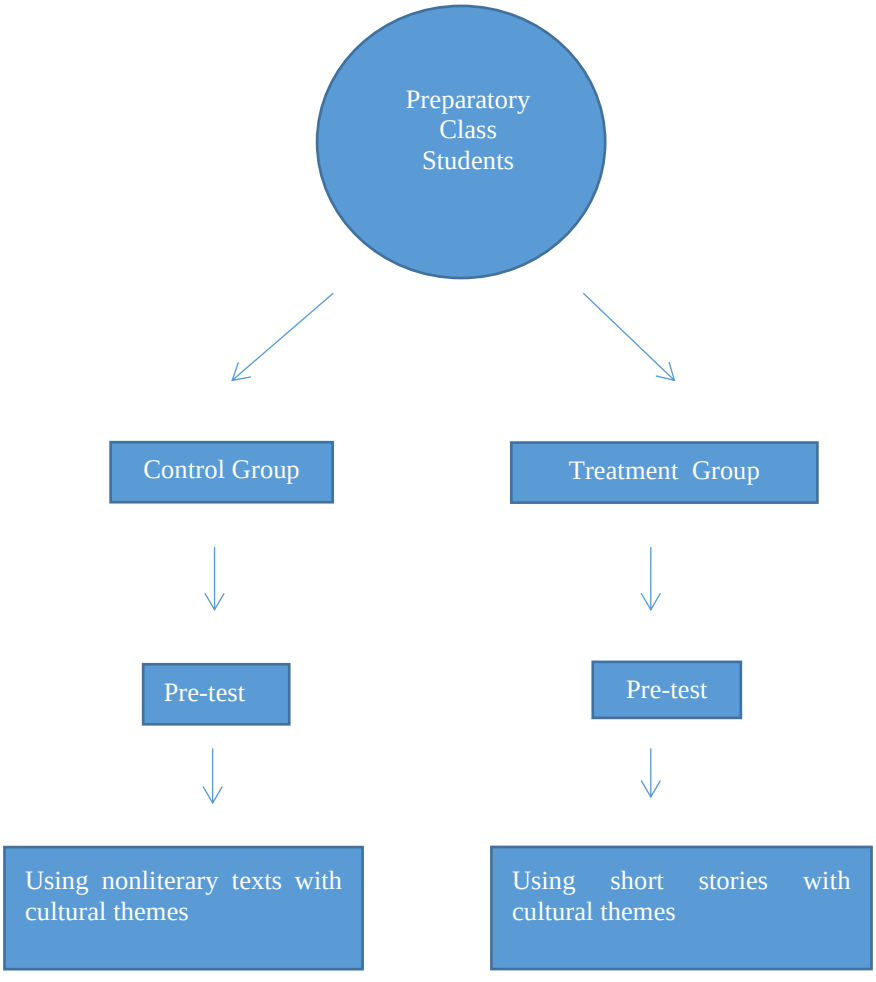
> the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e. g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration (Onwuegbuzie & Johnson, 2017, p. 123).

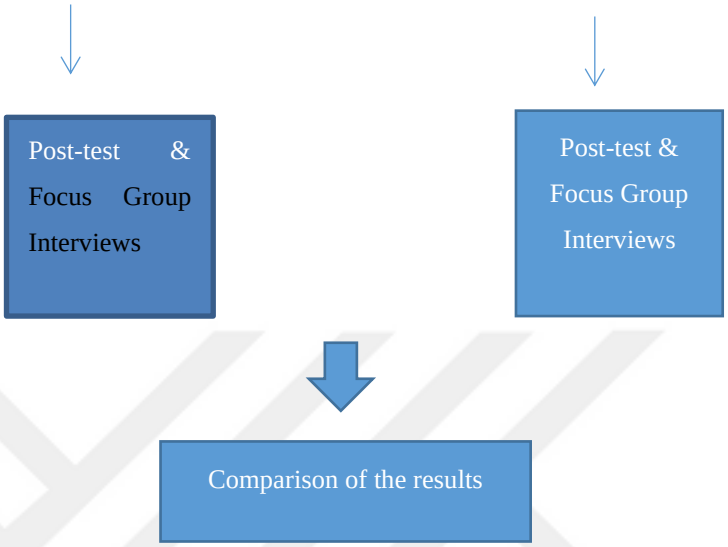
In the study, the mixed methods design was preferred because as Creswell and Garrett state, it provides "a better understanding of research problems than either approach alone" (2008, p. 322). First, the Intercultural Awareness Questionnaire by Zorba (2019) was distributed to all B1 level participants at the School of Foreign Languages. The scale was used as a pretest and posttest to the treatment and control groups. Second, a focus group interview was used after the intervention. "Qualitative data are collected and analyzed to help explain quantitative data" (Shorten & Smith, 2017, p.74). In this study, the qualitative

data were also used because “qualitative research yields detailed information reported in the voices of participants and contextualized in the settings in which they provide experiences and the meaning of their experiences” (Creswell, 2008, p. 322). With the qualitative data, the perspectives of the students in relation to the texts used in the study were investigated.

To be able to collect data, necessary permission was taken from the School of Foreign Languages (Appendix 2). Before the implementation, consent forms were signed by the study group (Appendix 4). As a scale, the Intercultural Awareness Questionnaire which had been developed by Mehmet Galip Zorba was distributed to all B1 level participants at the School of Foreign Languages (Appendix 5). Its Cronbach's alpha value was .828 in the pretest and .806 in the posttest. The scale was used as a pretest and posttest to treatment and control groups. The scale was used as a pretest and posttest to treatment and control groups. As for the qualitative data, four questions (Appendix 6) were asked to the participants through e-mail as it was not possible to meet them physically because of the COVID-19 pandemic. Lastly, the design of the present study can be seen in Figure 1.

Figure 1. *The design of the study*





3.2. Study Group

The study was implemented at a university on the west part of the country in the School of Foreign Languages. The study group included 37 students. The treatment group consisted of 18 students, and the control group consisted of 19 students as can be seen in Table 5.

Table 5

The Study group

Groups	**The number of the participants**	**Percentages (%)**
Treatment Group	18	48.65
Control Group	19	51.35
Total	37	100

The study group was formed from already existing B1 classes. In the study, to choose the treatment group, convenient sampling was used. The treatment group was the researcher's own class. As for the control group, a similar B1 class was chosen by taking the classes' intercultural awareness scale pretest results into consideration. As can be seen in the Table 6, the class which has the closest medium to the treatment group is B103, and it was assigned as the control group for the study.

Table 6

Intercultural awareness mean scores of the existing B1 classes

B1 Class Code	**Intercultural Awareness Pretest Mean Scores**	**Number of Students**	**Standard Deviation**
B101	3.98	20	.28
B102	3.88	18	.31
B103	4.01	18	.35
B104	3.93	17	.41
B105	3.67	23	.54
B106	3.76	19	.40
Total	3.86	115	.41

There are 12 male and 6 female students in the treatment group. Also, in the control group, the number of male students is 12, and that of female students is 7. The number of the male students outweighs that of the female students in the treatment and control groups as Table 7 shows.

Table 7

The gender distribution of the treatment group and control group

Gender	**Treatment Group**	**Control Group**
Male	12	12
Female	6	7
Total	18	19

Another variable that is tested in the study is whether the participants have had international experience or not. Table 8 shows how many students in the treatment and control group have been abroad and how many of them have never been abroad. Both in the treatment and control groups, 12 students have been abroad.

Table 8

The distribution of international experience for the treatment and control groups

International Experience	**Treatment Group**	**Control Group**
I have been abroad	6	5
I have not been abroad	12	14

Total	18	19

All the students in the study were prep school students, and their English level was B1. The participants were chosen among B1 students instead of A1 or A2 students because their English level is higher and as Ur (1996) states, literary texts might be demotivating for students whose English level is below intermediate.

At the beginning of the term, the students took a placement test and their English level was defined accordingly. They were all 4-year undergraduate students. The students in these classes were from different departments including engineering, dentistry, and social sciences. Both of the groups used the same course books and curriculum. Also, the researcher conducted the experiment in both of the groups by herself.

3.3. Data Collection Instruments and Procedure

The Intercultural Awareness Questionnaire was administered before and after the intervention. The questionnaire was developed by Mehmet Galip Zorba (2019) and taken from his PhD Thesis called "Raising Intercultural Awareness of the 7th Grade Students through Practical English Activities". The questionnaire involved 31 items. It involved 35 items at the beginning, but four of them were excluded because they reduced the reliability of the questionnaire. It was developed in Likert-type scale ranging from 5 - strongly agree to 1 - strongly disagree. It included statements related to intercultural sensitivity, intercultural knowledge, intercultural skills, intercultural interaction, and intercultural interest. While designing the questionnaire, the researcher took both the CEFR and Baker's (2009) suggestions into consideration (Zorba, 2019). To be able to use the instrument in the study, the researcher's permission had been taken via e-mail (Appendix 3). In addition to the questionnaire, a focus group interview was done with four participants from each group to get a deeper understanding of the perspectives of the participants. The participants took the questions and responded to them through e-mail. The questions in the interview were checked by the advisor and can be seen below:

1. Did you like the texts you had read? Why or why not?

2. Which text was easier to understand? Why?

3. Which culture affected you most? Why?

4. What was the most difficult part in the lessons?

3.4. General Overview of the Experiment

The experiment took 8 weeks in total in the spring term of 2019-2020. In the first and the last week of the study, the Intercultural Awareness Questionnaire was administered to both of the treatment and control groups. Also, the focus group interview was administered in the last week. For 6 weeks, reading materials and related lesson plans (Appendix 7) were used in the treatment and control group as can be seen in Table 9 and 10.

Table 9

Short stories used in the treatment *group*

Week 1	Pretest
Week 2	Short Story 1. The Relative Advantages of Relearning my Language - Amy Choi (150 minutes)
Week 3	Short Story 2. Cat in the Rain-Earnest Hemingway (150 minutes)
Week 4	Short Story 3. Eleven- Sandra Cisneros (150 minutes)
Week 5	Short Story 4. Shame- Dick Gregory (150 minutes)
Week 6	Short Story 5. The Beauty of Difference – Anonymous (150 minutes)
Week 7	Short Story 6. You Can't Choose Your Memories - Paul Nguyen (160 minutes)
Week 8	Posttest & Focus Group Interview

Table 10

Nonliterary texts used in the control group

Week 1	Pretest
Week 2	Reading Text 1. A Traditional Wedding (150 minutes)
Week 3	Reading Text 2. Happy or Sad? Emotional Cues Vary by Culture (150 minutes)
Week 4	Reading Text 3. The Civil Rights Era (150 minutes)
Week 5	Reading Text 4. Food Waste (150 minutes)
Week 6	Reading Text 5. A Brief History of Festivals (150 minutes)
Week 7	Reading Text 6. Jordan: Lost City of the Black Desert (160 minutes)
Week 8	Posttest & Focus Group Interview

All the short stories were suitable for B1 level students. Nonliterary texts were also appropriate for B1 level English learners and when necessary, their language was simplified. Both the short stories and nonliterary texts included cultural themes from different cultures. The criterion to present the texts to the students was word number of the stories and the texts. Week 2 started with the shortest texts and week 7 included the longest texts. Also, while selecting the short stories and nonliterary texts, the culture they encompass and variety in the themes they include and students' personal interests were taken into consideration. The texts reflect different cultures and plots as can be seen below:

The Treatment group's short stories

1. *The Relative Advantages of Relearning my Language* by Amy Choi: This story includes the Australian and Chinese cultures. The story talks about relationship with family members, people's daily activities, housing, funerals, immigrant life, changing values and perceptions by age.

