REPUBLIC OF TURKEY

ÇUKUROVA UNIVERSITY

INSTITUTE OF SOCIAL SCIENCES

ENGLISH LANGUAGE TEACHING DEPARTMENT

INCREASING SELF-EFFICACY IN READING SKILL THROUGH USE OF NATIVE CULTURE IN TURKISH ELT PREP CLASSES

Tolunay EKİZ

MASTER OF ARTS

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ÖZET

TÜRKİYE'DE İNGİLİZCE ÖĞRETMENLİĞİ HAZIRLIK SINIFLARINDA KAYNAK KÜLTÜRÜ KULLANARAK OKUMA BECERİSİNDEKİ ÖZ ETKİLİLİĞİN ARTIRILMASI

Tolunay EKİZ

Yüksek Lisans Tezi, İngiliz Dili Eğitimi Anabilim Dalı
Danışman: Yrd. Doç. Dr. Ebru ŞİRE KAYA
Ağustos 2013, 100 sayfa

Son yıllarda yabancı dil öğretiminde hedef dilin kültürünün öğretilmesi, tartışılmaz derecede önemli hale gelmiştir. Yapılan çalışmalar, hedef dilin kültürünün öğrenilmesinin yabancı dil öğrenimini daha anlamlı kıldığını ve insanların diğer kültürlere duyduğu duygudaşlığı (empatiyi) ve toleransı artırdığını göstermiştir. İngilizceyi yabancı dil olarak öğrenen sınıflarda hedef dil kültürünün öğretimi ile ilgili pek çok çalışma yapılmıştır. Ancak yabancı dil öğretiminde kaynak kültürün yeriyle ilgili araştırma sayısı yetersizdir. Bu çalışmada, hedef dilde yapılan okuma metinlerine kaynak kültürle ilgili konu ve öğelerin eklenmesi halinde, konuya aşina olunduğundan, öğrencilerin okuma öz etkililiklerinin artacağına ve bunun yabancı dil öğrenimine katkıda bulunacağına inanılmaktadır. Dolayısıyla bu çalışmanın amacı, hedef dilde okunan metinlerde kaynak kültüre yer verilmesinin okuma öz etkililiğini ve okuma becerisi notlarını etkileyip etkilemediğini ortaya çıkarmaktır. Okuma becerisinin özellikle seçilmesindeki sebep, İngilizce öğrenen öğrencilerin hedef dile daha çok okuma aracılığıyla maruz kalmalarıdır. Çalışma, Adana'da Çukurova Üniversitesi Yabancı Diller Yüksek Okulu'nda İngilizce hazırlık eğitimi alan iki farklı sınıfta yapılmıştır. Sınıflar üçüncü düzeye yerleştirilmiş İngiliz Dili Eğitimi öğrencilerinden oluşmaktadır. Çalışma on hafta sürmüş ve Henk ve Melnick'in (1995) Okuyucu Kendini Algılama Ölçeği (Reader Self-Perception Scale), öğretmen günlüğü, öğrenci yazılı ve sözlü dönütleri (geri bildirimleri), kullanılmış, ayrıca öğrencilerin ilk akademik dönem boyunca okuma becerisi bölümlerinden aldıkları sınav notları da incelenmiştir. Çalışma deneysel olduğundan sınıflardan biri deney diğeri kontrol grubu olarak rasgele seçilmiştir. Akademik dönem başında ölçek her iki gruba ön test olarak verilmiş ve

öğrencilerin okuma becerisinde kendilerini ne kadar etkili gördükleri ile ilgili bilgi edinilmiştir. Daha sonra deney grubu on hafta boyunca ders programı içerisinde yer alan İngilizce okuma metinlerine ek olarak içeriği Türk kültürü olan İngilizce metinler de çalışmışlardır. Çalışma boyunca araştırmacı bulguları desteklemek amacıyla günlük tutmuş ve çalışılan her Türk kültürü içerikli metin sonrası öğrencilerden yazılı ve sınıf içi tartışmalarla sözlü dönüt elde etmiştir. Akademik dönem boyunca öğrencilerin sınavlarda okuma becerisi bölümünden aldıkları notlar da kaydedilmiştir. Çalışmanın sonunda ölçek her iki gruba da tekrar son test olarak verilmiştir. Nicel verilerin analizi için SPSS 17 sürümü kullanılarak çift kuyruk testi uygulanmış, diğer veriler nitel olarak incelenmiştir. Nicel sonuçlara göre her iki grup arasında okuma öz etkililiklerinde belirgin bir farka rastlanmamıştır. Yalnızca deney grubunun Sosyal Dönüt (Social Feedback) alt ölçeği ortalamalarında ön test ve son test arasında istatistiki açıdan kaydedilir bir yükselme gözlemlenmiştir. Bu sonuçtan, öğrencilerin benzer şemalara sahip olduklarından, birbirlerine çalışılan metinlerdeki okuma performanslarıyla ilgili daha iyi dönüt verebildikleri ve öğretmenlerinden de daha iyi dönüt alabildikleri anlamı çıkarılabilir. Nitel sonuçlara göre ise katılımcıların çoğu İngilizce okuma metinlerinin Türk kültürü öğelerini ve konularını içermesinden çok hoşlanmış ve konular aşina olduğundan bilinmeyen İngilizce kelimeleri daha kolay tahmin etmiştir. Ayrıca kendi kültürleri ile ilgili bilgileri artmış ve bu da öğrencilerin çok kültürlü bağlamlarda kendi kültürlerini paylaşabilecek hale gelmelerine olanak sağlamıştır.

Anahtar Kelimeler: Yabancı Dil Olarak İngilizce, Okuma Becerisi, Okuma Öz Etkililiği, Hedef Dil Kültürü, Kaynak Kültür.

ABSTRACT

**INCREASING SELF-EFFICACY IN READING SKILL THROUGH USE OF
NATIVE CULTURE IN TURKISH ELT PREP CLASSES**

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Master Thesis, English Language Teaching Department
Supervisor: Assist. Prof. Dr. Ebru ŞİRE KAYA
August 2013, 100 pages

The importance of teaching target language culture in foreign language teaching has become indisputable in the past decades. Studies have shown that learning the target culture makes foreign language learning more meaningful and helps people develop empathy and tolerance towards other cultures. There have been many studies into the teaching of target culture in EFL classes; however, little has been done into the place of native culture in foreign language teaching. It is believed that incorporating the native culture into reading in the target language may provide familiarity with the topic, thus increasing reading self-efficacy and contributing to foreign language learning. Therefore, the aim of this study is to discover whether reading about the native culture in the target language may affect reading self-efficacy and reading marks or not. Reading was significantly chosen because the students are exposed to the target language in EFL classes mostly through reading. The study was carried out for ten weeks with two Level 3 ELT prep classes at Foreign Languages Centre, Çukurova University, Adana using The Reader Self-Perception Scale (RSPS) (Henk and Melnick, 1995), teacher diary, student minute papers and student oral feedback, and comparison of reading average marks. One of the classes was chosen as the experimental group and the other as the control group randomly. RSPS was given as a pre-test to both groups to identify the participants' general perception as readers. Then the experimental group studied ten reading texts that consisted of native culture topics in addition to the texts in the course book and those given by the Syllabus Team of the centre. Meanwhile, the researcher kept a diary and collected minute papers after reading each cultural text. Oral feedback sessions with the students about the texts studied also contributed to the study. At the same time, the reading marks of the students were noted down throughout the

first academic term. At the end of the study, the RSPS was given again as a post-test to both groups. Two-tailed t-test in SPSS 17 was used to analyse the quantitative data and descriptive analysis for the qualitative data. The quantitative results showed that there was not a significant difference in the means of Progress, Observational Comparison, Social Feedback and Physiological States between the control and the experimental group. However, there was a statistically significant difference in Social Feedback means between the pre-test and the post-test of the experimental group. This result may suggest that the participants could get better feedback about their reading performance from their teachers and their peers since their schemas about the cultural topics were similar. The qualitative results indicated that the topics about the native culture appealed to the majority of the participants, made vocabulary guessing easier and increased their knowledge about their own culture, permitting them to be able to share it in multicultural contexts.

ACKNOWLEDGEMENTS

It gives me great pleasure in acknowledging the support and encouragement as well as understanding of my class partner Dr. Dilek YAVUZ ERKAN. I also owe special thanks to my little teachers in the control and experimental group for participating in the study and positive feedback. I know they will all be inspiring teachers.

I cannot find words to express my deepest gratitude to my mother and my husband's family for their emotional support.

My deepest love and thanks go to my dear children and my beloved husband, who never left me alone in my journey. I couldn't have survived through all this hard work without their endless love, support and patience.

Tolunay EKİZ
ADANA / 2013

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LIST OF ABBREVIATIONS

EFL   **:** English as a Foreign Language

ELT   **:** English Language Teaching

L1   **:** First Language

L2   **:** Second Language

Prep Class   **:** Preparatory Class

RSPS   **:** Reader Self-Perception Scale

TC   **:** Target Culture

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CHAPTER 1

INTRODUCTION

1.1. Background to the Study

Together with the increasing opportunities for communication among nations, language learning has gained a lot of importance. As a result of this, language learning process has gone beyond learning vocabulary and grammar. The four skills, reading, writing, listening and speaking, have become the stepping stones to better communication in a foreign language context. Being one of the receptive skills, reading comprehension is defined as an interactive and complex process influenced by many factors such as linguistic and cognitive factors, social and cultural factors and affective and motivational factors (Li & Wang, 2010). Brown (in Kaya, 2010, p. 2) also refers to this complex process suggesting that 'skill in reading depends on the efficient interaction between linguistic knowledge and knowledge of the world'.

Language learners may have difficulty in improving the reading skill due to many reasons. A common problem for readers in a foreign language is poor or lack of knowledge of cultural values of the target language culture as well as poor knowledge of grammar and vocabulary. Cultural values seem to be important in activating background knowledge about the topic one reads and starting interaction. As a result, Lin (2004) suggests, in addition to improving English language proficiency and reading skills, reading about literary pieces of English culture, history, geography, local affairs and customs to strengthen the cultural sense and to 'enlarge our field of view' (p. 8).

The impacts of cultural values in reading have been the focus of attention and study in the last decades. To illustrate, Wu (2011) states that when second language readers read second language texts, they try to 'decode unfamiliar scripts, writing system, and cultural materials' (p. 279), which may increase the difficulty they have while learning the language. Lou and Chism (2011), however, advocate that learning about other cultures in a language provides a basis for comparison and contrast with the native culture. The learners, therefore, may find the opportunity to empathize with people from other cultures and can try to develop an understanding of the world while standing in their shoes, starting critical thinking. On the other hand, Jiang (2011) asserts

that "most teachers believe that students will be more motivated to learn English if the language is presented in contexts that relate to their own lives rather than to see it presented in the context of an English-speaking country" (p 694). This idea is also supported by Lin (2004), who refers to some studies indicating that without sufficient background knowledge of social culture, the readers cannot comprehend the deep meaning of texts as "because language is the carrier of culture, people's words and deeds reflect certain cultural connotation consciously or unconsciously" (p. 1). In the same vein, Lou and Chism (2011) note that Chinese students are unable to talk about their own culture in English "because it has almost never been addressed in their instruction" (p. 2). Therefore, the researchers advocate both understanding of another culture and one's own culture in a language classroom.

1.2. Statement of the Problem

Teaching target culture has been of interest for decades in EFL classes. It has been realized that cultural contexts in EFL teaching are indispensable because learning is more meaningful when students familiarise themselves with the culture of the language they are learning. Studies (Çakır, 2006; Peck, 2013) have shown that teaching about the target language culture prevents cultural misunderstandings and misinterpretations and helps language learners to develop empathy and tolerance towards other cultures.

However, little has been studied about the place of native culture in EFL classes. Language may be thought in intercultural contexts, providing the students with information about cultures that they are not familiar with. Students read and listen to about these unfamiliar cultures and learn vocabulary to describe the cultural events, having some ability to write and speak about them. Brumfit (in Alptekin, 1993) calls this a "strange paradox" (p.139), forcing learners to express a "culture of which they have scarcely any experience" (p.139), which may cause reluctance or resistance to learning. Kılıçkaya (2004) also says that students are reluctant to learn the culture of the language they are studying because of "the fear of assimilation into what they perceived as something strange to them" (p. 3).

Lou and Chism (2011), on the other hand, attract our attention to a different aspect of foreign language learning. They state that the learners cannot talk about their own culture in English because "it has almost never been addressed in their instruction"

(p. 2). However, it is believed that students may feel better and safer during language learning when they listen to, read, write, and speak about their native culture in the target language as well. Thus, they may have the necessary vocabulary, knowledge, and most importantly, self-efficacy to express themselves in a foreign language.

The idea of studying into the effects of using native culture in EFL classes emerged during one of the courses, "Culture in Second Language Learning and Teaching", taken by the researcher in the M.A. program. The course content was mainly based on the effects of source culture in foreign language learning and how it sometimes negatively interferes with the target language and target language culture. One example was about how Asian EFL students found questions and sentences about moustache and beard degrading because they had little hair on their faces. While taking this course, therefore, the cultural reactions of Turkish students to the multicultural texts in the course books were observed more closely. For example, during one of the classes at YADYO (Foreign Languages Centre) at Çukurova University, Adana, Turkey, the researcher's students reacted negatively towards one of the reading activity contents. The task was about a Spanish girl student at university in the USA trying to find a family to stay with. She found a family and came to see the house. The same-aged son of the family was happy to live with her in the house as he could have the opportunity to practise his Spanish. In American and European cultures, it may sound natural to have guest students in your house; however, in some conservative eastern cultures like Turkey, the situation is very controversial. A common concern may be that these two young people may be sexually attracted to each other, and their staying under the same roof without a marriage bond may cause rumour among the neighbours. The negative reactions came especially from the male students who came from the eastern regions of Turkey, where people seem to be more conservative and religious. These students expressed that it was not right and moral for the Spanish girl and the American young boy to stay in the same house without getting married as they are two complete strangers. The task was completed with difficulty and the students were asked to focus on the language content instead. After this event, it was observed that a few students rejected to learn the target language due to its cultural contradictions. These reactions of students triggered the idea of preparing culturally appropriate reading materials for English language learners. It was also concluded that culturally inappropriate materials prepared for language teaching aims may double the difficulty the students were having during foreign language learning. As Alptekin (1993) suggests, "conceptual bridges"

(p.141) should be built between the culturally familiar and the culturally unfamiliar, giving the learners the opportunity to gain "comparative insight and critical perspective" (p. 141).

1.3. Aim and Scope of the Study

This study aims to explore the relationship between the use of native culture in reading texts and its effect on reading self-efficacy of ELT prep students in the Turkish EFL context at Foreign Languages Centre, Çukurova University. Therefore, the study is based on Bandura's (1994) self-efficacy theory. Reading skill is significantly chosen because students receive a lot of cultural and contextual knowledge about other cultures through reading.

1.4. Research Questions

The research questions of the study are:

1. How much reading self-efficacy do ELT prep students have in reading?
2. What aspects of their own culture would students be interested in reading about in the target language?
3. Do reading texts about their native culture in English affect students' self-efficacy in reading?
4. Does incorporating English reading texts about the native culture into the curriculum affect students' reading marks in the exams?

1.5. Operational Definitions

Level 3 students: Students who got fifty-five answers correct out of eighty in the Placement Test of the Foreign Languages Centre.

Native (source / local) culture (SC): The culture that a native speaker of a language belongs to.

Observational Comparison: How a child perceives his or her reading performance to compare with the performance of classmates (Henk & Melnick, 1995).

Physiological States: Internal feelings that the child experiences during reading (Henk & Melnick, 1995).

Progress: How one's perception of present reading performance compares with past performance (Henk & Melnick, 1995).

Reading self-efficacy: How a person evaluates himself or herself as a reader (Henk & Melnick, 1995).

Self-efficacy: People's beliefs about their capabilities in relation to a specific task which determines how people think, feel, motivate themselves and behave (Bandura, 1994).

Social Feedback: Direct or indirect input about reading from teachers, classmates and people in the child's family (Henk & Melnick, 1995).

Target language (TL): The language that a person is learning (Wikipedia, 2013a).

Target language culture (TC / C2): The culture underlying the language that a person is learning.

CHAPTER 2

REVIEW OF LITERATURE

This chapter reviews relevant literature concerning theories and research about using native culture in reading materials in foreign language teaching to form a basis for the present study.

2.1. Reading and Schema Theory

Reading comprehension is defined as an interactive and complex process influenced by many factors such as linguistic and cognitive factors, social and cultural factors and affective and motivational factors (Li & Wang, 2010). Brown (in Kaya, 2010) also suggests that 'skill in reading depends on the efficient interaction between linguistic knowledge and knowledge of the world' (p. 2). Since every person has a different knowledge of the world through different experiences, then what every person understands from a reading text depends on their schemata, that is, patterns and frameworks of thought and behaviour.

Kaya (2010) asserts that according to Schema Theory, we cannot understand what we read unless we have prior knowledge. To be clear, as readers, we add meaning to the texts we read and interpret in our own way. While reading, as Kaya (2010) indicates, "the readers bring their information, knowledge, emotion, experience and culture; in other words, schemata; to the printed material" (p.15). Lin (2004) also states that cultural barriers and language cannot be separated and reading involves interaction between the writer's language and the reader's prior background knowledge or memory schemata. Therefore, if a Chinese student, for example, does not know about the English culture, such as history, values, customs, religion and life style, he may fail to understand the exact meaning of texts. In other words, foreign language learners may not fully understand the importance of some cultural aspects such as religious or national events of that country if they do not have existing schemas about them.

Likewise, Alptekin (1993) claims that if a person cannot access the schematic knowledge of a foreign language, "s/he can hardly be expected to learn the systemic data with ease" (p.137). Since culture is defined as socially acquired knowledge,

Alptekin (1993) emphasizes that our culture helps us organize our world knowledge through filters. These cognitive structures through which we interpret information are called schemas. To clarify, the scholar suggests that for a foreign language learner to be able to understand the semantic and syntactic system of the language s/he is learning, s/he should have some schematic knowledge of that language. He clarifies by noting that for a child learning his or her native language, schematic knowledge and systemic knowledge "develop concurrently" (p.136). Therefore, when learning a foreign language, learners may highly rely on their already established schematic knowledge while trying to develop a new systemic knowledge, which is very natural. What is more, Alptekin (1993) indicates, lack of schematic knowledge of a foreign language influences reading comprehension negatively because when the learners lack the relevant cultural background constructs, then the reading materials turn into "a time-consuming, laborious and frustrating experience" (p. 137). In addition, looking up the unknown vocabulary items "do not seem to be enough to comprehend the new information", so "they [the students] lack cultural competence" (p.137).

Erten and Razı (2009) also note that cultural schema is an important component of content schema and cultural familiarity may lessen the workload of readers because different cultural contexts may generate different expectations on the readers' part. They give Alptekin's breakfast example, indicating that what a Turkish reader and an English reader may understand from breakfast could be totally different. A Turkish person may expect to have brewed tea, cheese, tomatoes, cucumber, butter, honey, boiled eggs and jam, whereas a British person may expect to eat cereal, toast, butter and jam, or sausages, fried eggs and bacon for breakfast. To lessen this cultural gap in reading materials, Alptekin (in Erten & Razı, 2009) did a study in which he nativized original foreign texts by changing the names of people and places. Similarly, Erten and Razı (2009) studied into nativizing reading texts with third year ELT students in a Turkish university. They divided the participants into four groups, one studying original English texts with no activities, one studying original English texts with activities, the third group reading adjusted (nativized) texts with no activities and the last group reading adjusted texts with activities. The study was done with these four groups because the researchers aimed to see whether there would be any difference in reading comprehension when the texts were and were not followed by activities. In conclusion, they found out a positive effect of cultural familiarity. The students in the third and last group displayed better reading comprehension when the names and places in an

originally English story were adapted to Turkish names and places. Therefore, Erten and Razı (2009) claim that cultural familiarity lessened the students' cognitive load. Consequently, the students could easily make mental representations of the context, which helped them show success in doing the after-reading tasks and better comprehension.

