BASKENT UNIVERSITY

INSTITUTE OF EDUCATIONAL SCIENCES

DEPARTMENT OF ENGLISH LANGUAGE TEACHING

ENGLISH LANGUAGE EDUCATION MASTER PROGRAM

EVALUATION OF A LOCAL EFL COURSEBOOK IN TERMS OF

INTERCULTURAL COMMUNICATIVE COMPETENCE

COMPONENTS

BY

Kübra SARAL ÇALIŞKAN

MASTER'S THESIS

ANKARA – 2022

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Tez Başlığı: İngilizcenin Yabancı Dil Öğretiminde Kullanılan Yerel Bir Ders Kitabının Kültürlerarası İletişim Yeterliliği Açısından İncelenmesi

Yukarıda başlığı belirtilen Yüksek Lisans çalışmamın; Giriş, Ana Bölümler ve Sonuç Bölümünden oluşan, toplam 78 sayfalık kısmına ilişkin, 10/08/2022 tarihinde şahsım/tez danışmanım tarafından Turnitin adlı intihal tespit programından aşağıda belirtilen filtrelemeler uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı %16'dır. Uygulanan filtrelemeler:

1. Kaynakça hariç

2.Alıntılar hariç

3.Beş (5) kelimeden daha az örtüşme içeren metin kısımları hariç

"Başkent Üniversitesi Enstitüleri Tez Çalışması Orijinallik Raporu Alınması ve Kullanılması Usul ve Esaslarını" inceledim ve bu uygulama esaslarında belirtilen azami benzerlik oranlarına tez çalışmamın herhangi bir intihal içermediğini; aksinin tespit edileceği muhtemel durumda doğabilecek her türlü hukuki sorumluluğu kabul ettiğimi ve yukarıda vermiş olduğum bilgilerin doğru olduğunu beyan ederim.

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Dr. Öğr. Üyesi Sevgi ŞAHİN

To those who never give up on their dreams…

ACKNOWLEDGEMENTS

ÖZ

Kübra SARAL ÇALIŞKAN

İngilizcenin Yabancı Dil Öğretiminde Kullanılan Yerel Bir Ders

Kitabının Kültürlerarası İletişim Yeterliği Açısından İncelenmesi

Başkent Üniversitesi
Eğitim Bilimleri Enstitüsü
Yabancı Diller Eğitimi Anabilim Dalı
İngiliz Dili Öğretimi Tezli Yüksek Lisans Programı

Ağustos, 2022

Bu çalışmanın amacı, Türkiye'de devlet liselerinde 9. sınıflar için kullanılan yerel bir İngilizce ders kitabı olan "Relearn" ders kitabını kültürlerarası iletişimsel yeterlik bileşenleri açısından değerlendirmektir. Kitap, Avrupa Ortak Dil Referans Çerçevesi standartlarına uygun olarak hazırlanmış ve Türkiye Cumhuriyeti Milli Eğitim Bakanlığı tarafından ulusal İngilizce Öğretimi müfredatına uygun olarak geliştirilmiştir. Ders kitabı, Byram'ın Kültürlerarası İletişimsel Yeterlilik Modeli (1997) temelinde oluşturulan bir kontrol listesi aracılığıyla içerik analizi yapılmıştır. Bulgular, ders kitabı içeriğinin çoğunluğunun kültürden bağımsız olduğunu ve sınırlı sayıda kültürlerarası alıştırma olduğunu ortaya koydu. Etkinlikler çoğunlukla Byram'ın çerçevesinin "bilgi" boyutuna aittir. Bu çalışmanın kültürlerarası iletişimsel yetkinliği geliştirmenin önemine ışık tuttuğuna ve İngilizce öğretmenleri, İngilizce öğretmen eğitimcileri, ders kitabı yazarları ve müfredat geliştiriciler için faydalı bilgiler sağladığına inanılmaktadır.

Anahtar Kelimeler: İngiliz Dili Öğretimi, Kültürlerarası İletişim Yeterliliği (ICC), Materyal Değerlendirme, Kültür ve Dil Öğret

ABSTRACT

Kübra SARAL ÇALIŞKAN

Evaluation of a Local EFL Coursebook in Terms of Intercultural Communicative Competence Components

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Institute of Educational Sciences
Department of English Language Teaching
English Language Education Master Program

August, 2022

The purpose of the current study is to evaluate a local EFL coursebook "Relearn" used for 9th graders in public high schools in Turkey in terms of the intercultural communicative competence components. The book was constructed within the standards of the Common European Framework of Reference for Languages and was developed in conformity with the national ELT curriculum by Turkish Ministry of National Education. The coursebook was content analyzed via a checklist created on the basis of Byram's Intercultural Communicative Competence Model (1997). The findings revealed that the majority of the coursebook's content was culture-free, and there were limited number of intercultural activities. The activities mostly belong to *"knowledge"* dimension of Byram's framework. This study is believed to shed light on the significance of developing intercultural communicative competence and provide useful insights for EFL teachers, EFL teacher educators, coursebook writers and curriculum developers.

Keywords: English Language Teaching, Intercultural Communicative Competence (ICC), Materials Evaluation, Culture and Language Teaching

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LIST OF ABBREVIATIONS

ELT: English Language Teaching

ELF: English as a Lingua Franca

EFL: English as a Foreign Language

ELP: European Language Portfolio

EIL: English as an International Language

CEFR: Common European Framework of Reference for Languages

CoE: Council of Europe

UN: United Nations

MoNE: Ministry of National Education

CC: Communicative Competence

ICC: Intercultural Communicative Competence

L1: First Language

L2: Foreign (Target) Language

C1: Native Culture

C2: Target Culture

C3: World Cultures

WE: World Englishe

CHAPTER 1

INTRODUCTION

This chapter presents a detailed introduction on the background of the study and the problem is stated. Then the purpose, research questions and significance of the study are described.

1.1. Background of the Study

Hundreds of languages have emerged and vanished in our world since the days of old. The primary cause of this issue is that those societies have vanished along with their culture. When the connection between language and culture is examined, it becomes clear that language plays a crucial role in preserving culture (UN, 2016). The Sapir-Whorf hypothesis, a theory that studies the link between language and culture, asserts that there is a consistent connection between a person's language use and how that person perceives and behaves in the world (Sapir, 1921). Because of the inherent relationship that exists between language and culture, integrating culture into the language teaching process has always been a concern (Brown, 2007). As Brown (1994, p. 165) stated, "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture", so culture should be incorporated into language teaching. Mitchell and Myles (2004) add to the discussion by suggesting that language and culture are acquired in parallel, with each fostering the development of the other. It is clear from this statement that without teaching cultural components, messages in the target language can be misinterpreted.

When considered from EFL teaching and learning settings, different methods and approaches have had different perspectives on culture in the history of language teaching, and these perspectives have had different reflections on language teaching. Initially, the Grammar-Translation Method dominated the field, not offering any consideration to the teaching of cultural awareness, yet target culture was incorporated through art works (Richards & Rodgers, 2001). Later, the Direct Method replaces the grammar translation method in the early 20s. In this method, culture teaching content was found in the daily experiences of native speakers of the target language (Blatchford, 1973; Scanlan, 1979). With the introduction of the Audio-Lingual Method in the 1960s, culture manifested itself

as an intrinsic feature, particularly in expressing cultural aspects of life through culturally contextualized discussions such as in the mosque, at the restaurant, and so on.

Fortunately, the global use of English as a lingua franca has fostered several more contemporary techniques to teaching foreign languages. For instance, since it focused on language and culture, the communicative approach became popular in the mid-1970s. The main aim of communicative competence (CC) is to make students to be able to communicate rather than to learn how to use grammatical structures (Hymes, 1996). Despite its widespread usage by scholars and language educators since the 1970s, it would seem that it is flawed when it comes to learning and using an international language in cross-cultural contexts since it rigorously adheres to native speakers' standards (Alptekin, 2002). It is understood that the message is conveyed to others by language. Each society, with its traditions, beliefs, perceptions, and morals, should be analyzed in detail in order to fully comprehend the message with the intended meaning. In order to use English as a language of international communication, a new educational model was urgently required.

Byram (1997) proposes the notion of intercultural communicative competence (ICC) as an alternative. As a result of the necessary interaction with people from different cultural origins, establishing intercultural awareness of individuals becomes increasingly crucial. Within this framework, the idea of intercultural communicative competence (Byram, 1997) has revised the objectives of language education. In this respect, understanding intercultural communicative competence is important in order to respond appropriately and adaptably to the behaviors, attitudes, and beliefs of the representatives of other cultures (Meyer, 1991). As Jokikokko (2010) highlights intercultural communication may easily result in misunderstandings and the breakdown of relationships when there is a lack of intercultural communicative competence. As a result, it is clear how ICC affects cross-cultural communication.

Intercultural communicative competence can be described as "Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self" (Byram, 1997, p.34). In his study, Troncoso (2011) specifies that knowledge as ethnic, racial, religious, or intercultural changes. It is a set of skills required to interact effectively and appropriately with others who are linguistically and culturally different from one's own Fantini (2006). The benefits of this approach include improved patterns of behavior and interaction, a better

understanding of foreign culture as well as the students' own culture, and the ability to deal with new and unanticipated situations (Skopinskaja, 2003).

Culture integration is generally carried out by the use of course books, which serve as the main source of information (Alptekin, 2002). In this regard, Alptekin (2002), Cortazzi and Jin, (1999) have argued that the primary goal of language education is to provide students with the necessary communication skills to communicate with people from different cultural backgrounds. As a result, teaching materials should not be limited to those that present only native English-speaking cultures. Course books must be reviewed in terms of many aspects due to their importance.

Indeed, some notable developments in Turkey's English Language Teaching Curriculum have corresponded with the worldwide changes. The first big shift occurred in 1998, when the communicative approach was introduced (Uygur, 2019). The curriculum was revised in 2006 to meet EU criteria, given a theoretical foundation, and tailored to the needs of learners (Kırkgöz, 2007). The most recent curriculum change envisioned a structure based on the Common European Framework of References (CEFR), required teaching English as an international language to develop communicative competence as a primary goal (Arıkan et al., 2016). Plurilingualism is also an essential part of the Council of Europe's approach to language acquisition. According to the Council of Europe (2001), plurilingual and multicultural education foster mutual understanding and social harmony, allowing learners to develop themselves (Genç lter, 2013). To effectively interact with an interlocutor, the plurilingual individual can use various aspects of his or her linguistic and cultural competency. This may entail switching from one language to another, as the entire range of language knowledge can be utilized for communication purposes. Multicultural learning identifies and crosses borders of ability, age, status, gender, religion, and other personal, societal, and cultural identities in order for learners to get a more comprehensive understanding of numerous dimensions of knowledge (Neuner, 2012). In addition, multilingualism is regarded as the norm, however, monolingual ideology that contains patriotism and hierarchical structures still has an impact on education in the United States (Ilosvay, 2012). Congruently, it is required in Turkey's present English language teaching curriculum that values such as friendship, fairness, patience, respect, love, responsibility, patriotism be incorporated into the syllabi (MoNE, 2018).

With the help of education, it is possible to promote intercultural understanding. To achieve this, we must rebuild our educational system around the framework of intercultural

communicative competence, which is the ability to understand the feelings, thoughts, perceptions, and actions of others (Byram, 1997). Foreign language education is concerned with the teaching of intercultural communicative competence because students are exposed to various types of world cultures in foreign language classes, and they speak the target language to interact with people coming from a diverse range of L1 and culture backgrounds. In countries where the target language is taught and used as a foreign language, instructional materials, especially coursebooks are vital tools to provide the necessary input and practice opportunities (Sheldon, 1988). Therefore, they are expected to provide intercultural elements to foster learners' intercultural communicative competence.

1.2. Statement of the Problem

Compared to other teaching resources, coursebooks are significantly important (Kaya, 2017). Coursebooks, as Sheldon (1988) defines it, are "the visible heart of any ELT program" (p. 237). As a result, once a coursebook is chosen to be used in a classroom, it should be carefully examined in the light of the students' needs and wants, as well as the requirements of educational context. In recent coursebooks published by the Ministry of National Education (MoNE) to renew its language curriculum, many educational implementations such as the Common European Framework of References for Languages (CEFR) and the European Language Portfolio (ELP) have been implemented. According to the Council of Europe Language Education Policy, its member nations should encourage their learners to develop intercultural communicative competence. With this aim, the Ministry of National Education (MoNE) states that one of the purposes of English language teaching is to help students become creative, self-sufficient, and innovative individuals who can communicate effectively in English in the global environment. Knowing that an effective communication is based on awareness of cultures, the researcher wondered how many times and where the emphasis on "culture" was made in the high school curriculum of the Ministry of National Education. Although there is no particular emphasis on ICC in the curriculum, in the general definition and objectives of the curriculum, including the explanations of the functions, language skills and learning outcomes of the units, the concept of "culture" was emphasized 14 times in total underscoring the significance of integrating different cultures in language teaching. It aroused curiosity how effective this number was reflected in the coursebook.

According to MoNE (2018), the English Curriculum for 9th-12th Grades contains various interrelated language instruction and linguistic principles. Primarily, English is regarded as a lingua franca in today's global environment, and the use of English as an international

language "involves crossing borders literally and figuratively" (McKay, 2002, p. 81). English is primarily used in the fields of science and technology. Our students must use English actively, effectively, and communicatively in order to communicate their thoughts and culture with people from various cultures and countries. Furthermore, according to CEFR (2001, p. 122), students can develop more intercultural communicative competence if they are exposed to more cultural information with little "c" aspects. They can "appreciate fully the sociolinguistic and sociocultural implications of language used by native speakers and can react accordingly". However, Matić (2015) stated in her conclusion about coursebooks that although the books comply with the CEFR, they contain more "Big C" elements such as music, education, history than "Little C" elements like values, gestures, custom. For this reason, this subject has also been an interesting subject for the researcher to examine a local EFL coursebook.

Scrutiny of the related literature showed that the amount of research done on this topic in Turkey is insufficient, and also it was discovered that the majority of ICC studies in Turkey and across the world have centered on teachers' and students' perspectives of ICC. Therefore, the goal of the current study is to address this niche in the literature by evaluating a local 9th grade EFL coursebook. For this study, the ninth grade was chosen for two reasons. Firstly, an action-oriented approach was announced in the most recent 9th-12th grade curriculum; four language skills were sought to improve while considering educational concepts such as learner autonomy and self-assessment in order to solve communication challenges that students may face in their daily lives (MoNE, 2018). Secondly, according to Zorba and Çakır (2019), there is a gap in the subject of study on ICC in Turkish public school coursebooks utilized in lower grades. They also asserted that the majority of relevant study focused on upper grades, such as preparatory schools or university level. For this reason, 9th grade would be suitable as it is the first year in high school.

For the purpose of the current study, the researcher and the supervisor decided to use a checklist. Before creating the checklist, the researcher contacted Byram, who introduced the concept of ICC, and asked if there is a checklist that can be used for coursebook evaluation in terms of ICC. Byram forwarded the mail to Cultnet: Intercultural Community for Researchers and Educators. It is a group of researchers and instructors who are interested in intercultural communication and education. Troy McConachy, one of the researchers in the group, replied to the mail and said that he had a look through his articles on coursebooks but

could not find one that applies a checklist based on Byram's model (1997). He thinks that many studies take a 'cultural' rather than an 'intercultural' approach in that they are interested in describing cultural representations in coursebooks rather than evaluating their potential for promoting intercultural communicative competence from a more dynamic perspective. In that sense, he states that it would be useful to develop a checklist to contribute to this gap in the field.

1.3. The Purpose of the Study

It can be clearly understood that language learning cannot be fulfilled without the incorporation of culture. When we think about language teaching and learning process, coursebooks are one of the major input providers and teaching materials, especially for countries where the target language is taught and learned as a foreign language. It is surely beyond doubt that language teaching materials should be both the sources of linguistic knowledge and carriers of cultural messages (Alptekin, 2002). However, the scrutiny of research in the related literature uncovers that course books often fall short of intercultural elements (Ismail, et al., 2019; Taş, 2010).

Using the importance of establishing intercultural communicative competence in students as a starting point, this study aims to examine a local EFL coursebook used in public high schools in terms of ICC components to identify to what extent it develops learners' ICC. More specifically, it investigates the culture types covered in the units, as well as the proportion of language teaching tasks aimed at promoting students' ICC.

1.3.1. Research Questions

The purpose of this thesis is to examine a local EFL coursebook "Relearn A1-2" selected and published by MONE for high schools (i.e., for 9th grade) in Turkey. The major goal of this coursebook evaluation is to analyze the materials for teaching four language skills from the perspective of developing learners' intercultural communicative competence. With this goal in mind, the following research questions are formulated for this study:

1. To what extent are the local, target, or international cultural components integrated in the coursebook Relearn A1-2 for 9th grade?

2. To what extent does the coursebook Relearn A1-2 contain dimensions of ICC aimed at developing learners' intercultural communicative competence?

2.1. To what extent do the reading tasks contain dimensions of ICC aimed at developing learners' intercultural communicative competence?

2.2. To what extent do the writing tasks contain dimensions of ICC aimed at developing learners' intercultural communicative competence?

2.3. To what extent do the listening tasks contain dimensions of ICC aimed at developing learners' intercultural communicative competence?

2.4. To what extent do the speaking tasks contain dimensions of ICC aimed at developing learners' intercultural communicative competence?

1.4. Significance of the Study

According to Davcheva and Sercu (2005), coursebooks have an important role in encouraging systematic teaching for foreign language teachers. In this regard, cultural integration should be included in EFL coursebooks. However, it might be asserted that comprehending a culture does not imply assimilation or rejection of one's own culture. In reverse, it enables students to become conscious of the similarities and distinctions among cultures and overcome any negative attitudes they may encounter (Çakır, 2010).

The related literature revealed that the most of the studies on ICC were evaluating it from the perspective of teachers and/or students from different parts of the world (Gomez, 2015; Yuen, 2011). The goal of the current study is to close the gap in the related field of study by using a checklist to analyze the coursebooks and identify any intercultural components that may be present and analyzing culture types found in the coursebook. In this regard, this study offers recommendations for curriculum developers, coursebook authors, teachers, and pre-service EFL educators by examining the integration of ICC elements in coursebooks. This study also offers teaching implications for EFL teachers who want to promote ICC in the classroom.

CHAPTER 2

LITERATURE REVIEW

In this chapter, the related terms and concepts, approaches to coursebook evaluation, models of intercultural communicative competence, and related studies in EFL setting are presented and discussed.

2.1. The Notion of Culture

While the term culture has a wide range of definitions in the literature, our focus is on its meaning at the border between education and culture. Culture is a membership in a discourse group that shares a common social space, history, and imaginings (Kramsch, 1998).

Another definition of culture has been added to the literature by Brown (2007). He believes that it's a way of life and the context in which we relate to each other. Wedell and Malderez (2013) offer another definition, describing culture as a socially shared, oftentimes "taken for granted," set of laws that guide and control social behavior that is deeply held and affectively charged. Based on these definitions, Alptekin (1993) asserts that as a social artifact, culture influences how we experience the world and shapes our perspectives.

According to Spencer-Oatey (2008), culture can be acquired through interaction. As they observe and interact with their caregivers, two babies born at the same time in two different areas may have different reactions to the same situations. For example, some parents teach their children to smile at strangers whereas others are only encouraged to smile at acquaintances.

Whereas culture was once considered to be static (e.g., Brooks, 1975), it is now widely understood that culture is dynamic. In line with this viewpoint, Corbett (2003) asserts that the social values of a group would undoubtedly change through time. Lange (2011) agrees with this viewpoint, stating that culture is not static, and that as our lives change, our interactions with people from the 1950s may differ from our interactions with people today.

2.1.1. Target, Source and International Cultures

English as an International Language (EIL) and World Englishes (WE) have led Cortazzi and Jin (1999) to classify diverse forms of culture as "Target," "Source," and "International" cultures. Except for source culture, this categorization is used in this study. Instead, "local culture" is used. The contents that mirror the learners' own culture are meant by source culture features in coursebooks. Source culture resources are crucial since they are one of

the key principles to fostering ICC in classrooms (Byram, Gribkova, & Starkey, 2002). On the other hand, target culture materials make reference to Kachru's (1997) inner circle countries, which are primarily referred to as British and American cultures. Many scholars, like Alptekin (1993, 2002), have fiercely opposed including this kind of culture in ELT materials because English no longer belongs to British or American culture. Lastly, the justification for including international culture content in coursebooks is supported by activities or examples from nations that are part of the outer and extending circle. According to Alptekin (1993, 2002), bringing international cultural content into classrooms should be encouraged because it demonstrates the variety of global knowledge and helps students acquire ICC skills like accepting others' cultures and identities.

2.1.2. Big C and Little C Cultures

Since their presence is a key component of cultural material in coursebooks, the terms big C and little C elements of culture also comprise a part of the current study. According to Stempleski and Tomalin (1993), history, geography, institutions, literature are the parts of big "C" culture, also known as "achievement culture." Little c culture, on the other hand, has been defined as community aspects such as food, holidays, lifestyle, customs, and values (Pulverness, 1995; Stempleski & Tomalin, 1993). The importance of little c culture is stated with the following words by (Stempleski & Tomalin, 1993, p.6) "culturally-influenced beliefs and perceptions, especially expressed through language, but also through cultural behaviors that affect acceptability in the host community".

Activities should include both big C and little C themes to assist learners understand the changing nature of culture. Little C culture's socio-cultural values, beliefs, and assumptions give EFL students a better understanding of how to communicate in multi-cultural environments in English (Laohawiriyanon & Liu, 2012).

2.1.3. Hall's Iceberg Theory

Adrian Holliday (1999) coined the term "small and large cultures." He made a distinction between these two terms. "Large" represents national, or international, and "small" represents any social clustering. For example, a workplace might have its unique culture that sets it apart from other workplaces. The analogy of the iceberg, according to Hall, indicates a community's culture. Furthermore, culture has both visible and invisible components. When people are asked about their culture, they usually talk about their country's history or geography, as these are the things to be considered when they hear the word "culture." People may also include clothing, food, traditions, and festivals in their

concept of culture. Visible culture can be thought of as these aspects. Invisible culture, on the other hand, refers to a community's socio-cultural norms, ideologies, beliefs, and system of values, as well as assumptions that people are unaware of. They are under the water. Figure 1 shows Hall's cultural iceberg model.