2. *Cat in the Rain* by Earnest Hemingway: The American and Italian cultures can be found in the story. Gender roles, femininity, husband-wife relationship, loneliness, cultural tensions, holidays are mentioned in it.

3. *Eleven* by Sandra Cisneros: It is possible to see the traces of the American and Mexican cultures. Identity, school life, family relations, cultural clash, immigrant experiences, justice are some topics in the story.

4. *Shame* by Dick Gregory: The story reflects the Afro-American culture. It talks about racial divisions, poverty, inequality, violence, physical and psychological loneliness, school life, and Christianity.

5. *The Beauty of Difference* – Anonymous: The Iranian and English cultures are reflected in the story. Readers can learn about wars, local foods and clothes, family life, some symbolic monuments of London.

6. *You Can't Choose Your Memories* by Paul Nguyen: The Vietnamese and Australian cultures can be found in the story. It talks about sexuality, Catholicism, expectations, death, and identity.

The Control group's non-literary texts

1. *A Traditional Wedding Happy or Sad?:* The text compares the Italian and American cultures by introducing the wedding ceremonies there.

2. ***Emotional Cues Vary by Culture***: The text talks about the similarities and differences between expression of feelings in Japan and the USA.

3. ***The Civil Rights Era:*** The Afro-American culture is reflected in the text by talking about discrimination, segregation, racism.

4. ***Food Waste:*** The text mentions the Hong Kong culture in terms of food, daily life, eating and habits.

5. ***A Brief History of Festivals:*** It gives information about the festivals, celebrations, foods, and music in Span, Brazil, and India.

6. ***Jordan: Lost City of the Black Desert***: The Jordanian and American cultures are reflected in the text. It is a kind of travel writing.

All in all, as Day states "if the passage chosen is inappropriate for whatever reason, the chances of success for that particular lesson are substantially lessened" (1994, p. 20). For this reason, while choosing the texts and preparing related lesson plans, it was carefully planned. "The students' level, interests, needs, and background knowledge" (Arias, 2007, p.132) had been important factors in reading selection and lesson plans. Also, the text itself – "content, relevance and authenticity" (Arias, 2007, p. 132) - was important for the selection.

3.5. Data Analysis Procedure

For the quantitative data analysis, SPSS 23 (Statistical Package for the Social Sciences) Software program was used. The means of the groups were assessed through the independent samples t-test. For comparing means from the same group at different times, the paired sample t-test was preferred. When analyzing the data, $p < .05$ was used as significance level. To examine the qualitative data collected from the participants, thematic content analysis which is based on the coding and searching for themes was used (Fraenkel, 2011).

3.6. Validity and Reliability of the Study

In this study, the Intercultural Awareness Questionnaire developed by Mehmet Galip Zorba (2019) was used. Before the implementation, as for the validity of the questionnaire, Zorba (2019) took expert opinion. The questionnaire was sent to three experts. Two of them were experts in scale development, and one of them was an expert in cultural issues in ELT. After that, the questionnaire was piloted to 160 students who studied in four different secondary schools by him. 104 out of 160 questionnaires were usable for the data analysis

for the pilot study. Also, the number of questionnaire items was decreased by eliminating four items from the questionnaire to increase its reliability. The Cronbach's Alpha value of the questionnaire was .828 for the pretest and .806 for the posttest. Thus, content validity of the questionnaire was provided with expert opinion and a pilot study was administered for the reliability of the questionnaire. In this study, before the implementation of the study, lessons plans had been prepared by the researcher. The lesson plan about the story *Shame* was piloted to 7 B1 level students at the School of Foreign Languages. Some parts of the lesson plan were reorganized. The story and the themes in the lesson plan were found interesting by the students. Also, lesson plans were prepared with the help of an expert in the field. As the lesson plans had pre-reading activities, while reading activities and post reading activities, their timing was also checked, and it was found that time given for the activities was suitable for the participants' pace. Also, to test the reliability, the Cronbach's Alpha value was measured. It was .912 as for the pretest and .855 as for the posttest. Lastly, the control group was chosen carefully. The pretest was given to all available B1 classes, and the class with the closest intercultural awareness mean number was assigned as the control group. As for the qualitative data, the questions were formed with the help of the advisor.

3.7. The Role of the Researcher

The researcher took an active role in this study both as a teacher and a researcher. Lesson plans were prepared by the researcher (with the help of an expert) and they were implemented both in the treatment group and control group by the researcher herself.

CHAPTER IV

FINDINGS

4.1. Introduction

This chapter aims to present the findings of the study. The results of the questionnaire were shown in detail through the independent samples t-test and the paired sample t-test. Also, the results of the focus group interview were included in the last question. Findings related to research questions were shown in this chapter.

4.2. The Results

4.2.1. Does using short stories in EFL classes have an impact on raising intercultural awareness?

Table 11

The paired samples t-test results of the pretest and posttest of the treatment group

	Number	**Mean**	**Std. Deviation**	**Sig. (2-Tailed)**
Pretest results	18	3.98	.29	.13
Posttest results	18	4.09	.39	

While the mean value of the treatment group in the pretest is 3.98, it is 4.09 in the posttest. Table 11 clearly shows that there is no significant difference between the pretest and posttest results. Although there is an increase in the levels of intercultural awareness of the participants by using short stories, the increase is not statistically significant ($p=.13 > .05$).

4.2.2. Is there a difference between the treatment and control groups in terms of intercultural awareness pretest levels?

Table 12

The independent samples t-test results of the pretest of the treatment and control group

	Number	**Mean**	**Std. Deviation**	**Sig. (2-Tailed)**
Treatment group	18	3.98	.29	.74
Control group	19	4.01	.34	

The results given in Table 12 show that intercultural awareness pretest levels of both the treatment group (B101) and control group (B103) are similar with the means of 3.98 in the treatment group and 4.01 in the control group. It shows that they do not differ from each other in their mean scores (p=.74 > .05).

4.2.3. Is there a difference between the treatment and control groups in terms of intercultural awareness posttest levels?

Table 13

The independent samples t-test results of the posttests of the treatment and control group

	Number	Mean	Std. Deviation	Sig. (2-Tailed)
Treatment group	18	4.09	.39	.90
Control group	19	4.10	.31	

Table 13 manifests that mean score of the treatment group is 4.09 and mean score of the control group is 4.10, and the p-value is more than .05 with the value of .90, Thus, it can be said that two groups are alike in terms of posttest intercultural awareness levels (p=.90 > .05).

4.2.4. Is there a difference between the pretest and posttest levels of the control group in terms of intercultural awareness?

Table 14

The paired samples t-test results of the pretest and posttest of the control group

	Number	Mean	Std. Deviation	Sig. (2-Tailed)
Pretest results	19	4.01	.34	.08
Posttest results	19	4.10	.31	

The mean score of the pretest results of the control group is 4.01, and it is 4.10 in the posttest as depicted in Table 14, so it can be said that there is not a statistically significant difference between the pretest and posttest results (p=.08 > .05).

4.2.5. Does the gender have an effect on the intercultural awareness level of the treatment group?

Table 15

Posttest scores of the treatment group by gender

Gender	Number	Mean	Std. Deviation	Sig. (2-Tailed)
Female	6	4.26	.22	.18
Male	12	4	.43	

Gender difference might lead to variation in intercultural awareness level of learners. To identify if there is in this study, the independent samples t-test was used. In Table 15, it appears that although females (M=4.26) have higher level of intercultural awareness level than males (M=4), there is no difference between the female and male participants in the treatment group (p=.18 > .05).

4.2.6. Does the gender have an effect on the intercultural awareness level of the control group?

Table 16

Posttest scores of the control group by gender

Gender	Number	Mean	Std. Deviation	Sig. (2-Tailed)
Female	7	4.11	.31	.93
Male	12	4.10	.32	

As seen in Table 16, regarding the intercultural awareness level of the control group, the mean score is 4.11 among females, and it is 4.10 among males. The difference between them is not meaningful because the p-value is .93 which is more than .05.

4.2.7. Does international experience have an effect on the intercultural awareness level of the treatment group?

Table 17

Posttest scores of the treatment group by international experience

International Experience	Number	Mean	Std. Deviation	Sig. (2-Tailed)
Yes	6	4.15	.33	.64
No	12	4.06	.42	

Another variable that was planned to be tested in the study is international experience. Being abroad might have a positive influence in the level of intercultural awareness. In Table 17, it was revealed that in the treatment group, the participants who had been abroad had the mean of 4.15 and the participants who had not been abroad had the mean of 4.06. International experience slightly affected intercultural awareness levels of the treatment group, but the significance is not meaningful as the p-value is .64 (>.05).

4.2.8. Does international experience have an effect on the intercultural awareness level of the control group?

Table 18

Posttest scores of the control group by international experience

International Experience	Number	Mean	Std. Deviation	Sig. (2-Tailed)
Yes	5	4.03	.22	.54
No	14	4.13	.33	

As can be seen in Table 18, there is not a statistically significant difference between the first group (M=4.03) and the second group (M=4.13) for this dimension because the p-value is .54 which means that the value is higher than .05.

4.2.9. What are the perspectives of the participants in relation to the texts used in the study?

There were four questions which were asked in the focus group interview, and the findings of each question can be seen below:

1. Did you like the text you had read? Why or why not?

In the treatment group, two students said that they liked the stories because there were cultural elements in the stories. For them, it was very good to learn about other cultures. One student said that he did not like the stories because he found the themes

ordinary. The last student expressed that it would have been better if the cultural elements had been clearer.

In the control group, all the students said that they liked the texts because for them they were generally interesting and informative. They enjoyed learning about other cultures. One student added that reflecting on different cultures was fruitful.

2. Which text was easier to understand? Why?

One student highlighted that all the stories except *Cat in the Rain* were easy to understand. The student had difficulty in *Cat in the Rain* because of the symbolic language the story included. Another student chose *You can't Choose your Memories* because he could empathize with the characters easily. The third student preferred *The Beauty of Difference* because its language was easy for him. The last student's choice was *The Relative Advantage of Relearning my Language.* For her, it was easy to understand the pilot of the story because she said that the storyline was clear.

In the control group, the first student preferred *A Brief History of Festivals* because there were subheadings and the text was short. The second student said that *Happy or Sad? Emotional Cues Vary by Culture* was easy to understand because he highlighted that he liked texts about psychology, and this text was about feelings. His interest made the text more understandable. The third student expressed a similar reason. Because he liked reading about travelling, it was easy for him to understand *Jordan: Lost City of the Black Desert.* The last student found most of them easy. Although she was not sure about why they were easier, she said that she read the texts with great joy.

3. Which culture affected you most? Why?

In the treatment group, one student was affected by the Chinese culture most. He highlighted that one important reason for his choice could be the COVID-19 pandemic. Another student also chose the Chinese culture with a different reason. His reason was that he could understand this culture better. The third student selected the Farsi culture because he found it similar to the Turkish culture. The last student was affected by *The Relative Advantage of Relearning my Language* because she liked the theme of immigration.