Comprehension is considered important in reading because through reading we come across messages. In order to understand the messages correctly, we should try to understand what people are telling us. Krashen (2004) says "we acquire language when we understand messages" (p.1), not when we learn the grammar rules and vocabulary. He believes that skills are developed as a result of comprehensible input and says reading ability is the result of reading. In addition, he continues, through reading, we develop our ability to write in an appropriate style, to spell correctly, to learn vocabulary and to cope with complex grammar structures. In this aspect, Krashen (2004) says the Comprehension Hypothesis applies to literacy (p.1). Weinrich (2009) summarizes Krashen's Comprehension Hypothesis stating that we acquire language and develop literacy when we understand messages and receive "comprehensible input". Weinrich (2009) also mentions Krashen's argument that "reading, in particular, leads to… language development in second language acquisition" because input, not output, is important in Comprehension Hypothesis and "language can only be acquired by reading and hearing" (p. 5). He goes on to mention some 'affective variables' that affect language acquisition. Among these are low level of anxiety, self-esteem, integrative and instrumental motivation.

Motivation is considered a key factor in language learning because as McKay (2003a) claims, learners of English "have no desire to acquire the culture of native speakers of English because, unlike immigrants to English-speaking countries, they will not be living and interacting in a native-English-speaking context" (p.1). In addition, unfamiliarity with the target language culture may decrease their self-esteem and increase their anxiety in learning. Therefore, foreign language teachers are suggested to integrate cultural materials to help students cope with the cultural gap. Considering the cultural materials to be used in EFL classes, McKay (in Kılıçkaya, 2004) states that in the cultural materials, native and target culture should be integrated because this will foster student motivation. For reading purposes, newspapers, articles and brochures are listed among reading materials that contain cultural information. In line with McKay's (in Kılıçkaya, 2004) view, Nguyen and Hudson (2010) found out in their study into

motivation to teach English that among Vietnamese preservice EFL teachers, 26% were motivated by English as the international language; however, only 4% regarded understanding English culture as a source of motivation. Shi and Liu (in Li & Wang, 2010) also found out in their study that Chinese English learners had high level of reading anxiety due to lack of familiarity with the target language culture.

2.2. Self-Efficacy

According to Bandura (1994)'s self-efficacy theory, a person's judgments about his or her ability to perform an activity, which is self-perception, affect his or her learning. Bandura (1994) defines self-efficacy as people's beliefs about their capabilities in relation to a specific task and states that it determines how people think, feel, motivate themselves and behave. As a result of the judgments, these self-perceptions "either motivate or inhibit learning" (Henk & Melnick, 1995, p.471). Bandura (1994) says efficacy can be developed by four main sources of influence: mastery experiences (i.e. personal experiences of successes and failures), vicarious experiences provided by social models (i.e. observing other people succeed and fail), social persuasion (i.e. being persuaded verbally that one can achieve a task), and physiological states (i.e. level of stress, emotional states, moods and physical reactions). In addition, Bandura (1994) indicates that self-efficacy beliefs contribute to motivation in several ways, such as determining the goals people set, how much effort they make, how long they persevere when they face difficulties and their resilience to failures. Self-efficacy also affects people's choices to be made and their achievement.

2.3. Reading and Self-Efficacy

Applying self-efficacy theory to education, Schunk (2003) says as students work on tasks, they note their progress, reflect on it and realize their capability of performing a task well, which "enhances self-efficacy for continued learning" (p. 2). In short, self-efficacy affects a student's study skills, confidence in achieving an aim and performance in tasks and exams. Apart from the studies into the relationship between self-efficacy and student progress and success in different areas, there have also been researches about the relationship between self-efficacy and reading skill. To illustrate, reader self-efficacy is described as an important psychological construct by Henk and

Melnick (1995). They state that how a person evaluates himself or herself as a reader is directly linked to his or her "reading behaviour, habits and attitudes" (p.472). Therefore, realizing the limitations of the existing general self-efficacy scales to measure specifically reading self-efficacy, they developed the Reader Self-Perception Scale (RSPS) grounding it in the self-efficacy theory developed by Bandura in 1977.

In terms of reading, it is considered that students with high self-efficacy see difficult reading tasks as challenging. In line with this view, there are some studies in which reading self-efficacy and reading performances were positively related (Ghonsooli & Elahi, 2010; Mills, Pajares & Herron, 2006; Nevill, 2008; Schunk, 2003). It was found out in these studies that students with higher self-efficacy performed better in reading and got better marks than those with lower self-efficacy. A similar study was conducted by Naseri and Zaferanieh (2012), the results of which displayed strong positive correlation between reading self-efficacy and reading comprehension and also between reading self-efficacy and reading strategy use. In addition, Lin, Wang and McBride-Chang (2011) mention a study in Hong Kong in which the results showed that self-efficacy, intrinsic motivation, and ability and strategy attribution were strongly related to reading comprehension. In the study, the fifth grader participants were given eight motivational subscales related to both L1 and EFL reading regarding school grades, recreation, self-efficacy, curiosity, involvement, social-peer attitudes, social-family attitudes, and instrumentalism. As a result, motivations related to self-efficacy, recreation, curiosity, involvement and social-peer attitudes were significantly higher for L1 and instrumentalism was strongly correlated with EFL reading comprehension. What is more, culture is listed among the personal factors which are considered to affect self-efficacy in the study. Therefore, Lin et al (2011) suggest that reading in one's native language increases self-efficacy because it enhances "one's sense of control" and decreases "one's perceived obstacles" (p. 4). In the same way, Lin (2004) also argues that the difficulties in understanding the cultural content of what one reads, such as historical, regional, religious, and social culture, affects one's reading comprehension negatively.

Reading comprehension skill can be developed through use of reading strategies as well. Self-efficacy is considered to affect the use of these strategies in addition to reading comprehension, resulting in various researches. For example, Li and Wang (2010) proved in their empirical study that reading self-efficacy was positively related to the use of reading strategies in general. They found out that highly self-efficacious

readers used reading strategies more than those with low self-efficacy. In addition to this study, Shang (2010) also discovered a positive relationship between the use of reading strategies and perceptions of self-efficacy in her study with Taiwanese freshman EFL learners. She used Wong's Language Self-Efficacy Scale and found out that the more the students use reading strategies, the more confident they become in reading. Therefore, she suggests, teaching students how to use reading strategies may improve their comprehension and contribute to perceived self-efficacy. However, although she could not find any relationship between reading strategy use and reading achievement, in a study conducted by Ghonsooli and Elahi (2010) in Iran, the results showed that there was a positive relationship between the English Literature students' self-efficacy in reading comprehension and their reading achievement. Moreover, they discovered that self-efficacious EFL learners had less foreign language learning anxiety and those who had high reader self-efficacy had less reading anxiety.

As a result of such studies, scholars have begun to search for ways to increase reading self-efficacy in foreign language learners, including Bandura. He emphasized making use of cultural topics in reading texts so that the students could see traces of familiar schemas. Bandura (1994)'s suggestions about increasing language learners' self-efficacy in reading skill can be summarized in his own words:

> Whenever possible, use reading materials for instruction that reflect the backgrounds and cultures of students by supplementing existing materials with literature about the native cultures represented in the classroom or reading aloud from books that feature minority cultures. Students can be encouraged to contribute proverbs, recipes and stories from parents and grandparents that can be used as the basis for experience stories. (Bandura in Richardson, Morgan & Fleener, 2011, p.336)

2.4. What is Culture?

In the nineteenth century, culture was defined as the refinement of the individual, especially through education. In the twentieth century, however, the term emerged as a central concept in anthropology, meaning the ways people classified and represented their experiences and thoughts (Wikipedia, 2013b). Various aspects of culture related to ways of living and thinking are listed in the literature, such as

language, religion, food, art, values, gender roles and social structure. To illustrate, Lin (2004) says different cultures have different values and these values include "economy, politics, morality, art, religion, science, culture, ... gains and losses, kindness and evil, beauty and ugliness, pros and cons in every field of life" (p. 6). Another example of different meanings of culture are identified by Brooks (1968), including growth, refinement, fine arts, patterns of living and a total way of life. He regards the third and the fifth meanings particularly important as language competence develops through them.

Kramsch (2004) defines culture as "the hypothesis that language both expresses and creates categories of thought that are shared by members of a social group" and states that language is partly responsible for the attitudes and beliefs we have (p.235). Kramsch (1998) also says speakers of a language "identify themselves and others through their use of language; they view their language as a symbol of their social identity" (p. 3). As a different view, Vygotsky (1978) asserts that from childhood to maturity, individual developmental change is rooted in society and culture. He says culture determines our mechanisms of thought and shapes our identity.

The studies into the relationship between language and culture date back to 1950s, when Sapir-Whorf hypothesis was introduced. According to that hypothesis, language affects the way people think, and the structure of a language can influence and determine one's world view. That is why some concepts in one language cannot be understood in another, meaning linguistic relativity. There are ongoing studies to prove and disprove this hypothesis. There is a view that to be able to understand a cultural group, it is important to understand their language first because language is the carrier of culture. Dialects are shown as an example to the fact that language reflects culture because a certain dialect or accent is a sign of belonging to a particular region or subculture. Choice of words is also thought to be related to culture. Jiang (2000) made a survey of word associations that explored cultural content in Chinese and English word items through a survey of word associations, the results of which proved that language and culture cannot exist without each other.

Many countries see schools as systems to reproduce culture of the society. For some, however, teaching of culture in education may cause problems. Kramsch (2004) emphasizes that teaching culture at schools is conflictual due to the conflict "between the culture of teaching and the culture of testing, or between the culture of the students and the culture of native speakers" (p. 252). Despite such problems, the teaching of

target language culture gained insight in the beginnings of 1990s together with the communicative competence approach. As a result of studies in linguistics, anthropology and psychology, it was understood that, as Byram, Morgan and colleagues (1994) put it, "a thorough understanding of the language can only be gained by understanding the cultural context which has produced it" (p.11).

2.5. Teaching Target Language Culture

Teaching target language culture in EFL classes has gained importance due to its social effects in teaching because language reflects culture, and culture is reflected in the language. What is more, one's background culture is listed among the personal factors that affect learning beside other factors because culture focuses on the way a social group represents itself (Kramsch, 1999). Since ways of thinking, living and believing are shared by members of that community, these "ways" distinguish one social group from another. Learning other cultures, therefore, will enable students to imagine "ways" that are different from their own. Similarly, Adaskou, Britten and Fahsi (in Jiang, 2011) suggest that teaching target language culture can "promote international understanding, facilitate learners' visits to foreign countries and motivate learners" (p. 694). Kılıçkaya (2004) also supports that language learners should know the culture underlying the language in order to "get the meaning across". Çakır (2010), in the same way, advocates teaching target language culture since this may foster understanding and communicating the target language and society. He also says that even in low levels, English language teaching course books should incorporate culture specific topics in order to present target language culture. It is considered important in language teaching to be not only linguistically competent but also culturally competent in order to use and understand the target language appropriately. In the same vein, Genç and Bada (2005) assert that learning the culture of the target language society makes language learning more meaningful. Moreover, studying the target language culture increases students' motivation and curiosity about target countries. Genç and Bada (2005) also claim that through learning about the target society, the students can easily compare and contrast various cultural groups including their own, and thus avoid living in a monolingual and monocultural environment.

In line with this view, prep EFL students at Turkish universities usually study English books that cover international communication topics, verbal and partly non-

verbal behaviour models, as Byram (1997) suggests. Nevertheless, they hardly come across their native culture in these books. However, they are, in this case, very likely to face the problem of what Lin (2004) calls "vocabulary vacancy" (p. 4). That is, there may be words in one culture for which the equivalents cannot be found in other cultures. This causes them to lack the necessary self-efficacy as well as the necessary vocabulary to talk and write about their own culture in multicultural foreign contexts. As a solution to this problem, Cortazzi and Jin (in McKay, 2003a) suggest three kinds of cultural information to be used in language textbooks and materials: native culture materials that include learners' own culture as content, target culture materials which include the culture of a country where English is spoken as L1, and international target culture materials including contents from various English-speaking and non-English-speaking countries.

Among the three choices given above, to foster learner motivation, most teachers may tend to use authentic materials that involve the culture of the target language. This gives language learners the opportunity to interact with the real language. However, as they may lack the complex grammatical and lexical knowledge, and as Kılıçkaya (2004) claims they come across a mixture of too many structures, the learners may feel demotivated. What is more, he points out that students do not want to learn about the target language culture due to "the fear of assimilation into what they perceived as something strange to them" (p. 3). As a conclusion, Kılıçkaya (2004) suggests that cultural content can be used to arouse students' interest in the target language, but it is not something to be taught to students.

2.6. Incorporating Native Culture into EFL Classes

There have been many researches into acculturation to English for second language learners. ESL learners are encouraged to retain their cultural heritage and integrate by keeping the balance between the two cultures because, as Bandura (in Richardson et al, 2011) says, they will find it easier to acculturate if they find positive attitudes toward both cultures. In this sense, Jiang (2011), for example, suggests that when preparing lessons on cultures, teachers should be careful to keep the balance between target culture and native culture materials. He emphasizes the importance of using students' native culture in classes in the following words:

The support for using students' own culture (source culture) content in English language classrooms also comes from schema theory research. A wide range of studies has shown that using content familiar to students can promote students' comprehension of a second language (Anderson & Barnitz, 1984; Johnson, 1981; Long, 1990). Research has also demonstrated that unfamiliar religions (Carrell, 1987), folklore (Johnson, 1981), and literary (Winfield & Brnes-Felfeli, 1982) information can impede students' learning of the linguistic information used to convey the content. Why overburden our students, especially lower-level students, with both new linguistic content and new cultural information simultaneously? (p.695)

As Jiang (2011) argues, most EFL materials cause dilemmas in classrooms because of being nationality or culture-bound. In the same way, Alptekin and Alptekin (1984) discuss the two conflicting views on teaching culture in EFL classes: one view supporting to teach the "socio-cultural norms of an English-speaking country", and the other supporting to teach English "independent of a nationality-bound cultural context". They finally suggest that contexts that are familiar to students' lives should be used instead of unfamiliar and irrelevant ones. Alptekin (1993) refers to Widdowson stating that in native language learning, children make use of the already established schematic (social) knowledge when they are learning the syntactic and semantic aspects. As a result, when they are learning a foreign language, they naturally make use of these schemas, interfering with the target language culture. Based on this reason, Alptekin (1993) argues that foreign language teaching materials covering unfamiliar and irrelevant contexts are "actually detrimental to foreign language learning" (p. 136).

In a study conducted by Yıldırım and Okan (2007), one participant teacher trainer stated that it was the teachers' responsibility to make comparisons between the native culture and the target culture. Also, though less than half (47%), the participant teacher trainers supported using materials that are developed in native English-speaking countries provided that they are adapted for Turkish students.

In addition, Argungu (in Jiang, 2011) takes attention to Muslim students who face many culture shocks such as drunkenness, pre-marital relationships and Christian values in EFL textbooks. To prevent such problems, the researcher recommends designing customized materials for Muslim students learning English.

In the same vein, Gürkan's (2012) study emphasizes the strong influence of cultural schema on reading comprehension. In his study on junior Turkish EFL university students, the results revealed that the adapted version of short stories from the target language culture contributes to reading comprehension of the learners.

Another cultural study was conducted by Bada (2000). In his study with second-year ELT students, he found out that at the end of the culture course comparing Turkish, British and American societies, the majority (64%) of the students commented that the course contributed to their reading skill most and that they developed confidence in both reading and speaking. The participants also stated that they developed awareness about similarities and contrasts among the three societies and 27,8 % of the students said the course contributed to awareness of the native culture.

Girma (2008) also suggests using students' native culture as a resource in EFL classes and incorporating it into the curriculum in his thesis dissertation. He conducted a descriptive study among the second year English majors and their teachers in Addis Ababa University and found out that teachers "sometimes" incorporated students' native culture due to lack of time, related experience, and course books. three participant teachers out of four stated that familiarity with the topic of discussion "often" helps a person to understand better, and two of them stated that discussing one's own culture in English is "often" helpful to express oneself. It is worth noting that this result is parallel to the findings that Girma (2008) gathered from the participant students. More than half (58.57%) of the students think familiarity with the topic of discussion helps to understand better and 54.29% think discussing one's own culture in English is helpful to express oneself. The researcher concludes with recommending incorporating different aspects of students' native culture in all skills in EFL classes.

McKay (in Jiang, 2011) is also for the idea of using native culture materials in EFL classrooms because one needs not only to understand the message in the target language but also to have the ability to express his /her own culture for the other side to understand. In order to help students do this, McKay (2003b) suggests that educators recognize the value of including topics that deal with the native culture.

Ran's (2008) study also highlights teaching native culture and learning English. In the study, the English lecturers noted that the EFL students in their class did not know how to introduce their own culture in English. The study results suggest that linguistic competence is definitely necessary, but intercultural competence "can ensure communication between people from different cultural background go on smoothly" (p.

35). To sum up, to be able to gain this intercultural competence, EFL students seem to have to be able to express their own culture in English without difficulty.

CHAPTER 3

METHODOLOGY

3.1. Introduction

This chapter aims to describe the design of the study including the purpose of the study, research design and selection of the participants, data collection and analysis procedures. The study is mainly concerned with whether there is a significant difference in students' self-efficacy in reading in English after they have read English texts about the students' native culture. The data were collected through pre-test, post-test, teacher diary, minute papers, oral feedback in class discussions and statistical comparison of reading skill average marks.

3.1.1. Purpose of the Study

The study primarily investigates the relationship between students' self-efficacy in reading skill and reading about familiar topics from their native culture in EFL classes. Therefore, the purpose of this study is to find out to what extent students' reading efficacy and reading marks are affected by the use of native culture in EFL reading tasks in ELT prep classes. Based on this purpose, the study is designed to answer the following research questions:

1. How much self-efficacy do preparatory ELT students have in reading?
2. What aspects of their own culture would students be interested in reading about in the target language?
3. Do reading texts in English about their native culture affect students' self-efficacy in reading?
4. Does incorporating English reading texts about the native culture into the curriculum affect students' reading marks in the exams?

3.2. Research Design

The aim of the study is to find out whether a significant difference occurs in reading efficacy of prep ELT students who read about their own native culture in the target language. To be able to identify such a difference, an experimental design was prepared. In addition, both qualitative and quantitative research designs were utilized. The data were collected through pre-test and post-test, written minute papers, student oral feedback, teacher diary and comparison of average reading marks of both the control group and the experimental group.

3.3. Research Context

The study was conducted at the Foreign Languages Center (YADYO), Çukurova University. The Center provides an English learning program for preparatory students for approximately thirty-two weeks. The students are divided into three levels of English at the institution. The students who get one to thirty-five questions right out of eighty on the placement test are put into Level 1 classes. In the 2011-2012 academic year, these classes had twenty-four hours of English in a week, and the students started learning English with a starter level book. The students who get thirty-five to fifty-five questions right on the test are placed in Level 2 classes. These classes receive English instruction twenty hours a week, and they start with a pre-intermediate level course book. Those who get fifty-five or more questions right out of the eighty questions on the placement test are placed in Level 3 classes. In the academic year when the study was carried out, these classes started with First Certificate Expert by Pearson Longman, an advanced level course book that prepares students for the First Certificate Exam (FCE). The students in Level 3 classes mostly consisted of English Language Teaching Department students.