Figure 1. Hall's Iceberg Model of Culture (Eskelund, 2014, p.15)
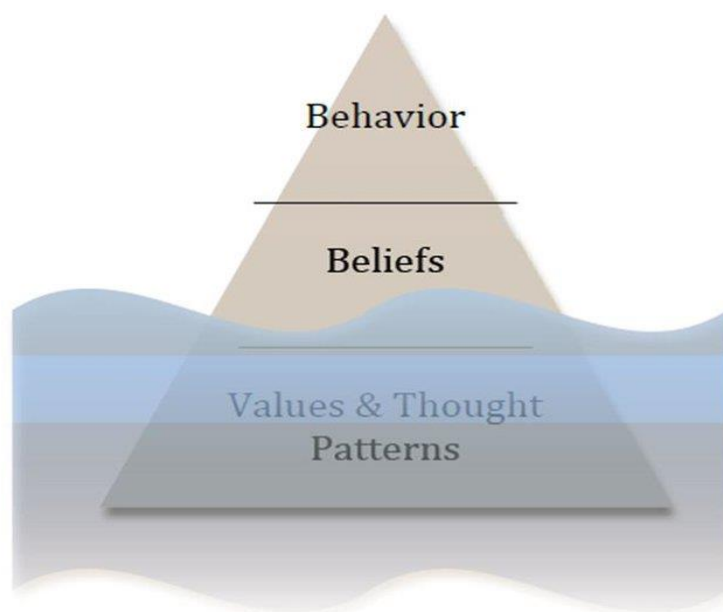
As these components are practiced disparately in different societies, members of other societies with different cultural origins will not be able to anticipate them (Ho,2009). When people from different cultures communicate with one another, even though they speak the same language, miscommunications and misunderstandings can occur as a result of this aspect. Therefore, having cultural knowledge of others is critical in preventing miscommunications and misunderstandings.

2.1.4. Kramsch's Notion of Third Space

Kramsch (1993) has inspired the intercultural approach with her cultural and linguistic viewpoints. According to Kramsch, the knowledge and abilities that people gain from their own culture have an impact on the language and culture that they are learning. When learning a new language, learners do not require a new identity. Her book "Culture in Language Teaching" (1993) indicates that learners need to be placed at a point that is shaped by the cultures they grew up with and the cultures they encounter. This is known as the third space. She explains that in order to be communicatively competent, learners must first understand

the cultural characteristics of the language they are learning. The term "third culture" was introduced as

> …a metaphor for eschewing other dualities on which language education is based: First language (L1)/second language (L2), C1/C2, Us vs. Them, Self vs. Other. Third culture does not propose to eliminate these dichotomies, but suggests focusing on the relation itself and on the heteroglossia within each of the poles (Kramsch, 2009, p. 238).

However, Kramsch (2012) noted the multilingual component of language education in her most recent interview. She took a step back from Third Culture to the concept of a whole person who is multilingual and interculturally competent.

> In my 1993 book, when I coined the term third place […] I wanted to distinguish myself from the use of third place by scholars in education […]I wanted to find a term that is less static than third place […] This led me to the notion of symbolic competence […] I needed a concept that was more flexible and more fluid than the notion of place. […] It is an engagement of the whole person (Kramsch, C., Gerhards, S., 2012, p. 74).

2.2. Relation Between Culture and Foreign Language Teaching

Regarding the relationship between culture and language, as discussed in the previous section, it is understood that learners will not be successful in learning a foreign language unless they also comprehend the cultural environment in which language exists (Lange, 2011). In this sense, Genç and Bada (2005) point out that people in foreign language teaching have recognized the link between culture and foreign language instruction, and that second language is now an interdisciplinary core in curricula and coursebooks. According to Bada (2000), cultural competence is necessary since most language learners have difficulty in communicating with others because they have not been exposed to the society's cultural features. From this point of view, Byram (2007) states that communication is a mechanism for people of various cultural and social identities to interact. Foreign language instruction is a tool for educating students to converse with people from other countries. Similar to these point of view, when language learners seek high communicative ability and a feeling of the world around them, culture in language learning is always in the background in classrooms, according to Kramsch (1993).

Risager (1991) highlights a policy shift by stating that language teaching texts primarily served a linguistic function prior to the 1950s. "Cross cultural communication and understanding" emerged as another educational goal for second language acquisition in the 1960s (Lessard-Clouston, 1997, p.4). Since it was understood that "language was not to be studied but to be acquired and spoken" (Byram, 1991, p. 13), major changes have happened in the field of foreign language teaching in terms of the reform of structural methods such as the Grammar Translation Method and Audiolingual Method. Furthermore, with the progress of Communicative Language Teaching becoming a critical period for teaching culture in the late 1970s, the target language's cultural components were prominently displayed in all language teaching materials. However, with the rapid rise of globalization, this method appears to be insufficient to provide examples of real communications in a cross - cultural context, and it is believed that this method is ineffective in preventing misunderstandings (Byram, 1997).

The development of communicative skills, awareness of the nature of language learning, insight into foreign culture, and favorable attitudes toward foreign people are all goals of foreign culture teaching that should be included in language teaching. From this standpoint, rather than simply delivering data about the culture of the language, 21st-century foreign language teachers can help students explore, find, analyze, and evaluate knowledge through resources (Byram et al., 2002). There are numerous ways that teachers might benefit from when teaching culture to learners. Cullen and Sato (2000) recommend employing a variety of visual and audio-based materials to determine the best manner for learners to learn a new culture. Newspapers, songs, films, and stories are also helpful. To include culture into the curriculum, Knutson (2006) suggests a module on cross cultural awareness. Curricula, according to her, should fulfill the following purposes (as cited in Alagözlü & Kazaz, 2022):

1. To identify oneself as a cultural subject in a given activity. Students should be encouraged to consider the cultural dimension of their own identities. Teachers can act as models for this procedure by giving a list of characteristics, values, or beliefs that describe themselves and contrasting them with those of their students.

2. To thoroughly investigate the subcultures inside the home culture. Students are encouraged to investigate the existence of subcultural distinctions or similarities in the home culture based on age, gender, race, ethnicity, class, or location.

3. To investigate both insider and outsider perspectives on a foreign culture. Native speakers who participate in ethnographic interviews provide insight into how individuals of a foreign culture see themselves from the inside, as well as what similarities and differences they have with other cultures.

4. To acquaint oneself with culture-specific behavior, which also falls within the scope of intercultural pragmatics and deals with how particular speech acts are performed in comparable settings in various cultures.

5. To uncover cross-cultural misunderstandings. Students can practice analyzing important interactions-related occurrences.

To summarize, communication is among the most crucial aspects of our lives, and given the heterogeneous nature of our society, English language education should be created in accordance with worldwide and multicultural trends (Shah & Zohrabi, 2009). Undoubtedly, developing such courses means the development of materials, which serve as the foundation for education and can become a rich source for both teachers and learners.

2.3. Materials Evaluation

Materials evaluation is an important part of education because any type of lesson material should be examined and improved on a regular basis to keep up with changing educational circumstances. This is particularly true when it comes to coursebooks. Evidently, many materials nowadays, according to Masuhara & Tomlinson (2013), are designed for commercial goals and are not designed based on some principled framework, and they are made without any consideration of conducting needs assessments (Margana & Widyantoro, 2017). As a result, according to Tomlinson's research, many commercial coursebooks are still used as the basis for most teachers' courses without any evaluation. The term "evaluation" refers to a system or process for gathering data in order to make the best decision for improvement (Galea & Gholami, 2017). Therefore, it is vital to conduct an evaluation before using those resources in the language teaching and learning process in order to anticipate such an issue.

Tomlinson (2008) states that many ELT materials are causing many English learners to fail to acquire competence in English and improve the ability to use it effectively because they are commonly more focused on linguistic items rather than acquisition and development. Furthermore, according to Akbari (2015), coursebooks prepared by the Ministry of Education lack a diversity of communication activities. Other studies, such as those conducted by Aziz (2014) and Hasanah (2016) on English coursebooks, reveals that

the coursebooks lack appropriate listening materials. Coursebook assessment is unquestionably necessary to be carried out in order to completely comprehend the content and style of a book in order for it to be altered to match course aims, student needs, and teachers' beliefs.

In his book "Material Development in Language Teaching," Tomlinson (2011) focuses on analyzing materials "as they are" (p.204). However, he claims that the result of using coursebooks in the classroom depends on a combination of factors, including trainers' and students' perceptions of coursebooks. In this respect, many scholars, including Sheldon (1988), Skierso (1991), and Byrd (2001), offer using checklists for coursebook analysis.

When discussing materials used in an ELT classroom, particularly coursebooks, two scenarios must be considered (McDonough and Shaw, 1993, p.60): teachers may have a wide range of materials from which to choose. However, there may be situations when teachers have very few or no choice at all. This situation relates to teachers who are provided with a book that has been approved by the country's ministry of education. The current research focuses on the second scenario, in which a coursebook issued or approved by the ministry of education is utilized without the prior approval of teachers.

2.3.1. Types of Materials Evaluation

Pre-use evaluation, in-use evaluation, and post-use evaluation are the three types of evaluation (Cunningsworth, 1995; McGrath, 2002; Tomlinson and Masuhara, 2004):

1. ***Pre-Use Evaluation:*** This entails making reasonable assumptions about the worth of materials to the individuals who will use them (Tomlinson 1998, 2003). He claims that this form of evaluation is generally impressionistic, subjective, and inaccurate, because a teacher goes over a book rapidly to get an idea of its value, this form of assessment is critical, especially throughout the materials selection phase.

2. ***In-Use Evaluation:*** This method assesses the value of materials while they are being observed or used. It is far more valid than pre-use evaluation since measurement rather than prediction is used (Tomlinson 1998, 2003). Tomlinson states that it observes learners' performance on tasks, but that it is unable to measure long-term and effective learning due to the delayed effect of

instruction. This category is significant because it gives information to teachers that helps them decide if it is beneficial to use the materials again and how to adapt the materials to make the process more efficient in the future (Ellis, 1997).

3. ***Post-Use Evaluation:*** This is the most essential and critical sort of evaluation since it can examine the materials' actual impacts on people and provide accurate data (Tomlinson 1998, 2003). Tomlinson states that it can assess short-term benefits like motivation, effect attainability, and immediate learning. It can also track long-term outcomes including long-term development and practice. Furthermore, this form of assessment is beneficial in detecting areas of strength and weakness that arise over time as a result of using the coursebooks (Cunningsworth, 1995).

The results of both in-use and post-use evaluations give insight on the appropriateness of the materials as well as the criteria that were utilized to choose them (McGrath, 2002). This study is intended to evaluate current coursebook and can be used for selection purposes; as a result, it may be a useful addition to the literature on materials evaluation.

2.3.2. Checklists as Evaluation Instruments

The desire for a more systematic approach arose as it became clear that any collection of mass - produced instructional resources was unlikely to be totally acceptable for a specific group of learners (McDonough & Shaw, 2003; McGrath, 2002). Cunningsworth, 1995; Sheldon, 1988; McDonough & Shaw, 2003; and McGrath, 2002 are examples of theoretical evaluative frameworks that have since been published. The majority of these have been checklist-based, with questions to be completed to evaluate how well the materials meet a list of criteria. One of the key advantages of utilizing checklists, according to Cunningsworth (1995), is that they offer a highly cost-effective and systematic technique to guarantee that all necessary items are considered in examination. Moreover, McGrath (2002) claims that the results are simple to comprehend, duplicate, and compare. However, existing checklists may seem to be out of date, and the criteria employed may not be transparent or rely on agreed assumptions (McGrath, 2002). Sheldon (1988) has also published about how any set of culturally constrained criteria should be modified in order to be appropriate to local contexts.

2.3.3. Criteria for Cultural Content in Coursebook Evaluation

Various standards for evaluating coursebooks have been provided. According to Brooks (1986), cultural elements include greetings, perspectives, attitudes toward various topics, fairness, words that are used in certain settings, etc. Kramsch (1993) emphasizes that the influence of culture on language learning, teaching is much more than just foods, festivals, folklore, and statistical facts, stating that language teaching is required to link to interpersonal understanding. Byram (1994, p. 51-52) concurs that instructional materials should incorporate more cultural information, and he specifies the following nine categories focused on cultural content must be included in coursebooks:

1. *social identity and social groups:* groupings inside the nation-state that serve as the foundation for identities other than national ones, such as socioeconomic class, regional identity, ethnic minority

2. *social interaction:* customs of verbal and nonverbal behavior in social situations, depending on the degree of acquaintance

3. **belief and behavior:** habitual activities within a social group, as well as the moral and religious values embedded within them; secondly, everyday routines of behavior that are not recognized as major indicators of the group's identity

4. *socio-political institutions:* institutions which characterize the state and its inhabitants

5. *socialization and the life-cycle:* family, schools, jobs, religion, military service, and rituals that mark the passing through phases of social life are institutions of socialization

6. *national history:* historical and modern eras and events that are crucial to the nation's identity and constitution

7. *national geography:* geographical elements within the country's borders that have a big impact on how its citizens view it

8. *national cultural heritage:* cultural artifacts that people view as symbols and manifestations of their country's culture

9. *stereotypes and national identity:* the conceptions of what is "typically" a nation's identity, their historical and modern roots, and parallels between them; Famous monuments and figures are

examples of symbols of national identities and stereotypes and
what they imply

As can be seen, Byram's criterion is more inclusive and useful. It encompasses practically every facet of culture. Therefore, the researcher chose Byram's criteria as the core theory for collecting, analyzing, and evaluating data from the selected coursebook.

2.4. Communicative Competence

It is impracticable to be in a society where people can say something to each other in any way they want, with no restrictions on communication or language. It would be difficult in such a society to thrive. "The costs and benefits of various forms of communicative order must be evaluated" (Hymes, 1996). As Erdogan (2015) states people's lack of communication competence causes many issues in their personal and social lives, including interpersonal relationships, career achievement, academic skills, mental and physical health. Given the preceding information, there is no doubt that communicative competence (CC) is an absolute must in social and educational settings.

Savignon (1972) states that communicative competence is "the ability to function in a truly communicative setting". Communicative competence, according to her, is the capacity to function in communicative environments, which is different from Chomsky's concept of linguistic competence (1965). According to Krashen (1983), communication is the main function of language. The emphasis is on teaching communicative skills. It is highlighted that 'meaning' is superior. He comes up with a principle; "Language is best taught when it is being used to transmit messages, not when it is explicitly taught for conscious learning" Krashen (1983).

In the history of language education, a number of models on communicative competence and performance have emerged. Figure 2 illustrates the different models on CC.

Figure 2. Communicative Competence Models (Adopted and modified from Celce-Murcia, et al., 1995, p. 11-12)
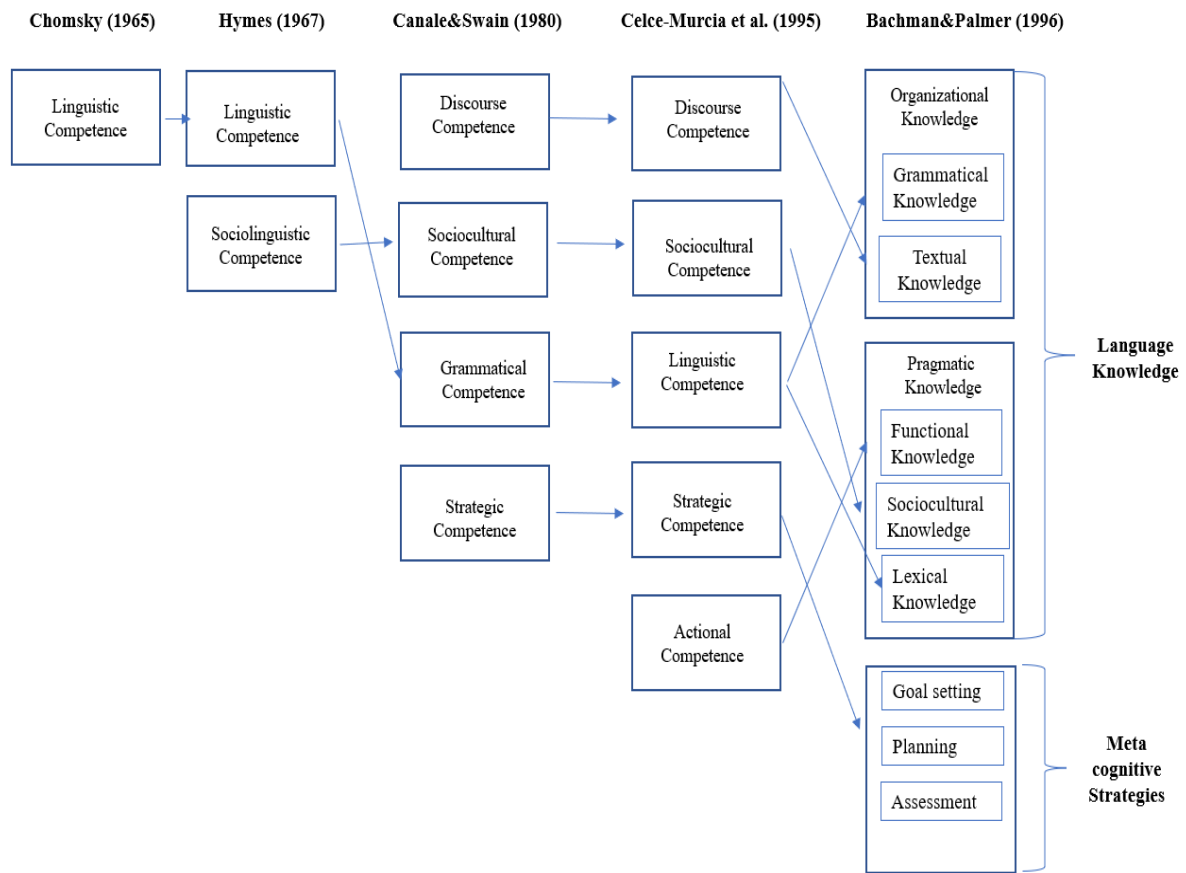
2.4.1. Dell Hymes' Model

Dell H. Hymes (1966) found the term communicative competence in response to Noam Chomsky's notion of linguistic competence (1965). According to Chomsky (1965), the linguistic theory was divided into two: linguistic competence and linguistic performance. Linguistic competence refers to underlying, abstract linguistic knowledge, whereas linguistic performance refers to actual linguistic ability. Based on Chomsky's theory, it is easily concluded that the goal of language learning is using grammatically correct sentences. For Hymes, Chomsky's theory is insufficient. Hymes (1972) argued that grammatical competence is only a part of a language, language should be taught and learned as communication. He stated that the rules of grammar would be meaningless if there were no rules of use (Hymes, 2001). Hymes' (1972) model of competence differed from Chomsky's (1965), in that Hymes (1972) stressed the social as well as the linguistic aspects of the language. Language acquisition, according to Hymes, requires both knowledge of language structure and sociocultural norms, as well as the ability to apply that knowledge in real-life situations. according to communicative competence, learners are required not only to

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develop appropriate structures of the target language, but also acquire how to apply these structures in specific social contexts in the target language environment in order to communicate relevantly. According to Hymes' model (1966), appropriacy becomes a key word. This is probably the first time that the relationship between the interlocutors is taken into consideration. However, some scholars argue that affective communication requires not only comprehension of and ability to use a language, but also awareness of and sensitivity to various cultures (Tomalin and Stempleski, 1993; Alptekin, 2002).

2.4.2. Canale and Swain's Model

Canale and Swain (1980) proposed their model. The model was not in direct opposition to Hymes', but rather a development of it. Canale and Swain (cited in Celce-Murcia, 2007) added strategic competence, and Canale added discourse competence in 1983. (cited in Celce-Murcia 2007). They came up with four types of knowledge:

> *Grammatical Competence:* This competence refers to Chomsky's notion of linguistic competence as it includes lexical items, morphological rules, grammar and phonological features of the language.
> *Sociolinguistic Competence:* It is the skill to deduce the social meaning of linguistic varieties and to use language appropriately in a given context.
> *Discourse Competence:* It is the skill to integrate various forms of language structures into cohesive texts, for example political speech.
> *Strategic Competence:* The art of manipulating language to achieve communication objectives. What do you do if you notice that your message has been misinterpreted?

2.4.3. Celce-Murcia, Dornyei, and Thurrell's Model

Another representation of communicative competence belongs to Celce-Murcia, Dornyei, and Thurrell (1995). Their model includes five competences of linguistic competence, strategic competence, sociocultural competence, actional competence and discourse competence. Discourse competence remains a separate component as defined by Canale & Swain. By discourse competence, they refer to Bachman's textual knowledge. They define linguistic competence as Canale & Swain do, however they also combine grammatical knowledge and lexical knowledge coming from Bachman's model, too. The different thing

in their model is actional competence. Actional competence is appropriate function usages in authentic situations (Eghtesadi, 2017). Celce-Murcia, Dornyei, and Thurrell try to make distinction between theory or knowledge and actin or performance.

2.4.4. Bachman and Palmer's Model

Bachman and Palmer's model (1996) is comprised of two areas-Language Knowledge and Meta Cognitive Strategies. Language knowledge consists of organizational knowledge and pragmatic knowledge which complement each other in achieving communicatively effective language use. Under organizational knowledge, there are textual and grammatical knowledge, and they are combined together. It refers to discourse competence in Canale&Swain's (1980) framework. According to Bachman and Palmer (1996), in order to create sentences, learners need grammatical knowledge, in order to create paragraphs, essays and speech, learners need textual knowledge. Next is pragmatic knowledge, it includes three areas of knowledge: functional knowledge, sociocultural knowledge, lexical knowledge. Lastly, meta cognitive strategies is exactly the same with the strategic competence. Its components are goal setting, planning and assessment.

To conclude, according to Alptekin (2002) communicative competence is not realistic and it does not meet the requirements for using English as a global language. Therefore, taking a native speaker as a model may not be the best decision. As Byram (1997) states the existing conditions for studying and acquiring a language make the goal of becoming a bilingual speaker a difficult one to achieve. Cook (2008) also has the same point of view and offers a rethink of the learner's objectives and recognition of the student's cultural and linguistic background. Modiano (2001) suggests a variety of teaching practices which foster cultural equality in English classes. It is advisable to make use of ELT activities that describe English as a global language. Alptekin (2002), as well, is on the same page by stating that the learners' own culture should not be ignored in language teaching, learners should even reflect their culture and compare and contrast with the target culture. In view of English's status as an international language, McKay (2003) agrees that given cultural content should not be limited to native countries, but should also include local cultural material.

In this regard, Byram (1997) recommends an intercultural approach as a way to avoid communication problems between individuals from various cultural backgrounds. Byram's new approach, known as the intercultural approach, brought substantial advances in the field of language learning and teaching. In the following sections Byram's intercultural approach is discussed in detail.