In the control group, two students preferred the Japanese culture because they found the information about the culture useful and meaningful. Another student selected the Indian culture because he found it mysterious. The last student's choice was the Italian culture as

she found their traditions about wedding ceremonies interesting, and it was different from what she was used to.

4. What was the most difficult part in the lessons?

In the treatment group, three students said that the length of the stories made reading difficult. One student mentioned that behaviors of some characters were difficult to understand. Writing part of the lesson was homework, and they had difficulty in this part. Two students expressed that they had difficulty in remembering the details of the stories when it was time to write.

In the control group, two students said that vocabulary was the most difficult part. On the other hand, two students highlighted that the activities about the similarities and differences between cultures were difficult.

CHAPTER V

DISCUSSION, CONCLUSION AND SUGGESTIONS

5.1. Introduction

In this chapter, the similarities and differences between this study and other studies will be discussed. Also, the conclusion and implications of the study will be presented in the light of the results.

5.2. Discussion

The aim of the study was to reveal whether using short stories could affect intercultural awareness levels of learners or not. In an attempt to investigate the relationship between using short stories and intercultural awareness, the participants' intercultural awareness levels were measured through the Intercultural Awareness Questionnaire (Zorba, 2019). The study included two groups. To both groups, a pretest was administered. After the pretests, the treatment group read short stories which included intercultural themes, and the control group read nonliterary texts with intercultural themes. After a six-week implementation, the posttest was given to the treatment and control groups to find out if it promoted the intercultural awareness levels of the participants. In addition, a focus group

interview was administered. The results obtained from this research will be discussed regarding the research questions and related studies in the field.

5.2.1. Does using short stories in EFL classes have an impact on raising intercultural awareness?

The basic goal of this study was to seek to what extent short stories might be effective to raise intercultural awareness. With this goal, a six-week implementation was planned and applied to 18 university preparatory school students as explained in the method chapter. The pretest and posttest results of the research clearly showed that using short stories did not help the students to raise intercultural awareness because there was not a statistically significant difference between the pretest and posttest results of the treatment group ($p=.13 > .05$). One similar study was conducted by Aşni and Çelik (2015). They also used the story Cat in the Rain, and in this qualitative study, they concluded that the story was not adequate to raise intercultural awareness among the participants. One reason why short stories were not effective to raise intercultural awareness might be that the participants in our study and those in the study of Aşni et al. might not have been interested in reading literary texts. In addition to this study, there are quantitative studies (Civelekoğlu, 2015; Risner, 2011; Zorba & Çakır, 2019) with similar results. In Zorba and Çakır's study (2019), one of the dimensions of his intercultural awareness questionnaire was intercultural sensitivity, and he concluded that the intercultural sensitivity of his study group did not change after the implementation. This finding corroborated our study. They suggested that the reason for little change in intercultural sensitivity could be the age factor because their study group was 7th grade students, but our study group included older students (university students). Thus, it could be suggested that age did not look like a factor in intercultural sensitivity. Moreover, there are other studies (Abida & Kuswardani, 2017; Civelekoğlu 2015; Moecharam & KartikaSari, 2014; Nie, 2017) which investigated the effects of literary texts on raising intercultural awareness. In her study, Civelekoğlu (2015) concluded that the use of poems did not lead to an increase in her participants' intercultural respect and intercultural communication which are components of intercultural awareness. It might be suggested that it is difficult to change intercultural awareness of the participants as Korzilius, Hooft & Planken (2007) suggested. In their longitudinal study, it was found that "when students are exposed to intercultural teaching, they may gain an initial sense of intercultural awareness but will then revert to an awareness of their own culture and communication patterns" (p. 11). Another study which supported this idea is an experimental study conducted by Risner (2011). She explored the effects of blended learning which integrated classroom and online

experiences on intercultural competence. In her study, the quantitative results indicated that there was not a statistically significant difference before and after the implementation in terms of intercultural awareness.

On the other hand, there are many studies which claim that using short stories is beneficial to promote intercultural competence (Andenoro, Popa, Bletscher, & Albert, 2012; Burwitz-Melzer, 2001; Çandırlı, 2018; Derado, 2015; Logioio, 2010; Rezaei & Naghibian, 2018; Moecharam & KartikaSari, 2014; Savic, 2012; Stevens 2014; Zapata, 2005). In her study, Stevens (2014) explained the criteria for choosing certain short stories and analyzed them in detail. The length of the stories and their content were important. They needed to be interesting to the target group, they were appropriate in terms of their language, and they represented different parts of the world. In our study, while choosing the short stories, we also took these criteria into consideration; however, the results showed that it did not help to raise intercultural awareness. In another study, Rodríguez (2012) chose five American short stories for his study group which consisted of advanced EFL learners. One of the stories was Eleven by Sandra Cisneros which was also used in our study. His findings showed that EFL learners could build cultural knowledge through literary materials and favored authentic materials to raise intercultural awareness. The study showed different results from our study, and the reasons for this might be the study group, the duration of the study, the method the researcher used, and the extra project the study group worked on. Her study group was university pre-service EFL teachers and their competency both in English and intercultural competence might be different from our study group which included preparatory school students. Furthermore, the implementation took more time than our study did. In addition to these, she used various approaches while presenting the short stories: inquiry-based approach, dialogic approach, transactional approach, and content based approach**.** One last difference was that the participants had worked on class projects to study cultural content of the U.S., the United Kingdom, Australia and Canada. For these reasons, the results of this study and our study might have differed. Finally, when our study was compared with the studies where the components of intercultural competence increased, one last reason why intercultural awareness of our study group was not improved could be due to the effects of the COVID-19 pandemic. In some of the weeks of the implementation, people all around the world including our participants were afraid of the virus, and people distanced from each other physically. It might have led to a psychological distance as well, and our participants' feelings, thoughts, and tolerance might have been affected negatively, so it might have influenced posttest results.

5.2.2. Is there a difference between the treatment and control groups in terms of intercultural awareness pretest levels?

The results of the study showed that the treatment and control groups were similar in terms of intercultural awareness pretest levels. The mean score of the treatment group was 3.98, and it was 4.01 in the control group. Thus, the two groups were alike in their pretests ($p=.74 > .05$). Before the implementation, the Intercultural Awareness Questionnaire (Zorba, 2019) was given to 6 different B1 classes, and the classes with similar means were assigned as the treatment and control groups. In experimental researches, "researchers who conduct experimental studies try their best to control any and all subject characteristics that might affect the outcome of the study" (Fraenkel, Wallen, & Hyun, 2012, p. 274). In the present study, two groups were kept equivalent as much as possible and their pretest means were similar as could be observed in many other studies (Açıkgöz, 2019; Baker, 2009; Civelekoğlu, 2015; Güneş, 2016; Kurtuluş, 2011).

5.2.3. Is there a difference between the treatment and control groups in terms of intercultural awareness posttest levels?

It could be said that the treatment and control groups resembled each other in terms of intercultural awareness posttest levels as the p-value was .90 which is more than .05. If the studies related to intercultural issues are reviewed, it can be concluded that in some studies there were control groups with different kinds of treatments, and in other studies control group was not exposed to any extra activities with intercultural themes. It is important to differentiate between them because when there is exposure to intercultural themes, it might be more possible to get similar results between treatment and control groups. In the present study, the treatment group studied literary texts which were authentic materials. On the other hand, the control group studied nonliterary texts. They were simplified when necessary, and they were not authentic materials. What all the materials had in common was that they had intercultural themes in them. Thus, the difference between them showed the differences between the types of the materials used. Before the study, it was expected that literary texts would be more effective as Santino (1991) says that when people read literary texts, they understand the desires, dreams, worries of people all around the world and again understand that everybody loves, hopes, and needs security. Intercultural experience is gained through literary texts. Literary texts are effective because each reader interacts with a given text (Barthes, 1975). When readers read a story, they create a world in their mind. Sometimes, they emphasize with the characters: they love them or they get angry with them. Thus, it was presumed that literary texts would have better results. However, the results of the posttests

were similar. Actually, the control group performed better although the results were not significant. In a similar vein, Bérešová (2014) did research on cultural awareness. In the study, the researcher expected that literary texts (the treatment group) would be more appealing than texts taken from magazines and journals (the control group). The study gave similar results with the present study because both the post cultural awareness results of the treatment and control groups did not differ from each other. The researcher claimed that because there was a slight difference between the two groups, any texts with cultural themes, could enhance intercultural awareness. This claim was also confirmed in our study. Besides, there are some other studies (Güneş, 2016; Korziliuz et al., 2007; Topaloğlu, 2016; Zorba & Çakır, 2019) where the treatment and control groups did not differ after the implementation in some factors or all factors.

On the other hand, there are studies (Bahçe, 2008; Çandırlı, 2018; Derado, 2015; Hibbs, 2016; Scott & Huntington, 2008; Zacharias, 2005) where treatment and control groups differed because of the choice of literary and nonliterary texts. Scott and Huntington (2008) investigated the influence of use of literature on intercultural competence. The study compared the results of using a fact sheet about Côte d'Ivoire and a poem about Côte d'Ivoire. They suggested that the participants who read the poem developed their affective awareness and cognitive flexibility which increased their intercultural competence. Besides, Zacharias (2005) stated that literature was the best way to teach culture in his study. However, in our study literary and nonliterary texts had similar effects in terms of intercultural awareness.

5.2.4. Is there a difference between the pretest and posttest levels of the control group in terms of intercultural awareness?

In this research, the control group was exposed to intercultural themes through EFL reading texts. The reading texts were simplified, and they were not authentic texts. The mean score of the pretest results of the control group was 4.01 and it was 4.10 in the posttest. In spite of the increase in their level, the difference was not significant ($p=.08 > .05$). From the present study results, we can conclude that nonliterary exts did not lead to a significant change in the intercultural awareness levels of the participants. Güneş (2016) achieved similar findings in her study, and argued that the use of ELF (English as a lingua franca) materials did not lead to a meaningful change in terms of intercultural awareness. In another study, Yu and Maele (2018) used Baker's model and prepared activities accordingly to investigate whether reading texts fostered intercultural awareness. The study integrated

intercultural learning with critical thinking. The steps were similar to our study because reading lesson plans included scanning & selecting, comprehending & summarizing, analyzing & comparing, reflecting and evaluating, and empathizing and respecting. Their study results were categorized as below a basic intercultural awareness, basic intercultural awareness, and beyond a basic intercultural awareness. The result of the study was that two thirds of the students displayed a level beyond basic cultural awareness after the implementation. Thus, they concluded that reading texts could be a level to raise intercultural awareness, and it was a gradual process. One reason why in our study, intercultural awareness levels of the participants did not change significantly might be the claim that intercultural awareness is gradual. On the other hand, there are studies (Echcharfy & Erguig, 2020; Hazaea, 2020; Miftakh, 2018; Usaquén, 2012) which showed that reading texts were effective because they all suggested that reading texts and activities promoted intercultural awareness.