The study was carried out during the first academic term in the 2011-2012 academic year. Both of the participant classes consisted of English Language Teaching preparatory students and were taught by two teachers, one being the researcher. The students in the control group and the experimental group had ten hours with the researcher and ten with the partner teacher. As the education at YADYO is centralized, each teacher follows the same teaching order and the same course book. Also, the instructors are required to teach not more than twenty hours a week; therefore, piloting

was not possible. The students in both classes studied the reading texts in the course book and extra reading tasks for Level 3 classes provided by the Syllabus Team of the center. The experimental group, however, also studied ten cultural reading texts in English (see Appendix 5) prepared by the researcher from various sources in addition to the other reading texts. The reading tasks ranged from speaking to writing about the cultural topics and included vocabulary activities. The reading materials were studied during the ten weeks of the first term.

3.4. Participants

Two Level 3 classes, whom the researcher was teaching, voluntarily participated in the study after filling in consent forms. They all were students of ELT Department. As they had not been able to pass the proficiency exam given by the Centre, they were placed in Level 3 according to the grades they got on the Placement Test. One of the classes was chosen as the control group and the other as the experimental group randomly. The number of the participants in the control group was 22 and the number of participants in the experimental group was 24. The general information about the participants is summarized in Table 1 below:

Table 1

Profiles of the Participants

	Control group	Experimental group
Total number	22	25
Number of girls	13	19
Number of boys	9	6
Average age	19,6	18,3

As can be seen in Table 3.1, in the control group, there were twenty-two students, consisting of thirteen girls and nine boys. The average age in the control group was 19,6. In the experimental group, there were nineteen girls and six boys reaching a total of twenty-five and the average age was 18,3.

3.5. Data Collection Tools

Data collection tools were chosen according to the purpose and the nature of the study and the research context. Both qualitative and quantitative research instruments were used in order to gather more reliable data. The instruments used to investigate the answers to the research questions are summarized in Table 2.

Table 2

The Research Questions and the Instruments Used

Research Question	Instrument(s)
1. How much self-efficacy do prep ELT students have in reading?	• Reader Self-Perception Scale (RSPS) pre-test (for both groups)
2. What aspect of their culture would students be interested in reading about?	• Student questionnaire on cultural topics
3. Do reading texts about their native culture in English affect students' self-efficacy in reading?	• RSPS post-test (for both groups) • Teacher diary • Minute papers and student oral feedback
4. Does incorporating English reading texts about the native culture into the curriculum affect students' reading marks in the exams?	• T-test for reading average marks (for both groups)

3.5.1. Reader Self-Perception Scale (RSPS) (Pre- and Post-)

The study is based on Bandura's (1994) self-efficacy theory; therefore, the studies on reading self-efficacy helped to identify which scale to use in order to measure students' self-perception in reading. As a result, The Reader Self-Perception Scale (RSPS) (see Appendix 1) prepared by Henk and Melnick (1995), who based the scale on Bandura's theory of perceived self-efficacy, was used for pre-test and post-test. The scale was originally prepared for young learners; however, as Henk and Melnick (1995) stated, the scale "might prove to be functional at higher grade levels" (p.476), so the word "kids" was changed into "classmates". The scale consists of 33 statements about reading, the first one being a general statement about the students' opinions of themselves in reading ability. The students were asked to rate how much they agree or disagree with each statement using a five-point Likert system.

The writers of the scale intended to represent four scales in one scale, which are Progress, Observational Comparison, Social Feedback and Psychological State. Henk

and Melnick (1995) indicate that the first item in the RSPS ('I think I am a good reader') was used "simply to prompt the children to think about their reading ability" (p.473). They state that how a person feels about himself or herself as a reader could influence his or her attitude toward reading and how much effort they put into comprehending it. They define Progress as "how one's perception of present reading performance compares with past performance" and Observational Comparison as "how a child perceives her or his reading performance to compare with the performance of classmates" (p. 472). They also state that Social Feedback includes "direct or indirect input about reading from teachers, classmates and people in the child's family" and the final scale, Physiological States, refers to "internal feelings that the child experiences during reading" (Henk & Melnick, 1995, p.472). However, they note that there is a natural overlap between the categories. Table 3 shows the items that belong to each scale.

Table 3

RSPS Response Items Representing the Four Scales

Scales	Item(s)	Total number of items
General Perception	1	1
Progress	10,13,15,18,19, 23, 24,27, 28	9
Observational Comparison	4, 6, 11,14, 20, 22	6
Social Feedback	2, 3,7, 9,12,17,30, 31, 33	9
Psychological State	5, 8,16, 21, 25, 26, 29, 32	8

Table 3 shows that the first item ("I think I am a good reader") involves general reading perception of the students, so it is not included in any of the scales. Under the category of Progress and Social Feedback there are nine response items; Physiological State consists of eight response items, and six response items belong to the scale of Observational Comparison. The internal reliability of the scale was calculated using SPSS 17 and for all the scales it was found to be over 60% (see Appendix 9).

3.5.2. Student Questionnaire on Cultural Topics

The cultural reading topics were chosen and prepared according to the questionnaire (see Appendix 5) given to students before starting the study. They were

asked to choose from various cultural topics and suggest their own. Their favorite topics were identified and most of the texts were prepared accordingly. Various sources were used to prepare and adapt the tasks, such as magazines, course books, and mostly the Internet pages. The reading tasks were prepared according to the nature of the topics and the needs of students. Some included speaking after reading, some writing, and some of them included vocabulary study.

3.5.3. Teacher Diary

During the study, the researcher kept a diary in which she wrote her observations about differences in students' attitudes to reading about Turkish culture in English. The researcher also had class discussions with the students after each reading task to collect oral feedback about the study and recorded them in the diary.

3.5.4. Minute Papers

The researcher also asked the students to fill in minute papers (see Appendixes 4 and 7) on what they have liked or disliked about the text after each reading task. The reflections were structured at first to guide the participants in what they were supposed to write about. After two or three materials, the students had an idea about what to cover in their minute papers. The statements ranged from the difficulty of the vocabulary to how interesting the text was for them. The minute papers have revealed that the students have made great use of the English words related to their native culture. It was also clear that some texts, such as sports, were more popular with boys than girls.

3.5.5. Reading Average Marks

The averages of reading marks of both the control and the experimental group in the quizzes and exams were noted down and compared statistically through t-test to identify whether there would be a difference in the participants' reading performances after the study was completed in the experimental group.

3.6. Data Collection Procedures

The classes were informed about the study at the beginning of the term and the students filled in a consent form to volunteer to participate in the study. In the consent form, the students were explained that there would be two groups, one control and one experimental, in the study. The control group and the experimental group were selected randomly. The participants in both groups were given the Reader Self-Perception Scale (RSPS) (Henk & Melnick, 1995) (see Appendix 1) as pre-test at the beginning of the term and as post-test after the study was completed. This pre-test intended to measure the students' perception of themselves as readers at the beginning of the term.

The control group studied the course book (First Certificate Expert by Pearson Longman) and did the reading tasks covered by it. They also studied the extra reading tasks prepared and given every week by the Syllabus Team of the Foreign Languages Center (see Appendix 8).

The experimental group was told that they were going to do extra reading in English about Turkish culture. In order to identify their favorite cultural topics, a questionnaire was given to them (see Appendix 2). In the light of the findings from the analysis of the cultural topics questionnaire (see Table 6), food, lifestyle, traditions, history and religion were found to be the most popular topics among the participants. Therefore, the distribution of the reading texts according to the favourite topics can be summarized in Table 4.

Table 4

The Reading Topics Chosen According to the Questionnaire Results

Topic	Reading Text
Food	The Anatolian Cultures and Food Festival in the USA
Lifestyle	Turkish Proverbs
Traditions	Military Service and Leaving Home
History	A Turkish Wit for All Ages: Nasreddin Hodja
Religion	Kurban Bayram, The Feast of Sacrifice Noah's Pudding
Popular Jobs	Disappearing Occupations
Weddings	Henna Night
Sports	Football in Turkey
Dating	Turkish Dating Culture

Table 4 shows that six of the reading materials were based on the first five most favourite cultural topics, which are food, lifestyle, traditions, history and religion.

Then, they were given the ten cultural reading materials (see Appendix 5) for ten weeks. The timing of the cultural topics was decided according to current events. To illustrate, the students read about The Anatolian Cultures and Food Festival in the USA in October and about Noah's Pudding (Ashura) in the month of Muharram according to the Islamic calendar.

The reading materials are listed in the chronological order in Table 5.

Table 5

Weekly Schedule of the Reading Materials

Week 1	The Anatolian Cultures and Food Festival in the USA	Appendix 5.1
Week 2	Henna Night	Appendix 5.2
Week 3	Kurban Bayram, The Feast of Sacrifice	Appendix 5.3
Week 4	Football in Turkey	Appendix 5.4
Week 5	Turkish Proverbs	Appendix 5.5
Week 6	Turkish Dating Culture	Appendix 5.6
Week 7	Noah's Pudding	Appendix 5.7
Week 8	Military Service and Leaving Home	Appendix 5.8
Week 9	Disappearing Occupations	Appendix 5.9
Week 10	A Turkish Wit for All Ages: Nasreddin Hodja	Appendix 5.10

The reading materials were obtained mostly from the Internet sources and adapted and/or shortened by the researcher. In addition, various tasks were prepared, ranging from vocabulary activities to writing activities and group discussions. After each material was completed, oral feedback was collected in class discussions so that the researcher could take notes in her diary. Then the students were asked to fill in minute papers, in which they were asked to include their views on the attractiveness of the topic, vocabulary difficulty, useful and unnecessary things in the texts. These written responses to the materials were then collected and analyzed descriptively. Meanwhile, the researcher kept a diary and noted down her observations on the students' reactions to the materials and topics as well as the oral feedback on the materials provided by the participants. The reading marks that the students got from quizzes and exams were also noted and the reading average marks of both classes were calculated. The marks were compared through t-test. Finally, at the end of the ten

weeks, both the control and the experimental group were given the RSPS again as the post-test.

3.7. Data Analysis

The data gathered throughout this study was analyzed using both qualitative and quantitative analysis methods.

The student questionnaire on cultural topics was analyzed by finding out the frequency for each topic in percentages. The results are displayed in Table 5.

The minute papers were also analyzed descriptively. Most of the minute papers were structured with guiding questions, but some of them only included student comments; therefore, they were individually analyzed for each reading material. The common remarks were put into themes and the frequencies were calculated. Tables 16, 17 and 18 summarize the findings.

The teacher diary was analyzed descriptively. Whether personal notes and the oral feedback notes in the teacher diary and the remarked statements in the minute papers were consistent was also investigated.

The reading average marks of both the control and the experimental group that they got in the quizzes and exams were calculated and compared statistically through t-test in order to see whether the study had any effect on their reading marks. The results are given in Table 19.

The pre-tests and post-tests of the Reader Self-Perception Scale (RSPS) were analyzed by using two-tailed t-test in SPSS (Statistical Package for Social Sciences), version 17.0. Tables 20, 21, 22, 23, and 24 summarize the findings of the pre-tests and post-tests completed by both the control and the experimental group.

CHAPTER IV

DATA ANALYSIS AND FINDINGS

4.1. Introduction

This chapter presents the findings obtained from the data collection tools used in the study. First, the student questionnaires on cultural topics were analyzed and according to the frequency, the topics that the students wanted to read about were identified. Then the minute papers that were given after studying each reading material were analyzed descriptively and common themes were described. Next, content analysis of the teacher diary provided clues about how the materials went in the classroom. Also, the participants' reading marks in the control and the experimental group throughout the study were noted down to be compared statistically. Finally, Reader Self-Perception Scale (RSPS) pre-test and post-test results of both groups were analyzed using two-tailed t-test in SPSS (Statistical Package for Social Sciences), version 17.0 in order to see whether the study has caused any changes in reading self-efficacy between the control and the experimental groups.

4.2. Findings from Student Questionnaire on Cultural Topics

On analyzing the most favorite cultural topics, it was noticed that the students seemed to be interested in Turkish food, Turkish lifestyle and traditions mostly. The most favourite and other favorite topics can be seen in Table 6 below.

Table 6

The Most Favorite Cultural Topics

Topic	Frequency (n=24)	%
Turkish Lifestyle	15	62,5
Food	15	62,5
Traditions	14	58,3
History	11	45,8
Religion	11	45,8
Cinema /Theatre	11	45,8

As can be seen, Table 6 displays the five most favorite cultural topics that the students in the experimental group preferred to read about, which were food, Turkish lifestyle, traditions, history, religion and cinema and theatre. There were no suggested topics by the participants.

4.3. Analysis of Minute Papers

The minute papers written by the participants were analyzed descriptively. At the beginning of the study, the participants did not have very clear ideas about what to write about the texts, so for the first four texts, leading questions were provided (see Appendix 4). However, it was soon observed that the students tended to write the same comments for every text as the questions were the same. Therefore, at intervals, the questions were changed so as to get more reliable feedback on the cultural texts. As a result, the feedback on each text obtained after each reading session is analyzed on its own. An analysis of each text was also made because the number of the participants for each text differed due to absenteeism.

4.3.1. The Anatolian Cultures and Food Festival in the USA

The first reading topic was a current event in the USA (see Appendix 5.1). The oral feedbacks in class discussions with the students revealed that, apparently, the students were very happy to hear about such a four-day event in an English speaking country. The names of Turkish foods in English appealed to them to a great extent. Some of the students admitted hearing about some traditional handicrafts like calligraphy and filigree for the first time in their lives, so the text was also informative for them. Moreover, the analysis of the comments made in the minute papers about the first reading text revealed that almost all of the students liked reading about the topic.

The descriptive analysis of the minute papers on the first English reading text about Turkish culture is given in Table 7.

Table 7

The Analysis of the First Cultural Text

Question	Response	Frequency (n=22)	Percentage (%)
	Yes, because it's about our culture.	11	50
1.Do you like the text? Why / Why not?	Yes, because it's very interesting.	10	45,4
	Yes, because I learned new words.	1	4,5
2.Was it easy to read?	Yes, it was.	19	86
	Yes, mostly.	3	13,6
3.Was the vocabulary easy to guess and/or understand?	Yes, it was.	17	77,2
	Yes, mostly.	2	9
	To some extent.	3	13,6
4.Was the topic interesting?	Yes, very interesting.	20	90,9
	Yes, quite interesting.	2	9
5.What did you find useful?	The cultural information in English.	11	50
	English words describing our culture.	9	40,9
	The vocabulary.	1	4,5
6.What did you find unnecessary?	Nothing.	21	95,4
	Turkish foods and drinks.	1	4,5

As can be seen in Table 7, all the students reading the text stated that they liked the text, but for different reasons. Half of the participants said they liked the text because it was about their culture, whereas nearly half (45,4 %) stated that they liked it because the text was interesting. One student indicated that s/he liked learning new words from the text. Most students (86%) found the text easy to read and slightly more than three quarters (77,2%) of the students said the vocabulary was easy to guess and/or understand. Interestingly, although all the students stated in the first question that they all liked the text, there were two students who found the text quite interesting, but not very interesting. For the fifth question, there was only one student who stated that the general vocabulary items were very useful, whereas 40,9% said they found particularly English words related to their native culture useful. In addition, half of the students found it useful that the information about their native culture was in English. We can infer from this result that the students found it useful to learn especially English words describing their native culture because most of the participants seem to lack the English vocabulary that can describe Turkish culture. For the final question, only one student

thought the information about the Turkish foods and drinks in the text was unnecessary because s/he said "*we already know about them*".

4.3.2. Henna Night

The second cultural reading text was about the henna nights (see Appendix 5.2). Almost all of the students had participated in a henna night, so they were familiar with the event. Since henna nights can be organized in different ways in different regions, they seemed very eager to share how henna nights were organized in their own hometowns. Some of the students could not resist speaking Turkish in these sharing moments.

The analysis of the comments made about the text in the minute papers is given in Table 8.

Table 8

The Analysis of the Second Cultural Text

Question	Response	Frequency (n=24)	Percentage (%)
1.Do you like the text? Why / Why not?	Yes, because it's very interesting.	14	58,3
	Yes, because it's about our culture.	9	37,5
	No, because I know it all.	3	12,5
2.Was it easy to read?	Yes, it was.	21	87,5
	Yes, mostly.	3	12,5
3.Was the vocabulary easy to guess and/or understand?	Yes, it was.	20	83,3
	Yes, mostly.	4	16,6
4.Was the topic interesting?	Yes, very interesting.	21	87,5
	Yes, quite interesting.	1	4,1
	No.	3	12,5
5.What did you find useful?	English words describing our culture	16	66,6
	The cultural information in English	6	25
	Nothing. All is familiar.	3	12,5
6.What did you find unnecessary?	Nothing.	20	83,3
	Some vocabulary items.	2	8,3
	The text itself.	2	8,3

As is clear in Table 8, for the first question, more than half of the students (58,3%) stated that they liked the text because it was interesting and nine out of twenty-four students liked that the text was about their native culture. Three of the students expressed their dislike because they thought they knew it all, which contradicts one student's comment: "*As I know the topic, it wasn't boring*". 87,5% of the students found the text easy to read and 83,3% found the vocabulary easy to guess and/or understand. One student expressed himself clearly about guessing vocabulary in the class discussion by saying "*It's a traditional topic, so we can easily guess the new words.*" In the fourth question, although the majority (87,5%) found the topic very interesting, 12,5% of the students found it uninteresting. For the fifth question, the majority of the students (66,6%) seem to have found English words describing their native culture useful and 25% of them found it useful to read about the cultural information in the target language. Three students (12,5%) stated that they did not find anything useful at all. Finally, 83,3% of the students could not find anything unnecessary about the text, whereas 8,3% found the text itself unnecessary.

4.3.3. Kurban Bayram, the Feast of Sacrifice

When the text about the Feast of Sacrifice (see Appendix 5.3) was given, the festival was coming soon, so reading about it in English just before the event motivated them to participate more in the classroom. Most of the students already knew how the festival started in the history of Islam and were eager to answer the pre-reading questions asked by the researcher. In the post-reading session, they all raised their hands to share how they celebrate the festival in their own families. It was pleasing to see some of them tried to use the new words that they learnt from the text. One student made the following comment in the class discussion after reading the text:

"*I found the text useful because I didn't know how I can explain this in English but now I know it.*"

Similarly, another student said s/he could easily tell the Feast of Sacrifice to a foreigner now that s/he had read the text. The students were also intrigued by the fact that the text was written by an American so objectively. A student commented that it was interesting to read the text "*from an American's pen*".

The descriptive analysis of the comments made about the text in the minute papers is given in Table 9

Table 9

The Analysis of the Third Cultural Text

Question	Response	Frequency (n=22)	Percentage (%)
1.Do you like the text? Why / Why not?	Yes, because it's about our culture.	13	59
	Yes, because it's very interesting.	8	36,3
2.Was it easy to read?	Yes, it was.	21	95,4
	Yes, mostly.	1	4,5
3.Was the vocabulary easy to guess and/or understand?	Yes, it was.	19	86,3
	Yes, mostly.	3	13,6
	To some extent.	1	4,5
4.Was the topic interesting?	Yes, very interesting.	18	81,8
	Yes, quite interesting.	1	4,5
	No.	3	13,6
	The cultural information in English	11	50
5.What did you find useful?	The vocabulary	6	27,2
	English words describing our culture	3	13,6
	Improving our reading skills	2	9
6.What did you find unnecessary?	Nothing	22	100

Table 9 displays that more than half of the students (59%) liked the text as it was about their native culture, and 36,3% said they liked the text because they found it very interesting. Almost all of them (95,4%) stated that the text was very easy to read, and the majority (86,3%) said the vocabulary was easy to guess and/or understand. The topic was interesting to the majority of the class (81,8%) but uninteresting to only three students. For the fifth question, half of the students stated that they found the information about their native culture in the target language useful, and three students specially mentioned that the English words describing their culture were useful. For the final question, all of the students said there was nothing unnecessary in the text.

