INTERCULTURAL LANGUAGE TEACHING IN EFL CLASSROOM: A COMPARATIVE ANALYSIS OF LEARNING TASKS IN THE TURKISH UPPER SECONDARY SCHOOL COURSEBOOKS *TEENWISE* AND *RELEARN*

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MASTER'S THESIS

Department of Foreign Languages Education
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To my beloved in my life...

JÜRİ VE ENSTİTÜ ONAYI

Bu belge, Yükseköğretim Kurulutarafından 19.01.2021 tarihli *"Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge"* ile bildirilen 6689 Sayılı Kişisel Verilerin Korunması Kanunu kapsamında gizlenmiştir.

ETİK İLKE VE KURALLARA UYUM BEYANI

Bu tezin bana ait, özgün bir çalışma olduğunu; çalışmamın hazırlık, veri toplama, analiz ve bilgilerin sunumu olmak üzere tüm aşamalarından bilimsel etik ilke ve kurallara uygun davrandığımı; bu çalışma kapsamında elde edilmeyen tüm veri ve bilgiler için kaynak gösterdiğimi ve bu kaynaklara kaynakçada yer verdiğimi; çalışmanın Maltepe Üniversitesinde kullanılan "bilimsel intihal tespit programı" ile tarandığını ve öngörülen standartları karşıladığını beyan ederim.

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Demet Gül Zengin

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ÖZ

İNGİLİZCENİN YABANCI DİL OLARAK ÖĞRETİLDİĞİ SINIFLARDA KÜLTÜRLERARASI DİL ÖĞRETİMİ: TÜRK LİSELERİNDE OKUTULAN *TEENWISE* VE *RELEARN* ADLI KİTAPLARDAKİ AKTİVİTELERİN KARŞILAŞTIRMALI ANALİZİ

Demet Gül Zengin
Yüksek Lisans Tezi
Yabancı Diller Eğitimi Anabilim Dalı
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İngilizcenin dünya çapında ortak dil olarak artan önemi ile birlikte, kültürlerarası iletişimsel yeterlilik dil öğretiminde önemli bir unsur olarak kabul edilmektedir. Böylece dil ve kültürün entegrasyonunun önemi giderek daha iyi anlaşılmaya başlanmıştır. Öğrencilerin kültürlerarası iletişimsel yeterliliğini geliştirmeleri için kritik öneme sahip olan ders kitapları, yabancı dil öğretiminde temel kaynaklar olarak kabul edilmektedir. Bu bağlamda İngilizce ders kitabındaki kültürlerarası zenginlik üzerinde durulması gereken bir konudur. Bu çalışma, *Teenwise* ve *Relearn* kitaplarının okuma ve yazma etkinliklerinde kültürlerarası unsurların hangi ağırlıkta olduğunu ve kültürlerarası iletişimsel yeterlilik açısından birbirine ne kadar eşdeğer olduğunu saptamayı amaçlamaktadır. Bu ders kitapları Milli Eğitim Bakanlığı'na bağlı farklı devlet liselerinde, 9. sınıflarda aynı amaçlara hizmet etmesi niyetiyle kullanılmakta olan iki ayrı İngilizce ders kitabıdır. Değerlendirme sonucunda bu iki ders kitabının genel olarak birbirine yakın ağırlıkta kültürlerarası unsur içerdiği, ölçekte ölçülen kültürlerarası boyutlar dağılımı açısından farklı olduğu saptanmıştır. İncelenen okuma ve yazma etkinliklerinin kullanılan ölçekteki kültürlerarası unsurları kısmen içermesinden ötürü bu iki kitabın öğrencilerin kültürlerarası iletişim becerilerini geliştirmede yeterli olmayabileceği görülmüştür.

Anahtar Kelimeler: kültürlerarası iletişimsel yeterlilik, dil öğretimi, ders kitabı değerlendirilmesi.