2.5. Intercultural Competence

Study abroad, global business, multicultural training, refugees living abroad have all broadened the scope of intercultural competence (IC) research. Open-ended questionnaires, surveys and interviews were used to examine people's perceptions, attitudes, and beliefs in the study of intercultural competence (Sinicrope, Norris & Watanabe, 2007). As the context has a wider range , the definition and assessment of intercultural competence altered, and it became as a difficult topic to define. According to Fantini and Tirmizi (2006), it is the ability to advance one's culture and interact with others from linguistically and culturally diverse backgrounds. Hammer et al., (2003) attempted to avoid the ambiguity of intercultural competence definitions by distinguishing between intercultural sensitivity and intercultural competence. Intercultural sensitivity is defined as the ability to see and experience meaningful cultural variations, while intercultural competence is defined as the ability to think and behave in an interculturally acceptable manner. People today work together in a globalized globe in a range of professions such as education, business, engineering, social work, health care, tourism. To engage effectively and appropriately with others in a globalised world, interculturally qualified individuals or the ability to grow more interculturally competent are crucial concerns (Deardorff, 2009). If a person has a high level of IC, he or she will be able to maintain effective interactions with people from many cultures. People should be sensitive to the cultures of others and willing to change their behavior as a display of respect. A person who is interculturally component can bridge cultural boundaries and mediate between cultural identities (İşisağ, 2010). The next section presents Bennet's (1998) well-known model of intercultural competence.

2.5.1. Bennett's Intercultural Sensitivity Model

Bennett's Developmental Model of Intercultural Sensitivity (1993) is among the models of intercultural competence. Bennett developed this concept in to describe people's experiences in intercultural settings. Bennett (1998) observed learners in seminars, student exchange programs, lectures, which resulted in students encountering cultural differences. This observing procedure was separated into six levels of increasing cultural sensitivity. Denial, defense, minimization, acceptance, adaptation, and integration are the steps. The first three steps are ethnocentric, meaning that one's own culture is viewed as important. The following three processes are ethno relative, which implies that one's own culture is perceived in relation to other cultures. People in the denial stage perceive their culture like the only actual culture, and they do not think about others, as shown in Figure 3. People in

the defense stage see their own culture is the best one and criticize cultural discrepancies. Despite the diversity between cultures, the cultural characteristics of one's own culture are considered as universal in minimization stage.

Figure 3. Bennett's intercultural sensitivity model (Bennet, M& Bennet, J. (2004), p. 153)

DEVELOPMENT OF INTERCULTURAL SENSITIVITY

EXPERIENCE OF DIFFERENCE

Denial   Defense   Minimization   Acceptance   Adaptation   Integration

ETHNOCENTRIC STAGES   ETHNOREALTIVE STAGES
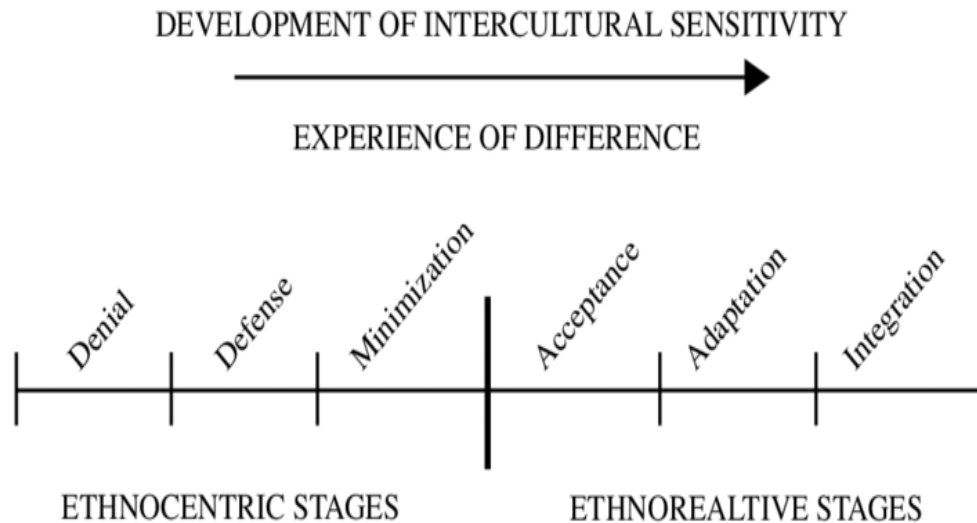
Other cultures are perceived as complicated as one's own culture in acceptance. People get the ability to view from diverse perspectives in adaptation stage, allowing them to comprehend different cultural experiences. Individuals broaden their cultural experiences through integrating into and out of diverse cultural viewpoints (Bennett, 1993). Bennett's model demonstrates that developing intercultural competence is a continual process that takes time.

2.6. Intercultural Communicative Competence

Intercultural communicative competence (ICC) is a concept that has been defined by a number of professors and researchers, however it can be summed up as the ability to act appropriately in an intercultural situation (Byram, 2008). Despite the fact that IC and ICC are used interchangeably by researchers and that they have much in common, ICC prioritizes a foreign language's communication role in intercultural situations (Alagözlü & Kazaz, 2022). It encourages individuals to actively participate in intercultural exchanges by providing them with the necessary skills. Language learners should be able to recognize and tolerate differences in a heterogeneous culture in order to develop this ability. It is important

for individuals to be aware of their own cultural identity and beliefs in order to better understand others' differences (Doğan, 2015).

Akalın (2004) defines intercultural communicative competence as the exchange of ideas between at least two people from various cultural backgrounds. In other words, it is the ability to interact effectively with people from various cultural backgrounds. As mentioned in the previous part, in order to fully comprehend the message with the intended meaning, each culture, with its customs, values, attitudes, and morals, should be examined in depth. In that sense, developing ICC is important.

Interculturality has risen to prominence in today's world. As a result of globalization, people all over the world are engaging in considerably more intercultural transactions. People use English for a variety of objectives, including professional activities, academic study, and economic pursuits, due to its role as a lingua franca. Therefore, according to McKay (2002), the meaning of international language no longer refers to a single culture or nation, but rather to both global and local needs as a language of much larger communities. In the absence of an intercultural approach to certain cases might end up with catastrophic outcomes (Hismanoğlu, 2011). Byram (1997) considers three scenarios in which intercultural communication might occur and can be misleading:

1. *between people who do not speak the same language and come from different countries, one of them is a native speaker of that language,*
2. *between people who speak different languages and come from different countries where a lingua franca is used,*
3. *between people who do not speak the same language but from the same country, one of them is a native speaker of that language.*

Apparently, none of these cases can be handled in the exact way that interactions between native speakers are handled. The ability to establish human relationships is just as important as communication itself, and it is dependent on attitude. (Byram, 1997).

As seen above, the intercultural approach assists in achieving the desired objectives of broadening students' horizons and growing their openness to cultural differences, as well as assisting them in dealing with intercultural situations. With this aim, Byram and Zarate

(1994) suggest a reference point for foreign language learners, as the intercultural speaker takes the position of the native speaker. The theory is that foreign language learners bring their sociocultural status as representatives of their native community to their learning experience. They act as "mediators" between two cultures (Steele, 1996). These intercultural speakers can navigate the interaction between people from different cultural backgrounds, as well as the ability to step outside of themselves and take a different viewpoint, allowing them to bring different views of reality into the conversation. In order to act as a mediator, one should have specific attitudes related to ICC, according to Livermore (1998), include the following:

1. ***Tolerance for Ambiguity:*** There is some ambiguity in any educational environment, particularly when educating interculturally. Trainers who cannot handle unexpected changes or who are irritated by students who are not following directions would be unsuccessful.

2. ***Maintain Personal Cultural Identity****:* It is not a good idea to pretend to be someone you are not. Instead of acclimating to a foreign culture, we need to be aware of our own cultural identity.

3. ***Patience:*** This is one of the most important qualities in cross-cultural training. Our response to miscommunication determines if these experiences become barriers or external learning stimuli.

4. ***Enthusiasm and Commitment to Content****:* Enthusiasm and commitment to the content, the learners, and the whole training process will help learners improve. Participants should be inspired by our own passion.

5. ***Interpersonal Communication:*** Good intercultural education necessitates strong interpersonal skills. And some cultures put a higher importance on them than others.

6. ***Lifelong Learner:*** Education should be open to new ideas from the perspectives of others. It is important for effectiveness to be involved in the learners' perspectives and backgrounds.

7. *Empathy:* In light of their own cultural orientations and experiences, we need to understand how the students feel about the learning. We should also empower our students to develop empathy for others.

8. *Sense of Humor:* Having a good sense of humor when handling the stresses and challenges of intercultural situations comes from a lot of cross-cultural experiences. We can reduce the stress of intercultural education with tactful humor.

The fundamental components of ICC should be explained so that educators and learners understand what intercultural communicative competence is and what abilities are required to achieve it. Some models have been suggested in this regard to clarify the concept "intercultural competence" in language teaching. Based on a comprehensive review of the literature, Spitzberg and Changnon (2009) grouped various models of ICC into five groups. Their classification is based on the commonalities they found between various models and theories. Their typology, the various models' focuses are summarized below. There are also some examples provided.

Table 1. ICC Models

Types	Key Points	Examples
Compositional Models: What are the components ICC?	The components of ICC are identified without specifying their relationships. They provide a list of key features, characteristics, and skills that are thought to be beneficial for effective intercultural communication.	The Facework based model for Intercultural Competence (Kurogi & Ting-Toomey, 1998) and The Pyramid Model of Intercultural Competence (Deardorff, 2006).

Co-orientation Models	The interactional fulfillment of intercultural understanding (perceptual accuracy, empathy, clarity, and overlap of meaning systems) is conceptualized in co-orientation models of intercultural communication. They include linguistic components. They are primarily concerned with mutual communication and shared meanings. The management of ambiguity and dealing with uncertainty as crucial elements of intercultural competency receives little emphasis.	The Intercultural Interlocutor Competence Model by Fantini (1995) and the Intercultural Competence Model by Byram (1997)
Co-orientation Models What happens during an intercultural encounter, and how do you evaluate performance?	The interactional fulfillment of intercultural understanding (perceptual accuracy, empathy, clarity, and overlap of meaning systems) is conceptualized in co-orientation models of intercultural communication. They include linguistic components. They are primarily concerned with mutual communication and shared meanings. The management of ambiguity and dealing with uncertainty as crucial elements of intercultural competency receives little emphasis.	The Intercultural Interlocutor Competence Model by Fantini (1995) and the Intercultural Competence Model by Byram (1997)
Developmental Models What are the stages of ICC development and what are the different levels of ICC?	The phases of progression or maturity in acquiring intercultural competence are the focus of developmental models. Competencies improve over time according to developmental frameworks. The claim is that learners can improve their skills by interacting with each other on a regular basis. However, components that aid in the development of intercultural competence are inadequate.	King and Baxter Magolda's (2005) Developmental Model of Intercultural Maturity, Lysgaard's (1995) U Curve Hypothesis Model and Bennett's Developmental Model of Intercultural Sensitivity (1993)
Adaptation Models To successfully engage in an intercultural interaction, what cognitive, attitudinal, and behavioral adjustments must occur?	By modeling the process of mutual adjustment, adaptation models either anticipate numerous interactants in the process or stress interdependence of multiple interactants. It views adaptation as a process and criterion for intercultural competence. However, it has not been defined or validated.	Berry's (1998) Attitude Acculturation Model

Causal Process Models	Intercultural competence is attempted to be represented as a theoretical linear system. They tend to produce variables downstream, which are impacted and influenced by moderating and mediating variables, which influence upstream variables.	Arasaratnam's Model of Intercultural Communicative Competence (2005)
What variables cause or impact the emergence of ICC?		

The key points raised by these models are summarized in the list below (Gregersen-Hermans, 2016). Intercultural competence

- builds on self-awareness as a cultural being, understanding that one is a member of multiple cultural groups at the same time,
- is linked to linguistic proficiency. For culturally competent behavior, a minimum level of linguistic competency is required,
- is influenced or driven by motivational factors and attitudes. Positive interactions with people from diverse cultures boost an individual's self-confidence and ability to engage in intercultural relationships,
- is a process of balancing co-orientation toward a shared frame of reference and ambiguity tolerance with the goal of staying in a relationship,
- is a process that involves balancing adaptability,
- can be developed.

2.6.1. Intercultural Pragmatics

Pragmatics, which could be described as "the study of communicative language use in sociocultural context," is a crucial component of language learning (Belz 2007, p. 45). In contrast to traditional pragmatics, appropriateness in meaning transmission in various international situations has become a concern due to globalization and multicultural settings (Alagözlü & Kazaz, 2022). Intercultural pragmatics, a new study field, is focused on how the language system is applied in social interactions between people who are the representatives of various cultures and have different first languages (Kecskes 2004). We may conclude that intercultural pragmatics plays a crucial role in defining ICC.

Since pragmatic principles vary from culture to culture, various people from diverse language and cultural backgrounds may experience communication problems. For example, cross-cultural comparisons of speech acts have shed light on the causes of misunderstandings (Bauler, 2019). Domnița Dumitrescu makes note of the fact that individuals from various cultures have various responses to the offer to visit a home in her study (as cited in Huang, 2014, p.154). For instance, Romanian and English often show appreciation, but French and Spanish offer an apology. Additionally, silence can have a variety of pragmatic implications depending on the context. In specific local settings, it could signify approval or rejection. Additionally, it may be understood quite differently in different cultures (Alagözlü & Şahin, 2011).

2.7. Byram's Model of ICC

Among above mentioned models, most definitions of intercultural competence are based on Byram's intercultural competence model, which is the most widely used model (Hoff, 2014). His theory of acquiring ICC is also used in the CEFR to define a foreign language learner's competencies (see CEFR 3.1.1). In her research Deardorff (2006) found that Byram's model is widely recognized as ideal for pedagogical purposes among educators. It is less complex and thus easier to apply in real-world evaluation situations. Besides, Byram's model was used for the purpose of this study.

According to his model, intercultural communicative competence is "knowledge of others, knowledge of self, abilities to interpret and communicate, skills to discover and/or interact; valuing others' values, beliefs, and behaviors and relativizing one's self," (Byram 1997, p. 34). Linguistic competence is essential in his model. Intercultural Communicative Competence, according to Byram's model (p. 73), is made up of two closely related areas: communicative competence and intercultural competence (see Figure 4 below). Linguistic competence, sociolinguistic competence, and discourse competence compensate communicative competence. He differentiates between linguistic, sociolinguistic, and discourse competences (Byram, 1997). These competences are defined in his model as follows:

- *Linguistic Competence:* The ability to produce and interpret spoken and written language using knowledge of the rules of a standard form of the language.

- *Sociolinguistic Competence:* The ability to assign meanings to an interlocutor's language that are assumed by the interlocutor or that are negotiated and made explicit with the interlocutor.

- *Discourse Competence:* The ability to apply, explore, and negotiate ways for producing and interpreting monologue or dialogue texts that adhere to the conventions of an interlocutor's culture or are negotiated as intercultural texts for specific goals.

Figure 4. Byram's Model of ICC (Deardorff, 2009, p.17)
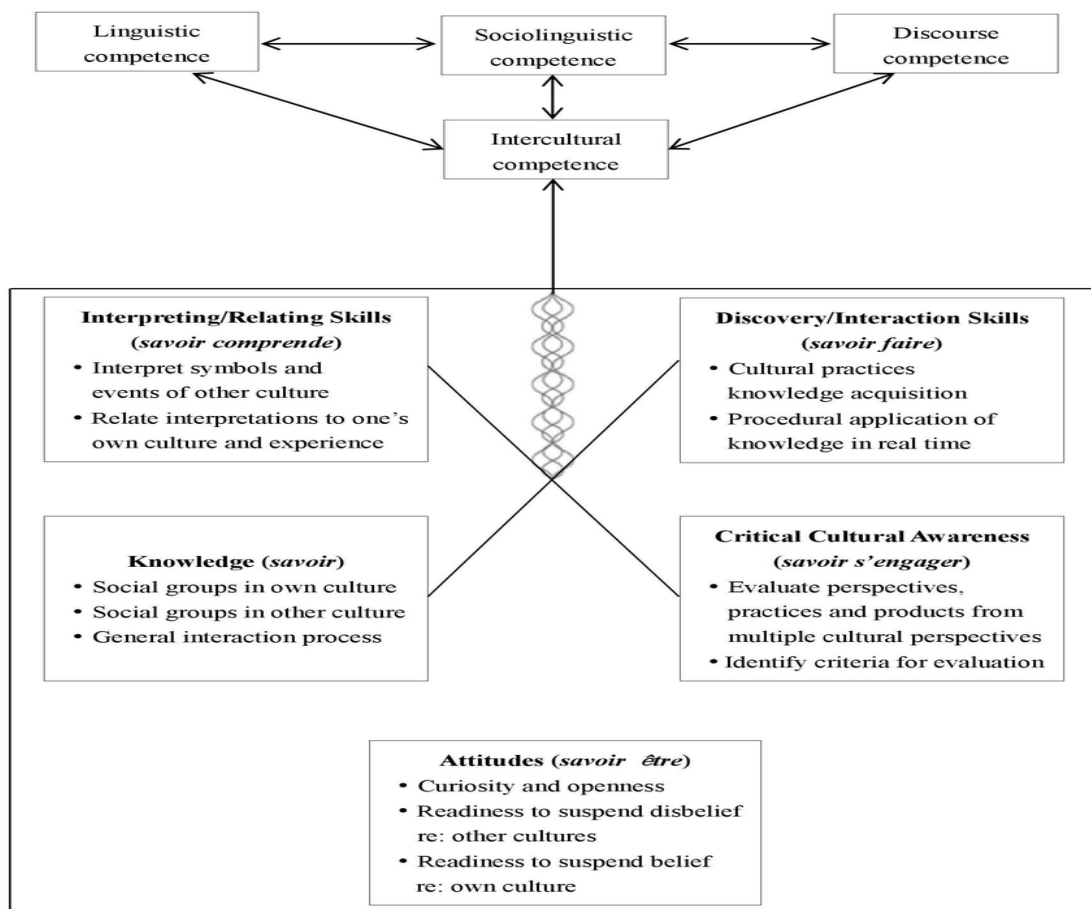
Then, along with the previously mentioned competences, intercultural competence is a component of intercultural communicative competence. Intercultural competence is composed of three parts (knowledge, skills, and attitudes) and five values: intercultural attitudes, knowledge, interpreting and related skills, discovery and interaction skills, and critical cultural awareness. These five major intercultural abilities are interrelated (Byram, 1997).

I. *Savoir etre (attitudes)* entails a sense of curiosity and openness to other cultures. This component assists learners with revising cultural norms and beliefs as well as interacting and engaging with others (Byram, 1997).

II. *Savoirs (knowledge)* provide cultural knowledge regarding social groups, products, and behaviors as well as information on the processes of intercultural dialogue are provided to learners (Byram, 1997).

III. *Savoir comprendre (skills of interpreting and relating)* is the ability to comprehend why and how misunderstandings occur. To avoid misunderstanding, intercultural mediators put ideas, events and documents from two or more cultures side-by-side and observe how each could appear from the other perspective (Byram, 1997).

IV. *Savoir apprendre / faire (Skills of discovery and interaction)* is learning new information about local/foreign cultural products and cultural activities. Learners with this skill can operate knowledge, attitudes, and skills under the constraint of actual interaction (Heidari et al., 2014). Now they are more ready to seek out possibilities to establish new relationships with people from different cultures.

V. *Savoir s'engager (critical cultural awareness)* is the ability to critically examine the practices and products of all societies, regardless of their origins. This group of learners is curious about other people's views and attitudes and they are able to justify their opinions (Byram, 1997).

As seen by these five dimensions, intercultural interaction does not only involve the exchange of knowledge between cultures, but also demands reflection on one's own culture and the cultures of others. Byram (1997) claims that the cornerstone of intercultural competence is in the attitudes of the person engaging with members of another culture. The other four skills will not be able to develop fully without this competence.

2.8. Intercultural Communicative Competence in the Context of Common European Framework of Reference

According to the Council of Europe (2001), a socio-political organization dedicated to achieving greater unity among European countries through the adoption of common action in terms of cultural issues, plurilingual and multicultural education fosters mutual understanding and social cohesion for learners to improve themselves (Genç lter, 2013). This plurilingual approach to language teaching emphasizes the importance of linguistic and cultural richness (CoE, 2001). To navigate and manage social and communicative

circumstances, learners are now evolving into 'social agents' who use language as the vehicle for communication (CoE, 2001).

According to the CEFR, in order to communicate effectively, social agents must employ their interrelated linguistic knowledge, as well as their general skills and varied techniques. Therefore, in order to build a cultural repertoire that allows learners to be social agents, ICC should be integrated into the curriculum along with language proficiency.

Over the last twenty years, multilingualism has been fostered through political initiatives by the European Commission and the Council of Europe. This multilingual effort is motivated by the need to strike a balance between a globally integrated identity and the preservation of linguistic and cultural diversity (Alcón Soler, 2007). Some principles of communicative and international language education can be employed in this regard. These are the guiding principles to which we should adhere in our teaching (Brumfit, 2001):

- Paying attention to identifying and meeting the needs of learners,
- Preparing a curriculum that considers beliefs and behaviors,
- Tolerating learners' mixed language (mother tongue and the target language),
- Emphasizing on individualization and autonomy in learning,
- Tolerating mistakes and accept them as part of the language learning process,
- Giving the language in context,
- Focusing on the use of authentic materials, rather than just those created specifically for language teaching,
- Using strategies that promote natural language acquisition, particularly in activities like oral activity, group and pair work, and so on.

2.9. Studies on Intercultural Communicative Competence in EFL Teaching Settings

Scrutiny of the relevant literature revealed that there are some important international and national research focusing on various aspects of ICC. During the literature review, it was discovered that most studies on intercultural competence have focused on teachers' and students' perceptions about culture teaching, as well as the number of intercultural aspects in coursebooks. Therefore, a review of existing studies examining coursebooks in terms of intercultural communicative competence, as well as studies revealing teachers' and students' perspectives, will help put this research into context.

2.9.1. Studies on Intercultural Communicative Competence Throughout the World

An international study by Forman (2014) on local teachers' perspectives to cultural elements in an English coursebook used in Southeast Asia. According to the findings, teachers were aware that the cultural material was restricted to the cultures of Western countries, but they were unable to use other learning resources due to a lack of time. Furthermore, in this instance, coursebooks were regarded as credible in this case because they were written by native speakers, and teachers simply followed what the texts said. The dominance of coursebooks might be because of their easy access and familiarity. Additionally, digital learning tools may result in insecurity. Similarly, another study by Ismail et al., (2019) revealed that Iraqi teachers were aware of the value of teaching culture, but they had little understanding of the intercultural nature of language instruction. Teachers can be provided with in-service pre-service training for cultural integration and the curriculum should be flexible at certain times can be a solution to the problem. Ismail et al., (2019) also investigated how intercultural representations are portrayed in coursebooks. A checklist was used for the intercultural representations that appear often in the texts and visuals of the coursebooks. An interview with local teachers was conducted as the final step. The results revealed that coursebook materials did not adequately address the intercultural dimension.