5.2.5. Does the gender have an effect on intercultural awareness?

One of the aims of the existing study was to investigate the effect of gender on intercultural awareness. In the treatment group, females (M=4.26) had higher levels of intercultural awareness than males did (M=4). In the control group, the results were similar because females (M=4.11) showed better performances than males (M=4.10), too. Although there were differences between both genders, the differences were not significant in this study ($p=.18 > .05$ and $p=.93 > .05$). In the literature, there are various studies which investigated how intercultural competence and its components are related to various demographic factors (e.g. age, gender, level of education, etc.), and there are a number of studies (Altan, 2018; Baltes, Hernandez, & Collins, 2015; Günçavdı & Polat, 2016; Hammer, Bennett, &Wiseman, 2003; Lei, 2016; Oksoon, Dancel, Baniasen, Carr, Doyle, Laishramcha, & McLaughlin, 2017) with similar results to our study. In terms of intercultural awareness, the studies of Lei (2016) and Baltes et al. (2015) showed no significant difference between intercultural awareness results and gender. Besides, Hammer et al (2003), Oksoon et al. (2017), and Altan (2018) discovered that there was not systematic gender difference in terms of intercultural sensitivity. In addition to these studies, the research of Günçavdı et al. (2016) was similar because they suggested that gender and intercultural competence were not significantly related.

On the other hand, there are some other studies in which the researchers found out that gender and intercultural competence or its components were related. Topaloğlu (2016) focused on gender and intercultural awareness and he stated that both his pretest and posttest

results specified that the variable of gender caused a significant difference. It was observed that intercultural sensitivity of male participants increased more than that of females. Soltani and Rahimi (2016) also indicated that the mean difference between intercultural sensitivity of males and females was statistically significant, and males performed better than females. While these two studies showed that males were better, other studies (Holm, Nokelainen, & Tirri, 2009; Tompkins, Cook, Miller, & LePeau, 2017; Solhaug & Kristensen, 2019) suggested that females were better. However, in our study, gender was not an influential factor in intercultural awareness.

5.2.6. Does international experience have an effect on intercultural awareness?

Another aim of the present study was to investigate the effect of international on intercultural awareness. International experience slightly affected intercultural awareness levels of the treatment group, but the significance is not meaningful ($p=.64 > .05$). Also, the results of the control group showed that there is not a statistically significant difference between the pretest and posttest results ($p=.54 > .05$). From these statistics, it was concluded that international experience did not affect intercultural awareness of both the treatment and control groups. Similarly, Yurtseven and Altun (2015) carried out a study among pre-service English teachers to learn if there was a relationship between intercultural sensitivity levels of their participants and the state of going abroad and concluded that the relationship was not significant. Another comparable study was conducted by Çandırlı (2018), and she found insignificant difference between cultural intelligence and intercultural experience. Furthermore, there are various international studies (Fabregas, Kelsey, & Robinson, 2012; Mcmurray, 2007; Richard & Doorenbos, 2016; Safipour, Hadziabdic, Hultsjö, & Bachrach-Lindström, 2017) which studied and found no relationship between international experience and the components of intercultural competence.

On the other hand, there are many other studies (Balkaya, 2017; Boštjančič & Johnson, 2019; Bosuwon, 2016; Gage, 2001; Jurgens & McAuliffe, 2004; Karras, 2017; Penbek, Yurdakul, & Cerit, 2012) which coincided with our study. They concluded that international experience and various components of intercultural competence were related and international experience increased intercultural competence. However, in our study, international experience did not affect intercultural awareness levels of the participants.

5.2.7. What are the perspectives of the participants in relation to the texts used in the study?

The first question of the interview (did you like the texts? suggested that most of the participants liked the texts with cultural themes. Although the quantitative data showed that there was not an increase in the levels of both groups in terms of intercultural awareness, the focus group interview showed that the participants enjoyed learning about various cultures. From this result, it might be suggested that their intercultural awareness levels were raising, but more time was needed to see its effect on the quantitative data. The second question of the focus group interview (which text was easier to understand?) showed that students' preferences showed variety. Some students enjoyed easier texts in terms of vocabulary items, but some others were interested in the plots of the texts to determine its difficulty. Thus, it might be said that including various materials is necessary to meet the expectations of students. The same comment could be made about the third question because their choice of culture showed difference. To raise intercultural awareness, it is fruitful to include different cultures. The last question of the focus group interview showed that some students had difficulty in the writing parts of the lesson plans where the students were expected to write about similarities and differences between their self-culture and target cultures. This might be because of the gap between the theory and practice in language classrooms. (Sowa, 2014). Several studies (Atasever Belli, 2018; Atay, Kurt, Çamlıbel, Ersin, Kaslıoğlu, 2009; Aydemir & Mede, 2104) showed that EFL teachers seem to be aware of the importance of intercultural awareness, but they do not often integrate it (Atay, Kurt, Çamlıbel, Ersin, Kaslıoğlu, 2009) In addition, some course books do not provide adequate support for intercultural awareness (Kumaravadivelu, 2009). The reason why the students had difficulty might be because of the fact that they are not used to these kinds of activities.

5.3. Conclusion

Globalization has affected this century profoundly; and with globalization, intercultural interactions have been inevitable and necessary all over the world. English is a global language, and many people need to learn English for intercultural interactions. Thus, teaching English has also been affected by globalization, and it is important to take intercultural awareness into consideration when teaching English. Without having awareness of the target cultures, it is very difficult to communicate effectively. Appropriateness and naturalness are important in intergroup interactions. Misunderstandings because of cultural differences interrupt communication. In these days, one of the main reasons for international

problems is intolerance to difference. Tolerance can be learned and developed through awareness. Being aware of the self-culture and the target culture is necessary for intercultural awareness, and the target culture is not limited to British or American culture. In Turkey, English is mainly used in interactions with other non-native speakers. Thus, It is fruitful to include different cultures from all around the world to EFL curriculum, and teachers should be aware of the fact that language teaching without cultural aspects of the self-culture and target cultures is problematic, and culture should be seen as a fifth skill in language teaching. This skill can be developed through different materials and activities as students have different interests and dispositions.

This study examined whether using short stories could promote intercultural awareness of EFL students. Also, the effects of gender and international experience on intercultural awareness were investigated. For these purposes, two groups of B1 level EFL students took part in a six-week experiment in the spring term of 2019-2020. The study was conducted in the School of Foreign Languages on the west part of the country. Before the treatment, the Intercultural Awareness Questionnaire (Zorba, 2019) was used as a pretest, and it was administered to the treatment and control groups. As for the treatment, six short stories were incorporated into the study. The stories were The Relative Advantages of Relearning my Language by Amy Choi, Cat in the Rain by Earnest Hemingway, Eleven by Sandra Cisneros, Shame by Dick Gregory, The Beauty of Difference (Anonymous), and You Can't Choose Your Memories by Paul Nguyen. One group (treatment) read these short stories, whereas the other group read six nonliterary texts. Both types of the texts included intercultural themes for different cultures in them. For each text, pre-reading activities, while reading activities, and post-reading activities were prepared. Basically, pre-reading activities started with vocabulary presentation and practice which were necessary to understand the texts. Also, various activities (picture description, matching, and etc.) were used to activate the schemata and catch interest. In the while reading activities, there were comprehension questions. Lastly, post-reading activities started with the summary of the text, and they included activities to raise intercultural awareness. Students practiced to compare and contrast their own culture with other cultures through speaking and writing activities. After a six-week implementation, the same questionnaire prepared by Zorba (2019) was given to both groups. Also, the focus group interview was administered with eight students. The results of the qualitative and quantitative data showed that:

1. The quantitative data showed that short stories did not raise intercultural awareness of the study group, but the qualitative data suggested that their intercultural awareness is on the developmental stage.

2. Using literary texts and nonliterary texts did not make a difference in terms of intercultural awareness.

3. Intercultural awareness of the participants was not affected by gender.

4. Intercultural awareness of the participants was not affected by international experience.

5.4. Suggestions for Further Research

There might be some suggestions for future research as listed below:

1. The study included small sample size and time. To make more robust generalizations, more number of students can be included. A six-week intervention may not be enough to raise intercultural awareness.

2. The study was limited to B1 level of English learners. It can have different results with different study groups.

3. The study was limited to six different short stories, and it only reflected the "world" of these texts.

4. In this study, two demographic factors (gender and international experience) were examined. Other factors such as the departments of students can be investigated. Also, in terms of international experience, a study can be carried out with students who have had Erasmus experience. Long term abroad experience might have different effects on intercultural awareness.

5.5. Implications of the study

There were some limitations of the study such as the duration of the study, the number of participants and stories used in the treatment. Although this study's findings should be interpreted cautiously because of these factors, it is possible to make some suggestions:

1. Researchers and teachers should be aware of the fact that intercultural awareness should be integrated into language teaching as it is necessary to overcome ethnocentrism and communication problems such as misunderstandings and stereotyping.

2. It is important to focus on the similarities and differences between self-culture and target cultures in EFL classes. Different cultures should be taken into account because interactions are not only with native speakers of English but also with other nations such as Chinese, Italian, and etc.

3. Language learners may benefit from different materials including literary and nonliterary texts to raise intercultural awareness. Variety is important because each learning environment is different.

4. Teachers need to be competent in presenting various cultures. Awareness of teachers is the first requirement to raise awareness among students. Instıtutions should support them. Curriculum developers, policy makers, and other stakeholders should equally prioritize increasing intercultural awareness.

5. Future teachers need to learn how to present different cultures and to develop intercultural awareness in different and creative ways.

6. Intercultural awareness of teachers and other staff should be developed through in-service trainings. Orientation programs can be organized for developing intercultural education.