ABSTRACT

INTERCULTURAL LANGUAGE TEACHING IN EFL CLASSROOM: A COMPARATIVE ANALYSIS OF LEARNING TASKS IN THE TURKISH UPPER SECONDARY SCHOOL COURSEBOOKS *TEENWISE* AND *RELEARN*

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With the expanding prominence of English as a worldwide lingua franca, intercultural communicative competence has lately been recognized as a significant paradigm in language teaching. As a result, the integration of language and culture has become increasingly crucial. Because coursebooks are regarded as primary teaching resources in foreign language teaching, it is critical for coursebooks to include a variety of intercultural aspects to provide the groundwork for learners' development of intercultural communicative competence. In this regard, intercultural richness in English coursebooks is an issue that should be studied. This study aims to determine to what extent there are intercultural elements in the reading and writing activities of the coursebooks, *Teenwise* and *Relearn*, and how equivalent they are in terms of intercultural communicative competence. These coursebooks are two separate coursebooks used in 9th grades in different public high schools affiliated to the Ministry of National Education with the intention of serving the same purposes. As a consequence of the evaluation, these coursebooks contain intercultural components that are close to each other in total ratio, but they are different from each other in terms of the dimensions in the checklist. Both of them partially match the dimensions in the instrument. Thus they may not be sufficient to enhance students' development of intercultural communicative competence.

Keywords: intercultural communicative competence, language teaching, coursebook evaluation

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ABBREVIATIONS

CB	**:**	Coursebook
CC	**:**	Communicative Competence
EFL	**:**	English as a Foreign Language
ELT	**:**	English Language Teaching
FLT	**:**	Foreign Language Teaching
IC	**:**	Intercultural Competence
ICC	**:**	Intercultural Communicative Competence

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CHAPTER 1. INTRODUCTION

As a result of the development of the globalization process, countries have created more substantial relationships. The world has gotten smaller in the twenty-first century due to the ease of communication, developments in information networks, and different causes for travel. People relocate from one country to another for various reasons, including pleasure, travel, academic study, and employment. Because of these reasons and factors, there are more opportunities for intercultural contacts. Due to people from many cultures and countries coming into touch, intercultural communication has become increasingly essential and unavoidable in this century. With the help of education, it is possible to promote intercultural understanding. For this to happen, we must rebuild our educational system on the concept of intercultural competency as the ability to understand how other people feel, think, perceive, and act. Because learners face diverse world cultures in foreign language lessons, foreign language education focuses on developing intercultural competence. Considering teaching materials and coursebooks are crucial tools in the foreign language teaching process, they must include intercultural aspects to enhance learners' intercultural communicative skills. The coursebook is vitally valuable for intercultural learning environments, where students from various national and cultural backgrounds may be present. As a result, intercultural components in the coursebook need to enhance learners' intercultural awareness.

1.1. Background of the Study

Today it is necessary to contact people from different countries because of multiple purposes such as traveling, globalization, academic study, or working. These kinds of reasons have led to intercultural encounters. Intercultural communication remains the entree to the sociolinguistic system of a new language. A person cannot be said to have mastered a second language unless or s/he has a command of its culture.

Communication is essential to the extent that people understand each other. So the tendency to interpret the messages we receive based on our own beliefs and

assumptions is natural. However, we should be careful about the possibility of misunderstanding in communication with people who have different cultural backgrounds from our culture; because what they want to convey in their messages may be different from what we interpret. The other person may misinterpret us for the same reason as well. Culture shapes our behavior as defined "*cultures are structured systems of patterned behavior*" (Lado,1957, p.111). With this regard, culture leads to creating attitudes, beliefs, assumptions, and values. Rachmawati (2019) defines *culture* as shared behavior types and mutual effects of socialization. It is possible to have an intercultural understanding with education; it is impossible to have a foreign language without culture, cultural elements, and incorporation of language and culture for "*culture is the necessary context for language use*" (Stern, 1992, p.205).

Alptekin (2002, p.58) says that " *learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers* ". Rachmawati also states that there is an unbreakable relationship between the language and the culture of the society. Moreover, Rachmawati (2019) adds that it is not only about understanding culture, but it is an understanding of intrapersonal and interpersonal relationships, tradition, and other things related to cultural understanding development. Teaching ICC should be viewed as a component of language classes (Brown, 2000; Byram, 1997; Cortazzi and Jin, 1999). Brown (2010) defines *culture* as the interaction between language and cognition. Learners feel a lack of variation that allows them to perceive the world through the eyes of others, and it stops pupils from comprehending other people if intercultural aspects are not included in the language learning process. Without intercultural aspects in the language acquisition process, learners suffer from the inadequate variance that allows them to perceive the world from the viewpoint of others, and this stops them from understanding other people. Because coursebooks are considered the primary teaching resources in foreign language classrooms, they should be structured to assist learners in communicating through exchanging intercultural aspects and experiences.