4.3.4. Football in Turkey

The text about football in Turkey (see Appendix 5.4) seemed to appeal to the male students mostly. However, the girls also participated, even more than expected. Most of them were surprised to learn that there were a lot of women's football teams in the country and some of them questioned history, as to why the Ottoman Empire did not allow Turkish men to play the game in early years.

Table 10 displays the descriptive analysis of the minute papers filled in after reading the text about football in Turkey.

Table 10

The Analysis of the Fourth Cultural Text

Question	Response	Frequency (n=19)	Percentage (%)
1.Do you like the text? Why / Why not?	Yes, because it's very interesting.	15	78,9
	Yes, because it's about our culture.	2	10,5
	No, it's not.	2	10,5
2.Was it easy to read?	Yes, it was.	16	84,2
	Yes, mostly.	2	10,5
	No.	1	5,2
3.Was the vocabulary easy to guess and/or understand?	Yes, it was.	16	84,2
	Yes, mostly.	2	10,5
	No.	1	5,2
4.Was the topic interesting?	Yes, very interesting.	14	73,6
	Yes, quite interesting.	1	5,2
	No.	4	21
5.What did you find useful?	New information about the topic	12	63,1
	The cultural information in English	6	31,5
	English words describing our culture	2	10,5
	The vocabulary	1	5,2
6.What did you find unnecessary?	Nothing	15	78,9
	Everything about it.	4	21

As can be seen in Table 10, 78,9% of the participants stated that they liked the text because it was very interesting, but only 10,5% indicated that their reason for liking the text was that it was about their native culture. However, 10,5% did not like the text. For the second question, the majority (84,2%) said the text was easy to read and the

same percentage of students found the vocabulary easy to guess and/or understand. For the fourth question, most of the students (73,6%) found the topic interesting, but 21% found it uninteresting. For this text, what was found useful by the majority (63,1%) was learning new information on the topic. 31,5% stated that they found it useful to read about the topic in English, and 10,5% of the participants found the English words describing their native culture particularly useful. For the last question, the majority (78,9%) could not find anything unnecessary about the text, but 21% thought everything in the text was unnecessary. These students may be females and uninterested in football.

4.3.5. Turkish Proverbs

In the reading material about Turkish proverbs (see Appendix 5.5), the proverbs were given with their direct translation into English and their meanings instead of their equivalents as English proverbs. In this way, it was easier for students to recognize the proverb. In addition, the explanations about in what situation and in what meaning the proverbs are used provided the students with the right words to explain the proverbs in the target language. After reading this material, the students were asked only one question: Would you like to read about your culture in English? Why / Why not? Almost all of the students (90,9%) stated that they would like to read about their native culture in English and gave different reasons for it. The reasons are given in Table 11

Table 11

The Students' Reasons for Their Preferences to Read about Their Native Culture in English

Reasons	Frequency (N=22)	Percentage %
1.It is so interesting to read about it in English.	11	50
2.It will help us to tell about our culture to foreigners.	6	27,2
3.I learn some new information and words.	5	22,7

In Table 11, it can be seen that half of the students stated that they would like to read about their native culture in the target language because they found it very

interesting to do so. It is clear that they liked reading about a familiar topic in English, as one student said in the class discussion:

"I like reading about my culture because I like my country."

27,2% stated that reading about their native culture in the target language would help them tell about their culture to foreigners. This means slightly more than a quarter of them think that it is important for them to be able to exchange cultural information in English, as one student said "*I love English.*" The last reason was which was stated by 22,7% was learning new information and words. Actually, the students gave two reasons in the last item, i.e. learning new information and learning new words, probably because some of the participants learnt new information from the reading materials given to that day as well as new words. There was one who student who expressed his / her love of reading while we were studying the material.

There were two negative responses to the question whether they would like to read about their own culture in English and they were as follows:

"I like reading about my culture in Turkish! But I can read about other cultures in English. It seems we cannot use a word with the same meaning in English, so reading in Turkish is better I think."
"I know most of the proverbs, but they are never used in daily life."

It seems that one student was learning English to be able to read and learn about the other cultures of the world since English is the common communication language among most of these cultures. S/he seems to be aware of the role of English as a lingua franca. The other student probably objected to reading about Turkish proverbs because for some people proverbs are only in books and dictionaries, so s/he may not be hearing proverbs often in his / her environment.

4.3.6. Turkish Dating Culture

The text on Turkish dating culture (see Appendix 5.6) appealed to the students to a great extent due to their ages. They were highly interested in romantic relationships despite some students' hesitation to share how they really felt about the topic. The

article on the topic was written by a foreigner, who often made references to Turkish sources to support the facts and ideas put forward, which helped the students get easily convinced while reading. That the article was divided into parts also increased interest and acted as a guide in the group discussion in the post-reading session. The students discussed the benefits and drawbacks of their dating culture, the traces of Islamic traditions in getting married, how the culture has changed and what has caused the change, first in groups and then as a whole class. Most of the participants were engrossed by the topic and were eager to share how the marriage process went in their hometowns. "*Hearing my culture from foreign people is interesting*," said one student in the class discussion after completing the reading task. However, it was observed that some students did not feel comfortable about expressing themselves freely, hesitating to make comments about and tell the negative points of Turkish dating culture. This may be due to the still existing family pressure on young people about marriage.

The descriptive analysis of the comments made about the text in the minute papers is given in Table 12.

Table 12

The Analysis of the Sixth Cultural Text

Question	Response	Frequency (n=15)	Percentage (%)
1.Do you like the text? Why / Why not?	Yes, because it's very interesting.	7	46,6
	Yes, because it's about our culture.	7	46,6
	No, because the information is not true.	1	6,6
2.Was it easy to read?	Yes, it was.	14	93,3
	Yes, mostly.	1	6,6
3.Was the vocabulary easy to guess and/or understand?	Yes, it was.	10	66,6
	Yes, mostly.	5	33,3
	To some extent.	1	6,6
4.Was the topic interesting?	Yes, very interesting.	12	80
	No.	3	20
5.What did you find useful?	The cultural information in English	8	53,3
	The vocabulary	6	40
	English words describing our culture	2	13,3
6.What did you find unnecessary?	Everything	2	13,3
	Nothing	9	60
	Most of it.	1	6,6

Table 12 shows that 46,6% of the participants stated that they liked the reading material because it was very interesting, and 46,6% of them stated that they liked the text because it was about their culture. One student said in the post-reading discussion that s/he liked the text because s/he *"learned what other people think about our culture"*. There was one participant, however, who claimed that the information was not true, so s/he did not like the text. The majority (93,3%) found the text easy to read, but only two thirds (66,6%) thought the vocabulary was easy to guess and/or understand and one third (33,3%) of the participants thought it was mostly easy. Some words may have been difficult to guess for some students, but there was one student who said in the class discussion that knowing the topic made guessing the words easier for them. The topic was found interesting by the majority (80%) of the students, but 20% said it was uninteresting. For the fifth question, slightly more than a half of the participants (53,3%) found the information about their native culture in English useful and 40% thought the vocabulary was very useful. The rate of the participants who specifically found English words describing their native culture useful was only 13,3%. It seems the students needed to learn the vocabulary items related to dating and marrying more than the words related to describing the dating culture in Turkey. 60% of the participants noted that everything about the text was necessary, with one student writing in the minute paper *"We learnt our traditional and cultural weddings and their stories. So I found the topic useful,"* whereas one student stated that most of the text was unnecessary. Likewise, there was one comment from the participants in the minute papers after completing the reading task: *"I found a little part of it useful because I know a lot of things about this topic."*

4.3.7. Noah's Pudding (Ashura)

The cultural material about Noah's pudding was studied in the Muharram month according to the Islamic calendar and people were making ashura in their homes; therefore, it was engrossing for the students to read about a current event. A few students admitted not knowing why we cooked ashura and were amazed by the story. After completing the reading task, the students were asked to write whether they had liked the reading material on Noah's pudding or not and were requested to give their reasons. All the students stated that they liked the cultural reading material. Their most frequent reasons for liking it can be read in Table 13.

Table 13

The Most Frequent Reasons for Liking the Seventh Reading Text

Reason for liking the material	Frequency (n=21)	%
It is informative and educating.	17	80,9
It is enjoyable and interesting.	13	61,9
I learnt new words and phrases.	8	38

It can be read in Table 13 that the majority of the participants (80,9%) liked the text because they found it informative and educating. It can be inferred from this result that the students tend to like the texts which tell more about their native culture besides providing them with the words and phrases describing it in the target language. 61,9% of the participants stated that they liked the text because the topic was enjoyable and interesting and more than a third (38%) noted that the reason was learning new vocabulary.

The following comments made by the students in the oral feedback session seem to support the results given in Table 13:

"*I learnt something regarding our customs and why it's celebrated every year.*"
"*I'm pleased to hear that it was written by the University of Massachusetts. I appreciate the objectivity.*"
"*Although I hate Ashura, I love its history and from now on I will eat it.*"
"*Recipe for Ashura is very good for me. I will try it one day.*"
"*We could even have an idea if a foreigner asks about it. It's easy to read and understand.*'
"*I liked it very much! There were some words that I don't know but they were easy to guess. Its history was very interesting.*"

4.3.8. Military Service and Leaving Home

There were not many students when the text about leaving home for military service was studied. However, most of the attending participants were interested in sharing how young men left home for military service in their hometowns. The text already included some examples from different towns and cities, so it was easier to start

a discussion on their own observations. The descriptive analysis of the comments in the minute papers about the text is given in Table 14.

Table 14

The Analysis of the Eighth Cultural Text

Question	Response	Frequency (n=14)	Percentage %
1.Do you like the text? Why / Why not?	Yes, because it's very interesting / enjoyable.	9	64,2
	Yes, because it's about our culture.	5	35,7
2.Was it easy to read?	Yes.	2	14,2
	Yes, it was.	12	85
	Yes, mostly.	1	7,1
	No.	1	7,1
3.Was the vocabulary easy to guess and/or understand?	Yes, it was.	5	35,7
	Yes, mostly.	7	50
	To some extent.	1	7,1
	No.	2	14,2
4.Was the topic interesting?	Yes, very interesting.	14	100
	Yes, quite interesting.	1	7,1
5.What did you find useful?	The vocabulary	7	50
	New information about my own culture	7	50
	The cultural information in English	1	7,1
6.What did you find unnecessary?	Nothing	8	57,1

Table 14 displays that 64,2% of the participants said that they found the text enjoyable and interesting and that is why they liked it, whereas 35,7% stated that they liked it because it was about our culture. The majority of the participants (85%) found the text easy to read, but for the third question, 50% of them thought the vocabulary was "mostly" easy to guess and/or understand, whereas only slightly more than a third (35,2%) said it was easy. 14,2% of the students stated that the vocabulary was not easy to guess and/or understand. Interestingly, although there were more girls than boys in the classroom, all of the participants found men's leaving home for military service interesting to read about. It is interesting to note that for question 5 in Table 4.9, half of the participants found learning some English vocabulary about the topic useful, and half of them thought the new information on the topic was useful. Some students seemed eager to learn about how people in other towns of the country send their men off to the

military service, so they seemed to have liked learning more about their own culture. For the final question, more than half of the students (57,1%) noted that nothing was unnecessary about the text.

As an oral feedback, after the reading task was completed, one student thanked for the informative readings they had read until then.

4.3.9. Disappearing Occupations

The text about disappearing occupations covered the occupations in Turkish history that have disappeared (see Appendix 9). While some students were not familiar with some of the occupations, some students were able to help others understand what the people in that occupation did, as it turned out that some of the occupations still existed in some small areas in cities. The whole class discussed why most of those occupations had disappeared in big cities but not in small towns and villages and what they were replaced by today. After the reading task was completed, the students were asked to write their responses to the text, but as they were already familiar with the questions that were expected from them to cover, their responses were similar to the responses to the previous texts they studied. Therefore, in the descriptive analysis, it was observed that some students did not feel enthusiastic about filling in minute papers anymore because they were tired of stating the same things over and over again. One student wrote in his/her paper that s/he liked the text very much but felt too sleepy to write anything about it. The descriptive analysis of the comments made about the text about the disappearing occupations is given in Table 15.

Table 15

The Analysis of the Ninth Cultural Text

Question	Response	Frequency (n=18)	Percentage (%)
1.Do you like the text? Why / Why not?	Yes, because it's very interesting.	10	55,5
	Yes, because it's about our culture.	6	33,3
2.Was it easy to read?	Yes, it was.	15	83
	Yes, mostly.	2	11,1
	No.	1	5,5
3.Was the vocabulary easy to guess and/or understand?	Yes, it was.	13	72,2
	Yes, mostly.	4	22,2
	To some extent.	1	5,5
4.Was the topic interesting?	Yes, very interesting.	14	77,7
	Yes, quite interesting.	3	16,6
	No, because I know about it.	1	5,5
5.What did you find useful?	The cultural information in English	8	44,4
	The vocabulary	6	33,3
	Everything	2	11,1
	English words describing our culture	1	5,5
6.What did you find unnecessary?	Nothing	11	61,1

It can be seen in Table 15 that the number of students making satisfactory comments about the text decreased due to their fatigue and studying routine. It was also towards the end of the term, so the students were reluctant to do extra work. The number of the participants who found the text interesting decreased to slightly above half (55,5%) in this text and only a third expressed that they liked that it was about their native culture. 83% of the students found the text easy to read and 72,2% thought the vocabulary was easy to guess and/or understand. The topic was interesting for the majority (77,7%). Moreover, what the majority of the participants (44,4%) found useful about the material was the information about their native culture in English and 33,3% thought the vocabulary was worth learning. Over a half (61,1%) of the students said there was nothing unnecessary about the text. There were two student comments on the reading material about the disappearing occupations:

"I didn't like it very much because I found it boring."

"I like all of them as I found them useful. I might be asked and I can answer."

It can be sensed in these comments that the students had started to lose their enthusiasm, while admitting that they could make use of the information and the vocabulary in the text to be able to speak about a part of their native culture.

4.3.10. A Turkish Wit for all Ages: Nasreddin Hodja

There were eighteen participants when this reading text was studied. The text (see Appendix 5.10) was about the famous humourist known in many countries. There were also examples of his anecdotes. As a post-reading activity, the students were asked to write one of his most known anecdotes in the target language using the English key words given. They were then asked to answer the open-ended question of how they liked the text and were asked to write anything they would like to about the text. The responses were mainly positive.

There were some written feedbacks about the cultural aspect of the text:

"I liked the text because Nasreddin Hodja is one of important traditional wits."

"Nasreddin Hodja is our cultural heritage so whatever I see about him I read. He is funny and optimistic."

"It's about our culture. There was lots of vocabulary which is useful and nice. In conclusion, it was worth reading."

Moreover, some of the feedbacks were related to the vocabulary in the text:

"New words were useful."

"The vocabulary was easy to understand. Topic was interesting and enjoyable."

In addition, there were some written feedbacks which revealed that the participants learned from the text:

"I learned some new vocabulary. There are anecdotes which I liked very much too. It was great!"

"I learned that UNESCO declared 1996 International Nasreddin Hodja year. I didn't know it before."

"Writing an anecdote of Nasreddin Hodja in English improves our language."

"Reading this text is both fun and teaching."

There were also two written responses about how the participants felt about the text:

"When I read his anecdotes, I feel happy and relax."
"I liked the topic of Nasreddin Hodja because of his humour, smartness and popularity."

Furthermore, the following two responses summarize the participants' thoughts about the text:

"It's interesting and impressive, and of course, there's a lot of laughter in this reading. We can enjoy learning. And this side of reading makes me comfortable and self-confident. I believe I can understand this reading and so, I can gain myself a lot of things such as unknown words, phrases, etc. This is very nice and educating."
"This is the best material we read because it's both appealing and entertaining. So, I think books should consist of such Turkish culture and people. The unknown vocabulary given in parenthesis is very useful and understandable."

Interestingly, there was only one negative comment about the reading material about Nasreddin Hodja:

"I could understand what you want to tell about Nasreddin Hodja but I couldn't understand his anecdotes in English. Because an anecdote shows its culture, when translated into another language, it loses its originality."

To sum, 22,2% of the participants stated that they learnt new words from the text and 16,6% of them found the text interesting to read about. It is worth mentioning that as the last reading material was about an amusing historical character, the students seemed to have a high motivation to read about him and do the post-reading task of writing an anecdote of Nasreddin Hodja in English using the key English words provided although some of the students preferred trying to tell an anecdote verbally.

4.3.11. Summary of the Students' Responses to the Reading Materials

As a summary, the students' responses to all of the English reading texts about their native culture can be summarized in tables. Firstly, whether the students found the texts interesting or not, and their reasons for thinking so is displayed in Table 16. Secondly, Table 17 shows the students' reflections on the difficulty level of the texts. Finally, how useful the students found the texts is summarized in Table 18.

Firstly, Table 16 displays to what extent the students found the English reading texts about Turkish culture interesting.

Table 16

Summary of Students' Reasons for Their Interest in the Texts

Reading Material	Students' Responses					
	I liked the text because			The topic was		
	it is interesting %	it is about our culture %	I learnt new words %	very interesting %	quite interesting %	not interesting %
1. The Anatolian Cultures and Food Festival in the USA	45,4	50	4,5	90,9	9	0
2. Henna Night	58,3	37,5	0	87,5	4,1	12,5
3. Kurban Bayram, The Feast of Sacrifice	36,3	59	0	81,8	4,5	13,6
4. Football in Turkey	78,9	10,5	0	73,6	5,2	21
5. Turkish Proverbs	50	27,2	22,7	–	–	–
6. Turkish Dating Culture	46,6	40	0	80	6,6	20
7. Noah's Pudding	61,9	0	38	–	–	–
8. Military Service and Leaving Home	64,2	35,7	0	100	7,1	0
9. Disappearing Occupations	55,5	33,3	0	77,7	16,6	5,5
10. A Turkish Wit for All Ages: Nasreddin Hodja	16,6	11,1	22,2	–	–	–
Average	51,3	30,4	8,7	84,5	7,5	10,3

It may clearly be seen that on the average, slightly more than a half of the students (51,3%) liked the texts because they found the texts interesting. Nearly a third (30,4%)

stated that they liked the texts because they were about their native culture. Less than 10% said they learnt new words from the texts, which is what they liked about the texts. The majority of the students (84,5%) found the texts very interesting, 7,5% of them found the cultural reading materials quite interesting and about 10% did not find them interesting at all. It may be concluded that some of the texts did not appeal to the participants. Possible reasons may be the text content, the mood of the students and the timing of reading the materials.

Secondly, Table 17 summarizes the difficulty level of the texts for the participants.