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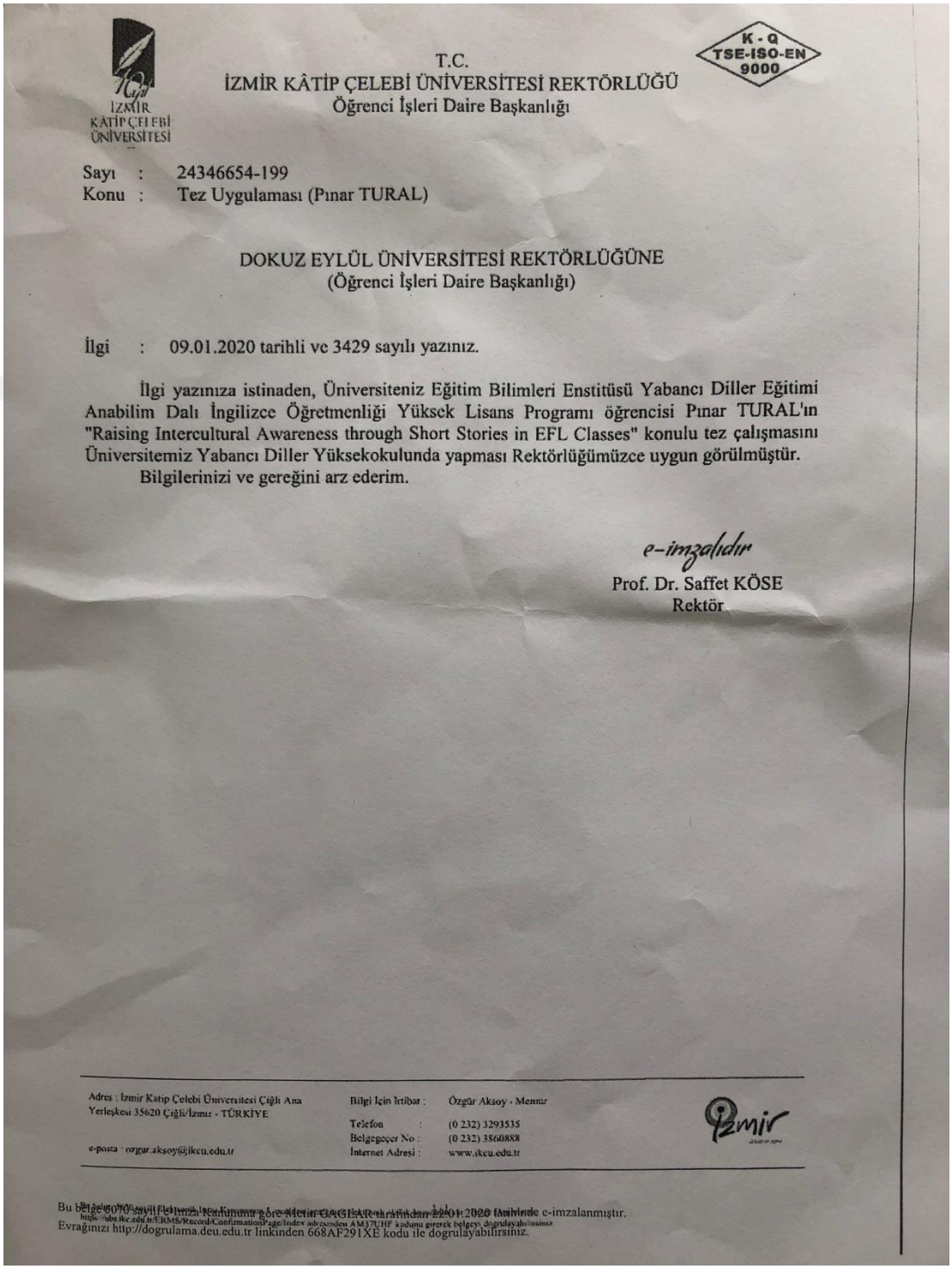
APPENDICES

Appendix 1. Academic Background

Kişisel Bilgiler			
Adı ve Soyadı	Pınar TURAL		
E-postası/Web Sayfası	Toy.pinar@yahoo.com		
Bildiği Yabancı Diller	İngilizce		
Uzmanlık Alanı	İngilizce Öğretmenliği		
Öğrenim Bilgileri			
	Üniversite	Bölüm	Yıl
Lisans	Boğaziçi Üniversitesi	İngilizce Öğretmenliği	2009
Tez Başlığı	Raising Intercultural Awareness through Short Stories in EFL Classes		
Tez Danışmanı	Prof. Dr. Feryal Çubukçu		
Akademik Eserler			
Alanıyla İlgili Bilimsel Kuruluşlara Üyelikler			
Alanıyla İlgili Aldığı Ödüller			

Appendix 2. Research Ethics Committee Approval



T.C.
İZMİR KÂTİP ÇELEBİ ÜNİVERSİTESİ REKTÖRLÜĞÜ
Öğrenci İşleri Daire Başkanlığı

İZMİR KÂTİP ÇELEBİ ÜNİVERSİTESİ

K - Q TSE-ISO-EN 9000

Sayı : 24346654-199
Konu : Tez Uygulaması (Pınar TURAL)

DOKUZ EYLÜL ÜNİVERSİTESİ REKTÖRLÜĞÜNE
(Öğrenci İşleri Daire Başkanlığı)

İlgi : 09.01.2020 tarihli ve 3429 sayılı yazınız.

İlgi yazınıza istinaden, Üniversiteniz Eğitim Bilimleri Enstitüsü Yabancı Diller Eğitimi Anabilim Dalı İngilizce Öğretmenliği Yüksek Lisans Programı öğrencisi Pınar TURAL'ın "Raising Intercultural Awareness through Short Stories in EFL Classes" konulu tez çalışmasını Üniversitemiz Yabancı Diller Yüksekokulunda yapması Rektörlüğümüzce uygun görülmüştür.
Bilgilerinizi ve gereğini arz ederim.

e-imzalıdır
Prof. Dr. Saffet KÖSE
Rektör

Adres : İzmir Katip Çelebi Üniversitesi Çiğli Ana Yerleşkesi 35620 Çiğli/İzmir - TÜRKİYE
e-posta : ozgur.aksoy@ikcu.edu.tr
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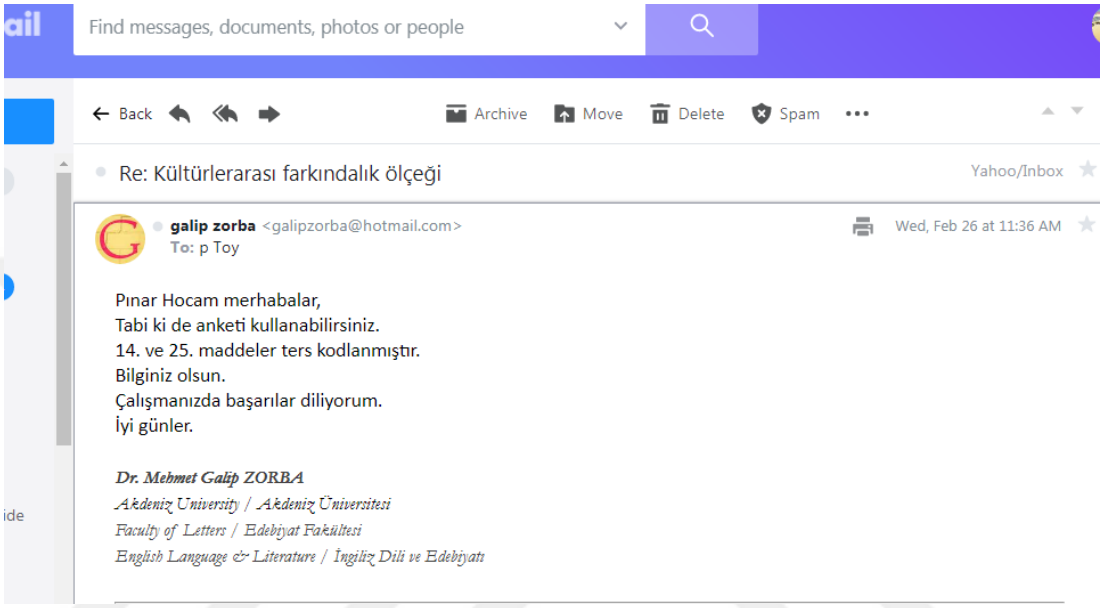
Telefon : (0 232) 3293535
Belgegeçer No : (0 232) 3860888
İnternet Adresi : www.ikcu.edu.tr

İzmir

Bu belge 6070 sayılı Elektronik İmza Kanununa göre Nitelikli Elektronik Sertifika ile 22/01/2020 tarihinde e-imzalanmıştır.
Evrağınızı http://dogrulama.deu.edu.tr linkinden 668AF291XE kodu ile doğrulayabilirsiniz.

Appendix 3. Permission of Data Collection Instrument

In this research, as a data collection instrument, *the Intercultural Awareness Questionnaire* which was prepared by Zorba (2019) was administrated. Necessary permission from Zorba was taken through e-mail.



Appendix 4. Informed Consent Forms

BİLGİLENDİRİLMİŞ ONAM FORMU (DENEY GRUBU)

Bu formun amacı katılmanız rica edilen araştırma ile ilgili olarak sizi bilgilendirmek ve katılmanız ile ilgili izin almaktır.

Bu kapsamda "Raising Intercultural Awareness through Short Stories in EFL Classes (Yabancı Dil Sınıflarında Kısa Hikayeler ile Kültürlerarası Farkındalığın Artırılması)" başlıklı çalışma Pınar TURAL tarafından **gönüllü katılımcılarla** yürütülmektedir. Araştırma sırasında sizden alınacak bilgiler gizli tutulacak ve sadece araştırma amaçlı kullanılacaktır. Araştırma sürecinde konu ile ilgili her türlü soru ve görüşleriniz için aşağıda iletişim bilgisi bulunan araştırmacıyla görüşebilirsiniz. Bu araştırmaya **katılmama** hakkınız bulunmaktadır. Aynı zamanda çalışmaya katıldıktan sonra çalışmadan **çıkabilirsiniz.** Bu formu onaylamanız**, araştırmaya katılım için onam verdiğiniz** anlamına gelecektir.

Araştırmayla İlgili Bilgiler:

Araştırmanın Amacı: Yabancı dil olarak İngilizce öğreniminde, kısa hikaye kullanımının öğrencilerin kültürler arası duyarlılık seviyelerine etkisini araştırmaktır. Ayrıca, cinsiyet ve yurt dışında bulunma faktörlerinin, öğrencilerin kültürler arası duyarlılık seviyesine etkilerini incelemektir.

Araştırmanın Nedeni: İletişim kurabilmek, dil öğrenmenin temel amacıdır. İletişim kurabilmek için, sadece hedef dili bilmek yetmez. Hedef kültürü de tanımak gerekir çünkü dil ve kültür ayrılmaz bir bütündür. Yabancı dil olarak İngilizce öğrenen öğrencilerin, hedef dili yerinde kullanabilmeleri için kültürler arası farkındalıklarının olması öğretiminde gerekmektedir.

Süresi: 8 Hafta (1 hafta ön test, 6 hafta uygulama, 1 hafta son test) (10 Şubat 2020- 3 Nisan 2020)

1. Hafta	Ön test
2. Hafta	Hikaye 1. The Relative Advantages of Relearning my Language - Amy Choi (150 dakika)
3. Hafta	Hikaye 2. Cat in the Rain-Earnest Hemingway (150 dakika)
4. Hafta	Hikaye 3. Eleven- Sandra Cisneros (150 dakika)
5. Hafta	Hikaye 4. Shame- Dick Gregory (150 dakika)
6. Hafta	Hikaye 5. The Beauty of Difference – Anonymos (150 dakika)
7. Hafta	Hikaye 6. You Can't Choose Your Memories - Paul Nguyen (160 dakika)
8. Hafta	Son test

Araştırmanın Yürütüleceği Yer: İzmir Katip Çelebi Üniversitesi, Yabancı Diller Yüksekokulu.

Çalışmaya Katılım Onayı:

Katılmam beklenen çalışmanın amacını, nedenini, katılmam gereken süreyi ve yeri ile ilgili bilgileri okudum ve gönüllü olarak çalışma süresince üzerime düşen sorumlulukları anladım. Çalışma ile ilgili ayrıntılı açıklamalar sözlü olarak araştırmacı tarafından yapıldı. Bu çalışma ile ilgili faydalar ve riskler ile ilgili bilgilendirildim.

Bu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın katılmayı kabul ediyorum.

Katılımcının (Islak imzası ile)

Adı-Soyadı:

İmzası:

Araştırmacının

Adı-Soyadı:
e-posta:

İmzası:

BİLGİLENDİRİLMİŞ ONAM FORMU (KONTROL GRUBU)

Bu formun amacı katılmanız rica edilen araştırma ile ilgili olarak sizi bilgilendirmek ve katılmanız ile ilgili izin almaktır.