Liu and Fang (2017) came up with a solution to English-speaking countries dominance in coursebooks. They carried a study in China to investigate Chinese university students' perceptions of Chinese culture, their home culture, and how it affects their intercultural communication skills. To investigate their perceptions and consciousness of home culture, questionnaires and interviews were utilized. The findings revealed that the majority of students believed they had just a shallow comprehension of their own culture, and that how they regarded their own culture had an essential impact in their contact with interlocutors from other cultures. The study advises that home culture should be considered as a strategy of avoiding English-speaking cultures from dominating English language courses. The study also proposed that home culture and other cultures should be incorporated into the curriculum and materials.

Apart from English-speaking cultural elements, there are also books that mostly contain culture-free and local culture elements. Tajeddin and Teimournezhad (2015) discovered that a local coursebook may not assist in improving intercultural competence among learners since cultural components were barely mentioned in the Iranian coursebook. On this point,

Tajeddin and Teimournezhad (2015) noted that non-native English speakers may have struggles developing coursebooks that include intercultural elements because it may be difficult for the local writers to gather accurate and relevant information about other cultures. Therefore, it is in teachers' hands to enrich the activities.

In the previous sections, it is mentioned that in order to prevent misunderstandings, knowledge of invisible culture is crucial. In this sense, Gomez (2015) investigated whether components of visible culture or invisible culture are included in English language teaching coursebooks. Findings revealed that the coursebooks do not provide enough invisible culture aspects. The topics discussed usually comprise visible culture characteristics, which make it difficult to get a comprehensive cultural perspective. It is recommended that material developers investigate and generate knowledge regarding cultural viewpoints such as race, discrimination, and human rights using real-life sources such as newspapers, history, and videos.

Another significant study carried out by Danielsen (2020) with the aim of investigating how English coursebooks used in upper primary schools promoted intercultural competence emphasizes the need for a curriculum change. The renewal of the Norwegian National Curriculum prompted this study. The two course books *Stairs 5* and *Engelsk 5* were examined for this study. The study found that on a surface level, *Stairs 5* encourages intercultural competence. The texts provided basic information about a variety of topics in the United Kingdom, and the tasks were close ended with little space for reflection or debate. *Engelsk 5,* on the other hand, encouraged intercultural competence through deeper understanding. Most of the texts provided more detailed information about the subjects. The follow up activities were open-ended and emphasize in-depth exploration and reflection on the subjects. Obviously, with the change in the curriculum the perspective of language teaching and cultural understanding has shifted positively.

2.9.2. Studies on Intercultural Communicative Competence in Turkey

The findings of international research on intercultural competence in ELT course books are in the same line with the findings in Turkey. Many course books in Turkey, such as the one "New English File" reviewed by Taş (2010), have numerous flaws in terms of intercultural elements. In her study, she interviewed 35 preparatory students to find out their opinions and beliefs about culture elements in the coursebooks. The students' reflections revealed that almost all of them were aware of the significance of culture functions. Students believed that engaging with other cultures improved their ability to communicate with

foreigners. However, a study by Demirbaş (2013) investigated the intercultural elements in course books for public schools written in accordance with the CEFR and findings showed that these course books contained enough cultural elements to promote intercultural competence. She, however, stressed that it is in the hands of teachers to use cultural items communicatively in intercultural teaching. Another study was done on this regard by Aksoyalp and Toprak (2014), but their results were not as promising as Demirbaş's (2013). They carried out research to determine the extension of other countries' cultures represented in course books. They analyzed 17 English international course books quantitatively. After analyzing all of the course books, it was found that the most of cultural elements in the course books are mostly from United Kingdom and the United States. Similarly, Avcı (2015) investigated coursebooks and other resources to analyze cultural components in the setting of a University School of Foreign Languages, and she discovered that the coursebooks and other materials primarily centered on English speaking cultures. As stated in the previous part, this kind of course books are insufficient for teaching English as an international language. In contrast, Ulum and Bada (2016) conducted a study and evaluated the book series 'Yes You Can,' which included nine coursebooks of the CEFR levels. The books were utilized in Turkish public high schools. Their research focused primarily on the cultural aspects of inner and outer cultures, or, English-speaking and foreign cultures. The findings revealed that outer circle features dominated the books (66,2%), whereas the inner circle accounted for only 33,8% of the coursebooks. With a focus on source, target, and international cultural aspects as well as big c and little c features, Böcü and Razı (2016) attempted to find components of intercultural communicative competence in the coursebook series Life A1 and A2. The results showed that the big C and little C themes were discovered to be pretty evenly distributed, with the exception of geography's overrepresentation because of the books' National Geographic inclusion.

In the light of the significance of culture in language teaching materials, Erdoğan (2015) conducted research on the issue. In his study, Erdoğan (2015) decided to examine the intercultural elements in the course book "Big Picture" by Goldstein, Bradfield & Lethaby (2012). The results indicated that the coursebook's number of intercultural tasks was inadequate to assist learners in improving intercultural competence. Çalman (2017) also examined a course book. The results of his study were in the same line with Erdoğan's (2015) study. The findings showed that even though the course book contains elements from international, local, and target culture, it is not sufficient to provide intercultural teaching.

Hence, when selecting a course book, teachers should prioritize intercultural elements. Differently, Yaman (2016) analyzed the public-school coursebooks 'Sunshine' and 'Upturn in English'. According to the findings, local English coursebooks balanced cultural components from local, target, and international cultures.

Uygur's (2019) research aimed to examine the intercultural aspects in an 8th Grade coursebook, as well as teachers' and students' views of the cultural features in this coursebook, as well as their intercultural awareness. The data showed that more than half of the activities in the book were culture-free. It was followed by activities relating to Turkish culture, and later by activities relating to Turkish cultures in conjunction with other cultures. Furthermore, international activities outnumbered English Speaking Cultures activities. In the second phase, data from interviews with all participants shed light on learners', teachers' perceptions. The majority of students demonstrated a great interest in the coursebook's intercultural elements, with a small number showing mixed feelings and only one student showing a lack of interest in cultures apart from Turkish. Furthermore, the majority of students claimed that Turkish cultural aspects were dominant in the coursebook. The data also demonstrated that, from the perspective of teachers, language and culture were interwoven, and it was critical to teach children about diverse cultures. The majority of teachers stated that the coursebook reviewed in the study lacked intercultural situations, and that the coursebook's content was primarily based on home culture. Contradicting with the findings of these studies, Kaya (2017) aimed to demonstrate how much ICC aspects for foreign language learners were reflected in coursebooks used in Anatolian high schools. Two textbooks were analyzed in terms of intercultural communication competence. From this standpoint, a checklist was used to analyze all components of the two coursebooks, including speaking, reading, writing, and listening. Based on the findings, the coursebooks that include diverse cultural aspects can be viewed as being in line with the CEFR goals. It was also found that the coursebooks in this study address the knowledge component of ICC in general. Similarly, in her study Gözgenç (2016) found that the reading sections of the course books primarily address the dimension of knowledge of cultures. Moreover, in terms of intercultural interaction, there is no reading component in the course books that serves this dimension. According to the results, learners will not be able to act as a cultural mediator, deal with conflicts, or apply their skills in interaction. These findings are actually in line with the study of Arslan (2018). She examined Touchstone Self-Study Edition 2 in terms of ICC and found that 'knowledge' is the most used dimension. Furthermore, out of 893 activities,

which may appear to be a large number, 104 activities are discovered to be included of any ICC model competence.

With a new point of view and research goal Civelekoğlu (2015) conducted an experimental study to see if using poetry in English courses help students become more interculturally conscious. The experimental group of students were given eight poems with cultural aspects, while the control group students followed the regular program. The findings revealed that incorporating poetry into English courses had a positive impact on students' enthusiasm, knowledge, and awareness of diverse cultures.

In a more recent study, Zorba and Çakır (2019) aimed to investigate what affected learners' intercultural awareness in lower secondary grades, as well as strategies to increase their intercultural awareness. Their research was carried out at a public school with 32 students. They used an eight-week implementation and coursebook examination to analyze students' intercultural awareness via coursebook analysis, semi-structured interviews, classroom observations, and surveys. One of the study's primary findings was that, thanks to the eight-week implementation, students were able to learn more about different cultures and compare them to one another. Furthermore, the number of elements linked to English speaking cultures outweighed those of activities related to Turkish culture and other cultures.

In a nutshell, the earlier studies on ICC portrays both a negative and positive image with their findings. The results of these research show that EFL instructors and students are aware of the value of ICC for effective language teaching and learning. However, it has been discovered that some of the English coursebooks fall short in terms of developing intercultural communicative competence. Additionally, it may be inferred that ICC can be fostered with curricular changes and teachers that go above and beyond the ordinary.

CHAPTER 3

METHODOLOGY

In this chapter, the methodological decisions and procedures of the thesis (i.e., research design, research context, evaluation checklist and data analysis) were presented and discussed.

3.1. Research Design

A qualitative content analysis approach was used to investigate how culture is portrayed in a currently used ELT coursebook published by the MoNE for Turkish 9th grade students and the activities containing any ICC model competence and determine which competence (knowledge, interpreting and relating, attitudes, awareness and intercultural interaction) is used in the activities. Qualitative research enables researchers to study things in their natural surroundings in order to understand or interpret phenomena (Denzin & Lincoln, 1994). It allows interpreting and describing meaning-based information using open research questions with a wide range of possible responses based on the data collected (Polkinghorne, 1983). Therefore, the qualitative research design is appropriate for this study since the major goal of it is to detect, analyze, and describe the presence of particular elements in a coursebook.

Because of the nature of the research's goal, content analysis was used. Content analysis is a broad term that encompasses a variety of methodologies. According to Schreier (2012), this form of analysis systematically gives a detailed account of qualitative material by classifying sections of the material chosen to distinguish them into coding frame categories. McKee (2003), who refers to this form of research as textual analysis, explains that a text is something that individuals may give meanings to. Books, television shows, films, and other materials are examples of materials that can be the subject of textual analysis. Furthermore, Weber (1990) defines content analysis as a research method that employs processes to draw conclusions from a text and may be utilized for a broad range of purposes.

According to Schreier (2012), qualitative content analysis necessitates the researcher focusing the study on certain features of the material under investigation. Similarly, the purpose of this research is to examine a coursebook in terms of integrating intercultural elements from the viewpoint of ICC. The qualitative content analysis method was used in this study to determine the extent to which ICC is reflected in Relearn coursebook widely used in Turkish High Schools. Although this study was mainly qualitative, in the

analysis part the results were quantified to display to what extent the coursebook includes the ICC components in materials used to teach four language skills.

3.2. Constructing and Piloting the Evaluation Checklist

This study was conducted in two phases. The researcher modified two different checklists by Skopinskaja (2003) and Uygur (2019) and constructed a checklist which includes two parts (Part A&B).

Checklist Part A: For the first research question Part A was used to count the activities in order to determine which culture is used more frequently in the coursebook. For Part A of the checklist, the checklist by Uygur (2019) was adapted. At first, culture-free, local culture, target culture, international culture, local/international and target/international were the six categories used to examine the book. During the pilot study, it became clear that several activities contained elements from more than one of these categories. As a result, a new category was created. Local/target category was added to the checklist, which referred to activities that incorporated aspects of both Turkish and target cultures, but not international culture (see Appendix A).

Checklist Part B: For the second research question, in order to be systematic, this descriptive content analysis was conducted on the basis of the framework proposed by Byram (1997). Scrutiny of related literature reveals there is not a widely accepted or employed coursebook evaluation checklist use to evaluate the ICC level of materials. Therefore, the researcher started developing a checklist with the assistance of the supervisor. Before constructing the checklist, the researcher review Byram's works detailly. To better understand the framework, all the key points were noted. Taking into account the objectives specific to each competence as mentioned in Byram's ICC Model, the checklist was designed to determine which competences are addressed in the activities with the guidance from the supervisor. As a result of her valuable feedback, some of the items were rephrased to make them clearer, and some criteria were added to fulfill the requirements of each ICC dimension in Byram's framework (see Appendix B for the first version). During the checklist creation phase, the researcher examined the checklists created by several scholars to evaluate a material. It has been discovered that there are many different ways to create evaluation tools. Depending on their objectives, timing, and method of evaluation, different evaluators made them in various ways. Only sentences are included in Allwright's checklist (1981, p. 17-18). Cunningsworth created two checklists. His former checklist (1984,

p. 74-79) contains a variety of questions. Later, in another checklist, he solely included yes/no questions (Cunningsworth, 1995, p. 2-4). Both open and close statements are used by McGrath (2002). For the purpose of the current study, the researcher used yes/no questions.

Before finalizing the checklist, the researcher modified a checklist by Skopinskaja (2003) by adding sub-titles and details to be checked. She includes four categories, on the basis of Byram (1997), on her checklist: knowledge, attitudes, intercultural awareness, and culture and language. However, the checklist used in the current study has five titles: knowledge, attitudes, interpreting and relating, intercultural interaction and awareness (see Appendix C for the last version). Except for language and culture part, 3 parts in from her checklist were modified and added several more criteria based on Byram's framework. Besides, it was a Likert-scale, on the other hand, this current checklist was designed as Yes/No checklist.

Also, in order to assure the validity of the checklist, the checklist was piloted with the first unit of the coursebook to see potential problems during analysis and a culture type was taken into consideration (Part A) while creating the checklist as mentioned before. The checklist mostly focuses on the cultural aspects of a course book in general, as well as whether or not cultural aspects are included in its tasks in particular.

3.3. The Coursebook Under Evaluation

An examination of the latest version of the course book Relearn A1-2 by Lamia Karamil and Evrim Birincioğlu Kaldar (2019) provided the data for the study. This book was accepted as a coursebook for 5 years starting from the 2019-2020 academic year with the decision of the Ministry of National Education Board of Education and Discipline. Relearn A1-2 (Lamia Karamil and Evrim Birincioğlu Kaldar, 2019) is a course book for 9th grade language learners in Turkish state high schools. The targeted learners are 14-15 years old, and their English proficiency level is pre-intermediate. Learners at this grade have 4 hours of English classes per week. According to the course book's description, the book is based on communicative methodology and offers learner-centered activities intended to promote learners' cultural awareness. Overall, the new 9th -12th grades English curriculum can be regarded as a "multi-syllabus" (McDonough & Shaw, 2003) containing different elements of other syllabus types at varying degrees. The eclectic approach adopted in the curriculum comprises elements of mostly functional syllabus and skill-based syllabus while integrating

other aspects of language such as structures, pronunciation, and vocabulary relevant to the themes, functions, and skills of the units presented.

Table 2. The Range of Themes Covered in the Selected Coursebook

Relearn A1-2
Theme 1. Studying Abroad
Theme 2. My Environment
Theme 3. Movies
Theme 4. Human in Nature
Theme 5. Inspirational People
Theme 6. Bridging Cultures
Theme 7. World Heritage
Theme 8. Emergency and Health Problems
Theme 9. Invitations and Celebrations
Theme 10. Television and Social Media

As shown in Table 2, the course book has ten themes with a wide range of topics. Language is represented by four skills (listening, reading, writing, and speaking). Each theme concludes Pronunciation, Idiom, and Self-Assessment sections. In addition, some of the units include Proverb Time, Practice Time and Quote Time sections. In this study reading, listening, speaking, writing tasks and additional activities (Pronunciation Time, Idiom Time, Proverb Time, Self-Assessment, Quote Time and Practice Time) will be examined in terms of ICC. No analysis of this course book has been done and published so far.

In Turkey, according to the Ministry of National Education's Coursebooks and Educational Tools Regulation, more than one course book and educational materials belonging to the same class and course are prepared by the relevant education departments and the private sector and approved by the Board of Education and Discipline. These coursebooks, two for each grade, are distributed throughout the country in various provinces (the same book throughout the province). Since the preparation of books belonging to different publishers is prepared according to the curriculum, there is no regional criterion for distribution to the schools.

Purposive sampling was used for the coursebook examination in this study. The coursebook *"Relearn"* was chosen for this study for two reasons: To begin with, the researcher's preliminary research indicates that it is commonly used for 9th graders in Turkish state high schools, and the course book has been adapted in accordance with the Ministry of National Education's New Language Program, which is based on the Common European Framework of References and aims to help learners gain CEFR objectives. One of the aims of CEFR, as previously said, is the promotion of intercultural communicative competence in learners. Moreover, the coursebook used for 9th graders was chosen because it was the first year of high school education and when compared to primary and secondary school students, they are likely to have more chances to have intercultural interactions in English.

3.4. Data Analysis Procedure

Following specific analytical techniques, qualitative data analysis involves converting the qualitative data into interpretations that are transparent, understandable, cohesive, and reliable (Gibbs, 2007). Qualitative content analysis should include a series of systematic and transparent procedures in order to guarantee that accurate and trustworthy inferences have been made (Creswell, 2009). Cresswell's suggested qualitative content analysis steps were used to conduct this study (2009, p. 185).

For step 1 "Organize and prepare the data for analysis", the researcher initially scanned the coursebook and classified the activities based on the culture types. Culture-free activities were also discarded.

For step 2 "Read through all the data", here the researcher carefully examines the activities understanding what the information suggests in the tasks. By using Byram's framework (1997) the activities were put into suitable categories. Before categorizing the raw data, the researcher ensured that no data were missed during the analysis procedure.
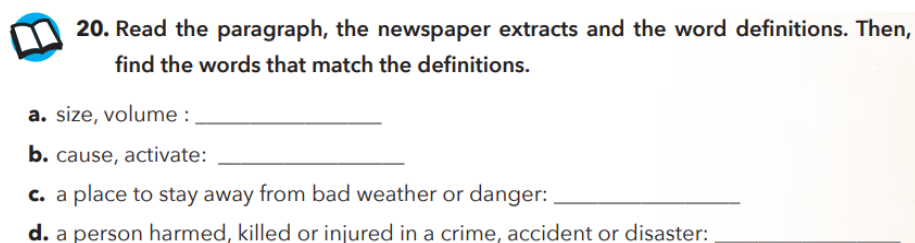
For step 3 "Begin detailed analysis with a coding process", in qualitative research, coding is "how you define what the data you are analyzing are about" (Gibbs, 2007, p. 2). With this in mind, the data was coded by the researcher using a question that represented a category in the checklist. These coded categories (criteria for each dimension in Byram's framework (1997)) were used to analyze the activities. Finally, the researcher manually sorted the entire dataset using those codes and entered them into an Excel Spreadsheet to calculate the ratio. In a way, although the overall research design of the thesis is qualitative, in reporting the analysis, the results were quantized.

For step 4, for a thorough discussion, tables, figures were provided. Sample activities were also presented in order to transparently explain the findings to readers because if the data supports the interpretation, it is also valid (Auerbach & Silverstein, 2003).

Data analysis procedure is explained in detail. The analysis has been conducted in two phases:

Phase 1: For the first research question, the coursebook's activities were counted and divided into six categories. The frequencies and percentages of each category were then calculated for each unit and the entire book to reveal the distribution of the various cultural aspects. The coursebook was analyzed for six categories: Culture-free, Local, Target, International, Local/International, Target/International, Local/Target cultures. Activities that lack references to any particular culture are included in the "culture-free" section. A sample of a culture-free activity is shown in Figure 5. As can be seen, the task is a vocabulary exercise where the lexical elements are given.

Figure 5. An example of a culture-free activity

Local culture-focused activities are those that are only concerned with Turkish culture. A listening exercise based on the careers of the two Turkish football players is shown in Figure 6.

Figure 6. An example of a local culture activity

Similar to this, the target culture category covers activities that are solely relevant to countries like the USA or the UK where English is spoken as a first language. An illustration of a speaking exercise using the backdrop of movies is shown in Figure 7. Students are asked to discuss American or British movies.

Figure 7. An example of a target culture activity

On the other side, international cultural activities are those that are connected to nations other than Turkey and English-speaking countries. The sample activity contains information about typical Italians and Germans, as seen in Figure 8 below.

Figure 8. An example of an international culture activity

It was discovered that several activities mixed components from other cultures. Those, for instance, that incorporated aspects of Turkish and another non-English speaking culture.

They were called Local/International culture. Two people from different background talk about Turkish people in the activity given below.

Figure 9. An example of a local/international culture activity

> **Matthew:** I'll visit my uncle. He works there.
> **Sophie:** I see. Are you British?
> **Matthew:** No, I am not. I'm Greek. My uncle is an immigrant. Nowadays a lot of people immigrate to England because there are a lot of job opportunities there.
> **Sophie:** You are right, but life is difficult in a foreign country.
> **Matthew:** I know. People in some countries don't want foreigners or immigrants, so they treat them badly. It is also difficult to make friends with them especially in Britain because they are cold. British people stand far apart from each other when they are talking and they will rarely touch. On British public transport, they prefer silence rather than conversation because they think it is rude to have open conversations in public area. However, Americans would easily start conversations when you look at them. What are Turkish people like?
> **Sophie:** Turkish people in general are very friendly and hospitable to visitors from other countries. They are lively and cheerful. I moved to İstanbul two years ago and I'm very happy there.

The next category, target/international culture, includes activities with aspects from other cultures and target culture. Amy, Bob and Haruki are talking in the given example (see Figure 10)

Figure 10. An example of a Target/ International culture activity

> **Tapescript (Track 2)**
> Bob : Hey, Haruki! What's up?
> Haruki : Good.
> Bob : Haruki, this is Amy. She is my sister. Amy, this is Haruki, my new classmate.
> Amy : Hi! Nice to meet you.
> Haruki : Pleased to meet you, too. How are you?
> Amy : Fine thanks, and you?
> Haruki : I'm fine, thank you.
> Amy : How old are you, Haruki? You look very young.
> Haruki : I'm 19 years old. How old are you?
> Bob : Amy is 19 and I'm 20 years old. Do you like studying in the USA?
> Haruki : Yes, but I don't like the weather here.
> Amy : What is the weather like in Japan?
> Haruki : Not very hot. It is cooler there. Oh, Bob, how can I get to the student centre?
> Bob : Go straight ahead and it is in the red building on your right.
> Haruki : And is there a chemist's around there?
> Bob : Yes, first of all get out of the campus. Then, turn right and go ahead. Take the second road on the left. It is on the right.
> Haruki : Thank you very much indeed. Catch you later.
> Amy : Goodbye, Haruki.
> Bob : Bye. See you.

The last category is local/target culture, and it includes cultural elements from Turkey and English-speaking countries. In the sample activity below, students are asked to talk about arts of local and target cultures.