1.2. Statement of the Problem

Foreign language learning is connected directly to acquiring intercultural communicative competence (ICC). Peter J. Mitchell et al. (2015) define ICC as " *an extension of language communicative competence, which takes account of the intercultural aspect of foreign language use''* (p.308). Cavalheiro (2015) defines ICC as "*the relationship between language, and society and culture is a deep-rooted construct*" (p.53).Namely, foreign language education is related to teaching IC, as learners expose to the different world cultural forms. Galente (2015) says that "*exploring cultural and intercultural dimensions in language learning is necessary, particularly, but not exclusive among English speakers is a Lingua Franca*" (p.36). According to Gomez, L. F. (2014), the EFL classroom ought not exclusively to be just a spot to examine grammar and language skills but a point to advance basic interculturality via authentic language use.

According to Çelik and Erbay (2013), teaching materials may be used to inter-corporate a different cluster of intercultural elements. However all English Language Teaching coursebooks may not fulfill this need. Coursebooks need to provide intercultural elements to enlarge the intercultural communicative competence of learners as mainly used sources.Namely, coursebooks need to integrate ICC well. However, it is not possible to say that all coursebooks meet this expectation. They may also not be efficient enough to promote ICC in language teaching. In conclusion, this study will evaluate the extent to which 9th-grade students in Turkish upper secondary education are exposed to intercultural elements throughout the respective coursebooks' reading and writing tasks.

1.3. Purpose of the Study

Successful communication in language teaching needs the integration of language and culture in today's global world. Language and culture incorporation has been a more critical issue for ensuring successful interactions in language education, so teaching materials must include cultural aspects to improve students' skills in this area and their intercultural competence. Thus providing cultural elements via teaching

materials, especially through coursebooks, is highly significant to develop students' intercultural communication competence.

Coursebooks are the most effective instruments for developing learners' cultural competency abilities, and these coursebooks should reflect intercultural communication. Byram (1997) states that many previous types of research on cultural issues and also language teaching materials have focused on analyses of the different cultural aspects in coursebooks. Regarding these aspects, it is believed that learning a foreign language cannot be offered without the inclusion of culture and cultural components; moreover, language-culture integration is one of the primary issues and key topics in English Language Teaching (ELT). Furthermore, students see coursebooks as essential resources for their language learning process, believing they are primary sources to for their specific learning experiences. Much as culture has been the center of many culture analyses, intercultural competence in the coursebook has not attracted attention in the same way (Aijala, 2009). This descriptive study aims to analyze coursebooks to see to what extent 9th grade students in Turkish upper secondary education come across intercultural elements throughout the respective coursebooks' reading and writing tasks. All in all, the researcher aims to decide how equivalent these coursebooks are in terms of intercultural communicative competence. *Teenwise* and *Relearn* are two separate coursebooks used in 9th grades in different public high schools affiliated to the Ministry of National Education with the intention of serving the same purposes.

1.4. Research Questions

The aim is to evaluate and compare the language coursebooks used in 9th grade high schools in terms of intercultural communicative competence. It is vital to see the ratio of ICC language teaching elements in *Relearn* and *Teenwise* coursebooks.

With this purpose, the research questions of this study are:

1. To what extent do the coursebooks, if at all, *Teenwise* and *Relearn* include reading and writing tasks pointed at improving intercultural communicative language teaching?
2. What aspects of intercultural communicative language teaching, if any, the respective coursebooks deal with?

1.5. Significance of the Study

Because coursebooks influence cultural teaching and intercultural communicative skills in foreign language teaching, this research can be helpful for curriculum designers, book authors, and material developers. So coursebooks can provide language learners with intercultural communicative competence. Moreover, it is vital to see how these two coursebooks' reading and writing tasks from intercultural communicative skill elements look like each other. In this regard, the primary emphasis of this research was gaining ICC through coursebooks, and the coursebooks utilized in the process were chosen with this goal in mind. This study may help policymakers, curriculum designers, and book authors build coursebooks that effectively provide ICC to language learners by disclosing more about coursebooks' content via ICC aspects. Furthermore, the current study may offer insight into how EFL teachers and material creators might promote ICC in language learning.