Table 17

The Students' Responses about the Difficulty Level of All the Texts

	Students' Responses					
Reading Material	Was it easy to read?			Was the vocabulary easy to guess and/or understand?		
	Yes %	Mostly %	No %	Yes %	Mostly %	A little/No %
1. The Anatolian Cultures and Food Festival in the USA	86	13,6	0	77,2	9	13,6
2. Henna Night	87,5	12,5	0	83,3	16,6	0
3. Kurban Bayram, The Feast of Sacrifice	95,4	4,5	0	86,3	13,6	4,5
4. Football in Turkey	84,2	10,5	5,2	84,2	10,5	5,2
5. Turkish Proverbs	–	–	–	–	–	–
6. Turkish Dating Culture	93,3	6,6	0	66,6	33,3	6,6
7. Noah's Pudding	–	–	–	–	–	–
8. Military Service and Leaving Home	85	7,1	7,1	35,7	50	14,2
9. Disappearing Occupations	83	11,1	5,5	72,2	22,2	5,5
10. A Turkish Wit for All Ages: Nasreddin Hodja	5,5	–	–	5,5	–	–
Average	77,4	8,6	2,5	63,8	22,1	7,0

It can be seen in Table 17 that on the average, 77,4% of the participants stated that the reading texts were easy to read although only 2,5% disagreed about the easiness of the texts. As the texts were about the native culture, they included some vocabulary items that described the culture and they were not frequently studied in classes or confronted by the students. Although the participants mostly claimed in oral feedbacks after studying the materials that the vocabulary was easy to guess as the content was

familiar, the percentage of the students who think the vocabulary was easy to guess and/or understand was 63,8%. The percentage is above half, but not as high as expected. Just over 20% stated that the vocabulary was mostly easy to guess and/or understand and only 7% said it was not easy.

Finally, the findings about the usefulness of the texts are summarized in Table 18.

Table 18

The Students' Responses about the Usefulness of all the Texts

Reading Material	Students' Responses					
	What did you find useful?			What did you find unnecessary?		
	The information about our culture in English %	The vocabulary in general %	The English words about our culture %	Nothing %	Some words %	Most of it/everything %
1. The Anatolian Cultures and Food Festival in the USA	50	4,5	40,9	95,4	0	4,5
2. Henna Night	25	0	66,6	83,3	8,3	20,8
3. Kurban Bayram, The Feast of Sacrifice	50	27,2	13,6	100	0	0
4. Football in Turkey	31,5	5,2	10,5	78,9	0	21
5. Turkish Proverbs	–	–	–	–	–	–
6. Turkish Dating Culture	53,3	40	13,3	60	0	6,6
7. Noah's Pudding	–	–	–	–	–	–
8. Military Service and Leaving Home	7,1	50	0	57,1	0	0
9. Disappearing Occupations	44,4	33,3	5,5	61,1	0	0
10. A Turkish Wit for All Ages: Nasreddin Hodja	16,6	27,7	0	0	0	5,5
Average	34,7	23,4	21,4	76,5	1,1	7,3

According to Table 18, the most useful aspect of reading about the native culture in the target language seems to be reading about a familiar cultural topic in a foreign language. It is useful because, as some students stated, the English input about the native culture may help the students perform some output, especially speak about it in foreign contexts. 23,4% of the participants found the texts useful since they learnt some new words, and 21,4% found the English words describing their native culture useful. Here, discrimination between the general vocabulary and the cultural vocabulary was made because the students may have meant to mention that the two categories, even though they may overlap, have different importance to them. The general vocabulary may be important to them in terms of improving their vocabulary and thus, facilitating their reading performance and the cultural vocabulary may be important to them because they need to learn the words necessary to describe their native culture. Nothing was found unnecessary about the texts by the majority of the students (76,5%) whereas 1,1% of the students think some words were unnecessary. Here, it is important to remember that some students stated in their oral feedbacks that the new words were easy to guess as they knew the topic well. However, it seems some students were bored of reading about a familiar and cultural topic in English, 7,3% stating that the text itself was unnecessary to deal with.

4.4. Findings from Teacher Diary

The teacher diary was analyzed descriptively. The researcher noted down her observations and the students' oral feedbacks after studying each English reading text about Turkish culture in her diary.

The researcher noted that the first cultural material, *The Anatolian Cultures and Food Festival in the USA* (see Appendix 5.1), grabbed the students' attention to a great extent. They loved the idea of a Turkish festival in another country. One girl student recognized filigree (ornamental work of gold, silver or copper applied chiefly to gold and silver surfaces. Merriam-Webster online dictionary, 2012) immediately because it was special to her hometown and gave some information about the art and provided the Turkish name for it. Her familiarity with the art helped her understand the task better and share her knowledge about it to her classmates.

The timing of studying the cultural materials was defined according to current events. For example, the reading text about the Eid (or Sacrifice) Festival (see Appendix

5.3) was studied just before the Sacrifice Holiday. We talked about why we sacrifice sheep and read the story about the beginning of this festival. After reading, they were asked to make a list of the unknown words that they could easily guess and a list of the unknown words that they could not easily guess. Later, they compared their lists in pairs and helped each other with the difficult words. It was observed that some students helped their partners guess the unknown word by sharing the strategies they used and by reminding the story of the Sacrifice Festival, thereby sharing their schemas.

When we were studying the history of football in Turkey (see Appendix 5.4), there were only four male students and sixteen female students in the class. However, the girls seemed interested in talking about football, though not as enthusiastically as the boys. The most interesting piece of information for the students was that there were over fifty women football teams in our country. We had difficulty stopping talking about the topic and if there had been more time, new topics on the issue could have been raised.

Another cultural material was about Turkish proverbs (see Appendix 5.5). The text provided explanations of some Turkish proverbs in English. A task was prepared by the researcher on translating some Turkish proverbs into English. The students realized that it was more important to explain the meaning than translate the words because proverbs included cultural elements which may not exist in other cultures.

The text about the Turkish dating culture (see Appendix 5.6) was both interesting and enjoyable for the students because it was written by an American. They were curious to see whether the writer was objective enough. Most students agreed with the description of the culture but some students claimed that this culture was changing now, especially in big cities. They had a whole-class discussion about the positive and negative sides of our dating culture and each talked about the dating culture in their hometown.

Some students stated that they had never heard the story of Ashura (Noah's pudding) before they read the text (see Appendix 5.7) about it. It was concluded that these cultural texts were also informative for some students. Also, seeing religious names in English and objective information on the topic seemed to be very useful for the students.

In the while-reading and post-reading sessions, it was inevitable for students at times to speak Turkish and share their ideas on the topic, but it was fascinating to hear from them that they enjoyed reading about their native culture in a foreign language.

One student also expressed his pleasure in seeing Nasreddin Hodja known worldwide and wanted to see more of such examples in their English course books.

After the study was completed, towards the end of the term, the students were required by the Syllabus Team to make presentations about any topics they would like. It was observed that some of the students chose topics related to our native culture. One of them was about coffee reading and fortunetelling, one was a role play about the Turkish women's gathering at tea parties and another was about the love story between Sultan Solomon and Hürrem from Ottoman history. Other examples to the cultural topics were: Harem, Farabi, Mevlana, Adana cuisine and Amazon women, who are believed to have lived in the Black Sea Region of Turkey. They seemed eager and motivated to present topics about the Turkish culture in the target language.

4.5. Findings from Reading Average Marks

The reading average marks of both classes were compared statistically through t-test. The results are shown in Table 19.

Table 19

T-test Results for the Reading Marks of the Control and the Experimental Groups

Reading test	Total Score	Group	N	Mean	Std. Deviation	P
Quiz 1	20	Experimental	25	18,0	1,68	.740
		Control	21	17,9	1,84	
Achievement Exam 1	15	Experimental	25	14,6	1,38	.155
		Control	21	13,7	2,40	
Quiz 2	15	Experimental	25	13,5	1,90	.820
		Control	21	13,6	2,14	
Achievement Exam 2	16	Experimental	25	12,8	3,52	.618
		Control	21	12,2	3,64	

$p > .05$

As can be seen in Table 19 above, there is no significant difference between the experimental and the control groups in terms of reading exam marks because the p value does not correspond to the acceptable value of significance ($p > .05$). Also, the mean values for each exam mark are very close to each other. Although the average reading marks of the experimental group seem to be slightly higher than those of the control group, this difference can also result from the fact that the experimental group

read ten more texts than the others. Therefore, the number of reading texts that each class covered may have had an effect on the students' reading performances. However, the reading averages in the second achievement exam seem to be low because it was the end of the term and all the students wanted to go home. In addition, they had had an oral exam the day before the written exam, so they were very tired. In conclusion, Table 19 suggests that although the average reading marks of the experimental group seem to be a bit higher than that of the control group, the difference is statistically not significant. Therefore, we may not conclude that reading about one's native culture in the target language can contribute to the reading performance in exams.

4.6. Findings of the Reader Self-Perception Scale (RSPS)

The ratings that the participants in both the control group and the experimental group made using a five-point Likert system in the Reader Self-Perception Scale (RSPS) used as pre-test and post-test were analyzed using independent two-tailed T-test in SPSS 17.0 (Statistical Package for Social Sciences, Version 17.0) to compare means. The participants got one point if they strongly disagreed, two if they agreed, three if they were undecided, four if they agreed and five points if they strongly agreed. The analysis was done for the four scales represented in the Reader Self-Perception Scale suggested by Henk and Melnick (1995): Progress, Observational Comparison, Social Feedback and Physiological States. The items in the RSPS belonging to each scale were given in Table 3 on page 22.

Since the first item (I think I am a good reader) in the RSPS represents the general perception as a reader and not any of the four scales, the average ratings were calculated out of five without using SPSS 17.0. As Henk and Melnick (1995) note that each scale should be interpreted in relation to its total possible score, for the first item, the participants in both groups rated their own general reader perception above half. The pre-test and post-test averages of both groups for the first item representing general perception as a reader are shown in Table 20.

Table 20

Average Ratings for General Perception as a Reader

Group	Maximum possible score	Pre-test	Post-test
Control	5	3.6	4.0
Experimental	5	3.4	4.0

It can be seen in Table 20 that at the beginning of the study, the general perception about the reading ability for the experiment group is slightly lower than that of the control group. However, at the end of the study, the average rating for the general reading perception of both groups is the same. This result may mean that during the study, there were other factors which affected the students' general perception of self as a reader. Both the control and the experiment groups may have improved their reading skill during the ten weeks regardless of the cultural content and this progress may have been reflected in their general reader perception.

4.6.1. Pre-test Results of Reader Self-Perception Scale (RSPS) of the Control and the Experimental Group

At the beginning of the study, it was expected that there would be no difference between the pre-tests of the control and the experimental group and the analysis verified this expectation. Table 21 displays the comparative results for the pre-tests of both groups.

Table 21

Pre-test Results for the Control and the Experimental Group

Scale (pre-tests)	Group	N	Mean	Std. Dev.		P
Progress	Control	22	37,3182	4,41196	5,61426	.275
	Experimental	24	38,9583			
Observational Comparison	Control	22	18,6818	2,96626		.642
	Experimental	24	19,1250	3,44286		
Social Feedback	Control	22	31,0909	5,51111		.439
	Experimental	24	29,9167	4,59600		
Physiological States	Control	22	32,5909	4,38242		.590
	Experimental	24	31,7083	6,51740		

$p > .05$

It can be seen in Table 21 above that the difference between the control and the experimental groups in the pre-tests was not significant (p >.05). Therefore, it is clear that the two groups were randomly selected and before the study, the participants' general reader perceptions were nearly the same.

4.6.2. Pre-Test and Post-Test Results of the Reader Self-Perception Scale (RSPS) of the Experimental Group

A significant difference was expected between the pre-test and post-test of the experimental group. Table 22 shows the results.

Table 22

Comparative Results of the Pre-test and Post-test of the Experimental Group

Scale	Experimental Group	N	Mean	Std. Dev.	P
Progress	Pre-test	24	38,9583	5,61426	.484
	Post-test	24	40,0000	4,54925	
Observational Comparison	Pre-test	24	19,1250	3,44286	.276
	Post-test	24	20,2917	3,87275	
Social Feedback	Pre-test	24	29,9167	4,59600	.023
	Post-test	24	33,2083	5,05603	
Physiological States	Pre-test	24	31,7083	6,51740	.231
	Post-test	24	33,7500	5,02386	

p >.05

As can be seen in the Table 22, the difference in the means of scales between the pre-test and the post-test in the experimental group is not very significant as the p values for the three scales are bigger than .05. The only significant difference seems to occur in the scale of Social Feedback, the p-value being .023 (p <.05). Since the p-value of .023 is less than our alpha of .05, we can reject the null hypothesis. This result may suggest that the study caused a difference in general reading perception of participants to a limited degree. Although it may be disputable that the scale is culturally inappropriate since it is originally prepared for native speakers of English, the study seems to have caused an increase in means of the Social Feedback scale. This may indicate that reading about Turkish culture in English may have facilitated their taking input about reading from their teacher and/or classmates. Since the topics were culturally familiar, the schemas of participants may have proved to be similar and this may have helped them get better feedback about their reading from the teacher or the classmates.

4.6.3. Post-test Results from the Reader Self-Perception Scale (RSPS) of the Control and the Experimental Group

A significant difference in means was expected between the post-tests of both the control group and the experimental group. Table 23 summarizes the statistical data of the post-tests for both groups.

Table 23

Comparison of the Post-tests of the Control Group and the Experimental Group

Scale (post-tests)	Group	N	Mean	Std. Dev.	P
Progress	Control	22	38,7273	5,05382	.376
	Experimental	24	40,0000	4,54925	
Observational Comparison	Control	22	20,1364	2,62398	.873
	Experimental	24	20,2917	3,87275	
Social Feedback	Control	22	33,1364	4,87262	.961
	Experimental	24	33,2083	5,05603	
Physiological States	Control	22	33,1364	4,35666	.660
	Experimental	24	33,7500	5,02386	

$p > .05$

Table 23 indicates that when compared to the control group, the experimental group did not have significantly higher means in the four scales in the post-tests since the p-values exceed alpha (.05).

4.6.4. Pre-test and Post-test Results from the Reader Self-Perception Scale (RSPS) of the Control Group

Last but not the least, it was expected that there would not be much difference in means of the control group in the Reader Self-Perception Scale given as pre-test and post-test. Table 24 displays the differences in the means of the scales between the pre-test and the post-test of the control group.

Table 24

Comparison of the Pre-test and Post-test Results of the Control Group

Scale	Control Group	N	Mean	Std. Dev.	P
Progress	Pre-test	22	37,3182	4,41196	.330
	Post-test	22	38,7273	5,05382	
Observational Comparison	Pre-test	22	18,6818	2,96626	.092
	Post-test	22	20,1364	2,62398	
Social Feedback	Pre-test	22	31,0909	5,51111	.199
	Post-test	22	33,1364	4,87262	
Physiological States	Pre-test	22	32,5909	4,38242	.681
	Post-test	22	33,1364	4,35666	

$p > .05$

It can be seen in Table 24 that, although slight, there seems to be a difference between the pre-test and the post-test means of the control group. Although statistically not significant ($p > .05$ in all scales), the noticeable increases in the means in the post-test may suggest that the control group also improved their reading during the ten weeks due to other factors. Although the experimental group read about the native culture in addition to the compulsory reading texts in the course book and those given by the Syllabus Team, they may also have changed their perception in reading skill compared to their past performance owing to many reasons. The first of these reasons might be the classroom partner. She made a lot of effort to help the students in both the control group and the experimental group improve themselves in all language skills. Another reason might be the time. As the weeks passed by, the students were exposed to the target language more and they learnt how to study English. The strategies taught may also have contributed to the students' progress.

CHAPTER V

CONCLUSION

5.1. Introduction

This chapter presents the overview and the conclusion of the study followed by implications for the adult Turkish EFL classes, limitations and suggestions for future studies.

5.2. Overview

This study attempted to discover the effects of reading about native culture in the target language on Turkish students' self-efficacy in reading in prep ELT classes. Based on this purpose, the study was designed to answer the following research questions:

1. How much reading self-efficacy do preparatory ELT students have in reading?
2. What aspects of their own culture would students be interested in reading about in the target language?
3. Do reading texts in English about their native culture affect their self-efficacy in reading?
4. Does incorporating English reading texts about the native culture into the curriculum affect students' reading marks in the exams?

5.3. Conclusion

The findings of the study will be discussed in line with the research questions.

Research Question 1: How much reading self-efficacy do preparatory ELT students have in reading?

The results gathered from the Reader Self-Perception Scale (RSPS) (Henk & Melnick, 1995) given as pre-test to both the control and the experimental group indicate that the general reader self-perception that can be inferred from the first item ('I think I am a good reader') in both groups were nearly the same, the control group having an average rating of 3.6 out of 5 and the experimental group 3.4. In addition, the p-values for the four scales in the pre-tests of both groups are all higher than alpha; therefore, the means of both groups seem to be similar to each other (see Table 4.16) at the beginning of the study. To interpret the results for the scales in the scale, Henk and Melnick (1995) indicate that each scale should be interpreted in relation to its possible maximum score. However, they do not provide explanation for the interpretation of the first item ('I think I am a good reader') as it is a general item about the reading perception. Still, it may be inferred from their article that for the first item the maximum possible score is five, and the participants in both the control and the experimental group seem to be above the middle range in general reader self-perception.

Research Question 2: What aspects of their own culture would students be interested in reading about in the target language?

Student questionnaire on cultural topics showed that the participants in the experimental group were mostly interested in Turkish lifestyle and Turkish food, which are followed by traditions. These three cultural topics were chosen by more than half of the participants (see Table 4.1). It may be seen that the participants take interest in general cultural topics about their native culture rather than specific ones. Lifestyle is defined as the way people believe, think and behave and foods and dishes may reflect the geographical conditions people live in. Furthermore, McNicol (1998) states that special meaning can be assigned to certain foods and even sometimes there are certain ways of eating them. The foods people eat are not the same; therefore they may reflect how a society lives. Also, as we are what we eat, our health and genetics are affected by foods. In the same way, traditions hold and bring people together and reading about traditions helps one remember to which society s/he belongs to and what is valued.

The findings in this study about the cultural topics to be studied are similar to those in Ekiz's (2013) study. In her study with English instructors into learning the target language culture, she found out that the teachers preferred to learn about the lifestyle stating that target language is affected by lifestyle, the education system as the

society maintains culture through education, and the food. It can be seen that the teachers' choice of topics related to the target language culture and the participants' choice of topics related to the native culture in this study are very similar. Therefore, the current study may also have answered Lessard-Clouston's (1997) question about what cultural topics or points should be included in culture based teaching.

Research Question 3: Do reading texts in English about their native culture affect students' self-efficacy in reading?

RSPS pre-tests and post-tests for both the control group and the experimental groups showed that there was not a statistically significant difference between the reading efficacies of the participants in the two groups (see Table 4.16 and Table 4.19). However, the only significant difference was in Social Feedback scale means in the pre-test and post-test of the experimental group (see Table 4.18). Therefore, it can be suggested that the study may have contributed to the participants' getting more or easier feedback about their reading performance or skill from their classmates and the teachers since the topics studied were about common schemas. This may suggest that extrinsic reasons helped them read better or more enthusiastically. However, although statistically not significant, the control group did have different means in the four scales for the pre-test and the post-test, too (see Table 4.20). This may be due to the fact that the students in the control group also made progress in the target language, learnt about reading strategies and improved their vocabulary during the ten weeks. Therefore, the English reading texts about the native culture alone may not have had an effect on the reading self-efficacy in the experimental group. As Schunk (2003) puts it, "although low self-efficacy is detrimental for learning, effective learning does not require that efficacy be extremely high" (p. 3). To summarize, even though the participants in the experimental group admitted having fun, being attracted to the topics and learning the English words related to their native culture, the study may not have had a considerable rise in the participants' reading self-efficacy.

The teacher diary reveals that the participants had a lot of fun while doing the cultural reading materials and the tasks. As Tomlinson (in Erten & Razı, 2009, p.70) puts it, "when students see elements of their local culture in classroom materials, they feel much more engaged and identify themselves with the context of the text", which may have increased their motivation to read the text. Also, some participants admitted

learning some aspects of the native culture from the texts they read and they loved sharing what they know and had observed in their environment.