Figure 11. An example of a Local/ Target culture activity

Phase 2: For the second research question, all of the teaching activities (including writing, speaking, listening, reading activities) presented in the course book were analyzed in the current study. After that, each task was evaluated separately to see whether it corresponds to any of the learning goals specified in the checklist. For instance, awareness dimension contains the ability to question the values in cultural practices. It is also the ability to gain a brand-new perspective about both familiar and unfamiliar situations. In the light of this information, the course book needs to encourage students to be respectful, and it should allow students to see the world from a different perspective than their own. In view of this objective, the activities in the course book will be analyzed and the parts which involve the focused objectives will be categorized into five dimensions as stated in the checklist. After that, the total number of activities will be illustrated in graphs.

For trustworthiness, while classifying the activities according to the dimensions and objectives in the checklist throughout the evaluation process, the relevant explanation of

each activity in the teacher's book was also checked, and key phrases were taken into account. For instance, there is a text which is about celebrations in general. However, the culture note in the teacher's book is as following; "*You should inspire your students that celebrations will increase love among people and the religious festivals are the most important times to show respect to the elderly. Ask questions such as: Do you visit elderly people and kiss their hands during religious festivals?*" (Relearn,2018). Therefore, the researcher put this activity under the category of "awareness" as this dimension's goal is to make learners be aware of how one's own culture and ethics are reflected in a situation. Furthermore, the researcher double-checked the accuracy of the categorized items with the supervisor.

CHAPTER 4

FINDINGS & DISCUSSIONS

4.1. Introduction

The findings of the data analysis procedures relating to each research question are presented and discussed in this chapter supporting them with representative samples from the analyses procedure from the evaluate coursebook.

4.2. Findings of Research Question 1

The findings in relation to the first research question are as follows.

Research Question 1: *Is there a local, target, or international policy toward culture in the coursebook Relearn A1-2 for 9th grade?*

In order to address the first research question, the current study examines all of the instructional activities offered in the course book, including writing, speaking, listening reading activities. The goal of the first research question was to look into the cultural content of the coursebook *Relearn.* In total, there were 254 activities spread across 10 units in the book. The results of the content analysis are shown in Table 3 and Figure 12.

Table 3. Distribution of the intercultural elements in *Relearn A1-2*

Unit	Culture free	Local	Target	International	Local/ Int.	Local/Tar .	Target/Int.	Total
1	12	1	5	3	1	1	3	26
	(46,15%)	(3,85%)	(19,23%)	(11,54%)	(4,76%)	(3,85%)	(11,54%)	(100%)
2	15	4	7	1	1	0	0	28
	(53,57%)	(14,29%)	(25%)	(4,55%)	(4,55%)	(0%)	(0%)	(100%)
3	17	0	7	1	0	1	0	26
	(65,38%)	(0%)	(23,92%)	(3,85%)	(0%)	(3,85%)	(0%)	(100%)
4	14	3	4	1	4	0	1	27
	(51,85%)	(11,11%)	(14,81%)	(3,7%)	(14,81%)	(0%)	(3,7%)	(100%)
5	8	7	3	1	3	0	0	22
	(36,36%)	(36,36%)	(13,64%)	(4,55%)	(13,64%)	(0%)	(0%)	(100%)
6	13	2	4	4	3	2	0	28
	(46,43%)	(7,14%)	(14,29%)	(14,29%)	(10,71%)	(7,14%)	(0%)	(100%)
7	8	8	3	3	4	0	0	26
	(30,77%)	(30,77%)	(11,54%)	(11,54%)	(15,38%)	(0%)	(0%)	(100%)
8	17	3	3	0	1	0	0	24
	(70,83%)	(12,5%)	(12,5%)	(0%)	(4,17%)	(0%)	(0%)	(100%)
9	16	3	3	1	1	0	1	25
	(64%)	(12%)	(12%)	(4%)	(4%)	(0%)	(4%)	(100%)
10	12	1	3	2	0	2	2	22
	(54,55%)	(4,55%)	(13,64%)	(9.09%)	(0%)	(9.09%)	(9.09%)	(100%)
	132	32	42	17	18	6	7	254
	(51,97)	(12,06%)	(16,54%)	(6,69%)	(7,09%)	(2,36%)	(2,76%)	(100%)

Over half of the activities (51,97 %) are culture-free, followed by activities connected to target culture (16,54 %), and activities related to local culture (12,06 %). Based on the chart, it can be stated that all activities associated with target culture, including those involving other cultures other than target culture, account for a considerable majority (21,66%) of the overall amount. Furthermore, the number of activities that contain local culture elements outnumbers international activities (21,51%) and target/international activities (2,76%), which comprise activities relevant to English-speaking cultures as well as other cultures.

Figure 12. Distribution of the culture types in *Relearn* A1-2
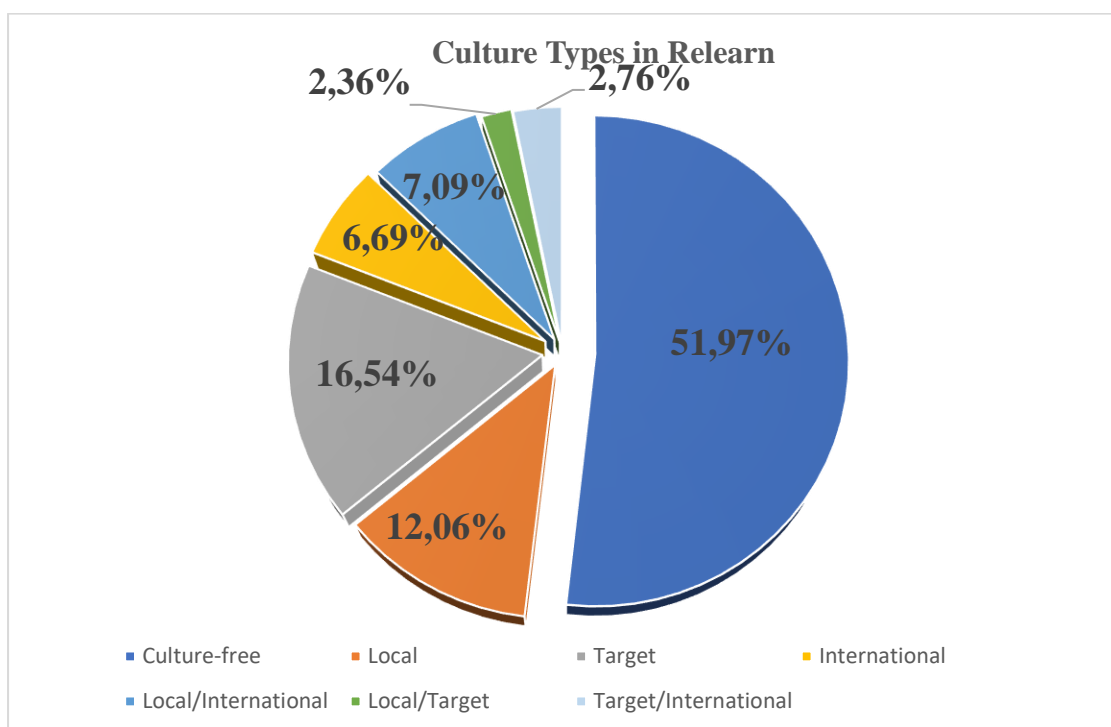
When we look at the distribution of ICC elements, we can observe that Unit 8 had the most culture-free activities (70,83 %). This could be due to the theme of 'Emergency and Health Problems,' which is a notion that is relevant to all individuals. Unit 7 'World Heritage,' had the fewest culture-free activities (30,77 %), which could be due to the fact that this unit comprises activities involving tourist attractions and ancient cities. Unit 5 (36,36 %) had the most activities related to local culture. Its theme is 'Inspirational People.' This could be due to activities involving Turkish inspirational figures, singers, and movie stars. Unit 3 had 0% local culture elements which was "Movies". This is due to the themes, which include activities relating to target culture movies were presented in the activities.

The most activities related to target culture were found in Unit 2 (25 %) with the theme "My Environment." The theme differentiates city and town life focusing on the places in English Speaking Countries (e.g. Life in the Castle Street, New House in the Main Street). We can also observe in Appendix A that the majority of the international activities (14,29 %) was in Unit 6, which could be due to the theme "Bridging Cultures". The theme included different places and individuals around the world. Moreover, Unit 7 "World Heritage" has the percentage of 11,54%. It is a theme that applies to various places and ancient civilizations around the world rather than a specific culture. There were no international activities in Units 3 and 8, which had the themes "Movies" and "Emergency and Health Problems", despite the fact that these units had many culture-free activities since they were presented in general. Unit 7 (15,38 %) had the most activities relating to local culture and other cultures, with the theme "World Heritage". This could be due to the presence of sites such as the Pyramids of Giza, Ephesus, and others. Unit 10 "Television and Social Media" had no local/international cultures activities, which could be owing to the large number of activities (12 in total) that are culture-free. Units 2, 4,5,7,8,9 had no local/target culture activities, and the two cultures were not presented together in these units.

The results in the last category, target/international cultures, are notable. Unit 1 (11,54%) has the most target/international cultures activities, with the theme "Studying Abroad" and information about people from diverse cultures such as Italy, France, the United Kingdom, and the United States.

MoNE (2018) intends to include cultural components in coursebooks for both Turkish and other cultures, as well as those associated with English-speaking cultures. In so doing, the curriculum aims to foster an awareness for students' own cultures, a sense of respect for other cultures. The data indicate that while the MoNE English coursebooks are developed in this manner, the activities in the book match the required criteria to some extent. The number of culture-free activities outnumbers all other categories, and it can be concluded from the findings that target culture dominates the other type of cultures as shown in the Figure 12.

4.3. Discussion on the Findings of Research Question 1.

Much research has been carried out to analyze the cultural content of EFL coursebooks and identify culture types of coursebook activities. The findings of some of these studies are consistent with the current study. Tajeddin and Teimournezhad (2015) conducted a study in Iran to determine the sorts of cultural material in a local coursebook written by Iranian writers and an international coursebook. Their findings revealed that the local coursebook mainly contained culture free activities, but the international coursebook

mostly had international elements. The findings were similar to those of the current study because the coursebook reviewed in the current study had a large number of culture-free activities. According to the findings, culture-free activities represent the majority of the pie, which is a problem that has to be addressed. This may be due to the themes' coverage of universal issues that affect people across the world. Another possibility is that Turkish material developers might be unfamiliar with the various cultures, and they may hesitate to use culture-related materials.

Another study conducted by Aksoyalp and Toprak (2014) to examine coursebooks in terms of culture revealed that the coursebooks examined had target culture dominance. In the same vein, Avcı (2015) investigated EFL coursebooks and other resources in order to assess cultural aspects, and she discovered that the coursebooks mostly focused on English-speaking countries such as the United Kingdom, The United States. The results of these studies showed parallelism with the findings of the current study as *Relearn* included cultural elements from English speaking countries (16,54%) following culture-free activities.

Some of the findings of the earlier studies, however, contradict with the results of the current study. Ulum and Bada (2016) analyzed coursebooks utilized in Turkish public high schools. Their conclusions revealed that outer circle elements predominated in the books. While elements of the outer circle were more than those of the inner circle in Ulum and Bada's (2016) study, culture-free and target culture related aspects were considerably more than those from other cultures in the current study.

Moreover, Yaman (2016) assessed the EFL coursebooks used in public schools for 7th and 8th graders. This study found that cultural components from different cultures are well-balanced in the tasks and texts in the analyzed units. In the current study, there was no evidence of balance in terms of culture types (local, target, international). In another study, Böcü and Razı (2016) examined Life (A1) and Life (A2) coursebooks using Hall's (1976) Iceberg Model. The findings revealed that while the books contained aspects from other cultures, they lacked sufficient cultural elements related to local culture (i.e., Turkish culture). Given that the coursebooks under examination were published abroad, this is not surprising.

According to Zorba and Çakır (2019), there was a niche in the subject of study related to intercultural components in coursebooks used in lower grades in Turkish state schools. They also claimed that the majority of relevant research centered on upper grades, such as preparatory classes or university level. The results of the 7th-grade coursebook revealed that the target culture and other cultures were adequately represented. Whereas in the current

study, as can be seen in Table 3 and Figure 12, different cultural types were not well represented. One surprising finding of the study by Zorba and Çakır (2019) was that the cultural aspects in the coursebooks contained incorrect information. The present study, however, reached a different conclusion about English-speaking cultures. In the current study, it can be seen that target culture surpassed activities connected to Turkish culture and other cultures.

The coursebooks in Turkey are mostly developed by Turkish writers and intended for use in Turkey, which may imply that the activities incorporate more characteristics of Turkish culture than other cultures. In fact, according to the findings of the current study, it can be concluded that there was a dominance in culture-free and target culture activities. International culture activities were insufficient (6,69%). This may result in lack of knowledge when developing and enhancing intercultural communicative competence. According to Şimşek and Dündar (2017), who researched tendencies in EFL published in Turkey, teachers favored globally published coursebooks over local books because they were more culturally balanced.

Furthermore, because 'patriotism' is mentioned as a core value in the recent curriculum (MoNE, 2018), we can assume that the extent to which Turkish culture is integrated into activities in EFL coursebooks can be attributed to this highly valued characteristic. This creates a contradiction because multiculturalism and patriotism are contrasting perspectives (O'Dowd, 2006). In fact, it is stated in the curriculum that MoNE's ELT curriculum is written in accordance with the CEFR. However, while the Council of Europe supports multilingualism, MoNE has given importance to the value of patriotism in the curriculum while writing the coursebook.

4.4. Findings of Research Question 2.

Regarding the second research question, the findings are as follows.

Research Question 2: *To what extent does the coursebook Relearn A1-2 contain dimensions of ICC aimed at developing learners' intercultural communicative competence?*

To address the second research question, all of the activities were examined to see if they were aimed at improving students' intercultural communicative competence. Regarding the evaluation, it was found that the coursebook Relearn A1-2 has 67 reading, 23 writing, 86 listening, 37 speaking activities in total. However, the number of ICC-related activities were 29, 14, 29, 17 respectively. The total ratio of the coursebook is 48,03%. Table 4 shows the numbers and ratio of evaluated tasks. During the analysis, it was found that there are several

additional activities except from the four skills. The findings related to them will be presented at the end under the "Additional Activities" title. This table was created based on a comprehensive examination of each unit.

Table 4. Ratio of Evaluated Tasks

	Total Number of Tasks Evaluated	Tasks Related to ICC	%
Reading Tasks	67	29	44,78%
Writing Tasks	23	14	60,87%
Listening Tasks	86	29	32,56%
Speaking Tasks	37	17	45,95%
Additional Activities*	41	33	80,49%
Total	254	122	48,03%

* idiom time, pronunciation time, proverb time, quote time, practice time and self-assessment.

This table was created following a detailed scrutiny of each unit and activity. These 122 activities aimed at developing intercultural communicative competence were analyzed to determine which intercultural competence was specifically targeted. Regarding the evaluation of the activities, the illustrative examples are given in the following sections.

4.4.1. Reading Tasks

When the reading tasks including ICC elements were analyzed to determine which ICC dimension is most focused on, it was discovered that eighteen of the twenty-nine reading tasks (62,07%) were aimed at improving the students' cultural knowledge. Ten reading tasks (34,48 %) were designed to raise awareness. Only one reading task required students to interpret and relate cultural elements (3,45%). However, it was discovered that the coursebook does not support intercultural interaction and attitudes toward cultures. Figure 13 shows the distribution obtained from the checklist.

Figure 13. ICC Dimensions in Reading Tasks
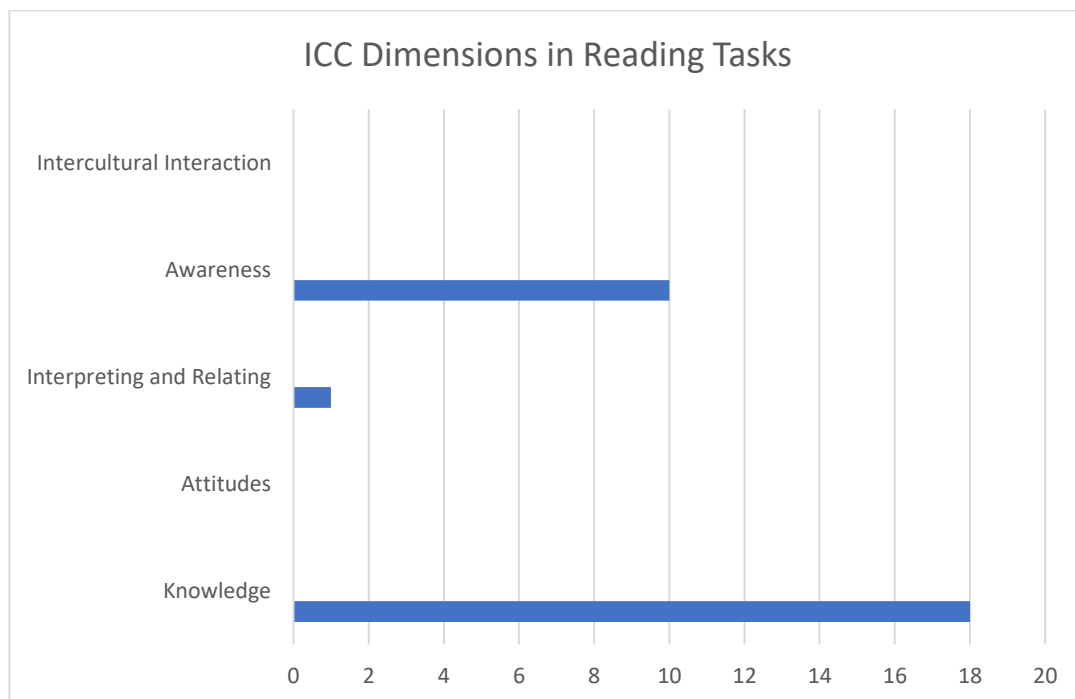
In terms of the objectives of *knowledge dimension* in the checklist (Appendix C), some of the criteria were fulfilled, while others were not. In the reading passages, the emphasis was on daily life, formal-informal situations, idioms, food-beverage, touristic places. It was followed by activities that show the famous or typical people and knowledge about art of a specific culture. Mostly, the reading passages cover issues that are relevant to everyday life. Names of local/target/international culture countries are used for the interlocutors. It was also observed that historical/current events and knowledge of geographical features of a culture were given a place in the activities. Some of the criteria in the checklist was not given a place in the course book. We may state that political, ideological and religious perspectives was not taken into consideration. Also, the reading activities did not provide insight into socio-political issues such as unemployment, overpopulation. It can be concluded that there was no knowledge of socially acceptable or taboo issues, nor was there any knowledge of sub-cultural groups. Furthermore, activities were not accompanied by any knowledge of institutions. There were no references to traditions or folklore to be found.

Table 5. Content on Knowledge in Reading Tasks

KNOWLEDGE	
1. Is knowledge of historical and contemporary events included in this activity?	**5,56%**
2. Are there any referents to art of the cultures?	**16,67%**
3. Does the activity include knowledge about famous people as well as fictitious or typical people from a specific society?	**16,67%**
4. Is there any knowledge about sub-cultural groups (e.g., hippies, fans of hip hop)?	**0%**
5. Is there a geographical feature that explains the national character of a culture?	**5,56%**
6. Are political, ideological and religious perspectives taken into consideration?	**0%**
7. Is there any insight into socially acceptable or taboo issues?	**0%**
8. Does the activity provide insight into socio-political issues such as unemployment, overpopulation?	**0%**
9. Is the activity accompanied by any knowledge of institutions such as government, law, health-care and perceptions of them that impact daily life?	**0%**
10. Does the activity provide information about living conditions, daily life, formal-informal situations, idiomatic expressions, food and drink and touristic places?	**55,56%**
11. Does the activity include references to traditions, folklore?	**0%**
12. Does the activity provide names of local/target/international culture countries used for the interlocutors?	**5,56%**

In this section, some sample activities that fosters ICC are presented. Figure 14 shows the reading activity for the objective of knowledge dimension. In the dialogue given in this reading activity, two friends are talking in an informal way. As the checklist specifies, information about living conditions is provided. Moreover, there is an information about the climate of a country. The text also includes different languages and nationalities.

Figure 14. Example of Cultural Knowledge

Angela:	Hey, Diana! Long time no see!
Diana :	Hi, Angela! What are you doing?
Angela:	Well, I live in Greece. I got married and moved there.
Diana :	Really? Is your husband Greek?
Angela:	No, he is French. He is a diplomat.
Diana :	What do you do there?
Angela:	I'm an engineer. How do you earn your life?
Diana :	I'm a taxi driver.
Angela:	Are you married?
Diana :	Yes. My husband is Indian. We go to India in winter because it is warm there.
Angela:	That's nice. Oh, Diana, it was great to see you again.
Diana :	It was nice seeing you, too. Listen, I have to go now. We should get together sometime, OK?
Angela:	I'll go back to Greece in two weeks. Call me. My number is 642 12 12.
Diana :	Thanks. Catch you later.
Angela:	Bye.

Another example of cultural knowledge found in the coursebook is presented below. At the end of this reading task, students will be familiar with Xanthos-Letoon, a Turkish site on the World Heritage List, as well as a story about it. Knowledge of historical event is included in this activity.

Figure 15. Example of Cultural Knowledge

16. Read the first and the third parts of the text about Xanthos-Letoon. The sentences in the second part are mixed up. Read and reorder the events in the second part to make up a meaningful story.

Part I

Xanthos /Ksantos/ was the capital city of the Lycian Federation. It is very old. Finds date back to the 8th century BC, but it is possible that the site existed during the Bronze Age or during the first centuries of the Iron Age.

Letoon was the sacred center of Lycia, located about 10 km to the south of Xanthos. Today Xanthos-Letoon is one of the most remarkable archaeological sites in Turkey. For this reason, it has been registered in the UNESCO World Heritage Sites list. Xanthos has a very tragic story:

Part II

(1) The Xanthosians were at war against the Persians.

( ) Firstly, they put all women, children, treasure and slaves on the acropolis.

( ) All Xanthosian men jumped off the hill into the water and killed themselves.

( ) Before Persians made their final attack, the Xanthosians moved back into the city because they knew they would lose the fight.

( ) Secondly, they set Acropolis on fire because they didn't want Persians to get their most precious things.

( ) Finally, they climbed up the hill nearby and went to the highest place.

( ) The Persians were very strong and wanted to invade Xanthos' territory, so they attacked many times.

(8) Thus, everyone in Xanthos died. Only 80 families who were absent during the fight stayed alive.