1.6. Limitations of the Study

Because the scope of this study was limited to the reading and writing sections only, the results are not conclusive enough to establish broad generalizations. Follow-up research concentrating on additional learning abilities and activities might be beneficial for a more thorough evaluation of a coursebook to encourage learners' intercultural communicative competence.

CHAPTER 2. LITERATURE REVIEW

2.1. Introduction

The key topics are culture, the link between language and culture, ICC skills. Interaction of ICC with foreign language instruction and coursebooks is another topic in this chapter. The primary goal of this research is to promote ICC skills in foreign language education, and a relevant literature evaluation will back up this claim. In this regard, specific basic themes will be provided in light of past works and studies to have a thorough knowledge of the background of the issue and the primary focus of the study. In this regard, certain specific topics would be discussed in light of previous works to understand better the context of the problem and the critical concern of the research.

2.2. Culture and Language

Because culture includes all parts of human existence, several fields of study offer their perspectives on it. An increasing amount of research is devoted to understanding the significance and role of culture in foreign language education (see, e.g., Risager, 2005, 2006, 2014; Kramsch, 1993,1996, 2014; Byram & Wagner; 2018; Qu, 2010). However, culture is still a continuous subject in foreign language teaching worldwide. Boyadzhiev (1997) states that language interacts with humankind's thought and spirituality at any point in its development or regress. He identifies thinking as the relationship between language and culture. Delly Hymes also associates the relation of language, communication, and culture. Kroeber and Kluckhohn (1952) arrive at the interrelation of *culture -thinking – language* after categorizing and analyzing more than 160 descriptions in a taxonomy published in 1952. The Sapir-Wharf hypothesis argues that the nature of a language determines the speaker's understanding or worldview.Wardlaugh (2015) proposes three aspects for the hypothesis:

"Strong determinism" asserts that a language's form influences how native speakers perceive it.

"Weak determinism" asserts that speakers' worldview is affected by the language used, thus influencing their culture.

Wardlaugh adds a third interpretation alternative as "*a neutral statement"*, which asserts that there is no relation or little relation between language and culture. Chomsky (2012) supports this via using data from psychology and biology. Also, Chomsky describes language as the capacity to comprehend or generate an infinite number of linguistically accurate judgments, including language, knowledge, and rules for their composition. He associates language with the individual's inborn capacity to communicate and speech behavior rather than communication and culture.

Risager (2005) analyzes two sides of the relationship between language and culture as "*language and culture are inseparable*" and "*language and culture are separable*"(p.189). The first highlights the cultural nature of language, and it's not hard to imagine a closed universe of language, people, nation, culture, history, mindset, and territory. This viewpoint is diametrically opposed to the social and global perspective on language. Byram and Feng (2004) support this by stating "*students learn a language and its cultural implications, even where they are learning it as a lingua franca*"(p.161). In this issue, Byram (1991) also adds "*language should unlock the door to the culture*" (p.17). The opposing viewpoint asserts that language is culturally agnostic. This viewpoint sees language as a code, and we are not far from resurrecting the ancient structuralist understanding of language's autonomy. In this study, the structure of languaculture is restricted, yet it is socially and personally flexible. It serves as a link between linguistic structure and socially constructed personal ido-lect.

Languaculture divides into semantic and pragmatic potential, poetic potential, and identity potential. For the first dimension, many scholars engage in intercultural pragmatics and contrastive semantics, look into the semantic and pragmatic possibilities. Since Boas, Sapir, and Whorf, it has also been a long-standing study area for linguistic anthropology. This dimension is concerned with the consistency and

variability of a language's semantics and pragmatics. The second one is associated with the specific sorts of meaning established by using the language's phonological and syllabic structure, rhymes, and relationships between speech and writing, among other things. The last one, also called social meaning' socio semiotic' by Hymes, is associated with social variation of the language. Scholars who study the relationship between language and identity are interested in this dimension. The relationship between culture and language is also defined as:

> Culture and language are integrated into three significant ways: semiotically, linguistically, discursively. Language does not determine our cognition or emotions; torture means torture in any language. Nevertheless, by calling it something else, like enhanced interrogation technique, one can change the degree of the cognition and the intensity of the emotion triggered by the words. Not in a deterministic way, and not in the dictionary meanings of words, but the enunciative choices of speakers and writers and the affective, social, and political meanings they assign to these words. (Kramsch, 2014, p.37)

2.3. Relation between Culture and Foreign Language Teaching

Learning a language is also related to learning about the culture. While students learn a new language, they also learn how to communicate with people from different societies (Byram, 1997). Spiro (2013, cited in Byram, 1994) focuses on a combination of culture and language. He clarifies that ‘‘*with the word culture, we allude to fundamental aptitudes such as ways of considering and esteeming, ways of carrying on, shared information of the world that an individual must know in arrange to be a portion of the social bunch*” and so, “*the acquisition of a foreign language comprises of social components*” (Byram, 1994, p. 94). Neff and Rucynski (2013) indicates that since any coursebooks properly blends language and culture teaching, instructors must develop supplementary activities to ensure that culture learning is a continual piece of their language sessions. Kramsch (2013) puts forward that language teacher are expected to teach not only language but also culture. As a result, foreign language classes play an important part in cultural learning. In this regard, Genç and Bada (2005) say that language teachers have recognized the relationship between culture and foreign language education and that second language is now an

interdisciplinary key in curriculum designs and coursebooks. In addition to this view, Byram (1997) thinks that through utilizing the language, students develop cultural awareness, and if students learn the cultural context where the language happens, they may fully master the language.

For foreign language learners, interaction with the culture of the language may not be possible. With this regard, it may be stated that schools are typically the only chance for connection with the culture. As a result, coursebooks play an essential role in fostering cultural interaction that considers the real material influence (Ihm, 1996). Coursebooks with cultural components can allure learners' interest in the language and help them enhance their intercultural communication ability. Therefore, it is critical to incorporate cultural elements into coursebooks to provide learners with ICC skills.

2.4. Intercultural Competence

There are various viewpoints regarding the definiton of intercultural competence. Since intercultural communication occurs between people who have different languages and different definitions for words and things, some other skills are needed. In this regard,

> Learners are not only expected to acquire proper forms of the target language but also to learn how to use these forms in given social situations in the target language setting to convey appropriate, coherent and strategically effective meanings for the native speaker. (Alptekin, 2002, p. 58)

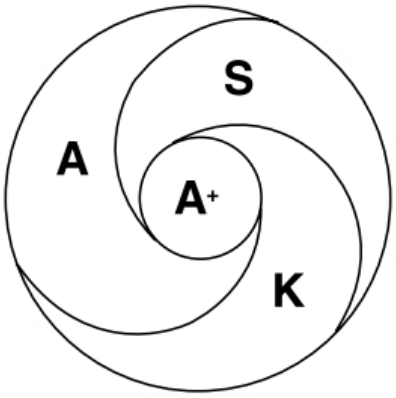
He also thinks that learners expose to another language and a new way of dealing with reality via the combination of language and culture.

"*Intercultural competence is a set of cognitive, emotional and behavioral skills and characteristics that support effective and appropriate interaction in different cultural aspects*" (Bennet,2015, p.122). Wiseman (2002, p.4) defines intercultural communicative competence as *" the set of feelings, intentions, needs, and drives associated with the anticipation of or actual engagement in intercultural communication* ". Byram (1997) makes acquiring intercultural competence apparent

by pointing that the restrictions of the classroom can be come through to a few degrees by learning outside the classroom borders, where the teacher still contains a part. The teacher can configure and impact the learning opportunities to create learner independence inside an organized and surrounded encounter or otherness beyond the classroom.

Byram (1997) argues that " *the learner who has acquired autonomy in learning can use and improve their intercultural competence through performance* " (p.35). He divides acquiring intercultural competence into three categories: classroom, fieldwork, and the independent experience. He points out that beneath the direction of the teacher, gaining the aptitudes of obtaining meanings and being able to represent the effectiveness of their effort to do so is the advantage of the classroom. In fieldwork, the combination of pedagogical structure and educational objectives decided by the teacher frequently in negotiation with learners allows the improvement of the interaction skill; It will only be efficient if students can reflect and further improve their knowledge, skills, and attitudes as a result of prior training in independent learning. Since scholars haven't agreed on a definition of intercultural competence, there are various models of IC from different views on IC such as the model of ICC (Byram, 1997); IC model (Fantini, 2000); pyramid model of IC (Deardorff, 2006).