The minute papers given after each reading text and class discussions followed by the minute papers suggest that most of the students could easily guess most of the new vocabulary due to the fact that the topic was very familiar (see Table 4.12). Most students seemed to have made use of their own schemas in order to be able to find the contextual clues. Also, the participants commented on two sides of learning new vocabulary items from the texts: learning new English words and learning English words related to their native culture (see Table 4.13). This distinction may show that the participants could differentiate between what new words they learnt and what new words they needed to learn to be able to describe their own culture. Most participants commented that after reading the texts and learning the words related to their native culture, they could now talk and write about it in foreign contexts. This is very similar to what Lou and Chism (2011) foresaw in their study on integrating Chinese legends in English reading. They suggested that by reading about their own legends in English, the students "will be better able to share their own native culture with foreigners, and they will be more open to appreciating cultural differences; thus, increasing their cross-cultural learning" (p. 4). Although few of the participants stated that they were bored of studying familiar topics, some participants also admitted learning more or new things about their own culture. Nevertheless, Krashen (1982) warns teachers that when the input is too familiar, or if the message is completely known, students may not attend the classes. Hence, he says, there must be some message "that the student really wants to hear or read about" (p.60). This is parallel to McKay's (in Jiang, 2011) suggestion that source culture materials should be providing the students with "an opportunity to learn more about their own culture and to learn the language needed to explain these cultural elements in English" (p.695). Overall, the topics were interesting and easy to read for the majority of the participants and most of them they could not find anything unnecessary about the texts (see Table 4.13).

Research Question 4: Does incorporating English reading texts about the native culture into the curriculum affect students' reading marks in the exams?

When the reading average marks of both the control group and the experimental group are compared, a statistically significant difference cannot be observed (see Table

4.14). Therefore, the English reading texts about the native culture may not have affected the reading performances of the participants. This result is different from the findings of Ghonsooly and Elahi (2010), Nevill (2008) and Schunk (2003), who discovered that self-efficacy and reading performance was positively related. The current result probably stems from the fact that since there was not a statistically significant increase in the reading self-efficacy of the participants in the experimental group, an increase in their reading performances could not be observed.

5.4. Implications

The study aimed to investigate the effects of reading about the native culture in the target language on reading self-efficacy of prep ELT students. Even though the study does not aim to eliminate the materials related to the target language culture at all, reading texts about the native culture, which is very familiar to the language learners, can add some flavor to the classes. It is hoped that a learning environment where these cultures do not conflict but contribute to one another can be created.

Looking at the qualitative results of the study, the first benefit can be for foreign language learners. Incorporating topics related to the native culture in reading skill can contribute to language learners in different ways. To start with, language learners seem to be more motivated to read and get actively involved in the while-reading and post-reading tasks when the topics relate to their schemas.

Another implication is that when the input consists of familiar topics and schemas, the students' affective filters can be lessened. As Krashen (1982) suggests, the Input Hypothesis and the concept of the Affective Filter have changed the definition of the language teacher. "The effective language teacher," Krashen (1982) says, "is someone who can provide input and help make it comprehensible in a low anxiety situation" (p.31).

Also, the participants in this study acknowledged that learning English words that describe their native culture would help them speak about their culture in English. This is significant firstly because as Krashen (1982) says "more vocabulary should mean more comprehension of input" (p.71). In our case, the familiar topics helped them guess and learn more vocabulary, making comprehension easier. Secondly, by reading the cultural texts and discussing familiar topics, the students can benefit from getting the messages more easily. This may help students turn input into output. In line with this

view, Krashen (1982) suggests that the best way to teach speaking to language learners is to provide comprehensible input because "we acquire spoken fluency not by practicing talking but by understanding input, by listening and reading" (p.55). Therefore, language learners can profit from learning native culture in the target language in that by being exposed to the vocabulary and the language structures describing their native culture, they can have the opportunity to speak about, introduce and share their culture in foreign contexts where they need to talk or write about the native culture. In parallel with this view, McKay (2003a) emphasizes many reasons why materials about native culture should be used in the teaching of English as an International Language (EIL) and explains one of the reasons in the following words:

> English today has become denationalized. Hence it is local educators who need to determine what linguistic information, cultural content, and teaching methodology are most appropriate for the local context so that learners will be able to use English to tell others about their own culture.   (p. 2)

In addition, the quantitative results showed that although there was not a statistically significant difference in the means of experimental and control groups in the four scales in the RSPS (Henk & Melnick, 1995), within the experimental group, there was a significant difference in the Social feedback scale at the end of the study. As Bandura (1994) states, people develop their perceived self-efficacy through social persuasion, i.e. being persuaded by others that one can achieve a task, as well as the other three sources mentioned in the literature review. It seems the amount of direct or indirect feedback that the participants could get about their reading skill from their peers and teachers increased. This result may suggest that reading about common and familiar topics can be profitable for language learners because they can share more things, and have more things to say and discuss. In addition, they can get and give better feedback from and to their peers and teachers about their reading comprehension.

The second benefit can be to language teachers. As Jiang (2011) asserts, "most teachers believe that students will be more motivated to learn English if the language is presented in contexts that relate to their own lives rather than to see it presented in the context of an English-speaking country" (p 694). It can be suggested that since Turkish students mostly do not need to use English outside school, their motivation to learn the target language is not long-term. Hence, language teachers can make use of foreign

reading texts containing native culture to arouse interest and motivate the students. More importantly, studying such texts can help teachers to lead students into critical thinking by comparing and contrasting native culture with target language culture. Thus, the teachers can find desirable contexts to start speaking and writing activities as follow ups.

Furthermore, through collecting and studying a wide range of reading materials from native and target language cultures in the target language, the teachers can improve their vocabulary and language. They can also try these materials in different classes with different dynamics and adapt new ways to incorporate native culture into foreign language teaching, thus upgrading their professional skills. What is more, they may have the opportunity to teach strategies to develop students' intercultural competence through materials including those about the native culture.

In addition, the study can be an asset to the Syllabus Team and the instructors at YADYO (Foreign Languages Centre) as well as the researcher, who all seem to be constantly looking for different and attractive reading topics for classroom study. They can make use of the qualitative results of the current study and find or produce English texts covering the native culture in order to increase the reading motivation and ease vocabulary guessing. Variety could be added to the pre- and post-reading tasks and the students could be encouraged to speak, discuss and write more about their native culture in the target language.

Lastly, the study can be a benefit to the researchers and contribute to the limited research on the relationship between reading self-efficacy, familiar topics and the academic achievement of language learners (Hunt, Mills in Mills et al., 2006). Moreover, it may trigger researchers and language teachers to look for ways to incorporate native culture into foreign language teaching as well as lead them into thinking of ways to encourage language learners to speak and write about their native culture in the target language.

5.5. Limitations and Suggestions

The biggest limitation was that the number of the students in the control and the experimental group was not the same. The control group consisted of 22 students and the study was done with 25 students in the experimental group, which may not be an adequate number to convince us that reading about Turkish culture has made a

difference in their reading efficacy. In addition to the students' personalities and personal interests in reading about native culture, the physical setting may have affected their reading efficacy as well.

The most important limitation was that a pilot study was not able to be done. Due to administrative reasons, the researcher was given two ELT prep classes and had to teach ten hours each. Therefore, there seemed to be no opportunity for carrying out a pilot study in another class before carrying out the main study.

In the experimental group, one of the post-test scales was not completed. The first 15 items were rated but the remaining items were not rated at all by one of the participants; therefore the scale of that participant was omitted so as not to misdirect the study results.

The study was done with only ten cultural reading materials and the participants read one text in a week. If the number of the materials had been higher and the participants had read these cultural texts for at least one academic term, the results might have been different.

On the other hand, the statistical analysis suggests that ten weeks was a very long duration to assess the change in the participants' self-efficacy. The students might have improved their target language and language learning skills due to other factors over the mentioned time and therefore, the study alone may not be the reason for an increase, if there is any, in the students' reading self-efficacy.

Also, the items in the Reader Self-Perception Scale (RSPS) were adapted to adult learners only by changing the word "kids" to "classmates". Moreover, as the scale was originally prepared for native speakers of English, it may have misled the study done in ELT prep classes. Furthermore, in the internal reliability analysis, it appeared that for Physiological States, the Alpha reliability is .86. In fact, the analysis suggests that would have been higher (.91) if item 5 ('I like to read aloud') in the RSPS had been deleted. This result brings forth a controversial issue: Are all the items in a scale culturally appropriate in all contexts? Turkish students are not very used to expressing their feelings when they are doing a task. The western education system, on the other hand, seems to focus more on how individuals feel when they are completing and have completed a task and students are often asked to verbally express themselves. The Turkish education system does not always permit students to question their internal feelings and tasks are considered to be done no matter what. In this condition, it seems the scale items may not fit into all education systems and cultures. Therefore, it could

have been a better idea if the items had been more carefully studied and adapted to Turkish students.

Finally, gender differences in reading self-efficacy and test and reading anxiety were not regarded during the study. Also, individual measures of reading self-efficacy and individual test performances were not noted. Instead, only group means were taken into consideration.

As a further suggestion, the study on reading about the native culture in the target language could involve discovering the vocabulary guessing techniques used by the participants. In this way, how familiar topics help students guess the unknown words could be investigated.

Through texts about the native culture, the level of reading anxiety in the target language, if there is any, could also be studied. In this way, whether familiar topics decrease reading anxiety or not can be understood.

Another suggestion could be looking into students' and teachers' motivation to read about the native culture in the target culture. The motivation of student teachers to study the native culture in the target language may be investigated as well.

In addition, English Language Teaching pre-service programs at different universities can be examined to learn whether or not they offer any courses on studying the native culture in the target language.

Another study could be done into the relationship between collaborative strategic reading in foreign language and reading self-efficacy to see whether collaborative strategic reading increases reading self-efficacy or not.

Finally, new studies can be conducted to find out what can be done to arouse interest in students to read, be able to speak and write about their native culture in the target language. It is believed that to be able to survive in a multicultural world, the students should be able to introduce their own culture in other languages.

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APPENDIXES

APPENDIX 1. The Reader Self-Perception Scale (Rsps) (Henk &Melnick, 1995)

Listed below are statements about reading. Please read each statement carefully. Then circle the letters that show how much you agree or disagree with the statement. Use the following:

SA=Strongly Agree

A=Agree

U=Undecided

D=Disagree

SD=Strongly Disagree

1. I think I am a good reader.	A	SA	U	D	SD
2. I can tell that my teacher likes to listen to me read.	A	SA	U	D	SD
3. My teacher thinks that my reading is fine.	A	SA	U	D	SD
4. I read faster than other kids.	A	SA	U	D	SD
5. I like to read aloud.	A	SA	U	D	SD
6. When I read, I can figure out words better than other kids.	A	SA	U	D	SD
7. My classmates like to listen to me read.	A	SA	U	D	SD
8. I feel good inside when I read.	A	SA	U	D	SD
9. My classmates think that I read pretty well.	A	SA	U	D	SD
10. When I read, I don't have to try as hard as I used to.	A	SA	U	D	SD
11. I seem to know more words than other kids when I read.	A	SA	U	D	SD
12. People in my family think I am a good reader.	A	SA	U	D	SD
13. I am getting better at reading.	A	SA	U	D	SD
14. I understand what I read as well as other kids.	A	SA	U	D	SD
15. When I read, I need less help than I used to.	A	SA	U	D	SD
16. Reading makes me feel happy inside.	A	SA	U	D	SD
17. My teacher thinks I am a good reader.	A	SA	U	D	SD
18. Reading is easier for me than it used to be.	A	SA	U	D	SD

19. I read faster than I could before.   A   SA   U   D   SD

20. I read better than other kids in my class.   A   SA   U   D   SD

21. I feel calm when I read.   A   SA   U   D   SD

22. I read more than other kids.   A   SA   U   D   SD

23. I understand what I read better than I could before.   A   SA   U   D   SD

24. I can figure out words better than I could before.   A   SA   U   D   SD

25. I feel comfortable when I read.   A   SA   U   D   SD

26. I think reading is relaxing.   A   SA   U   D   SD

27. I read better now than I could before.   A   SA   U   D   SD

28. When I read, I recognize more words than I could
before.   A   SA   U   D   SD

29. Reading makes me feel good.   A   SA   U   D   SD

30. Other kids think I am a good reader.   A   SA   U   D   SD

31. People in my family think I read pretty well.   A   SA   U   D   SD

32. I enjoy reading.   A   SA   U   D   SD

33. People in my family like to listen to me read.   A   SA   U   D   SD

APPENDIX 2. Questionnaire On Cultural Topics

What cultural aspect(s) would you like to read about? Please tick the appealing items.

☐ 1.food	☐ 16.Turkish bath
☐ 2.holidays	☐ 17. neighbours
☐ 3.greeting	☐ 18.folk dances
☐ 4.shopping	☐ 19. climate
☐ 5.dating	☐ 20. sports
☐ 6.special occasions	☐ 21. cinema/theatre
☐ 7.lifestyle	☐ 22. night life
☐ 8.health system	☐ 23. traffic
☐ 9.history	☐ 24. friendship
☐ 10.geography	☐ 25. pets
☐ 11.political system	☐ 26. embroidery
☐ 12.education	☐ 27. funerals
☐ 13.religion	☐ 28. Turkish hospitality
☐ 14.popular jobs	☐ 29. traditions
☐ 15.weddings	☐ 30.other: _____

APPENDIX 3. Consent Form (In Turkish)

<div align="center">

GÖNÜLLÜ BİLGİLENDİRME FORMU

</div>

Sevgili öğrenciler,

Çukurova Üniversitesi Yabancı Diller Yüksek Okulu (YADYO)'nda Okt. Tolunay Ekiz tarafından 'Türk Kültürü İçerikli İngilizce Okuma Metinlerinin İngilizce Hazırlık Öğrencilerinin Okuma Becerisindeki Öz Etkililiği Üzerindeki Etkisi' başlıklı bir yüksek lisans çalışması yapılacaktır.

Bu çalışma kapsamında İngilizce hazırlık eğitimi almakta olan üçüncü düzey iki sınıftaki öğrencilere kendi okuma becerilerini nasıl algıladıklarına dair bir ölçek verilecektir. Daha sonra deney grubu, içeriği Türk kültürü olan İngilizce okuma metinleri çalışacaktır. Aynı ölçek ikinci kez yine iki sınıfa verilecek ve okuma becerisindeki öz etkililikte Türk kültürü içerikli metinlerin etkisi araştırılacaktır. Ayrıca katılımcılarla, işlenen metinlerden sonra sınıf içi tartışmalar yapılarak metinlerin konusu, işe yararlığı ve zorluğu ile ilgili sözlü görüşleri alınacaktır.

Çalışılacak İngilizce metinler YADYO'da İngilizce okuma becerisini geliştirmeye yönelik olacağından katılımcılara fazladan yük getirmeyecektir. Çalışmadan elde edilen veriler sadece bilimsel araştırma amaçlı kullanılacak ve yapılacak yayınlarda katılımcıların kimlikleri gizli tutulacaktır.

Araştırmaya katılım tamamen gönüllülük ilkesine bağlıdır. Daha ayrıntılı bilgiye ihtiyaç duyuyorsanız lütfen şimdi sorunuz ve daha sonra aşağıdaki bilgileri doldurunuz.

☐   Araştırmaya hiç bir baskı ve zorlama olmaksızın gönüllü olarak katılmayı kabul ediyorum.

☐   Araştırmaya katılmayı kabul etmiyorum.

Ad Soyad   : _____

Cinsiyet   : ☐   K ☐   E

Yaş   : _____

YADYO Sınıf : _____

Bölüm   : _____

E-mail   : _____

Tel. no   : _____

İmza   : _____

APPENDIX 4. Guiding Questions In The Minute Papers

1. Did you like the reading text?

   Why? / Why not?

2. Was it easy to read?

3. Was the vocabulary easy to guess and/or understand?

4. Was the topic interesting?

5. What did you find useful?

6. What did you find unnecessary?

APPENDIX 5. Reading Materials

5.1. The Anatolian Cultures and Food Festival in the USA

The Anatolian Cultures and Food Festival is a cultural and historical event that includes exhibitions, food, art craft, performances, dances and live music activities. More than 40,000 people from United States and around the world attend the four-day event each year.

The 1st Anatolian Cultures and Food Festival were held in OC Fairgrounds and the 2nd one at OC Great Park. This year, the festival comes back to its previous venue on October 6th through 9th.

Visitors enter the festival area through the "Civilizations Path", which consists of 14 gates each representing different civilizations like Hittite, Troy, Urartu, Frig, Lydia, Ionia, Kingdom of Commagane, Persians, Byzantium, Roman Empire, Great Seljuk Empire, Ottoman Empire, and Republic of Turkiye. Anatolia has been a cradle for all these and many other civilizations throughout the history. At each gate, actors wearing authentic costumes of each civilization welcome and greet all visitors.

Three dimensional giant-sized replicas of five different cities of Anatolia (Istanbul, Konya, Antalya, Mardin and Van) and the Grand Bazaar of Istanbul are assembled with panoramic backgrounds. **Artisans** traveling all the way from Turkey display and demonstrate many traditional handicrafts like hand-woven carpets, the arts of **water marbling**, **calligraphy**, stone-carving and **filigree** during the four-day festival.

The replica of the Grand Bazaar of Istanbul houses more than 100 booths with food, handcrafts, souvenirs, and art exhibits. Visitors are able to relief themselves of their tiredness with a cup of Turkish coffee or several glasses of tea at another busy spot of the festival area, named after the traditional Ottoman Coffee House. Just like the real Grand Bazaar, visitors can walk through the booths displaying hand-made jewellery, scarves, lucky charms and hand- woven carpet displays accompanied by the Anatolian hospitality.

Visitors are drawn into 99 different kinds of food including kebabs and doner (Gyros), various kinds of desserts including baklava, **dumplings**, and the world famous tough and sticky Maras's ice-cream. The Anatolian Cultures and Food Festival is a feast for all of the five senses!

from: http://www.anatolianfestival.org/2011-09-12-09-19-20/about

festival. retrieved: 19.09.2011

A. Read the text and write True or False for each statement.

1. _____ More than 40 000 American people attend the festival each year.

2. _____ This year, the festival is taking place at OC Fairgrounds on 6th-9th October.

3. _____ Anatolia has been a cradle for 14 civilizations.

4. _____ Some Turkish people come all the way to the USA to display their handicrafts.

5. _____ Visitors also get the chance to taste some traditional food at the festival.

B. Discuss the following with your classmates.

If you were to go from Turkey to this festival, which cultural element would you take with you? Why?

5.2. Henna Night

The ceremony held one day before the wedding in the home of bride and groom is called the henna night. It generally takes place at the girl's home and among women, although either side can elect to host it.

Usually dry henna brought by the **bridegroom**'s family is broken to pieces in a silver or copper vessel by a woman whose father and mother alive, not experienced any separation. After preparing the bride, **veil** ornamented with red flake is placed over her head, and she is brought into the middle with **hymn** and folk songs about henna.