Next dimension encountered in reading tasks was *awareness of cultures.* This dimension of checklist encourages students to be conscious of their own values as well as perceive things from the perspective of others. There are two more criteria of *awareness* dimension. They are as follows: educating students about the pitfalls of generalizing individual behaviors to the entire society, and teaching learners to recognize how different contexts necessitate different interactions. There were no reading exercises that match the criteria of the objective when the course book was evaluated on the basis of these objectives.

Table 6. Content on Awareness in Reading Tasks

AWARENESS	
1. Does the activity make learners be aware of how one's own culture and ethics are reflected in a situation?	30%
2. Is the activity designed to invite students to recognize and interpret explicit and implicit values in documents and events from their own and other cultures?	40%
3. Is the activity designed to make students aware of the dangers of generalizing individual behaviors to the entire culture?	0%
4. Does the activity encourage learners to be aware of how varied situations require modifying interactions?	0%

In this respect, the first reading task makes them notice the cultural differences and of how one's own culture and ethics are reflected in a situation. The dialog given in the activity includes sentences such as "Americans would easily start conversations" "Turkish people are friendly." The text also touches on immigration which is a socio-political issue, however, the focus is on the awareness of the differences. Figure 16 displays the task.

Figure 16. Example of Cultural Awareness

Sophie: Pleased to meet you, too. What is the purpose of your trip to London?
Matthew: I'll visit my uncle. He works there.
Sophie: I see. Are you British?
Matthew: No, I am not. I'm Greek. My uncle is an immigrant. Nowadays a lot of people immigrate to England because there are a lot of job opportunities there.
Sophie: You are right, but life is difficult in a foreign country.
Matthew: I know. People in some countries don't want foreigners or immigrants, so they treat them badly. It is also difficult to make friends with them especially in Britain because they are cold. British people stand far apart from each other when they are talking and they will rarely touch. On British public transport, they prefer silence rather than conversation because they think it is rude to have open conversations in public area. However, Americans would easily start conversations when you look at them. What are Turkish people like?
Sophie: Turkish people in general are very friendly and hospitable to visitors from other countries. They are lively and cheerful. I moved to İstanbul two years ago and I'm very happy there.
Matthew: What are you doing there?

The next reading text that addresses the cultural awareness dimension is about the effects of natural disasters. The text draws their attention to the problem of global warming disrupting natural balance. They recognize the critical importance of protecting the environment and natural resources, as well as the importance of avoiding environmental damage through excessive urbanization. Students become aware of their responsibility for this subject as they recognize and interpret explicit and implicit values in events. The text is given below.

Figure 17. Example of Cultural Awareness

What can we do to prevent natural disasters?

A natural disaster is a natural process and we cannot stop it by making certain preparations, but we can reduce the magnitude of the loss of life and the damage to property. First of all, we should reduce global warming because global warming is increasing the risk of extreme weather events. Extreme weather events cause droughts, flooding, avalanches, heatwaves, etc. It can even trigger earthquakes and hurricanes. Human beings also destroy the natural environment while they are building cities. If we use natural sources wisely and plant trees to prevent landslides, we will protect the environment.

Natural disasters occur almost daily. Here are two examples of natural disaster news:

At least 225 dead after powerful earthquake hits central Mexico

The magnitude 7.1 quake struck shortly after 1 p.m. local time yesterday, caused violent shaking and it flattened buildings and crushed cars and people in the capital, Mexico City, and surrounding areas.

As the sun rose this morning, rescuers with cutting tools and sniffer dogs continued to scramble to reach survivors inside the ruins of offices, schools and apartment blocks. Power cuts left much of the capital in darkness. Many people spent the night outdoors, fearful of aftershocks. Volunteers helped the victims of the natural disaster.

Hurricane Harvey: the worst rainstorm in U.S history

When hurricane Harvey hit Texas on Friday and record amounts of rain fell, more than 30,000 people left their homes and they became homeless. Tens of thousands of people stayed overnight in shelters at the weekend. Some lucky people can stay at their homes, but there is no electric power. Clean water is also a big problem, increasing the risk of infectious diseases.
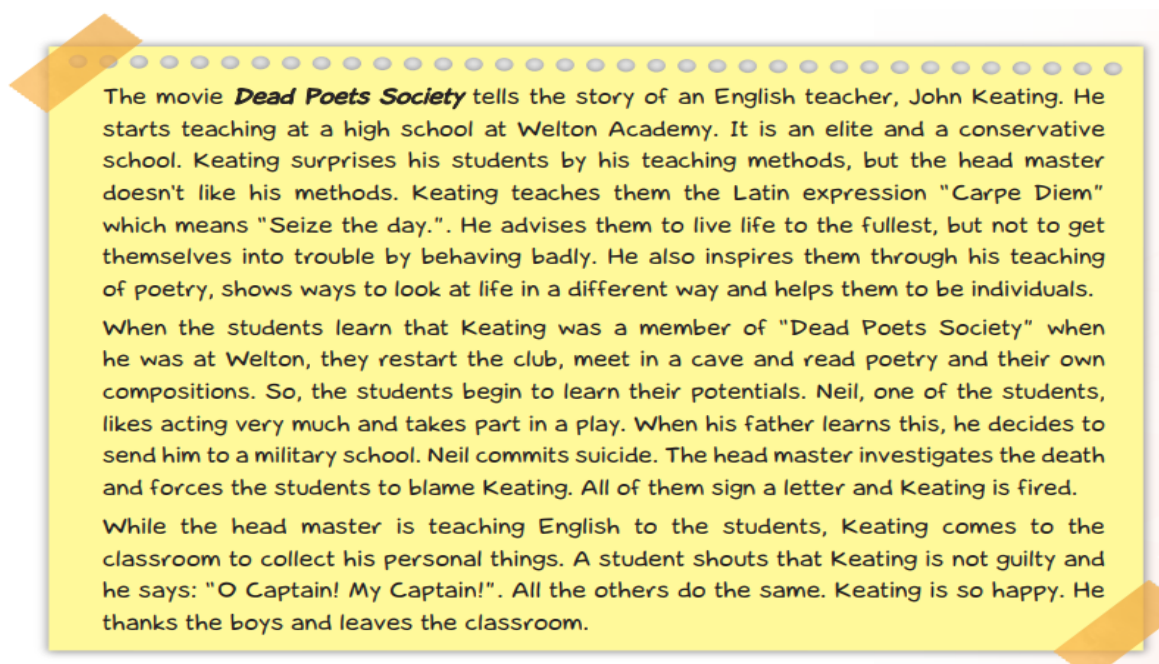
For the dimension *interpreting and relating,* the ratio of criteria met and not met is presented below. *Interpreting and relating* is about how to analyze a document or event from another culture, explain it, and compare it to documents or occurrences from one's own culture. It is important to encourage students to consider the similarities and differences between foreign and domestic cultures and compare and contrast aspects of their own and foreign cultures. This dimension also encourages students to identify and explain areas of dysfunction in interactions in terms of current cultural systems. There are no reading exercises that match the criteria of these objectives. As seen below, ethnocentric perspectives were dominant in the activities.

Table 7. Content on Interpreting and Relating in Reading Tasks

INTERPRETING AND RELATING CULTURAL ELEMENTS

1. Does the activity require the ability to interpret a document or event from another culture, explain it, then compare and contrast it to documents or events from local culture?	**0%**
2. Is the activity designed to ask students to identify and explain the areas of misunderstanding and dysfunction in a conversation using each of the cultural systems present?	**0%**
3. Does the activity designed to ask students to find ethnocentric perspectives in a document or event and explain where they came from?	**100%**

The reading task covering the dimension *interpreting and relating* cultural elements contained a task that asked the learner to analyze a novel/film (Dead Poets Society) in terms of its references to American society and values, as well as identify conflicts in interactions between a teacher and the headmaster. Teachers are recommended in the teachers' note under the title of Ethics and Values to have students notice that the students in the film eventually speak the truth although blaming Keating (the teacher) earlier. This task considered to be a task for identifying ethnocentric perspectives because the learner is asked to interpret a product's cultural references (see Figure 18).

Figure 18. Example of Interpreting and Relating

The movie **_Dead Poets Society_** tells the story of an English teacher, John Keating. He starts teaching at a high school at Welton Academy. It is an elite and a conservative school. Keating surprises his students by his teaching methods, but the head master doesn't like his methods. Keating teaches them the Latin expression "Carpe Diem" which means "Seize the day.". He advises them to live life to the fullest, but not to get themselves into trouble by behaving badly. He also inspires them through his teaching of poetry, shows ways to look at life in a different way and helps them to be individuals.

When the students learn that Keating was a member of "Dead Poets Society" when he was at Welton, they restart the club, meet in a cave and read poetry and their own compositions. So, the students begin to learn their potentials. Neil, one of the students, likes acting very much and takes part in a play. When his father learns this, he decides to send him to a military school. Neil commits suicide. The head master investigates the death and forces the students to blame Keating. All of them sign a letter and Keating is fired.

While the head master is teaching English to the students, Keating comes to the classroom to collect his personal things. A student shouts that Keating is not guilty and he says: "O Captain! My Captain!". All the others do the same. Keating is so happy. He thanks the boys and leaves the classroom.

As stated in the checklist, *attitudes* dimension encourages students to adopt behaviors to communicate appropriately. This criterion necessitates the motivation to learn more about other's perspectives, empathize with them, and tolerate them. *Intercultural interaction* dimension necessitates identifying similarities and differences in verbal and nonverbal interaction. This dimension also attempts to gain new cultural information and cultural practices, as well as the ability to use knowledge, attitudes, and skills in real-time communication. It is critical to act as a cultural mediator and deal with conflict situations. When examining the coursebook in terms of these dimensions, it is clear that there is no reading section that fits the associated purpose and no example to explain these dimensions.

4.4.2. Writing Tasks

When the writing tasks including ICC elements were analyzed to determine which dimension is most focused on, it was discovered that thirteen out of fourteen writing tasks (92,86%) were addressed at knowledge dimension. Only one writing task (7,14%) was designed to interpret and relate cultural elements. Figure 19 shows the distribution of the ICC elements.

Figure 19. ICC Dimensions in Writing Tasks
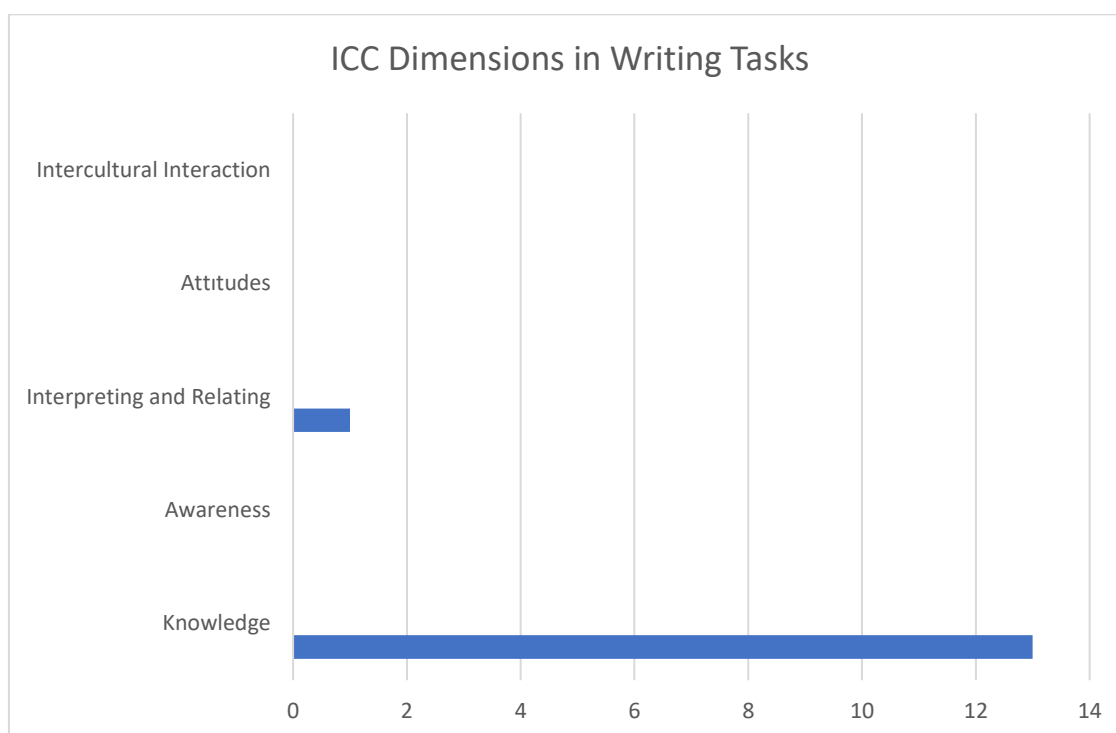
During the analysis, it was seen that writing tasks under *knowledge* dimension focused solely on visible aspects of culture. Invisible cultural elements such as socio-cultural norms, the system of values was not detected. There are twelve objectives in the checklist under the title of knowledge, however, only four of them were found in the tasks (see Table 8). Tasks mostly (38,46%) include knowledge about typical people from a specific society. Students were asked to write about themselves, a friend or someone in their country. They also required to write about living conditions, daily life, food and drink and touristic places of a city. Some of the activities (15,38%) were asked students to search on the internet to find historical information of a city/country. Lastly, only one activity had referents to art of a culture.

Table 8. Content on Knowledge in Writing Tasks

<table>
<tr><td colspan="2" align="center">**KNOWLEDGE**</td></tr>
<tr><td>1. Is knowledge of historical and contemporary events included in this activity?</td><td>**15,38%**</td></tr>
<tr><td>2. Are there any referents to art of the cultures?</td><td>**23,08%**</td></tr>
<tr><td>3. Does the activity include knowledge about famous people as well as fictitious or typical people from a specific society?</td><td>**38,46%**</td></tr>
</table>

4. Is there any knowledge about sub-cultural groups (e.g., hippies, fans of hip hop)?	**0%**
5. Is there a geographical feature that explains the national character of a culture?	**0%**
6. Are political, ideological and religious perspectives taken into consideration?	**0%**
7. Is there any insight into socially acceptable or taboo issues?	**0%**
8. Does the activity provide insight into socio-political issues such as unemployment, overpopulation?	**0%**
9. Is the activity accompanied by any knowledge of institutions such as government, law, health-care and perceptions of them that impact daily life?	**0%**
10. Does the activity provide information about living conditions, daily life, formal-informal situations, idiomatic expressions, food and drink and touristic places?	**23,08%**
11. Does the activity include references to traditions, folklore?	**0%**
12. Does the activity provide names of local/target/international culture countries used for the interlocutors?	**0%**

Under the dimension of *knowledge*, an example was given in Figure 20. This activity encourages students to write a postcard. They will imagine themselves living abroad and will collect information about that city or country before writing a postcard to their parents. They will write about living conditions, daily life, food and drink, touristic places, etc. As a result, the students might become acquainted with the cultures of those people.

Figure 20. Example of Cultural Knowledge
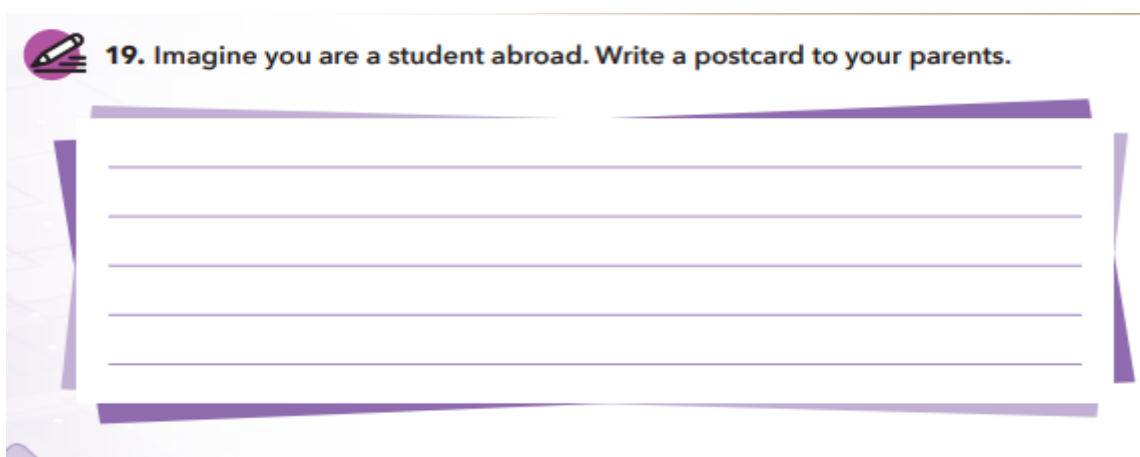
Another example for knowledge dimension is depicted below. In the activity students are expected to search on the Internet and write the information they have learned. Here students are able to gather historical knowledge of a culture.

Figure 21. Example of Cultural Knowledge

Aside from the knowledge dimension, only one writing task was designed to *interpret and relate* cultural elements. Cultural awareness appears to be excluded from all writing activities. Furthermore, the coursebook does not support intercultural interaction and attitudes toward cultures for the writing tasks, as it does for the reading tasks.

Table 9. Content on Interpreting and Relating in Writing Tasks

INTERPRETING AND RELATING CULTURAL ELEMENTS

1. Does the activity require the ability to interpret a document or event from another culture, explain it, then compare and contrast it to documents or events from local culture?	**100%**
2. Is the activity designed to ask students to identify and explain the areas of misunderstanding and dysfunction in a conversation using each of the cultural systems present?	**0%**

3. Does the activity designed to ask students to find ethnocentric perspectives in a document or event and explain where they came from?	0%

The activity found in the coursebook required students to make a table comparing cities in Turkey or other countries. Food prices, population, weather, and general characteristics of sample cities are compared. It requires the ability to interpret a document or event from another culture, explain it, then compare and contrast it to documents or events from local culture.

Figure 22. Example of Interpreting and Relating

e.g.

21. Fill in the chart on the next page comparing the cities in Turkey or in differen countries.

Cities	İstanbul	Ankara	Mersin
General	İstanbul is the most beautiful city in Turkey.	Ankara is more important than all the other cities.	Mersin is more modern than Ağrı.
Weather	İstanbul is warmer than Ankara.	Ankara is the coldest of the three cities.	Mersin has got the best weather.
Population	İstanbul is the most crowded city in Turkey.	Ankara is more crowded than Mersin.	Mersin is less crowded than Ankara.

4.4.3. Listening Tasks

To obtain an answer for listening tasks, all the units in the coursebook were analyzed in order to find out how *"Relearn"* coursebook integrated ICC components. After a thorough scrutiny of each unit, twenty-one of the twenty-nine listening tasks (72,41%) were discovered to be directed towards improving students' cultural knowledge. Six listening exercises (20,69%) were also created to improve their interpreting and relating skills. Students were only required to raise their awareness for two tasks (6,9%). However, it was discovered that the listening exercises do not promote intercultural interaction or cultural attitudes. Figure 23 illustrates the overall number of ICC dimensions found in listening tasks.
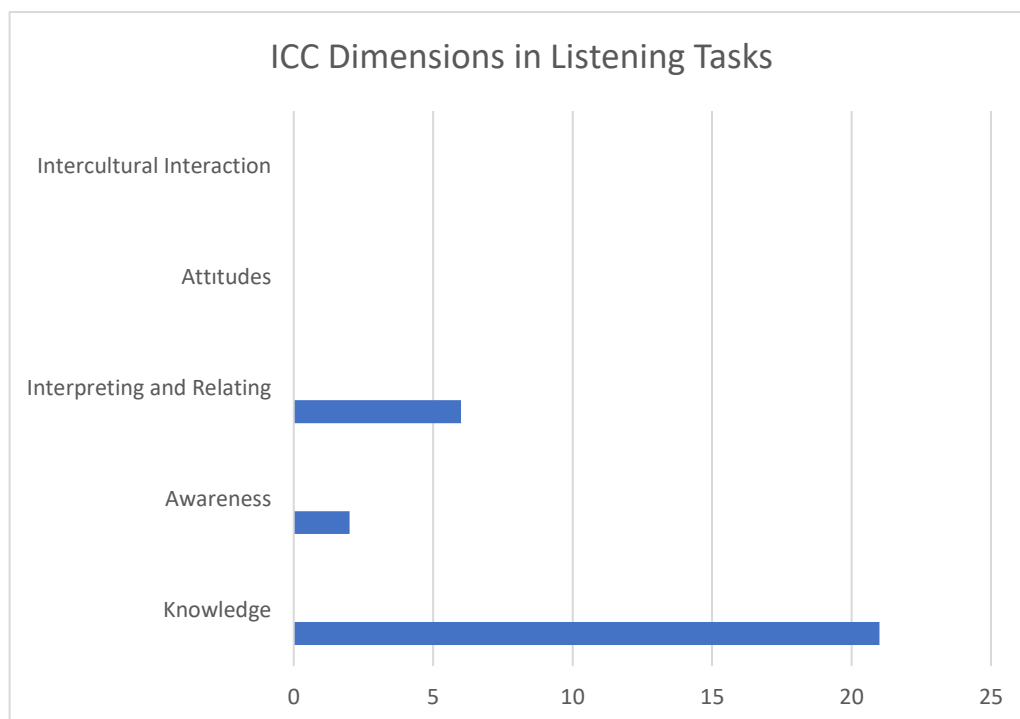
Figure 23. ICC Dimensions in Listening Tasks

ICC Dimensions in Listening Tasks

(bar chart showing: Intercultural Interaction 0, Attitudes 0, Interpreting and Relating ~6, Awareness ~2, Knowledge ~21; x-axis 0 to 25)

Table 10. Content on Knowledge in Listening Tasks

KNOWLEDGE	
1. Is knowledge of historical and contemporary events included in this activity?	**4,76%**
2. Are there any referents to art of the cultures?	**14,29%**
3. Does the activity include knowledge about famous people as well as fictitious or typical people from a specific society?	**23,81%**
4. Is there any knowledge about sub-cultural groups (e.g., hippies, fans of hip hop)?	**0%**
5. Is there a geographical feature that explains the national character of a culture?	**0%**
6. Are political, ideological and religious perspectives taken into consideration?	**0%**
7. Is there any insight into socially acceptable or taboo issues?	**0%**
8. Does the activity provide insight into socio-political issues such as unemployment, overpopulation?	**0%**

9. Is the activity accompanied by any knowledge of institutions such as government, law, health-care and perceptions of them that impact daily life?	**9,52%**
10. Does the activity provide information about living conditions, daily life, formal-informal situations, idiomatic expressions, food and drink and touristic places?	**33,33%**
11. Does the activity include references to traditions, folklore?	**0%**
12. Does the activity provide names of local/target/international culture countries used for the interlocutors?	**14,29%**

One of the criteria of knowledge dimension of the checklist seeks tasks that include knowledge of institutions such as government, law, health-care. 9,52% of the activities addressed this criterion. In a task given in the coursebook, students listen to an audio about emergency situations. It is told in the audio that they should dial 112 and wait for an ambulance. The activity is presented below.