2.4.1. Fantini's IC Model



A+: Awareness; A: Attitudes; S: Skills; K: Knowledge

Figure 1. Fantini's IC Model (2000)

Fantini's model (figure 1) consists of awareness, attitudes, skills, and knowledge. It is probably similar to Byram's (1997) Intercultural components. Although he does not emphasize the language in the IC model, Fantini (1995) claims that speaking the host language fluently is vital for improving one's IC. Fantini (2000) describes that awareness which leads to self-awareness and reflection, points the way to " *deeper cognition, skills, and attitudes just as it is also enhanced by their development* " (Fantini, 2000, p.29).

Awareness, namely, aids the growth of other IC components while also benefiting from their development. He claims that communication and familiarity with people of some other languages and cultures in a supportive environment is a way to improve one's IC. IC often seems a long-term and ongoing phase (Fantini, 2009; Deardoff, 2011; Byram, 1997). Fantini says that IC develops over time though there are times when it stagnates and regresses. According to him, "*Positive contact with other world views provides opportunities for individuals to experience a shift of perspective and an appreciation for both the diversity and commonalities among human beings* " (Fantini, 2009, p. 32).

2.4.2. Deardorff's IC Model

Apart from the three elements of attitudes, knowledge, and skills, as in Byram's (1997) and Fantini's (2000) models, this research-based pyramid model of IC (see figure 2) has two additional separate elements of internal outcomes and external outcomes.

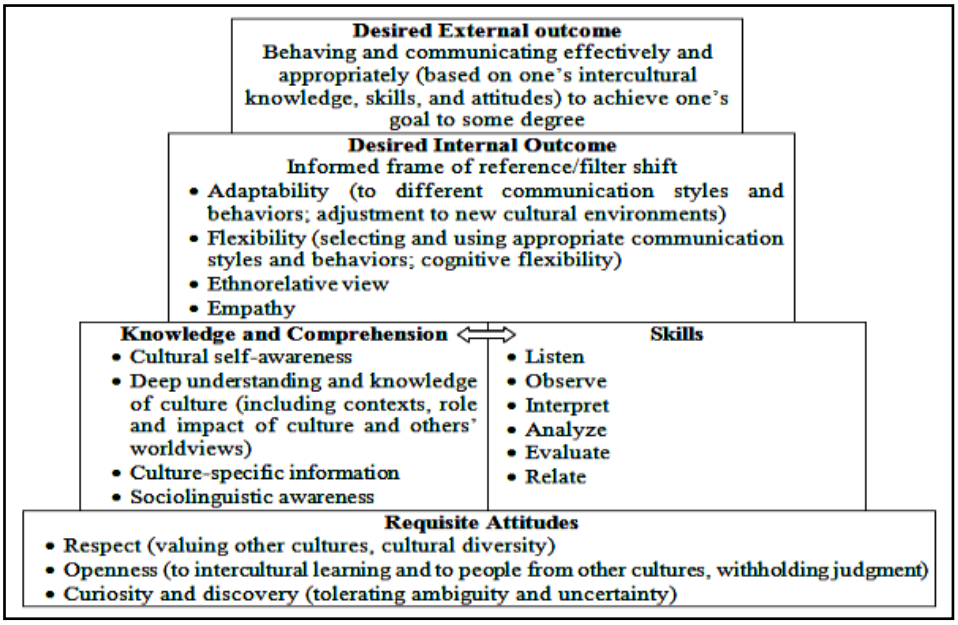


Figure 2. Deardorff's Pyramid Model of Intercultural Competence (2006)

In the process model of IC (see figure 3), which contains the same elements as her pyramid model of C, Deardorff (2006) develops a new way to organize and show the data. Deardroff (2011, p.68) describe four key points :

1. "Intercultural competence development is an ongoing process."
2. "Critical-thinking skills play a crucial role."
3. "Attitudes -particularly respect (which is manifested variously in cultures), openness, and curiosity- serve as the best basis of this model and have an impact on all other aspects of intercultural competence."
4. "The ability to see from others' perspectives assessing global perspectives and the ability to understand other worldview becomes an important consideration."