Henna that has earlier **kneaded** with water is brought in on a tray surrounded by candles and placed in the middle of the room. In some places, the henna is first put on the hands of the bride and then distributed to the guests; in other areas the henna is first distributed to the guests, and only after everybody has left is it placed on the bride's hands. If the woman so wishes, henna can also be placed on her feet and hair. Considerable attention is paid to charging a woman with a happy marriage, called the "basi bütün" (meaning "whose head is complete", in a sense, this describes her as someone who has a complete family with husband and children and whose marriage is whole, not separated by divorce) to knead and distribute the henna and apply it to the girl's hand. The woman places the henna on one of the bride's hands, and a young girl places it on the other. Before the henna is applied, coins or gold are also placed in her hands. After woman who came together for **dying** henna leave, close friend of the bride remain with her and enjoy themselves till morning.
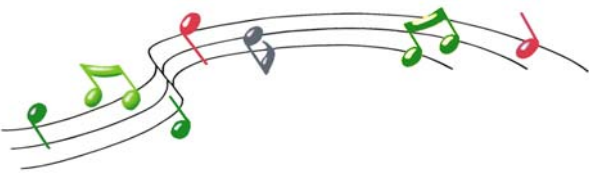
Dying ceremony of henna is different according to regions. The henna so dyed has such names and types as "iplik kinasi" (henna for yarn), "sivama" (smearing) and "kusgözü" (bird eye).

adapted from:http://www.allaboutturkey.com/marriage.htm.02.10.2011

A.Answer the questions below.

1. Have you ever observed things at a henna night different from written in the text?

2. What's the purpose of henna night?

3. Have you ever dyed henna? What do you know about it?

4. Would you like to have a henna night? How would you organize it?

B. Match the following words in bold in the text with the images.

1. bridegroom 2. veil 3. hymn 4. knead 5. dye	

5.3. Kurban Bayram: The Sacrifice Holiday

Category: Turkish Culture

Author: Ben Densin

Kurban Bayram, the Feast of Sacrifice

The Muslim world gets ready to celebrate the Edu-I-Adha, or Festival of Sacrifice, which falls on the 10th day of the last month of the Islamic calendar. Eid (short for Edu-I-Adha) means recurring happiness or festivity, a day of peace and thanksgiving.

According to Muslims, the tradition started with the event : Allah ordered Abraham to sacrifice one of his two sons. According to the Muslims, this son was Ishmael, but according to the Old Testament, it was Isaac. As Abraham was about to sacrifice his own son in obedience to God, God ordered Gabriel, the angel, to take him a ram to offer instead of his son. The offering of the sacrifice has become an annual celebration to remember this event and thank God for his favors.

Kurban Bayram (in Turkish) occurs at varying times during the years, because it goes by the Muslim lunar calendar rather than the solar calendar. This causes the dates of all Muslim festivals to change by ten or eleven days every year. During Kurban Bayram, most government offices are closed, and there is a holiday, sometimes lasting a week or more. Sometimes it can mean a nine-day holiday!

On the first day of the festival, thousands of sheep, goats, and calves will be slaughtered by Turks celebrating Kurban Bayram. The animal should be at least one year old and healthy. You can also see Muslims sacrificing animals on the second and third day of the festival.

The government put a ban on killing animals in public places, such as playgrounds and parks, and every year there are news reports about people cutting themselves while they are trying to sacrifice animals. The authorities warn and advise people to ask a butcher for help in a designated area. Unfortunately, many people don't take the advice.

On the festival's first day, all family members wake up early to make their final preparations. Male members go to the mosque to perform the special Bayram Namazi (sacrifice festival prayer). The actual sacrifice begins after the men return from the

mosque. The father should perform the sacrifice, but a butcher can also slaughter the animal on their behalf. They give the animal water and salt, they wrap its eyes with a clean piece of cloth, tie its three legs and meanwhile the animal faces Mecca. People recite verses from the Koran, and then the animal's throat is cut.

People then divide the meat into three portions - one for the poor, one to neighbors and relatives, and the third is for the family. They can donate the skin of the animal to charity or social welfare organizations.

Another tradition is visiting the graves of deceased family members one day before the festival. So, the cemeteries are very crowded on that day. Friends, neighbors, and relatives visit each other to celebrate the festival. Traditionally, people offer cologne, candy, chocolate and Turkish coffee during those visits. Children might get presents or pocket money as well. *Kapici*s (door keepers or apartment superintendents) also get tips during the festival.

"Bayraminiz Kutlu Olsun!" (Buy-rahm-ihn-iz Koot-loo-ol-soon) or "Iyi Bayramlar!" (ee-yee-by-rahm-lahr) are the phrases you should use to wish your Turkish friends a happy sacrifice festival.

http://www.turkeycentral.com/

Adapted and shortened by Tolunay Ekiz

5.4. Football In Turkey

Fuat Hüsnü Kayacan was the first ever Turkish football player in Turkish football history.

Cadi Keuy FRC in 1905-1906.

Football was introduced to the Ottoman Empire by English men living in the area. The first matches took place in Selanik, now known as Thessaloniki, in 1875. F.C. Smyrna was the first football club established in Turkey. The same men brought football from İzmir to İstanbul in 1895. The first competitive matches between İzmir and Istanbul clubs took place in 1897, 1898, 1899, and 1904. The İzmir team won every match.[1]

Early years (1875–1958)

The first Turkish man to play the sport was a soldier on assignment in İzmir in 1898. The Ottoman Empire banned Turkish people from playing the sport, which lead to the matches being made up of English, Greeks, Armenians, and Jewish minorities. The first club made up of Turkish footballers was Black Stockings, in 1899. Police of the Ottoman Empire invaded the pitch, arresting as many players as they could catch. Cadi Keuy FRC, Moda FC, Elpis, and Imogene FC followed the precedent set by Black Stockings. The first competitive league was created in 1904. Based in Istanbul and titled the "Constantinople Football League", it consisted the four aforementioned clubs (Cadi Keuy FRC, Moda FC, Elpis, and Imogene FC). However, Turkish players were still prohibited to compete. In the following years, clubs such as Fenerbahçe and Galatasaray were founded with Turkish players.

The İstanbul Türk İdman Birliği was created by Beşiktaş in 1919. Later on, in 1922, the Türkiye İdman Cemiyetleri İttifakı was created. The league was made up of clubs from various cities throughout Turkey. The league helped create the Turkish Football Federation on 23 April 1923 as Futbol Hey'et-i Müttehidesi. The first professional leagues were established in 1952 in the big three cities. The first national professional league was created in 1959, known as the Milli Lig.

The Milli Lig was first held in 1959 with clubs from Ankara, Istanbul, and Izmir. Fenerbahçe were the champions of the first Milli Lig, with Metin Oktay of Galatasaray finishing top scorer.

The first league of professional football in Turkey was established as the Istanbul Football League in 1904 by James Fontaine. The league ran until 1959, when it was replaced by the Turkish Super League. Also, football leagues were found especially in Ankara, İzmir, Adana, Eskişehir, Tokat and Trabzon.

Spor Toto Süper Lig

The Süper Lig (Super League), currently known for sponsorship reasons as the Spor Toto Süper Lig, is the top-flight professional football division within Turkey. Fenerbahçe is the most successful Turkish club participating in the competition, having won more Süper Lig titles than any other club in Turkey. The current Süper Lig champions are Fenerbahçe, who won the League in the 2010–11 season, with Beşiktaş winning the Turkish Cup in the same season.

There are currently two major cup competitions in Turkish football. They are the Turkish Cup and Turkish Super Cup. The Turkish Cup includes clubs from every division of football in Turkey, while the Super Cup is an annual game held between the winner of the Spor Toto Süper Lig and Turkish Cup.

The Turkish national team's first match came on October 26, 1923 in a 2–2 draw with the Romania national football team. Turkey have qualified for the FIFA World Cup twice, in 1954 and 2002. Their greatest success was coming third in the 2002 FIFA World Cup. Turkey also finished third in the 2003 Confederations Cup, reached the semi-finals of Euro 2008 and played in the quarter-finals of Euro 2000.

Women's football in Turkey is the women's branch of football in Turkey and is governed by the Turkish Football Federation (TFF).

As of the 2007-08 season, a total of 798 female footballers were licensed in 51 Turkish women's football teams.

The Women's First League (Turkish: *Bayanlar 1. Ligi*) is the top national organization for women's football in Turkey. The league was established in 1993 starting with the 1993-94 season. The 2000-01 season was apparently the first official competition. Three consecutive seasons between 2003 and 2005 were not played. Currently, twelve clubs compete in the league.

By virtue of winning 2008-09 Turkey National Women's Premier League, Trabzonspor played in August 2009 in the Group D for qualification to the 2009–10 UEFA Women's Champions League. This was the first time ever a Turkish women's football team participated in the play-offs for the UEFA league established in the 2001-2002 season.[9] The team won its first match against ŽNK Krka from Slovenia by 2-0, however lost the following plays to Torres Calcio Femminile of Italy by 0-9 and to Slovan Duslo Šaľa from Slovakia by 1-2. Trabzonspor women's team failed so to participate in the 2009-2010 UEFA Champions League.

retrieved: 29.09.2011, shortened from wikipedia.

Speaking Time

1. What do you think about the national football team?

2. Do you think there should be foreign players in national teams?

3. What's your opinion of women's football?

4. Why is football so popular in Turkey?

5.5. TURKISH PROVERBS

The unpretentious and modest common sense of the Turkish people over many generations is distilled in many proverbs that are used today. When it matches the situation, a proverb is said without any other commentary because it just says it all.

Some examples are provided below with its direct translation and with its meaning. Match the English translation with its meaning.

1. He who starts up in anger, sits down with a loss. 2. The tree bearing fruit gets stoned. 3. The one who enters a Turkish bath sweats. 4. I tell it to my daughter for my daughter-in-law to understand. 5. To a bachelor divorcing a wife is easy. 6. Kind words will get a snake out of its hole.	a. Used to point out that only a productive person trying to do new things gets to be criticized. b. Used to point out that sometimes a message is intended for someone other than the actual recipient. c. Used to point out that when one does not carry a responsibility, it is easy for them to give advice. d. Used when one is trying to calm an angry person. e. Used to express the effectiveness of kind words as opposed to confrontation. f. Used to point out that one's actions determine the consequences and therefore one should not complain about them later.

http://www.turkishculture.org/literature/literature/turkish-proverbs-133.htm.   retrieved: 02.10.2011

Can you explain the meanings of the following Turkish proverbs?

Dereyi görmeden paçaları sıvama.	İnsan yedisinde neyse yetmişinde de odur.
Zararın neresinden dönülse kardır.	
Bir musibet bin nasihatten iyidir.	Anasına bak kızını al.

5.6. Turkish Dating Culture by Mary Beth Swayne

Unlike the Americanized version of dating, the Turkish culture does not allow teenagers to hop from person to person in attempt to find Mister or Miss Right. Instead, with premarital dating prohibited by Islamic law, the people of Turkey hold firm to their beliefs and traditions, turning toward family and friends during rituals of courtship, engagement and marriage.

1. Age of Marriage

o According to the Turkish Cultural Foundation, men in Turkey are normally expected to marry after their required service in the military. In some more traditional areas of the country, the expectation may to be to marry right before the young man serves his country. The approximate age of marriage is 22. For women, the typical age of marriage lies around 20.

With higher education becoming increasingly popular in Turkey, an increase in marital age has been seen within the country. Some Turkish people are now waiting until after college to begin seeking a spouse.

2. The Pursuit

o Dating in Turkey begins with finding a girl for the young man to pursue. Unlike most Western cultures, however, it is not the soon-to-be-married man who does the choosing. He places his trust in family and friends to seek out a bride for him. Unlike an arranged marriage, which is defined by Encarta Encyclopedia as "a marriage in which the parents choose a bride or bridegroom for their son or daughter," the soon-to-be newlyweds also grant their approval in the choice, regardless of how heavily they relied on their families' decisions, says Turkey for Friends.

The Turkish Cultural Foundation identifies this process as the act of go-betweens, where the family begins looking for a bride for the son, particularly in rural areas. They find eager and willing assistance from their families, neighbors

and friends. The women in the group then go to the potential girl's house to express their intentions and examine the girl.

In bigger cities, where the culture strays further from the tradition of rural areas, the Turkish Cultural Foundation states that this group of women, the middle women, have been cut out, and male and female may communicate directly when attempting to "choose" each other. Premarital dating in Turkey is still outlawed even in more liberal city life.

3. Making a Choice

o   If the prospective groom's family decides the girl is worthy of its son, the bride's family is granted time to discover information about the groom's family before granting the daughter support to marry, says the Turkish Cultural Foundation.

If support and approval are granted by both families, the man and woman then make their choice independently, says *Turkey for Friends*.

4. Agreement to Marry

o   The Turkish Cultural Foundation notes a difference between the agreement to marry and the actual engagement between the man and the woman. After the family is asked for the bride's hand in marriage, it is her family that is requested to respond. Both families are required to respond in front of a crowd of guests. The Turkish engagement is official when the bride's family returns an embroidered kerchief with a ring attached to the groom's family. The custom is less prevalent in urban areas because the tradition of go-betweens is less common there as well.

In rural areas of the country, some couples still pay a dowry to the bride's family before the marriage ceremony, says *All About Turkey*, written by a professional Turkish tour guide. Although the government tried to rid the country of the practice, it still exists today.

5. Dating, Marriage, Turkey and Islam

o   Although there are many Islamic traditions that can be found in Turkish dating culture, they are more relaxed than elsewhere. For instance, the Muslim faith condones polygamy, but Turkish marriages generally consist of one man and one woman because of Turkish law, says Big Love Turkey, a site for those traveling to Turkey.

In 1926, the Turkish Parliament outlawed polygamy, says All About Turkey. The Turkish people now participate in civil marriages, viewed as contracts.

Although there is the benefit that one person practicing Muslim faith can marry a non-practicing Muslim, many Turkish people still opt to hold religious ceremonies as well.

from: http://www.ehow.com/about_6514050_turkish-dating-culture.html

retrieved: 02.10.2011

Group Discussion:

1. Do you have the same dating culture in your hometown?

2. What are the positive and negative sides of Turkish dating culture?

3. What should be the role of the families in choosing your future spouse?

4. How would you choose your future spouse?

5. What is the most common problem in Turkish marriages?

6. What would be the advantages of marrying someone from another nation?

7. What do you think about the western dating culture?

8. How and why has the dating culture changed in time in our culture?

5.7. Noah's Pudding

Rumi Club

University of Massachusetts

Retrieved: 19.12.2011

INTRODUCTION

Ashura is a holiday celebrated annually in Turkey. It signifies many events for Muslims, amongst the most significant being the day Noah's Ark set on dry land. The month long festivities center on promoting friendship, good relations between neighbors and universal peace and understanding. In Turkey, a traditional dish is prepared during this month known as Noah's pudding. It is meant to symbolize the celebratory meal Noah made when he came off the Ark. It is a sign of peace, of community, of peace, and of a bright future.

THE STORY OF PROPHET NOAH (P.B.U.H.)

The Prophet Noah called his people to the religion of God for nine hundred and fifty years. When his people insisted on unbelief and persisted in their wrongdoings, God ordered him to build an ark. After completing the construction of the ship, Noah embarked in it, upon God's command, of each kind two, male and female, and his family—except those against whom the Word (of punishment) had already gone forth,—and the believers. *(11:40).*

A QUICK JOURNEY TO THE BEGINNING

It was thousands of years ago, a thousand years after Adam. A community again was at the threshold of a catastrophe. This community abandoned worshiping one God; they had become a community of pagans. Adultery spread, those with power were oppressing the ones without power, and there was no justice. The level of humanity was no better than hyenas in the wildness. The Great Creator, because of His All Compassion to them all and to all humanity, sent Noah. Therefore, literature has called this community Noah's Community (or Noah's People). Noah called them to one God, made sure that justice was founded and maintained, eliminated all evils in the society, as did Moses, David, Salih, Solomon, Jesus, Muhammad (p.b.u.them all) and the ones whose names we do not know, but believe in.

THE JOURNEY OF BELIEVERS

Noah asked his people for 950 years to leave paganism, called them to the true way, the truth, believing in one God. But people teased him and called him crazy. Later his wife joined the pagans in their betrayal. Noah suffered with his people for 800 years. He was very sincere in his faith to the Lord.

One day God sent the Angel Gabriel to order Noah to build a ship. Inspired by God, Noah built the ship. God ordered him to take two of every creature, the believers, and his family, except his wife, in the vessel. Noah again told people about the flood, and warned them against it. But their response remained same. The believers and animals boarded the ship and supplies were loaded. Then, God said to the sky "O sky! Let your water pour down". He said to earth "O earth, hold your water". The water started rising. As all nonbelievers were drowning with their all vices, a long and hard journey was awaiting Noah and the believers, a long, tumultuous journey.

Days had passed, and food was scarce. They were facing starvation. No food by itself was enough to make a good meal. Noah gathered all the foods and, mixing them, obtained a delicious meal. Believers survived through famine. The very next day, flood receded. Today we call the meal Noah prepared "Noah's Pudding". It is also called as "Ashura".

Since that day, Muslims cook it in every year on the month of Muharram according to the Islamic calendar in remembrance of what Noah and his people went through, mixing all the dry beans and wheat they can find, making this pudding and sharing it with their neighbors.

HISTORICAL SIGNIFICANCE OF ASHURA (NOAH'S PUDDING)

'Ashura' is a day of great historical significance. On this day:

•Allah accepted the repentance of Adam (pbuh) after his exile from Paradise
•Allah saved Noah (pbuh) and his companions in the ark
• Allah extinguished the fire in which Abraham (pbuh) was thrown by Nimrod
•Allah spoke directly to Moses (pbuh) and gave him the Commandments.
•On this same 10th of Muharram, Job (pbuh) was restored to health (from leprosy)
•Joseph (pbuh) was reunited with his father Jacob (pbuh)

•Yunus (pbuh) was taken out from the belly of the fish;

•The sea was divided as the nation of Israel was delivered from captivity and Pharaoh's army was destroyed.

•'Ashura' is also the day when David (pbuh) was forgiven; the kingdom of Solomon (pbuh) was restored.

•Jesus (pbuh) was raised to Heavens.

• The Holy Prophet's (pbuh) sins were forgiven; and Hussein (r.a.) (the Prophet's, pbuh, grandson) achieved the honor of Martyrdom.

PROPHET MUHAMMED (P.B.U.H.) HAS SAID:

•Worship Allah as much as you can on 'Ashura.

•Whoever fasts on this day is like one who fasts all his life.

•Whoever clothes a naked person Allah will release him from a painful punishment.

•He who visits a sick person, Allah will grant him a reward that will not be decreased.

•Whoever places his hand on an orphan's head, or feeds a hungry person or gives water to a thirsty man, Allah will feed him a feast from Paradise and will quench his thirst with Salsabil (a wine that does not intoxicate).

•Whoever provides generously for his family on this day, Allah will be generous to him throughout this year.

•And whoever applies Kuhl to his eyes will never suffer from eye-sore again, Insha'Allah.

   O' Allah! Bless us to perform good deeds and gain their reward on 'Ashura. Make the New Year one of unity, cooperation and success for Believers in this city and around the world. Amen.

THE TRADITION OF ASHURA STILL CONTINUES

   The making of ashura is a common practice among Muslim and Christian people in the Middle East. In Turkey, it is customary to prepare ashura at a certain time of the year. Christian communities throughout the Middle East prepare a similar sweet wheat dish, called hedik, amah or qamhiyyi. Ashura prepared at home is shared with the neighbors. Generally people who prepare ashura send a cup to each of the neighbors in

their building. As tradition goes, the residents of forty houses to your east, west, north and south are considered neighbors. One has responsibility of

maintaining good relations with their neighbors regardless of what their religion or beliefs may be. It is also a custom to prepare Ashura in large cauldrons and distribute it to the poor.