Bu kapsamda "Raising Intercultural Awareness through Short Stories in EFL Classes (Yabancı Dil Sınıflarında Kısa Hikayeler ile Kültürlerarası Farkındalığın Artırılması)" başlıklı çalışma Pınar TURAL tarafından **gönüllü katılımcılarla** yürütülmektedir. Araştırma sırasında sizden alınacak bilgiler gizli tutulacak ve sadece araştırma amaçlı kullanılacaktır. Araştırma sürecinde konu ile ilgili her türlü soru ve görüşleriniz için aşağıda iletişim bilgisi bulunan araştırmacıyla görüşebilirsiniz. Bu araştırmaya **katılmama** hakkınız bulunmaktadır. Aynı zamanda çalışmaya katıldıktan sonra çalışmadan **çıkabilirsiniz.** Bu formu onaylamanız**, araştırmaya katılım için onam verdiğiniz** anlamına gelecektir.

Araştırmayla İlgili Bilgiler:

Araştırmanın Amacı: Yabancı dil olarak İngilizce öğreniminde, kısa hikaye kullanımının öğrencilerin kültürler arası duyarlılık seviyelerine etkisini araştırmaktır. Ayrıca, cinsiyet ve yurt dışında bulunma faktörlerinin, öğrencilerin kültürler arası duyarlılık seviyesine etkilerini incelemektir.

Araştırmanın Nedeni: İletişim kurabilmek, dil öğrenmenin temel amacıdır. İletişim kurabilmek için, sadece hedef dili bilmek yetmez. Hedef kültürü de tanımak gerekir çünkü dil ve kültür ayrılmaz bir bütündür. Yabancı dil olarak İngilizce öğrenen öğrencilerin, hedef dili yerinde kullanabilmeleri için kültürler arası farkındalıklarının olması öğretiminde gerekmektedir.

Süresi: 8 Hafta (1 hafta ön test, 6 hafta uygulama, 1 hafta son test) (10 Şubat 2020- 3 Nisan 2020)

1. Hafta	Ön test
2. Hafta	Okuma parçası 1. A Traditional Wedding (150 dakika)
3. Hafta	Okuma parçası 2. Happy or Sad? Emotional Cues Vary by Culture (150 dakika)
4. Hafta	Okuma parçası 3. The Civil Rights Era (150 dakika)
5. Hafta	Okuma parçası 4. Food Waste (150 dakika)
6. Hafta	Okuma parçası 5. A Brief History of Festivals (150 dakika)
7. Hafta	Okuma parçası 6. Jordan: Lost City of the Black Desert (160 dakika)
8. Hafta	Son test

Araştırmanın Yürütüleceği Yer: İzmir Katip Çelebi Üniversitesi, Yabancı Diller Yüksekokulu.

Çalışmaya Katılım Onayı:

Katılmam beklenen çalışmanın amacını, nedenini, katılmam gereken süreyi ve yeri ile ilgili bilgileri okudum ve gönüllü olarak çalışma süresince üzerime düşen sorumlulukları anladım. Çalışma ile ilgili ayrıntılı açıklamalar sözlü olarak araştırmacı tarafından yapıldı. Bu çalışma ile ilgili faydalar ve riskler ile ilgili bilgilendirildim.

Bu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın katılmayı kabul ediyorum.

Katılımcının (Islak imzası ile)

Adı-Soyadı:
İmzası:

Araştırmacının

Adı-Soyadı:
e-posta:

İmzası:

Appendix 5. Intercultural Awareness Questionnaire

Kültürlerarası Farkındalık Anketi

Adınız Soyadınız:_____

Cinsiyetiniz: Kadın/Erkek

Sınıfınız: _____

Daha önce yurtdışında bulundunuz mu?: Evet/Hayır

Aşağıdaki ifadeleri dikkatlice okuyunuz ve ilk izleniminize göre cevap veriniz. Cevaplarınızı 1 ile 5 arasında, düşüncenizi en iyi tanımlayan numara ile gösteriniz. Bu ölçekte 'doğru' veya 'yanlış' cevaplar olmadığını unutmayınız ve mümkün olduğu kadar içten cevaplar vermeye özen gösteriniz.

Teşekkürler

No.	Anket Sorusu	Hiç Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum
1.	Farklı kültürlerden gelen insanlar çok ilgimi çeker.					
2.	Kültürel farklılıklardan dolayı ortaya çıkana anlaşmazlıklarla başa çıkarım.					
3.	İngilizce öğrenirken farklı ülkelerin kültürleriyle ilgili(İngiliz ve Amerikan kültürleri hariç) yeni şeyler de öğrenirim.					
4.	Farklı kültürlerle ilgili yeni şeyler öğrenmekten hoşlanırım.					
5.	Farklı kültürlerden gelen insanların düşüncelerine açığımdır.					
6.	Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri tespit ederim.					
7.	İngilizce öğrenirken İngilizce konuşulan ülkelerin kültürleriyle ilgili yeni şeyler öğrenirim.					
8.	Farklı kültürlerden gelen insanlarla arkadaş olmaya istekliyim.					

9.	İnsanları kendi kültürüm açısından değerlendirirsem yanlış sonuçlara varabilirim.					
10.	Kendi kültürüm ile farklı kültürler arasındaki farklılıkları ayırt ederim.					
11.	İngilizce öğrenirken kendi kültürümle ilgili yeni şeylerde öğrenirim.					
12.	Farklı kültürlerden gelen insanlarla etkileşim kurarken yanlış anlaşılmalara yol açacak davranışlardan kaçınırım.					
13.	Farklı ülkelerden gelen insanların alışılmadık davranışlarını hoş karşılarım.					
14.	Farklı kültürlerden gelen insanların farklı yaşam tarzlarını garipserim.					
15.	Hem kendi kültürümü hem de farklı kültürleri gözlemlerim.					
16.	Farklı kültürlerden gelen insanlarla rahatça etkileşime girerim.					
17.	Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgimi kullanırım.					
18.	Farklı ülkelerden gelen insanların inançlarına saygı duyarım.					
19.	Farklı ülkelerin kültürlerini öğrenmek için her türlü fırsatı değerlendiririm.					
20.	İngilizce öğrenirken kendi kültürümle diğer kültürler arasındaki farklılıkları öğrenirim.					
21.	Farklı kültürlerden gelen insanlarla etkileşim kurarken onları anladığımı					

	belli ederim.					
22.	Farklı kültürlerle ilgili yeni şeyler öğrenmeye hevesliyim.					
23.	Başka kültürlerin yaşam tarzlarını keşfetmeyi severim.					
24.	Kendi kültürüm ile farklı kültürler arasındaki benzerlikleri ve farklılıkları açıklarım.					
25.	Farklı kültürlerden gelen insanlarla etkileşim kurarken gerilirim.					
26.	Farklı kültürlerden gelen insanlarla etkileşim kurarken onların kültürleriyle ilgili bilgi edinmeye çalışırım.					
27.	Farklı kültürlerden insanların değerlerine saygı gösteririm.					
28.	İngilizce öğrenirken, (Amerika ve İngiltere hariç)başka ülkelerin kültürleri ile kendi kültürüm arasında benzerlikler olduğunu da öğrenirim.					
29.	Kültürel farklılıklardan dolayı ortaya çıkan anlaşmazlıkları hoş görürüm.					
30.	İngilizce öğrenirken farklı ülkelerde farklı yaşam tarzlarının olduğunu öğrenirim.					
31.	Kendi kültürüm ile diğer kültürler arasında farklılıklar olduğunu kabul ederim.					

Appendix 6. Focus Group Interview

Adınız/Soyadınız:……

1. Okuduğunuz hikayeleri sevdiniz mi? Neden?

2. Hangi hikaye size daha anlaşılır geldi? Neden?

3. En Çok hangi kültürden etkilendiniz? Neden?

4. Derslerde sizi en çok ne zorladı?

Appendix 7. Lesson Plans

LESSON PLAN (THE TREATMENT GROUP)

A. PRE-READING ACTIVITIES (45 MINUTES)

Activity 1. Teaching Vocabulary:

Vocabulary 1: Applause (n)

The sound of people clapping their hands repeatedly to show enjoyment or approval of something such as a performance or speech

Example sentence: There was polite, muted applause when I finished speaking.

Questions to be asked to students:

1. How do you feel when you take applause?

2. What kinds of events/situations deserve applause? Give one example.

Vocabulary 2: Handkerchief (n)

a piece of cloth, usually square and often fine and elegant, carried for cleaning the face, eyes, nose or hands

Example sentence: She usually dries her hands on her handkerchief when there are no towels available.

Questions to be asked to students:

1. Do you carry a handkerchief?

2. Why do people need to carry handkerchief?

Vocabulary 3: Be ashamed of something

To feel guilty or embarrassed about something you have done or about a quality in your character

Example sentence: I think it is sad when black people are ashamed of being black.

Questions to be asked to students:

1. When was the last time you were ashamed of something? Explain it.

2. Do you think people should be ashamed of being poor?

Vocabulary 4: Troublemaker (n)

Someone who causes problems for other people

Example sentence: The teacher labelled the young boy as a troublemaker from the first day of class.

Questions to be asked to students:

1. What makes a student troublemaker?

Vocabulary 5: Full of tears

Salty liquid that follow from the eye, as a result of strong emotion, especially unhappiness, or pain

Burst into tears: to suddenly begin to cry

Example sentence: Even though Tom was still full of tears, he began to smile.

Questions to be asked to students:

1. Have you ever burst into tears?

2. If you saw a friend of you in tears, what would you do?

Vocabulary 6: Pledge (v)

To make a serious or formal promise to give or do something

Example sentence: The government pledged to provide equal rights to black people.

Questions to be asked to students:

1. If you were the leader of a political party, what would you pledge to do when you are chosen?

Vocabulary 7: Rotten (adj)

Badly decayed and no longer good to use

Example sentence: After the plane crash, people had to eat rotten food which they found in the plane to survive.

Questions to be asked to students:

1. Which foods and drinks can get rotten easily?

2. Which rotten food smells the worst?

Vocabulary 8: Numbness (n)

Lack of physical or emotional feeling

Example sentence: The doctor said that a bacterium caused the numbness on her face.

Questions to be asked to students:

1. What does generally lead to face numbness?

Vocabulary 9: Get over something

To feel better after something or someone has made you unhappy

Example sentence: I am sure that you will get over this problem with the help of your family soon.