Figure 24. Example of Cultural Knowledge

Tapescript (Track 30)

Jane : Doctor, can you advise us about emergencies? Most of us don't know what to do. What should we do?

Doctor : First of all, dial 112 if there is an emergency situation. We have to send an ambulance and doctors have to give emergency treatment to the patient.

Jane : So, if there is an emergency, we must call the ambulance.

Doctor : Yes. The second rule is: Stay calm. If you can't stay calm, you mustn't help. Then, you can start CPR.

Jane : I think it is compressing the chest.

Doctor : That is "cardiopulmonary resuscitation. We do it when the heart stops pumping. Emergency doctors can tell you what to do on the phone.

Jane : What must we do if a person faints?

Doctor : When someone faints, first of all check if that person is still breathing, secondly alert medical personnel, and then position the person properly. If someone feels ill or has pain in their abdomen, you should dial 112, too. The problem can be serious. If someone grabs his/her chest and says "my chest hurts", you should think it's a heart attack. Dial 112. Then, check breathing. If he/she is not breathing, start CPR.

Providing names of local/target/international culture countries used for the interlocutors and giving information about living conditions and informal situations are criteria for knowledge dimension (see Appendix C). It was found that 14,29% of the activities cover this criterion. In the sample task given below, a student from Japan studying in the USA is having a conversation with natives, and some informal expressions are given. Also, he is

talking about the weather conditions in Japan. Here students have the opportunity to enhance their cultural knowledge (see Figure 25).

Figure 25. Example of Cultural Knowledge

Tapescript (Track 2)

Bob : Hey, Haruki! What's up?

Haruki : Good.

Bob : Haruki, this is Amy. She is my sister. Amy, this is Haruki, my new classmate.

Amy : Hi! Nice to meet you.

Haruki : Pleased to meet you, too. How are you?

Amy : Fine thanks, and you?

Haruki : I'm fine, thank you.

Amy : How old are you, Haruki? You look very young.

Haruki : I'm 19 years old. How old are you?

Bob : Amy is 19 and I'm 20 years old. Do you like studying in the USA?

Haruki : Yes, but I don't like the weather here.

Amy : What is the weather like in Japan?

Haruki : Not very hot. It is cooler there. Oh, Bob, how can I get to the student centre?

Bob : Go straight ahead and it is in the red building on your right.

Haruki : And is there a chemist's around there?

Bob : Yes, first of all get out of the campus. Then, turn right and go ahead. Take the second road on the left. It is on the right.

Haruki :Thank you very much indeed. Catch you later.

Amy : Goodbye, Haruki.

Bob : Bye. See you.

Six tasks in the listening section, which covered the dimension of *interpreting and relating cultural elements*, require the student to interpret a document or event from another culture then comparing and contrasting it to documents or events from their own culture. However, there are two more criteria under the title of interpreting and relating dimension such as identifying and explaining the areas of misunderstanding and dysfunction in a conversation and finding ethnocentric perspectives in a document or event. During the analysis, no tasks that meet these criteria were encountered.

Table 11. Content on Interpreting and Relating in Listening Tasks

INTERPRETING AND RELATING CULTURAL ELEMENTS

1. Does the activity require the ability to interpret a document or event from another culture, explain it, then compare and contrast it to documents or events from local culture?	**100%**

2. Is the activity designed to ask students to identify and explain the areas of misunderstanding and dysfunction in a conversation using each of the cultural systems present?	**0%**
3. Does the activity designed to ask students to find ethnocentric perspectives in a document or event and explain where they came from?	**0%**

In the example given below (Figure 26), first, a question is asked about their culture "Is it common to have parties in your town / city? If yes, what kind of parties are they?", then in the dialogue a couple talks about the preparations for a housewarming party. They have an opportunity to compare and contrast the way they have parties in their culture and the other ways in another culture.

**Figure 26.** Example of Interpreting and Relating

Only two listening activities were meant to improve *cultural awareness*, aside from the knowledge and interpreting and relating dimensions. The other three criteria in awareness dimension are not fulfilled in listening tasks.

Table 12. Content on Awareness in Listening Tasks

AWARENESS	
1. Does the activity make learners be aware of how one's own culture and ethics are reflected in a situation?	**0%**
2. Is the activity designed to invite students to recognize and interpret explicit and implicit values in documents and events from their own and other cultures?	**100%**
3. Is the activity designed to make students aware of the dangers of generalizing individual behaviors to the entire culture?	**0%**
4. Does the activity encourage learners to be aware of how varied situations require modifying interactions?	**0%**

In the activity, students are asked to watch a video about some of Turkey's properties on the World Heritage List. By watching this video, students will understand the significance of our national heritage. The purpose of the video is to encourage students to identify and analyze explicit and implicit values in documents and events from their own culture (see Figure 27).

Figure 27. Example of Cultural Awareness
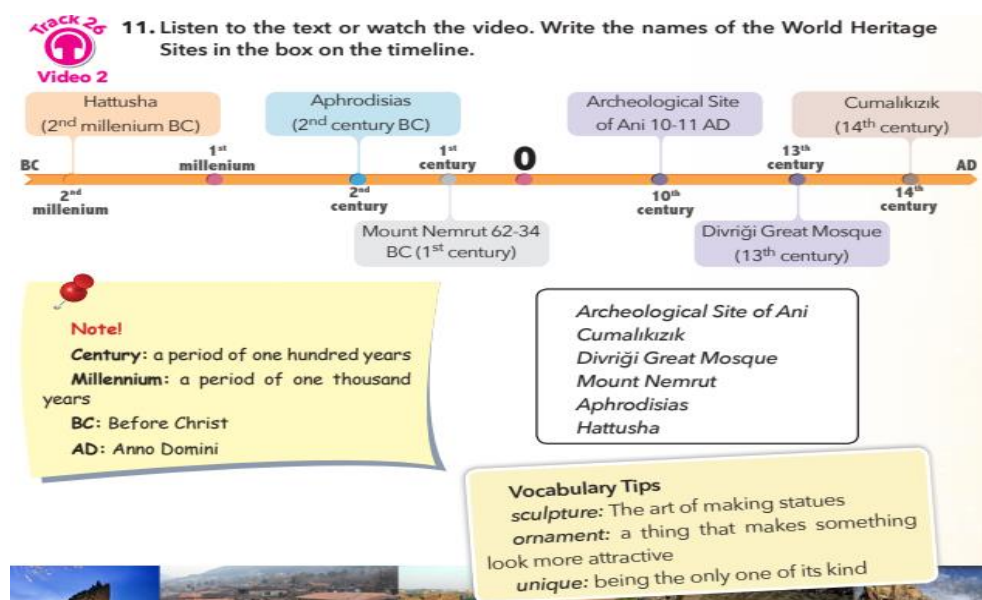

4.4.4. Speaking Tasks

In speaking tasks, the knowledge dimension, as in the other three skills, is dominant. First and foremost, a task from the attitudes dimension is only present in this language

skill (5,88%). Ten of the seventeen activities are related to the knowledge dimension (58,82%). In addition, three tasks connected to the awareness dimension (17,65%). Three tasks fall under the interpreting and relating dimension (17,65%). When examining at the speaking activities in terms of the intercultural interaction dimension, it becomes clear that there are no speaking tasks that match the relevant purpose, and no example to illustrate this dimension. The entire number of ICC dimensions obtained in listening tasks is shown in Figure 28.

Figure 28. ICC Dimensions in Speaking Tasks
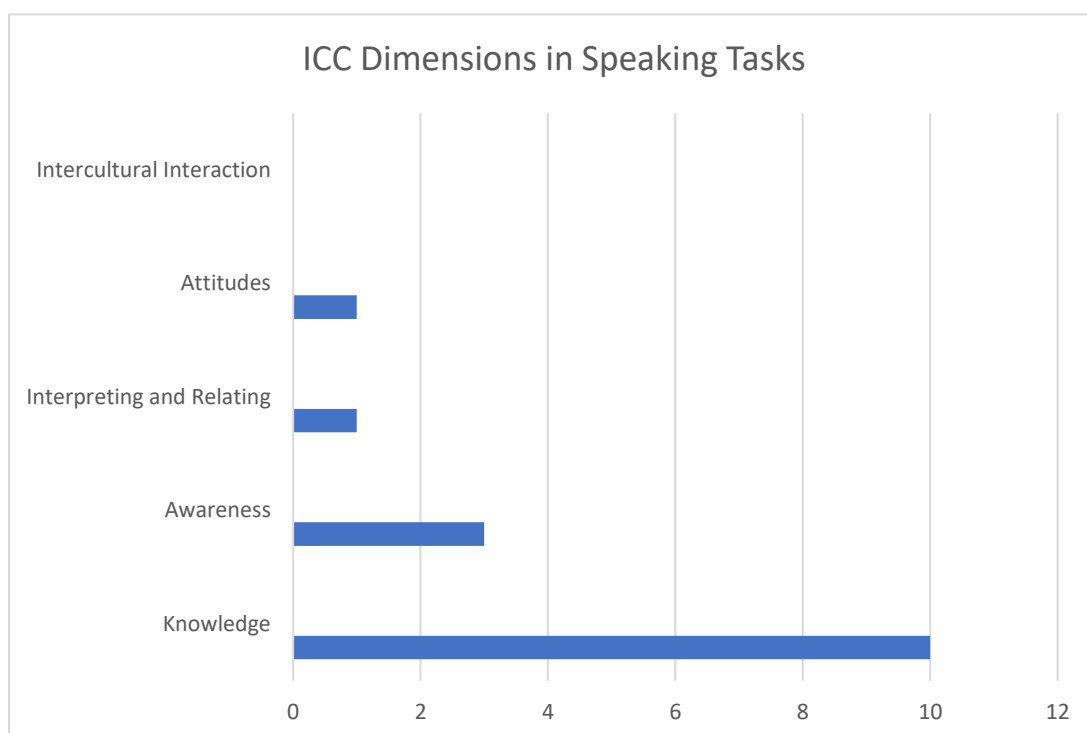
As seen in the table, 50% of the 10 activities in the knowledge dimension is the third criterion in the checklist. This criterion refers to the knowledge of famous, imaginary or ordinary people belonging to a society. typical or famous people emphasis was found in the speaking activities in the book. Then comes the criterion related to historical information with 30%. The coursebook asks students to gather and exchange information about ancient civilizations. Lastly, the activities that met the 10th criterion of the checklist were encountered. According to this criterion, speaking activities focused more on formal-informal expressions.

Table 13. Content on Knowledge in Speaking Tasks

KNOWLEDGE	
1. Is knowledge of historical and contemporary events included in this activity?	**30%**
2. Are there any referents to art of the cultures?	**0%**
3. Does the activity include knowledge about famous people as well as fictitious or typical people from a specific society?	**50%**
4. Is there any knowledge about sub-cultural groups (e.g., hippies, fans of hip hop)?	**0%**
5. Is there a geographical feature that explains the national character of a culture?	**0%**
6. Are political, ideological and religious perspectives taken into consideration?	**0%**
7. Is there any insight into socially acceptable or taboo issues?	**0%**
8. Does the activity provide insight into socio-political issues such as unemployment, overpopulation?	**0%**
9. Is the activity accompanied by any knowledge of institutions such as government, law, health-care and perceptions of them that impact daily life?	**0%**
10. Does the activity provide information about living conditions, daily life, formal-informal situations, idiomatic expressions, food and drink and touristic places?	**20%**
11. Does the activity include references to traditions, folklore?	**0%**
12. Does the activity provide names of local/target/international culture countries used for the interlocutors?	**0%**

Figure 29. Example of Cultural Knowledge

19. Work in pairs. Find photographs of three people from your country. Describe and compare their appearances and characters. You can choose words from the list below.

e.g.

In the picture, Zeynep's hair is shorter than Fatma's. Fatma is thinner than Zeynep. Zeynep s more cheerful in the photos.

Appearance
attractive, good-looking, handsome, ugly, unattractive, well-dressed, casually dressed, clean, dirty, untidy

Age
young, old, middle-aged, about forty, twenty years old

Character

In the example given above, students are asked to talk about people in their country. They are supposed to describe and compare the appearances and personalities of people. For the first criterion, students are asked to do an Internet search on an ancient culture and make a brief presentation on it (see Figure 30).

Figure 30. Example of Cultural Knowledge

As in the listening and reading activities, those under the *awareness* dimension of speaking activities focused on the second item of the checklist. Only one activity (33.33%) aimed to make students realize the diversity of behavior of people from different cultures. See Table 14 for criteria not met in awareness dimension.

Table 14. Content on Awareness in Speaking Tasks

AWARENESS	
1. Does the activity make learners be aware of how one's own culture and ethics are reflected in a situation?	**33,33%**
2. Is the activity designed to invite students to recognize and interpret explicit and implicit values in documents and events from their own and other cultures?	**66,67%**

3. Is the activity designed to make students aware of the dangers of generalizing individual behaviors to the entire culture?	**0%**
4. Does the activity encourage learners to be aware of how varied situations require modifying interactions?	**0%**

In the sample activity, the things that students should, must, and have to do in their social lives are discussed. Students may learn and feel the values that are important for society through this exercise.

Figure 31. Example of Cultural Awareness

> 22. What do we have to do / What should we do / What must we do in social life? Talk about them.
>
> **e.g.**
> People should never tell lies. They should keep their promises.
> We mustn't steal. We mustn't hurt animals.
> Students mustn't cheat in exams. They must respect the rights of others to learn.
> We have to pay our taxes. Drivers have to stop at the red light.

In the next activity for awareness dimension, the basic cultural specialties of some of the cities the students have already visited are expected to be discussed. In this way, students may become aware of how their own culture and morals are reflected in a certain circumstance.

Figure 32. Example of Cultural Awareness

> 22. Talk with your friends about some basic cultural differences of places you have visited.
>
> **e.g. 1.**
> I went to Şanlıurfa last year. It is a place for culture and customs. The people of Şanlıurfa love eating meat a lot. However, in İzmir, people prefer eating vegetables and they have various types of salads.
>
> **e.g. 2.**
> Indian food is spicy, but it is not the same in Australia. The Australians use vegetables in their sauces.

For *interpreting and relating dimension*, two activities intended to have students find ethnocentric perspectives and explain the areas of misunderstanding and dysfunction in a conversation were discovered during analysis.

Table 15. Content on Interpreting and Relating in Speaking Tasks

INTERPRETING AND RELATING CULTURAL ELEMENTS

1. Does the activity require the ability to interpret a document or event from another culture, explain it, then compare and contrast it to documents or events from local culture?	**33,33%**
2. Is the activity designed to ask students to identify and explain the areas of misunderstanding and dysfunction in a conversation using each of the cultural systems present?	**0%**
3. Does the activity designed to ask students to find ethnocentric perspectives in a document or event and explain where they came from?	**66,67%**

Only one task was discovered to necessitate the capacity to comprehend a document or event from another culture, explain it, and then compare and contrast it to documents or occurrences from one's own culture.

Figure 33. Example of Interpreting and Relating

> 5. Work in pairs. Ask and answer questions, describe and compare your environments.
>
> **Sample questions and sentences:**
> Where do you live? Why do you live there?
> Is there a … in your neighbourhood? Are there a lot of shops /parks /cinemas in your neighbourhood?
> I live in the countryside because life is easier there. The food is better than (it is in) cities.
> You can buy the best homemade cakes around. Life is more beautiful in cities.
> We watch the latest movies.

Speaking activities were the first and only activity where the *attitudes* dimension was seen. However, it is insufficient to provide a complete skill, because there is only one activity and it encourages students to adopt new behaviors in order to communicate correctly with people from different cultures. No activities meeting the other three criteria were encountered (see Table 16).

Table 16. Content on Attitudes in Speaking Tasks

ATTITUDES	
1. Does the activity encourage learners to develop tolerance towards otherness?	**0%**
2. Does the activity encourage learners to empathize with foreign points of view and value other cultures?	**0%**
3. Is there a motivation to know more about other people's viewpoints both in one's own and foreign culture?	**0%**
4. Does the activity encourage learners to adopt behaviors to communicate appropriately?	**100%**

In the sample below, students learn about the general features of Germans and Italians, which will help them recognize cultural variety and adopt behaviors.

Figure 34. Example of Attitudes

12. Work in pairs. Read the roles and talk to each other. Use the clues in the boxes.

YOU:
You are at the airport to go to Berlin. You live there.
Your flight has been delayed. Start a conversation with a stranger. Ask and answer questions.

YOUR FRIEND:
You are at the airport to go to Venice. You live there.
Your flight has been delayed. Talk to a stranger. Ask and answer questions.

What is Berlin /Venice like?
What is social life like in Berlin/Venice?
What is the weather like in Berlin /Venice?

My flight has been delayed/cancelled.
My flight is now boarding.

German people: punctual, cold, hard-working, disciplined
They love to plan things.
They try to keep everything clean and tidy.

Italian people: cheerful, happy, active, musical
They love talking in a loud voice or shouting.
They use their arms and body while they are talking.

4.4.5. Additional Activities

As mentioned before, the coursebook has additional activities which include idiom time, pronunciation time, proverb time, quote time, practice time and self-assessment sections. According to the findings, knowledge dimension is more common among additional activities (93,75%). The researcher contacted Liljana Skopinskaja, one of the valuable scholars in the field (as stated in the methodology section, Skopinskaja (2003)'s checklist was modified while creating the checklist) and learned that idioms and proverbs fall under the knowledge section because they need acquisition and cannot be merely guessed. The same about the pronunciation of words or the distinction between different varieties of English. Apart from knowledge dimension, attitudes and interpreting and relating dimensions were found during the analysis (see Figure 35). Like the rest of the book, the intercultural interaction dimension could not be found here.

Figure 35. ICC Dimensions in Additional Activities
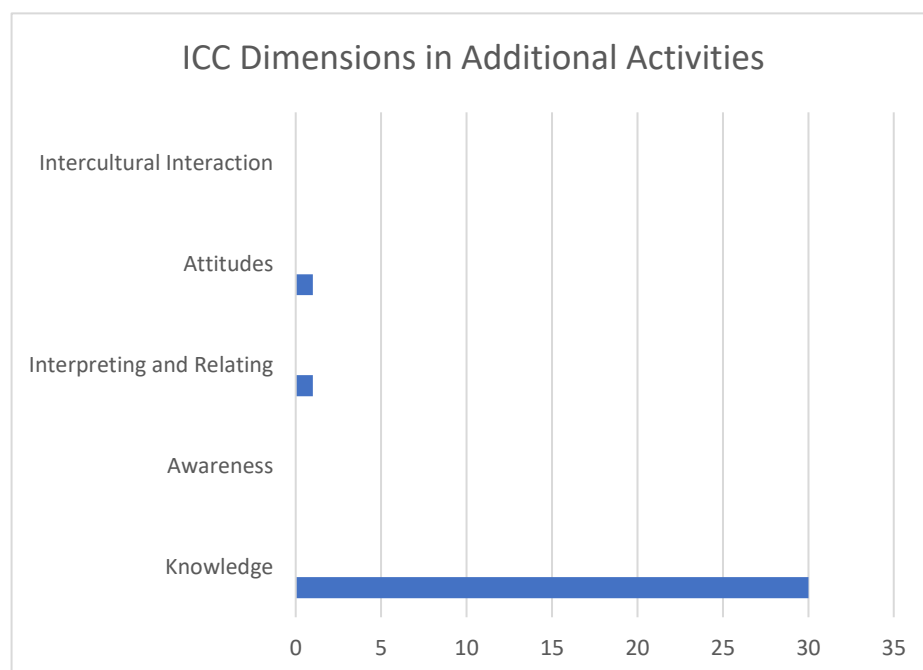
Mostly the knowledge of correct pronunciation and idiomatic expressions are given in additional activities (67,57%). The book either presents an idiom and asks students to make sentences using the idiom, or asks students to listen to the correct pronunciation of a word and repeat it. In Quote Time and Proverb Time sections, the coursebook provides knowledge

about famous people. Table 17 presents the criteria not met in knowledge dimension. To exemplify, Figure 36 and 37 illustrate some activities related to knowledge dimension.

Table 17. Content on Knowledge in Additional Activities

KNOWLEDGE	
1. Is knowledge of historical and contemporary events included in this activity?	**0%**
2. Are there any referents to art of the cultures?	**0%**
3. Does the activity include knowledge about famous people as well as fictitious or typical people from a specific society?	**13,33%**
4. Is there any knowledge about sub-cultural groups (e.g., hippies, fans of hip hop)?	**0%**
5. Is there a geographical feature that explains the national character of a culture?	**0%**
6. Are political, ideological and religious perspectives taken into consideration?	**0%**
7. Is there any insight into socially acceptable or taboo issues?	**0%**
8. Does the activity provide insight into socio-political issues such as unemployment, overpopulation?	**0%**
9. Is the activity accompanied by any knowledge of institutions such as government, law, health-care and perceptions of them that impact daily life?	**0%**
10. Does the activity provide information about living conditions, daily life, formal-informal situations, names of local/target/international culture countries used for the interlocutors, food and drink and touristic places?	**0%**
11. Does the activity include references to traditions, folklore?	**0%**
12. Does the activity provide information about idiomatic expressions and correct pronunciation and intonation?	**83,33%**

Figure 36. Example of Cultural Knowledge

Figure 37. Example of Cultural Knowledge

In *interpreting and relating* dimension, the goal of identifying ethnocentric perspectives is to get students to recognize ethnocentric perspectives in their own or another culture's artwork, movies, books, practices, or events. In this sense, during the analysis it was found that no activity meets this goal. Moreover, when the coursebook evaluated in terms of interpreting a document or event from another culture and contrast it to documents or events from local culture, there was only one activity that fulfilled this objective. Figure 38 illustrates the activity as it requires students to identify cultural differences. Such a self-assessment section can be useful for students to measure themselves and take responsibility in the process. The last criterion asks learners to identify and explain areas of misunderstanding and dysfunction in interaction. When the coursebook was assessed, there was no activity that fits the criteria.

Table 18. Content on Interpreting and Relating in Additional Activities

INTERPRETING AND RELATING CULTURAL ELEMENTS

1. Does the activity require the ability to interpret a document or event from another culture, explain it, then compare and contrast it to documents or events from local culture?	**100%**
2. . Is the activity designed to ask students to identify and explain the areas of misunderstanding and dysfunction in a conversation using each of the cultural systems present?	**0%**
3. Does the activity designed to ask students to find ethnocentric perspectives in a document or event and explain where they came from?	**0%**

Figure 38. Example of Interpreting and Relating

In *attitudes* dimension, only one of the criteria was fulfilled (see Table 19). The self-assessment section encourages students to interrupt someone by employing some techniques during communication and to gain time in a conversation. Figure 39 shows the related activity.