THE RECIPE

Recipe for Noah's Pudding (makes 30 servings)

Ingredients*:
1 cup wheat
1 cup white beans
1 cup garbanzo beans
1 cup raisins
1 cup almonds
3/4 cup peanuts
12 dried apricots
5 1/2 cups sugar
water (enough to cover)
topping: walnuts, cinnamon

Preparation:

1. Soak wheat, white beans, garbanzo beans and almonds in water overnight.
2. Boil the above ingredients; remove the outer shell or skin.
3. Soak the raisins in boiling water until they soften.
4. Put all the ingredients above (steps 1-3) in a large pot and boil. Add peanuts and almonds
(peeled and cut in half) at this point.
5. Chop the apricot into small pieces, add to mixture along with sugar.
6. Boil for 10-15 minutes.
7. Enjoy your pudding!

*These are the ingredients we chose. Feel free to experiment with other grain, fruits and nuts. Pomegranate, sesame seeds and orange peel are recommended

Rumi Club • email: rumi@resgs.umass.edu • University of Massachusetts

| **5.8. Military Service and Leaving Home** |
| Adapted from: http://www.kultur.gov.tr/EN/belge/2-16145/military-service-and-leaving-home.html retrieved:21.12.2011 |

Military service is deeply rooted in the Turkish culture, and is regarded as a sacred duty. Joining to the army is equated with being an honourable and virtuous person. In rural areas in particular, men who have not performed their military obligations are not well regarded, and what they say is not taken seriously.

The beginning and end of military service, which Turkish society in general attaches such a great importance, like the other major landmarks in life, marked with ceremonies. There are regional differences in the ceremonies for sending someone off and welcoming him back.

One of the most widespread practices all over Turkey is for young men who have received their call-up papers to be invited to dine by all their friends and relatives in turn. The young soldier-to-be mat also be entertained with his family. It is also customary for entertainment to be laid on during and after such celebratory meals.

In the province of Kars, such young men visit their relatives in the city and the surrounding villages to bid them farewell, during the course of which they are given gifts of money and pastries to keep them going on their journey.

In the village of Kırtıl in Silifke, the evening before young men are due to leave for military service, they invite their male and female friends to their homes and carouse until late. Money, known as 'good luck money,' is placed in the young men's pockets.

In the village of Verimli in the Ankara region of Kızılcahamam, elderly men and women say, 'This is so you should stand guard for me' as they hand over their 'good luck money.'

During send-off ceremonies at Seydişehir, the women divide the pastries they have prepared into three. One part is thrown into the water as 'food for wolves and crows.' One part is wrapped in the young man's shirt and kept in a chest, and the third part is given to him to eat on the journey. Each time the young man comes home on

leave a part of the piece lying wrapped up in his shirt is broken off and given to him to eat. After seeing the soldier off, the women all gather at a fountain and eat. No wooden spoons can be used during the meal, since it is believed that if anyone does so, the young soldier will receive frequent beatings during his time in uniform.

In the village of Şükranlı in Eskişehir's province of Seyitgazi, the young man is made to cut wood in front of his fiancée's house, if he has one, in the belief that this will help him get used to hardship.

As well as such farewell rituals as these, which concern a particularly important part of life, there is an equally wide range of ways of welcoming young men home after the completion of their military service.

In that same village of Kırtıl the soldier brings henna with him once he has been discharged. On the evening following his arrival back to the village, visitors who come to welcome him back apply the henna, known as 'soldier's henna,' which is meant to bring good luck.

Another matter regarding the performance of military service is soldiers' letters home, written with great longing and yearning for home. These letters usually begin with greetings, explain how things are going, and end with a tradition quatrain.

Greetings are extended to the all soldier's friends and relatives. In the days when communications were not easy and letters were very much the only means available, married soldiers would find it difficult to express their feelings for their wives, who would be staying under their fathers' roofs, out of fear that other people would read their letters. They therefore resorted to coded verses:

'Go, my letter, go.
Learn of her and return.
 We are two who once were one,
Ask her if we are three.'

This is an example of a soldier asking his young wife if she was expecting.

There is great rejoining when a soldier's military service comes to an end and he returns home. Friends and relatives visit him constantly for up to two weeks, and he is treated as a guest in his own home and not allowed to do any work. In some regions the young man is also given gifts during the course of such visits.

Discussion

Have you ever seen a soldier sent off or welcome back? Share your observations.

5.9. Disappearing Occupations

From: ELS Worksheets. N. Sevgi Öndeş. English Language Studies

DISCUSSION: Below are some more paintings from Mehmet Ali Diyarbakırlıoğlu's series of "Disappearing Occupations". Work in groups, and talk about the present and future situations of these professions. Do you think some of them will remain, while others totally disappear? What other professions do you think will become obsolete in the near future and why? What should young people do when they choose their professions?

1. *Ayakkabı Boyacısı* (Shoeshine man)
2. *Sütçü* (Milkman)
3. *Saat Tamircisi* (Clock repairman)
4. *Çerçi* (Peddler)
5. *Ayakkabı Tamircisi* (Shoe-repairman)
6. *Terzi Hayri Usta* (Tailor)
7. *Kutnu Dokumacısı* (*Kutnu* Weaver)
8. *Dükkanı Sırtında* (Bileyici) (Knife-sharpener)

WORKSHEETS 99

ELS-WORKSHEETS

Cotton- and Wool-fluffing

Over time and with use, the wool or cotton mattresses, cushions, pillows, and quilts in homes become flattened and hard. In order to return these items to their original condition, (10) _____ (soften) them is necessary.

The person (11) _____ does this is called a cotton or wool fluffer. This job is done with a tool (12) _____ resembles an archer's bow, but is much larger. A very strong catgut string is stretched between the two ends of this bow, (13) _____ makes the string extremely tight. Then, while the string is held against the lumped cotton or wool, the fluffer strikes it with a wooden mallet. The string thus vibrates, (14) _____ loosens the lumped material and returns it to its former soft and loose condition.

Until recently, the job of cotton- and wool-fluffing was a highly necessary one. However, with the spread of readymade items (15) _____ use foam rubber or fiber, the job has gradually lost its importance. As a result, cotton- and wool-fluffing is an occupation (16) _____ has begun to disappear. It is still possible (17) _____ (find) a few cotton and wool fluffers here and there in some parts of Anatolia, but in large cities almost no practitioners of the profession remain.

The Gramophone Repairman

Gramophones first came to Turkey in the early 20th century. Records began to be produced after the year 1917, and the number of recording artists began to grow. After the country's economy began to stabilize around 1928, more people started to listen to music on gramophones, (18) _____ finally became widespread in the country after 1945.

The sound of a gramophone begins with the vibrations on its needle, (19) _____ are then amplified through the flower-like horn. The best gramophones are those (20) _____ produce the most natural sound. Gramophones can be classed as portable and non-portable. Portable gramophones are small, have no horn, and can be used when travelling, while non-portable gramophones are the large ones (21) _____ use a horn, (22) _____ leads to a much more powerful sound, and these are usually found in homes.

The rise of CDs in the 1980s and MP3s in the 1990s has meant that records—and with them, the gramophone—have begun to disappear, although they are still being produced. In Istanbul, one man—Mehmet Öztekin, also known as "Daddy Gramophone"—has been supporting the gramophone cause ever since the 1940s. Following in his own father's footsteps, Öztekin has been working with gramophones since childhood: (23) _____ (repair) broken gramophones is his job. Despite the bad situation (24) _____ this difficult yet rewarding profession is in, he has remained passionate about his job and refused (25) _____ (abandon) it, because he has always believed that the gramophone will one day regain its former popularity. Perhaps a sign of hope lies in the fact that, today, 85% of Öztekin's customers are from the young generation.

26. Which types of baskets that are mentioned have handles and which do not?
_____

27. How many different types of tool does the cotton and wool fluffer use in his or her trade? What are those tools?
_____

28. Why has the job of cotton- and wool-fluffing begun to disappear?
_____

29. For how many decades have records been produced in Turkey? When did the production of records first begin?
_____

30. What was the decline in the number of records that are produced caused by? When did this decline begin?
_____

5.10. A TURKISH WIT FOR ALL AGES: NASREDDIN HOCA

One nation's laughter is often another nation's bafflement (confusion) or boredom. Not so with Nasreddin Hoca. His wit has transcended (gone beyond) national and cultural borders. For seven centuries he has remained the foremost humorist in the Muslim and non-Islamic communities of the Middle East and North Africa, the Balkans and Central Asia. His tales have been translated into dozens of languages including English, Russian, German, French, etc., proving his universal appeal. In recognition of the Hoca's worldwide popularity and his timeless wisdom, UNESCO (United Nations Educational, Scientific and Cultural organization) decided in 1995 to declare 1996/7 "International Nasreddin Hoca Year".

Little is known about Nasreddin Hoca's life. He lived probably in the 13th century although some authorities place him in the 14th or even the 15th century. He was presumably born in Sivrihisar near Eskisehir, and had his schooling either in Konya or Aksehir, where he spent many years serving as a religious teacher, preacher, and judge. He died and was buried in Aksehir, where his "mausoleum" stands with no walls, but there's only an iron gate with a huge padlock (a lock for fastening two things together) hanging on it. At this funniest mausoleum, Hoca's devotees hold a memorial ceremony each year.

The name Nasreddin means "Helper of the Faith". It actually suits Hoca's personality and humor. Nasreddin Hoca was an optimistic person who upheld faith in life and in human beings - also aiding others to do so. He is said to have lived at a time of war and hardship, but he accepted life stoically (without showing his anger), turning anguish into humor and tears into smiles.

Nasreddin Hoca's wisdom is quintessential (a perfect example): "Listen carefully to those who know. If someone listens to you, be sure to listen to what you are saying."

Another anecdote sums up ethics: An inquisitive man -the village gossip- once ran up to Hoca: "I just saw someone carrying a lamb." Hoca said: "So? What do I care?" "But he's taking the lamb to your house." Hoca retorted (replied angrily): "So? What do you care?"

Two men involved in a dispute ask Hoca to settle it for them. When the first man tells his version, Hoca says: "You are right." The second one protests. When he tells his version, Hoca remarks: "You're right." His wife, who has been listening, intervenes: "But they can't both be right." Hoca promptly replies: "Woman, you're right, too."

He is a symbol of courage when he is pitted against (when he is in conflict with) the terrible Tamerlane. Once when Nasreddin Hoca was in Tamerlane's presence, the tyrant insulted him: "You are not far from a donkey!" Hoca retorted: "I'm only a couple of yards from him."

Nasreddin Hoca represents the indomitable (admirable because of never giving up) spirit of the common people. He was a tireless critic of the false values. One day, he went to a banquet (grand formal dinner) in his ordinary robe, but the guards wouldn't let him in. He rushed home to put his luxurious fur-coat on. The guard welcomed him this time as he made his entrance. When he sat at the table he began to feed his fur-coat saying: "Eat my fur-coat, eat."

Such is the satirical world of Nasreddin Hoca anecdotes. This Turkish wit endures as a gift to universal humor.

Reference: Prof. Talat S. Halman / Bilkent University

adapted from:http://www.turkishculture.org/literature/literature/a-turkish-wit-132.htm?type=1. retrieved:02.10.2011

Now, try to write/tell one of the anecdotes of Nasreddin Hodja given below, using the key words given to help you.

1. lake, yoghurt, a passer-by.

2. feed the donkey, Hodja's wife, whoever speaks first, burglar, win the bet.

3. Tamerlane's elephant, complaints, Hodja as the head of the committee, on behalf of the people, another   elephant

APPENDIX 6. Samples From Teacher Diary

04.01.2012

* We're having presentations this week and some students have chosen cultural topics to present. This made me very happy. The chosen topics were Harem, Farabi, Mevlana, Gaziantep, Adana cuisine, Amazon women (they're believed to have lived in the Black Sea Region). Another student chose to present the lives and culture of the Amish. It included their lifestyle, clothes, food, friendship and marriages. It was nice to see her interested in other people's cultures.

week 9, Tuesday

* Today we read and talked about disappearing occupations in our culture: milkman, clock repairman, shoeshine man, kutnu weaver, knife sharpener and cotton fluffer. The students liked talking about these occupations, but some of them admitted not hearing about some of the occupations. Still, it seems some small places still have people doing these jobs. One student said she loved doing the material.

week 8, Fri.

* Today, we did the reading about doing military service. The students couldn't help speaking in Turkish at times, but it seemed they had great fun. I was surprised to see girls so eager to talk about doing military service. They said they want to see more reading texts ab. Turkish culture in course books. The boys suggested that the girls do military service, too. They said the girls could cook and clean. Then they said they could meet their future wives during military service and had a laugh.

APPENDIX 7. Samples From Minute Papers

I like the topic. It's really interesting, enjoyable and informative. Although I hate Ashura, I love its history and from now on I will eat Ashura

Questions for the Experimental Group

① The Anatolian Cultures and Food Festival in the USA

1. Did you like the reading text?
Why? / Why not? Yes. Because it's my culture and learning and teaching my culture is important and beneficial.

2. Was it easy to read?
Yes, it was easy.

3. Was the vocabulary easy to guess and / or understand?
Yes, the vocabulary was easy. Not difficult.

4. Was the topic interesting?
Yes. it was very interesting

5. What did you find useful?
I found it useful, because it was teaching my culture and my food.

6. What did you find unnecessary?
No, I didn't find unnecessary. I found it necessary.

* Do you like reading about your culture? Why / Why not?

Of course, I like. As it would be boring reading in Turkish, cause we already know it, reading it in English much better. It might help us when a foreign people wants us to tell about our culture, so it is perfectly nice.

Questions for the Experimental Group

1. Did you like the reading text?

    Why? / Why not?

    Yes. It was traditional so I liked it.

Kurban Bayrami, the Feast of Sacrifice

2. Was it easy to read?

    Yes

3. Was the vocabulary easy to guess and / or understand?

    Yes

4. Was the topic interesting?

    Yes

5. What did you find useful?

    I think the text was useful because I didn't know how I can explain this in English. But now I know it thank to you.

6. What did you find unnecessary?

    Nothing.

I liked the story about Ashure. This reading is enjoyful and educating. At least, we learned something regarding about our customs and why it is celebrated every year. What's more, we can see alot of new phrases in this reading part, we can learn some new words. I think this reading part is both educating and appetizing. :)

Noah's Pudding

APPENDIX 8. Teaching Order For Level 3 Classes

COURSE BOOK(S): First Certificate EXPERT

2011-2012 ACADEMIC YEAR LEVEL 3 BLOCK 1 TEACHING ORDER

WEEK	DATES	COURSEBOOK/ WORKBOOK	AZAR UNDERSTANDING & USING ENGLISH GRAMMAR	SUPPLEMENTARY MATERIALS	PORTFOLIO
1	19 -23 Sep.	Expert Module 1	Chapter 1	**R:** Do you know your right brain from your left?	**Portfolio 1** Informal Email (pp.14-15)
2	26-30 Oct.	Expert Modules 2-3	Chapters 2/3	**R:** What's the secret of successful language learning? **W:** Types of Sentences **S:** Making effective group presentations	**Portfolio 2** Formal letter (pp.28-29)
3	3-7 Oct.	Expert Modules 3-4 (Omit pp.56-57)	Chapter 14 (Gerunds & Infinitives-Part 1)	**R:** Intelligence(s) **W:** Writing a Paragraph **S:** Focus Group	**Portfolio 3** Email (pp.42-43)
4	10-14 Oct.	Expert Modules 5-6	Chapter 4 Chapter 13 (Adjective Clauses)	**W:** Advantage/Disadvantage Paragraphs **Project Assignment:** Teen Spotlight	**Portfolio 4** Email (pp.70-71)
5	17-21 Oct.	Expert Modules 6-7 (Omit pp. 84-85)	Chapter 5 **(Homework)** Chapter 9 (Modals-Part 1)	**R/S:** Confidence Exam	**Portfolio 5** Writing Adv./Disadv. Paragraphs
6	24-28 Oct.	Expert Modules 7-8 (Omit pp. 112-113)	Chapter 10 (Modals- Part 2)	**W:** Cause/Effect Paragraphs **S:** Things are not always as they seem…	**Portfolio 6** Writing Cause/Effect Paragraphs
7	31 Oct. - 4 Nov.	Expert Module 8 **2 Nov. 2011 Ach. 1**	Chapter 12 (Noun Clauses)	**S:** Fear in a hat	

COMPULSORY
First Certificate EXPERT Coursebook; First Certificate EXPERT Workbook; AZAR UNDERSTANDING & USING ENGLISH GRAMMAR; Skills Activities

COURSE BOOK(S): First Certificate EXPERT

2011-2012 ACADEMIC YEAR LEVEL 3 BLOCK 2 TEACHING ORDER

WEEK	DATES	COURSEBOOK/ WORKBOOK	AZAR UNDERSTANDING & USING ENGLISH GRAMMAR	SUPPLEMENTARY MATERIALS / NOTIFICATIONS	PORTFOLIO
1	14-18 Nov.	Expert Module 6	Chapter 13 (Adjective Clauses)	☺ Check for Cardboard Presentations ☺ Collect Book Reviews and assign a new Book Review L/S: Film of the Week	**Portfolio 1** Writing a Review (pp. 84-85)
2	21-25 Nov.	Expert Module 6	Chapter 13 Chapter 16 (Coordinating Conjunctions)	S: When was the last time? W: Compare/Contrast Paragraphs ☺ Cardboard Presentation	**Portfolio 2** Compare/ Contrast Paragraphs
3	28 Nov.- 2 Dec	Expert Module 7	Chapter 9 (Modals Part 1)	☺ Cardboard Presentation S: Assignment for Individual Presentation S: What makes me happy?	
4	5-9 Dec.	Expert Module 7	Chapter 10 (Modals Part 2) Chapter 19 (Connectives that express Cause & Effect, Contrast and Condition)	W: Cause- Effect Paragraphs S: What makes me mad? L/S: Film of the Week	**Portfolio 3** Cause- Effect Paragraphs
5	12-16 Dec.	Expert Module 8	Chapter 12 (Noun Clauses)	L/S: Film of the Week ☺ Collect Book Reviews and assign a new Book Review S: In or out of control?	
6	19-23 Dec.	Expert Module 8 (Omit pp. 112-113)	Chapter 12 (Noun Clauses)	W: Classification Paragraphs L/S: Film of the Week S: I make others feel...	**Portfolio 4** Classification Paragraph
7	26-30 Dec.	Expert Module 9	Chapter 20 (Conditionals)	☺ Individual Presentation S: A friend	
8	2-6 Jan.	Expert Modules 9-10	Chapter 20 (Conditionals) Chapter 11 (Passives)	☺ Individual Presentation S: Didn't you know you are a poet?	**Portfolio 5** Writing a Report (pp. 140-141)
9	9-13 Jan. **13 Jan Achievement II**	Expert Module 10	Chapter 11 (Passives)	☺ Individual Presentation ☺ Collect Book Reviews and assign a new Book Review for the next block	

COMPULSORY

First Certificate EXPERT Coursebook; First Certificate EXPERT Workbook; AZAR UNDERSTANDING & USING ENGLISH GRAMMAR; Module Tests

APPENDIX 9. Internal Reliability Of The RSPS

Scale	Progress	Observational Comparison	Social Feedback	Physiological States
Number of items	9	6	9	8
Cronbach's Alpha	.91	.74	.88	.86
Mean	38.27	19.0	30.0	31.7
Maximum possible score	45	30	45	40
Std. Dev.	4.8	3.0	4.9	5.6

N=46

CURRICULUM VITAE

PERSONAL INFORMATION

Name	**:** Tolunay Ekiz
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EDUCATIONAL BACKGROUND

2010-2013 (MA)	**:** Çukurova University, Institute of Social Sciences, English Language Teaching Department
1995-1999 (BA)	**:** Middle East Technical University, Faculty of Education, Foreign Language Education Department
1992-1995	**:** Adana Anatolian Teacher Training High School

WORK EXPERIENCE

1999-…	**:** Çukurova University, Foreign Languages Center, Adana