Questions to be asked to students:

1. How do you generally get over a difficult situation?

Activity 2. Vocabulary Practice: Fill in the blanks with a suitable word.

applause pledged handkerchief tears numbness troublemaker rotten ashamed get over

1. You should be _____ of yourself for telling such lies.

2. Tom pulled a white _____ out of his pocket and cleaned his nose with it.

3. The audiences loved the play and there was a huge _____ at the end.

4. It took her months to _____ Michael when he ended the relationship.

5. After buying old meat that was out of date, the customer returned the _____ steaks to the butcher.

6. Did you notice the _____ in his eyes when he talked about Diane?

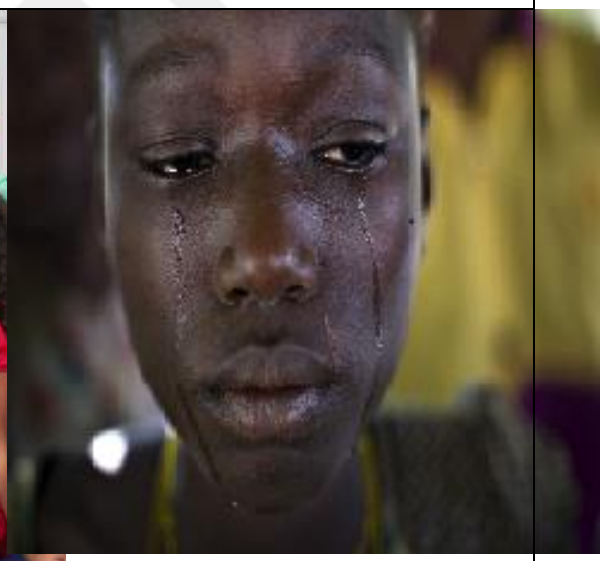
7. The government has _____ to reduce the amount of chemicals used in food production.

8. He was still in a state of _____ and shock from the accident when I saw him.

9. The student is a known _____who causes problems in every class he joined.

Activity 3. Talking about the picture:

What do you see in the pictures? What do you think we are going to read about?



B. WHILE READING ACTIVITIES(45 MINUTES)

THE TEXT

Shame

Dick Gregory

I never learned hate at home, or shame. I had to go to school for that. I was about seven years old when I got my first big lesson. I was in love with a little girl named Helene Tucker, a

light-complexioned little girl with pigtails and nice manners. She was always clean and she was smart in school. I think I went to school then mostly to look at her. I brushed my hair and even got me a little old handkerchief. It was a lady's handkerchief, but I didn't want Helene to see me wipe my nose on my hand.

The pipes were frozen again, there was no water in the house, but I washed my socks and shirt every night. I'd get a pot, and go over to Mister Ben's grocery store, and stick my pot down into his soda machine and scoop out some chopped ice. By evening the ice melted to water for washing. I got sick a lot that winter because the fire would go out at night before the clothes were dry. In the morning I'd put them on, wet or dry, because they were the only clothes I had.

Everybody's got a Helene Tucker, a symbol of everything you want. I loved her for her goodness, her cleanness, her popularity. She'd walk down my street and my brothers and sisters would yell, "Here comes Helene," and I'd rub my tennis sneakers on the back of my pants and wish my hair wasn't so nappy and the white folks' shirt fit me better. I'd run out on the street. If I knew my place and didn't come too close, she'd wink at me and say hello. That was a good feeling. Sometimes I'd follow her all the way home, and shovel the snow off her walk and try to make friends with her momma and her aunts. I'd drop money on her stoop late at night on my way back from shining shoes in the taverns. And she had a daddy, and he had a good job. He was a paperhanger.[1]

I guess I would have gotten over Helene by summertime, but something happened in that classroom that made her face hang in front of me for the next twenty-two years. When I played the drums in high school, it was for Helene, and when I broke track records in college, it was for Helene, and when I started standing behind microphones and heard applause, I wished Helene could hear it too. It wasn't until I was twenty-nine years old and married and making money that I finally got her out of my system. Helene was sitting in that classroom when I learned to be ashamed of myself.

It was on a Thursday. I was sitting in the back of the room, in a seat with a chalk circle drawn around it. The idiot's seat, the troublemaker's seat.

The teacher thought I was stupid. Couldn't spell, couldn't read, couldn't do arithmetic. Just stupid. Teachers were never interested in finding out that you couldn't concentrate because you were so hungry, because you hadn't had any breakfast. All you could think about was noontime; would it ever come? Maybe you could sneak into the cloakroom and steal a bite of some kid's lunch out of a coat pocket. A bite of something. Paste. You can't really make a meal of paste, or put it on bread for a sandwich, but sometimes I'd scoop a few spoonfuls out of the big paste jar in the back of the room. Pregnant people get strange tastes. I was pregnant with poverty. Pregnant with dirt and pregnant with smells that made people turn away. Pregnant with cold and pregnant with shoes that were never bought for me. Pregnant with five other people in my bed and no daddy in the next room, and pregnant with hunger. Paste doesn't taste too bad when you're hungry.

The teacher thought I was a troublemaker. All she saw from the front of the room was a little black boy who squirmed in his idiot's seat and made noises and poked the kids around him. I

[1] **Paperhanger:** A person who decorates with wallpaper, especially professionally.

guess she couldn't see a kid who made noises because he wanted someone to know he was there.

It was on a Thursday, the day before **the Negro payday**[2]. **The eagle always flew on Friday.** [3]The teacher was asking each student how much his father would give to the Community Chest. [4]On Friday night, each kid would get the money from his father, and on Monday he would bring it to the school. I decided I was going to buy a daddy right then. I had money in my pocket from shining shoes and selling papers, and whatever Helene Tucker pledged for her daddy I was going to top it. And I'd hand the money right in. I wasn't going to wait until Monday to buy me a daddy.

I was shaking, scared to death. The teacher opened her book and started calling out names alphabetically: "Helene Tucker?" "My Daddy said he'd give two dollars and fifty cents." "That's very nice, Helene. Very, very nice indeed."

That made me feel pretty good. It wouldn't take too much to top that. I had almost three dollars in dimes and quarters in my pocket. I stuck my hand in my pocket and held on to the money, waiting for her to call my name. But the teacher closed her book after she called everybody else in the class.

I stood up and raised my hand. "What is it now?" "You forgot me?" She turned toward the blackboard. "I don't have time to be playing with you, Richard."

"My daddy said he'd..." "Sit down, Richard, you're disturbing the class." "My daddy said he'd give...fifteen dollars."

She turned around and looked mad. "We are collecting this money for you and your kind, Richard Gregory. If your daddy can give fifteen dollars you have no business being on relief[5]."

"I got it right now, I got it right now, my Daddy gave it to me to turn in today, my daddy said. .."

"And furthermore," she said, looking right at me, her nostrils getting big 2 and her lips getting thin and her eyes opening wide, "We know you don't have a daddy."

Helene Tucker turned around, her eyes full of tears. She felt sorry for me. Then I couldn't see her too well because I was crying, too.

"Sit down, Richard." And I always thought the teacher kind of liked me. She always picked me to wash the blackboard on Friday, after school. That was a big thrill; it made me feel important. If I didn't wash it, come Monday the school might not function right.

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[2] **The Negro payday:** : the black people's payday.

[3] **The eagle always flew on Friday:** money was available to be spent on Friday.

[4] **The Community Chest:** : an amount of money from the people of a particular area to help people who need help.

[5] **On relief:** : to be given government assistance.

"Where are you going, Richard! "

I walked out of school that day, and for a long time I didn't go back very often.There was shame there. Now there was shame everywhere. It seemed like the whole world had been inside that classroom, everyone had heard what the teacher had said, everyone had turned around and felt sorry for me. There was shame in going to the Worthy Boys Annual Christmas Dinner [6]for you and your kind, because everybody knew what a worthy boy was. Why couldn't they just call it the Boys Annual Dinner-why'd they have to give it a name? There was shame in wearing the brown and orange and white plaid mackinaw' the welfare gave to three thousand boys. Why'd it have to be the same for everybody so when you walked down the street the people could see you were on relief? It was a nice warm mackinaw and it had a hood, and my momma beat me and called me a little rat when she found out I stuffed it in the bottom of a pail full of garbage way over on Cottage Street. There was shame in running over to Mister Ben's at the end of the day and asking for his rotten peaches, there was shame in asking Mrs. Simmons for a spoonful of sugar, there was shame in running out to meet the relief truck. I hated that truck, full of food for you and your kind. I ran into the house and hid when it came. And then I started to sneak through alleys, to take the long way home so the people going into White's Eat Shop [7]wouldn't see me. Yeah, the whole world heard the teacher that day-we all know you don't have a Daddy.

It lasted for a while, this kind of numbness. I spent a lot of time feeling sorry for myself. And then one day I met this wino in a restaurant. I'd been out hustling all day, shining shoes, selling newspapers, and I had googobs of money in my pocket. Bought me a bowl of chili for fifteen cents, and a cheese- burger for fifteen cents, and a Pepsi for five cents, and a piece of chocolate cake for ten cents. That was a good meal. I was eating when this old wino came in. I love winos because they never hurt anyone but themselves.

The old wino sat down at the counter and ordered twenty-six cents worth of food. He ate it like he really enjoyed it. When the owner, Mister Williams, asked him to pay the check, the old wino didn't lie or go through his pocket like he suddenly found a hole.

He just said: "Don't have no money." The owner yelled: "Why in hell did you come in here and eat my food if you don't have no money? That food cost me money."

Mister Williams jumped over the counter and knocked the wino off his stool and beat him over the head with a pop bottle. Then he stepped back and watched the wino bleed. Then he kicked him. And he kicked him again.

I looked at the wino with blood all over his face and I went over.
"Leave him alone, Mister Williams. I'll pay the twenty-six cents."

The wino got up, slowly, pulling himself up to the stool, then up to the counter, holding on for a minute until his legs stopped shaking so bad. He looked at me with pure hate. "Keep your twenty-six cents. You don't have to pay, not now. I just finished paying for it." He

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[6] **The Worthy Boys Annual Christmas Dinner**： the Christmas dinner for children that receive social assistance.

[7] **White's Eat Shop** ：The shop: where whites go to eat.

started to walk out, and as he passed me, he reached down and touched my shoulder. "Thanks, sonny, but it's too late now. Why didn't you pay it before?" I was pretty sick about that. I waited too long to help another man.

Activity 1. Comprehension Questions:

Answer the questions below:

1. Where did Richard learn shame?

2. What did Richard do for Helene Tucker? How important was she in his life?

3. How did Richard wash his socks and shirt every night?

4. Why couldn't Richard do well in school?

5. What did his teacher think of him?

6. Why did the teacher collect money from students?

7. Which event caused shame in Richard's life?

8. How did Helene Tucker feel in this situation?

9. How did Richard feel when the teacher picked him to wash the blackboard on Friday, after school?

10. Why did Richard love winos?

11. Why did the restaurant owner beat the wino?

12. Why did not the wino let Richard pay twenty-six cents?

C. POST-READING ACTIVITIES (60 MINUTES)

Activity 1. Summarize the story.

Activity 2. Imagine that Richard is new in Turkey, an immigrant. What kind of do's and don't's would you offer to him to live without troubles in this country.

Activity 3. Compare and contrast the discrimination against Richard and discrimination against minority groups in Turkey? What aspects are the same/different? Consider economic, cultural, political aspects.

Activity 4. Do you think that the statements below are true or false?

1. Thousands of resumes were sent out which were identical except for the names. Black-sounding names were 50% less likely to be called back for an interview.

2. African American people are charged $700 more than white people when buying cars.

3. Doctors did not inform African American patients as often as white ones about an important heart procedure.

4. African American boys are almost three times as likely to be suspended than white boys, and African American girls are four times as likely to be suspended than white girls.

Complete the table first by yourself, and then ask the questions to your partner.