Table 19. Content on Attitudes in Additional Activities

ATTITUDES

1. Does the activity encourage learners to develop tolerance towards otherness?	**0%**

2. Does the activity encourage learners to empathize with foreign points of view and value other cultures?	**0%**
3. Is there a motivation to know more about other people's viewpoints both in one's own and foreign culture?	**0%**
4. Does the activity encourage learners to adopt behaviors to communicate appropriately?	**100%**

Figure 39. Example of Attitudes Dimension

4.4.6. Discussion on the Findings of Research Question 2.

The second research question aims to examine which ICC dimensions in Byram's framework (1997) are addressed in the tasks in the analyzed EFL coursebook, it is evident that *knowledge* is the most frequently employed competence. There are 92 (75,41%) out of 122 tasks that include knowledge. Knowledge on any culture allows students to learn about these cultures, reflect on them, and evaluate the cultural practices.

The second most common dimension discovered was related to cultural *awareness* (13,11%). As a result, it is possible to state that the coursebook in this study provides an understanding of various cultures, and allows students to view the world through the eyes of another culture. Mostly through reading exercises, intercultural awareness was included into the coursebook, which is portrayed as a comparison of knowledge of one's own and other cultures.

Interpreting and relating dimension is included in 9,84% of the course book. In light of the proportion, it can be concluded that the material is insufficient to fulfill the dimension's aims.

Once the course book is analyzed in terms of *attitudes* toward culture, the ratio that corresponds to this dimension is merely (1,64%). As a result, the course book is insufficiently rich to inspire learners to be open, positive, and willing to suspend belief about other cultures, as this dimension necessitates.

In terms of *intercultural interaction*, the course book contains no activities with a ratio of 0% meeting the aim of this dimension. As a result, learners cannot attain the objectives of this dimension, such as acting as a cultural mediator and coping with conflict situations, or utilizing one's strengths in interaction. The coursebook has the most fundamental flaw in this dimension. The absence of these activities in the coursebook may be due to learners' lack of engagement in interactive practices with other students or with people outside of the school.

Such a dramatic disparity in proportions indicates an unbalanced distribution of intercultural representations in an EFL coursebook, demonstrating a misalignment with the overall EFL goal of fostering intercultural competence.

In line with the results of this study, Erdoğan (2015) stated in her study that there is a need for a clear emphasis on intercultural elements in the EFL coursebooks. There is a lack of intercultural elements in many EFL coursebooks in Turkey, just like the book Yes You Can A1-2 reviewed by Çalman(2017). Erdoğan (2015) has examined an international EFL coursebook by considering this issue in an international dimension. The results were not surprising. Since most of the activities address the knowledge dimension, the book was not found sufficient in the acquisition and development of ICC. Supporting the findings, other content-based studies were carried out by Gözgenç (2016) and Arslan (2018) to discover the content of the coursebooks. The two coursebooks were found to be insufficient in demonstrating effective examples of ICC which is similar to the findings of the current study. As a result, the researchers suggest that when selecting course materials, teachers should prioritize and take into account intercultural components. In line with this, Ismail et al., (2019) concludes that a clear difference is seen in favor of a high predominance of knowledge-oriented materials with factual nature. They believe this sort of material deprives students from opportunities to express their thoughts about cultures, adjust viewpoints, and

adopt behaviors such as empathy, tolerance, and respect for otherness. As a result, the coursebooks being studied may be viewed as interculturally deficient.

On the contrary, a promising study was found in the literature review by Kaya (2017). Kaya (2017) found that the attitude dimension was the most frequently included element of ICC in the checklist. As a result, the coursebooks were adequate in terms of encouraging positivity and willingness to suspend disbelief about other cultures. She claims that the "Solutions" coursebooks offer many cultural characteristics that can be understood since they are in line with the CEFR goals. It is clear that this is the exact opposite of the results of the present study.

With reference to Big C and Little C elements, the coursebook surprisingly gives importance to Little C elements as opposite to Böcü&Razı's study (2016). The Big C themes were found to be music, literature, history and geography. The activities related to "geography" include topics such as places in a city. Activities which inform the students about the history of a civilization are placed under the "history" theme. Music is introduced by famous singers, and literature is introduced by novels and poems. On the other hand, it is apparent that the little "c" topics were values, attitudes, custom, leisure activities, holidays and living conditions. The theme "values" is introduced by religion and iftar meal invitation. German and Italian people characteristics are placed under "attitudes" theme. Examples in the "customs" include celebrations. Leisure activities includes hobbies, media, sports. Public holidays are introduced. Finally, under the title of living conditions, housing conditions are placed. This observation is opposite the position of Matić (2015). The coursebook "Relearn" adheres to the CEFR and includes more Little C elements. While this is the case, the fact that the percentage of all other dimensions in Byram's framework, except for the knowledge dimension, is too low in activities, pushes us to conclude that the coursebook increases only knowledge rather than improving ICC. As Kramsch (1993, p. 205) says, culture learning entails more than just "a transfer of information between cultures." Language learners should be aware of, for instance, the proper ways to engage with people, express appreciation, ask for something. They need to be aware that behaviors that are acceptable in their own community could be interpreted differently by speakers of the other communities. They should be able to compare and contrast, as well as identify the problematic areas. By developing tolerance, they should adopt behaviors and be courageous enough to mediate between speakers from their own culture and those from another culture.

CHAPTER 5

CONCLUSION

This chapter provides a summary of the study and its key findings. Finally, it concludes with pedagogical implications and suggestions for further research.

5.1.   Summary of the Study

In the twenty-first century, English has begun to be recognized as an international language, and intercultural awareness, which is connected to many other cultures other than English-speaking countries, has grown in prominence (Matsuda, 2018). Many researchers have come to believe that language and culture cannot be separated (Brown, 1994; Mitchell and Myles, 2004). Therefore, it is also critical to integrate diverse cultures into language instruction and to improve learners' intercultural communicative competence. Many researchers have come to believe that language and culture cannot be separated (Brown, 1994; Mitchell and Myles, 2004)

The CEFR criteria are taken into account while designing the coursebooks by Turkey's Ministry of National Education (MoNE), and intercultural content is incorporated in the coursebooks in addition to content relevant to Turkish culture. Thus, this qualitative content analysis tried to find out to what extent different cultural elements were portrayed and to what extent ICC dimensions are reflected in the tasks and texts in a local EFL coursebook to develop language learners' ICC at public high schools in Turkey. To accomplish this goal, the course book Relearn A1.2, designed for ninth grade students, was examined. Reading, writing, listening, and speaking tasks were taken into consideration. They were evaluated according to Byram's framework (1997) and criteria in the checklist. The researcher created the checklist by adapting two separate checklists created by Skopinskaja (2003) and Uygur (2019). The procedures recommended by Cresswell (2009, p. 185) were incorporated into the qualitative content analysis process used for the qualitative data analysis procedure of the thesis. The percentages of the items were calculated using an Excel Spreadsheet, and tables, figures, and sample activities were created to display the results clearly.

5.2.   Summary of the Findings

Regarding the first research question, all of the activities were analyzed and divided into six   categories: culture-free,   local,   target,   international,   local/international,

target/international and local/target culture. The study revealed that more than half of the activities were culture-free activities (51,97%). The finding was consistent with those of Tajeddin and Teimournezhad (2015). Predominance of culture-free activities is an issue that needs to be addressed. This may be because the units deal with global issues, such as natural disasters. Another argument is that coursebook writers might be hesitant to employ things that are culturally relevant because they are not familiar with other cultures (Tajeddin and Teimournezhad (2015).

In line with (Aksoyalp & Toprak, 2014; Avcı, 2015), the findings revealed that there was a target culture dominance (16,54%), followed by local culture activities (12,06%). As 'patriotism' is stated as a key value in the MoNE (2018) curriculum, we may conclude that the degree to which Turkish culture is included into activities in EFL coursebooks is due to this feature, despite the fact that the curriculum states that MoNE's ELT curriculum is developed in line with the CEFR. While the Council of Europe encourages multilingualism, it looks as if the MoNE has prioritized patriotism in the curriculum when developing the coursebook. Furthermore, international culture activities (international, local/international, target/international) are equal to target culture activities (16,54%).

This research also aimed to shed insight on how ICC is promoted and what dimensions are represented in the analyzed EFL coursebook. The coursebook comprised exercises covering the aspects of Knowledge, Awareness, Attitudes, and Interpreting and Relating, according to an examination of the reading, writing, listening, and speaking tasks included in the units. The huge majority of the tasks were designed to increase the learner's *knowledge of cultures* with the ratio of 75,41%. This finding is consistent with the finding of Arslan (2018), as she examined Touchstone Self-Study in terms of ICC and found that 'knowledge' is the most frequently used dimension. This component contributes to learners' understanding of one's own and other cultures.

Next, the ratio is (13,11%) when the course book is analyzed in terms of *cultural awareness*. Consequently, the coursebook can be said to partially encourage students to be aware of cultural variations and how varied circumstances require changing behaviors.

The ability to interpret an event or document from another culture and relate it to one's own, identify and clarify areas of misunderstanding, and identify ethnocentric views in a document or event are the criteria of *interpreting and relating* dimension. The ratio (9,84%) responds to the objectives of this dimension. In light of this finding, it can be concluded that the material is insufficient to accomplish the dimension's aims.

The ratio for the *attitude* dimension is only 1,64%. As a result, the coursebook can be said to lack the depth necessary to encourage students to develop tolerance, empathy for different points of view, and adopt behaviors to communicate effectively.

In terms of *intercultural interaction*, the coursebook *"Relearn"* offers no tasks with a ratio of 0% as in Gözgenç's (2016) study. As a result, learners may not be able to attain the objectives of this dimension, such as acting as a cultural mediator and utilizing one's strengths in interaction. Overall, we can deduce that the analyzed coursebook fell short the goals of this dimension.

During the analysis, it was seen that apart from four language skills, some units of the coursebook also include special sections such as Idiom Time, Pronunciation Time, Proverb Time, Quote Time, Self-assessment and Practice Time. When these parts were analyzed in terms of ICC dimensions, it was found that the knowledge dimension was again dominant.

Another study finding was that the coursebook "Relearn" has more Little C elements than Big C elements. However, the fact that the percentage of all dimensions in Byram's framework (except for knowledge dimension) is too low in tasks leads us to assume that the coursebook improves only knowledge dimension.

To sum up, based on the graphs, numerical data, analysis, the literature review and the findings, we may claim that while this coursebook encompasses tasks and texts representing some cultural elements such as components from international, local, and target cultures, and ICC dimensions, it can be state that it is not sufficient for developing ICC to give special attention it deserves. While they provide learners with cultural knowledge about social groups, behaviors, and information about the interaction processes that they utilize in intercultural communication (Byram, 1997), they are likely to be insufficient to provide them with the necessary amount of input and instances of opportunities to develop intercultural communicative competence.

5.3. Pedagogical Implications for EFL Teachers, Coursebook Writers, Curriculum Developers and Teacher Trainers

Based on the study's findings and conclusions, the following pedagogical implications are proposed:

EFL teachers can be advised not to stay constrained by the coursebook, but rather to excite their students with the vast variety of cultural contents. Before adding supplementary materials, teachers can inquire about their students' needs and preferences. This may help boost students' motivation and involvement in the class. The supplementary cultural material can be chosen in line with their age and proficiency. Moreover, checking the

accuracy of the cultural content in the coursebook or the supplementary material is also crucial since they could contain incorrect information, as was the case in Zorba and Çakır's (2019) research. Teachers are strongly encouraged to take part in international programs designed to increase intercultural communicative competence. The administrative department should take on a number of responsibilities for this reason, including planning in-service trainings, workshops and giving teachers the chance to attend them.

Another area of potential implications is for the coursebook writers. Before creating materials, a thorough needs analysis can be undertaken. This analysis should focus on both the needs and preferences of students and teachers. It is advised that coursebooks incorporate more dialogues and more authentic materials because they can provide cultural insights on an issue as well as knowledge about various cultures (Kozhevnikova, 2013). Moreover, as stated in the Statement of the problem section, "culture" was emphasized 14 times in the high school curriculum, and it was stated that the book prepared students for effective communication in a global environment in accordance with the criteria of the CEFR. When this is the case, the integration of more cultural elements into the materials can be recommended. The cultural content ought to be distributed without placing any overt focus on any culture, instead, there should be equal number of all cultures. The style of the coursebook contents should also be given a lot of consideration because students may find the statistical data and terminology to be tedious. The degree of difficulty of the materials should be decided in line with the development and age of the students.

The researcher conducted research for teachers and coursebook writers and recommended the following useful websites and studies to foster ICC atmosphere in the classroom:

1. "Building Intercultural Competence in the Language Classroom" by Aleidine Kramer Moeller and Kristen Nugent (2014)

    This article sums up the literature on ICC in order to better understand how this concept can affect the cultural component of EFL teaching. Examples of cultural tasks that develop intercultural communication competence and reflect best practices in language teaching and learning are described and illustrated for classroom integration, based on several theories of intercultural communicative competence.

2. http://intercultural-learning.eu/

    Intercultural Learning is becoming increasingly vital in our heterogeneous world. Students and teachers should be provided with the necessary skills to participate in school and society. Based on this demand, this website is offering resources to improve

the ICC of students and teachers through a whole-school approach and collaboration with non-formal education providers.

3. http://intercultural-learning.eu/wp-content/uploads/2018/11/ICL@School-Toolbox-final-1.pdf

   This website includes a selection of activities. The activities are designed to assist school administrators and teachers in incorporating intercultural learning into any school-based activity.

There could be several possible implications of the current study for curriculum developers and pre-service EFL teacher educators as well. Addressing local and global cultures and building ICC via formal education should be considered as a requirement for education in a world that is becoming more populous and more linked in communication. Teachers must be intercultural citizens and build ICC in order to educate intercultural citizens. Cogan and Pederson (2001) claim that the 21st-century teacher should have a perspective on multiculturalism and associated competencies. Teachers that adhere to this ideology should respect other people's rights, tolerate and be flexible with varied lifestyles, and take a strong stand against prejudice (Spiecker & Steutel, 2001). Thus, teacher education programs should aim towards intercultural citizenship (Çopur, 2021). Pre-service teacher training programs must be updated to reflect multiculturalism (Cogan & Morris, 2001). Multicultural theory advocates making variety the core subject for future teachers and courses with a focus on multicultural content compulsory rather than elective (Nieto, 2000). However, there are no multiculturalism and intercultural education courses offered in Turkey's teacher training curricula, not even as electives (Barka & Polat, 2014). Therefore, teachers might be given pre-service education for cultural integration in methodology classes and later followed by in-service trainings. Language teachers should be well educated on what comprises intercultural competence and how to enhance their teaching in order to encourage intercultural communicative competence in language learners. A range of courses, such as philosophy, anthropology or social psychology might be included to help pre-service teachers build an understanding of cultural values, attitudes, and behaviors (Sercu, 2005).

The curriculum developers should update the curriculum appropriately. The present curriculum has four hours of English courses per week, with additional two hours per week for elective courses. This can be increased. Additionally, teachers may not have enough

time to cover the coursebook and use supplementary material. A flexible curriculum at specific periods can be a solution to the problem.

5.4. Limitations of the Study & Suggestions for Further Research

This study has some limitations. Firstly, by using a checklist, the coursebook was evaluated. It would be appropriate to examine the course book in its natural environment, which is the classroom, and see if it facilitates the development of intercultural communicative competence from both the learners' and teachers' perspectives. With the inclusion of additional instruments like video recordings and classroom observations, the data collection tools may be enhanced.

Secondly, the coursebook for ninth graders was selected for the evaluation in terms of intercultural communicative competence within the context of this current study. The coursebooks from all levels can be studied for a thorough examination of the ICC components.

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APPENDIX 1: PART A- Checklist used for the Content Analysis of the Coursebook (Sample Unit 5)

WA: Warm Up	L: Listening	S: Speaking	R: Reading	W: Writing	IT: Idiom
Time	Prv.T: Proverb Time	SA: Self Assesment			

UNITS	SKILLBASED ACTIVITIES	CULTURE-RELATED						CULTURE FREE
		Local	Target	International	Local /Int.	Local/ Target	Target /Int.	
	WA	x						
	L1A	x						
	L1B				X			
	L1C							x
	L1D							x
	L1E							x
	S1	x						
	R1A				X			
	R1B	x						
	R1C							x
	R1D							x
	IT		x					
	W1	x						
	L2A				x			
	L2B		x					
	L2C							x
	S2							x
	PT		x					
	W2	x						

	S3	x						
	Prv.T			x				
	SA							x
Total Number of Act. 22		7	3	1	3	0	0	8

APPENDIX 2: Checklist for Dimensions of Intercultural Communicative Competence (First Version)

A. Knowledge

A1. increasing learners' knowledge of cultural events
    A1.1. products
    A1.2. significant individuals
    A1.3. convention of communication and interaction
    A1.4. private and public institutions
    A1.5. national memory

A2. increasing knowledge about social groups in one's own/foreign cultures
    A2.1. groups by social stratification
    A2.2. occupational groupings
    A2.3. regional identity
    A2.4. ethnic and cultural minorities

A3. providing a body of knowledge about key features of cultures

A4. providing knowledge of sociocultural context of the societies and cultures

B. Attitudes

B1. willingness to question the values and presuppositions in cultural practices
B2. being open and curious
B3. freed from prejudice
B4. empathising with foreign points of view
B5. relativising one's own cultural point of view
B6. valuing other cultures
B7. discovering and changing perspectives
B8. adopting behaviors to communite approppriately
B9. dealing with the different ways of perceiving, experessing, interacting and behaving

C. Skills

C1. resolving cross-culturalconflicts and misundersatnadings when they arose
C2. ability to tolerate ambiguity
C3. culture-specific information to be able to improve one's own style
C4. able to use strategies for adapting the foreign culture and reducing stress
C5. being able to compare and contrast
C6. demonstrating flexibility when interacting others

D. Awareness

D.1. aware of how one's own culture and ethics are reflected in a situation
D.2. being aware of foreigners reactions that reflect their cultural values
D.3. being aware of dangers of generalizing individual behaviors as representative of the whole culture
D.4. being aware of the differences across one's own and other cultures
D.5. being aware of how varied situations in the foreign culture require modifying interactions
D.6. being aware of one's own level of intercultural development

APPENDIX 3: PART B- Checklist for Dimensions of Intercultural Communicative Competence (Final Version)

CRITERIA	YES	NO
A. KNOWLEDGE		
1. Is knowledge of historical and contemporary events included in this activity?		
2. Are there any referents to art of the cultures?		
3. Does the activity include knowledge about famous people as well as fictitious or typical people from a specific society?		
4. Is there any knowledge about sub-cultural groups (e.g., hippies, fans of hip hop)?		
5. Is there a geographical feature that explains the national character of a culture?		
6. Are political, ideological and religious perspectives taken into consideration?		
7. Is there any insight into socially acceptable or taboo issues?		
8. Does the activity provide insight into socio-political issues such as unemployment, overpopulation?		
9. Is the activity accompanied by any knowledge of institutions such as government, law, health-care and perceptions of them that impact daily life?		
10. Does the activity provide information about living conditions, daily life, formal-informal situations, idiomatic expressions, food and drink?		
11. Does the activity include references to touristic places, traditions, folklore?		
12. Does the activity provide names of local/target/international culture countries used for the interlocutors?		
B. ATTITUDES		
1. Does the activity encourage learners to develop tolerance towards otherness?		
2. Does the activity encourage learners to empathize with foreign points of view and value other cultures?		
3. Is there a motivation to know more about other people's viewpoints both in one's own and foreign culture?		
4. Does the activity encourage learners to adopt behaviors to communicate appropriately?		

C. INTERCULTURAL INTERACTION		
1. Does the activity lead learners to identify similarities and differences in verbal and nonverbal interaction, as well as to determine their proper usage in certain situations?		
2. Is the activity designed to encourage students to apply their knowledge, abilities, and attitudes to mediate between interlocutors from their own culture and those from another culture?		
D. INTERPRETING AND RELATING CULTURAL ELEMENTS		
1. Does the activity require the ability to interpret a document or event from another culture, explain it, then compare and contrast it to documents or events from local culture?		
2. Is the activity designed to ask students to identify and explain the areas of misunderstanding and dysfunction in a conversation using each of the cultural systems present?		
3. Does the activity designed to ask students to find ethnocentric perspectives in a document or event and explain where they came from?		
E. AWARENESS		
1. Does the activity make learners be aware of how one's own culture and ethics are reflected in a situation?		
2. Is the activity designed to invite students to recognize and interpret explicit and implicit values in documents and events from their own and other cultures?		
3. Is the activity designed to make students aware of the dangers of generalizing individual behaviors to the entire culture?		
4. Does the activity encourage learners to be aware of how varied situations require modifying interactions?		

1993

BAŞKENT ÜNİVERSİTESİ

Akademik Değerlendirme Koordinatörlüğü

11.01.2022

EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : 29.12.2021 tarih ve 89970 sayılı yazınız.

Enstitünüz İngiliz Dili Öğretimi Tezli Yüksek Lisans Programı öğrencisi Kübra Saral'ın, Dr. Öğretim Üyesi Sevgi Şahin danışmanlığında yürütmeyi planladığı "İngilizce Yabancı Dil Ders Kitabında Kültürlerarası İletişim Yeterliliği İçerik Analizi" başlıklı tez önerisi değerlendirilmiş ve bilgilerinize ekte sunulmuştur.

Prof. Dr. M. Abdülkadir VAROĞLU
Kurul Başkanı

Ek: Değerlendirme Formu

Bu belge, güvenli elektronik imza ile imzalanmıştır.

Belge Doğrulama Kodu :BSC4MSBUFC

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İlgili Makama

Üniversitemiz Eğitim Bilimleri Enstitüsü İngiliz Dili Öğretimi Tezli Yüksek Lisans Programı öğrencisi Kübra Saral'ın, Dr. Öğretim Üyesi Sevgi Şahin danışmanlığında yürütmeyi planladığı "İngilizce Yabancı Dil Ders Kitabında Kültürlerarası İletişim Yeterliliği İçerik Analizi" başlıklı tez önerisi değerlendirilmiş ve yapılmasında bir sakınca olmadığı tespit edilmiştir.
Bilgilerinize saygılarımızla sunarız.

<u>Başkent Üniversitesi Sosyal ve Beşeri Bilimler ve Sanat Araştırma Kurulu</u>

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