	You	Your Partner
Have you ever met an African person?		
If yes, what do you think about African people?		
If no, would you like to meet? Why or why not?		
There are some African footballers in Turkish teams. Do you know any and what do you think about them?		
Do you have any friends at school who come from Africa.		
If yes, do you like them? Why or why not?		
If no, do you want to have African friends?		
There are some villages in Izmir such as Hasköy village in Bayındır. There are Afro-Turks in these villages, and they have been living there for years. What might be their living conditions? Are they "one of us"?		
Suppose that you need a cheap watch, and you are going to buy it from a street vender. Is it OK for you to buy it from an African seller? Why or why not?		
Do you think that there is discrimination against African people in Turkey? Are Turkish people's attitudes similar to or different from American people?		

Activity 5. Discuss the questions first with their partners and then as a whole class.

1. Who are the discriminated groups in your country?

2. How are they discriminated?

3. Have you ever been discriminated? If yes, what was the situation and how did you feel?

4. What can be done to stop discrimination?

Activity 6 (Homework). Free writing:

Imagine Richard (the boy in the story) in Turkey and write a paragraph about one school day he has at high school in Izmir. Think about the similarities and differences.

Activity 5. Discuss the questions first with their partners and then as a whole class.

1. Who are the discriminated groups in your country?

2. How are they discriminated?

3. Have you ever been discriminated? If yes, what was the situation and how did you feel?

4. What can be done to stop discrimination?

Activity 6 (Homework). Free writing:

Imagine Richard (the boy in the story) in Turkey and write a paragraph about one school day he has at high school in Izmir. Think about the similarities and differences.

LESSON PLAN (THE CONTROL GROUP)

A. PRE-READING ACTIVITIES (45 MINUTES)

Activity 1. Teaching Vocabulary:

Vocabulary 1: Integration (n)

The action or process of successfully joining or mixing with a different group of people

Example sentence: At first, the integration of women into the workforce was difficult.

Questions to be asked to students:

1. Do you think that boys and girls should be in different classroom, or should there be integration in education? Why or why not?

Vocabulary 2: Witness (n)

A person who sees an event happening

Example sentence: The police talked to some witnesses to investigate the crime.

Questions to be asked to students:

1. Have you ever been a witness to a crime, accident, and etc.?

2. What are the common questions that police ask to witnesses?

Vocabulary 3: Inspire (v)

To make someone feel that they want to do something and can do it

Example sentence: Nature generally inspires poets and they write poems about it.

Questions to be asked to students:

1. What inspires people to follow a leader?

2. Have you ever written a poem? What inspired you?

Vocabulary 4: Segregation (n)

The policy of keeping one group of people apart from another and treating them differently, especially because of race, sex, or religion

Example sentence: Segregation in society because of race used to be a global problem, but now there are laws against it in many countries.

Questions to be asked to students:

1. Do you know any examples which show racial segregation in American history?

2. Is there racial segregation is Turkish history? If yes, give one example.

Vocabulary 5: Abuse (n)

Cruel, violent, or unfair treatment of someone

Example sentence: Nowadays, child abuse is a hot topic in Turkish news.

Questions to be asked to students:

1. Do you think that there should be harsh punishment for children abuse? Why or why not?

2. Some employers give less money to Syrian workers in Turkey. Do you think that this is an abuse?

Vocabulary 6: Demonstration (n)

A section of the march in Park Street

An occasion when a group of people march or stand together to show that they disagree with or support something or someone

Example sentence: In France, there have been a lot of demonstrations because of economic problems in the country.

Questions to be asked to students:

1. Do you think that demonstrations are a good way of protesting?

2. What can be the dangers of demonstrations?

Vocabulary 7: Struggle for something

a very difficult task that you can do only by making a great effort

Example sentence: Although he showed great struggle for the problem, he couldn't solve it.

Questions to be asked to students:

1. Do you think that wars are because of leadership struggles?

Vocabulary 8: Counter (n)

Along, flat, narrow surface or table in a shop, bank, restaurant, etc. at which people are served

Example sentence: Can you give me the bread basket on the counter?

Questions to be asked to students:

1. Do you have lunch counter at the university cafeteria?

Activity 2. Vocabulary Practice: Fill in the gaps with the appropriate vocabulary in the box.

demonstration counter struggle segregation witness abuse integration inspired

1. The document was signed in the presence of a _____.

2. They objected to the college's strict _____ of men and women.

3. The people of this country will continue in their _____ for independence.

4. You will find sausages on the meat counter/rolls on the bread _____.

5. The students are holding a/an _____ against the proposed changes.

6. She claimed to have been a victim of child _____ .

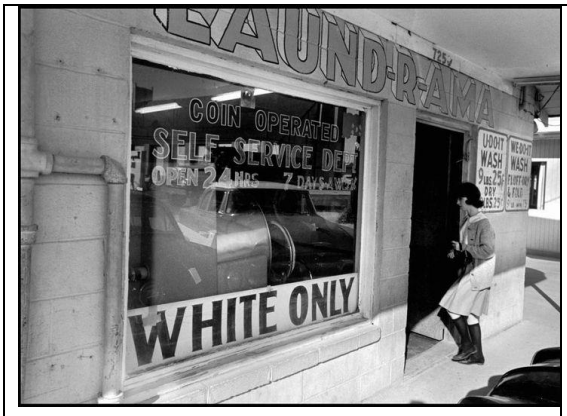
7. The idea that national identity will be lost as a result of European _____ is nonsense.

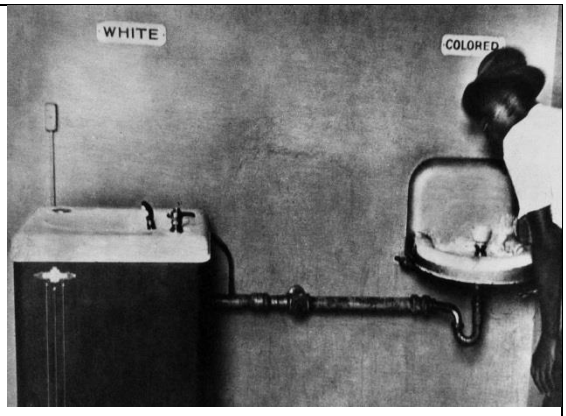
8. His confident leadership _____ his followers.

Activity 3. Talking about the picture: Look at the photos below and answer the questions.

What do you see in the picture?

What might be happening in the picture?





B. WHILE READING (45 MINUTES)

THE TEXT

Beginning in the 1880s, Jim Crow laws appeared and it made segregation between blacks and whites legal. The following passage is about the fight against racial discrimination and segregation and the struggle for equal rights for African Americans in post-World War II United States.

The post-World War II era witnessed a period when there was a struggle to protect the rights of African Americans in many parts of the nation because they were seen as ***second-class citizens.*** Resistance to racial segregation and discrimination took national attention and newspaper, radio, and television reporters and cameramen documented the struggle to end racial inequality.

When Rosa Parks refused to give up her seat to a white person in Montgomery, Alabama, and was arrested in December 1955, she started some events and these events became successful for the civil rights of African American people. Local civil rights leaders were hoping for such an opportunity to ***test*** the city's segregation laws. Deciding to boycott the buses, the African-American community soon formed a new organization to control the boycott, the Montgomery Improvement Association (MIA). The young worker of the Dexter Avenue Baptist Church, Martin Luther King was chosen as the first MIA leader. The boycott, more successful than anyone hoped, led to a 1956 Supreme Court decision which bans segregated buses. In 1960, four black university students from North Carolina Agricultural and Technical College in Greensboro went into the F. W. Woolworth store and quietly sat down at the lunch counter. They were not given food, but they stayed until closing time. The next morning they came with twenty-five more students. Two weeks later similar demonstrations had spread to several cities. In one year, similar peaceful demonstrations took place in over a hundred cities North and South. At Shaw

University in Raleigh, North Carolina, the students formed their own organization, the Student Non-Violent Coordinating Committee (SNCC, pronounced "Snick"). The students' brave behavior which protests verbal and physical abuse led to integration in many stores even before the passage of the Civil Rights Act of 1964. The August 28, 1963, March on Washington caught the nation's attention. It leaded to a lot of marches and even the organizers weren't expecting that much. Blacks and whites, side by side, visited President John F. Kennedy and the Congress to provide equal access to public facilities, good education, enough employment, and housing for African Americans. During this time,

Martin Luther King made his famous speech “I Have a Dream.” There were also continuing efforts to prevent segregation in the courts. These efforts brought success: the Brown decision in 1954, the Civil Rights Act of 1964, and the Voting Rights Act in 1965. They all helped black people to be equal. One hundred years after the Civil War, blacks and their white friends still struggled for equal rights in every area of American life. While there is more to achieve in finishing discrimination, some milestones in civil rights laws are on the books and they led to equal access to public accommodations, equal justice before the law, and equal employment, education, and housing opportunities. African Americans have had unseen openings in many fields of learning and in the arts. The black struggle for civil rights also inspired other liberation and rights movements. Some of them are Native Americans, Latinos, and women. They have fought for their equal rights like African Americans do.

Activity 1. Comprehension Questions

Answer the questions below

1. The passage is primarily concerned with _____

A) explaining the injustices that African Americans faced.

B) describing the strategies used in the struggle for civil rights.

C) showing how effective sit-down strikes can be in creating change.

D) describing the nature of discrimination and second class citizenship.

2. The author cites the example of Rosa Parks refusing to give her bus seat in order to _____

A) demonstrate the accidental nature of political change.

B) show a usual response to a common situation.

C) describe a influential event that influenced a larger movement.

D) portray a result instead of a cause.

3. In paragraph 2, the word *test* most nearly means _____

A) analyze.

B) determine.

C) prove.

D) challenge.

4. The passage suggests that the college students in Greensboro, North Carolina _____

A) were regulars at the Woolworth lunch counter.

B) wanted to provoke a violent reaction.

C) were part of an ongoing national movement of lunch-counter demonstrations.

D) inspired other students to protest peacefully against segregation.

5. The passage implies that the 1963 March on Washington _____

A) resulted in immediate law which prohibits segregation in public accommodations.

B) was a successful demonstration that drew attention to its causes.

C) was overshadowed by the speech by Martin Luther King.

D) represented only the attitudes of an extreme group.

6. The term *second class citizenship* most nearly refers to _____ .

A) native or naturalized people who are against government.

B) having inferior status and rights in comparison to other citizens.

C) those who deny the rights and privileges of a free person.

D) foreign-born people who wish to become a citizen of a new country.

7. All of the following questions can be explicitly answered on the basis of the passage EXCEPT _____

A) What are some of the barriers African Americans faced in postwar America?

B) What achievements did the civil rights movement attain?

C) What strategies did civil rights protesters use to provoke political change?

D) What efforts can you see today for ending racial discrimination in the United States?

8. What can be the best title for the text?

A) The history of discrimination

B) The struggles of African American people

C) The reasons for segregation

D) Postwar America

C. POST- READING ACTIVITIES (60 MINUTES)

Activity 1. Summarize the text.

Activity 2. Discuss the questions below.

1. What would you do if you were an African American person who is segregated?

2. Who are the discriminated groups in your country?

3. How are they discriminated?

4. Have you ever been discriminated? If yes, what was the situation and how did you feel?

5. What can be done to stop discrimination?

Activity 3 (Homework). Free writing: Answer the question below.

Think about the discrimination/struggles against it/ results of it in the USA, are there similar discriminations/struggles against them/ results of them in your country? Or if there are differences, explain the differences.