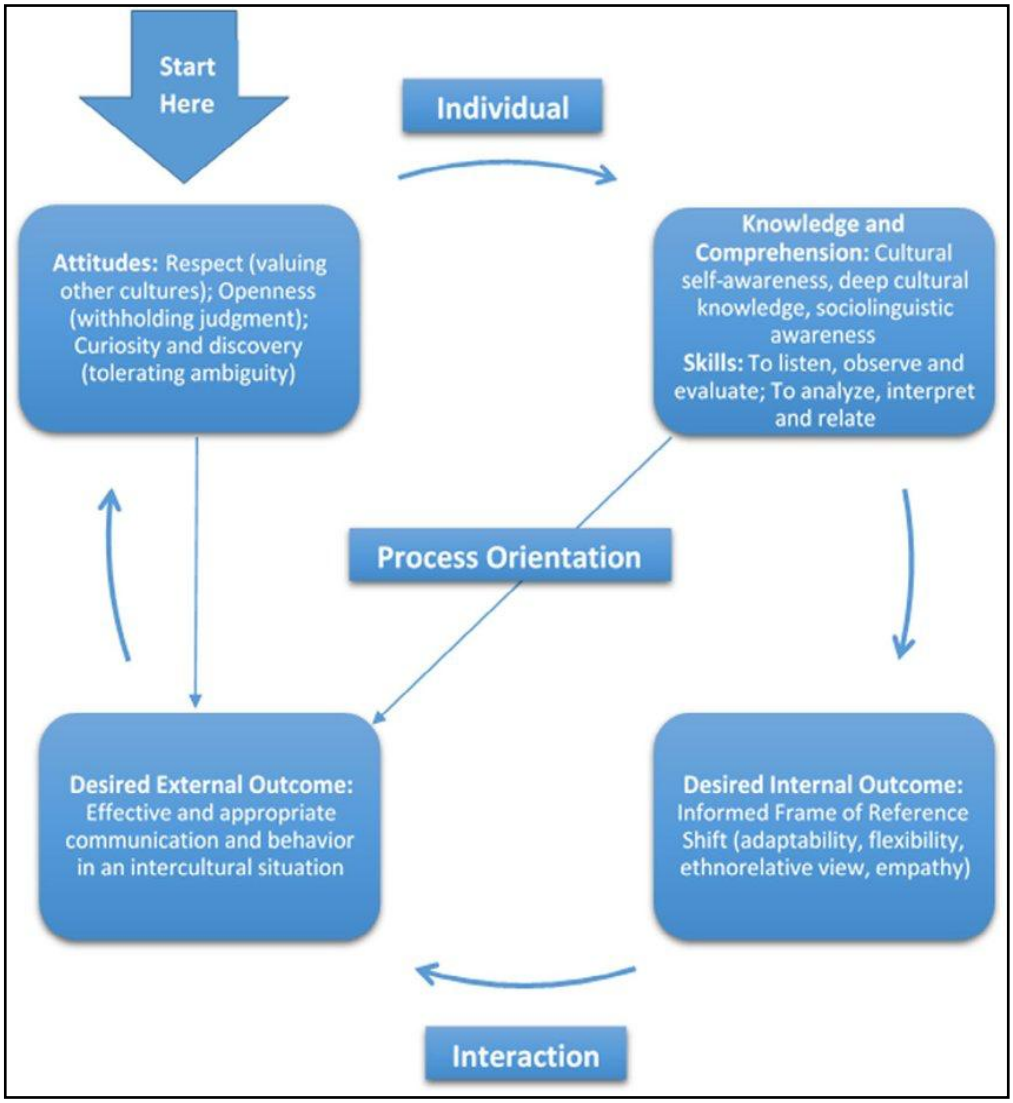


Figure 3. Deardorff's Process of Model of Intercultural Competence (Deardorff, 2006, 2009)

> *"Begin with attitudes; move from individual level (attitudes) to interaction level (outcomes)"*
>
> *"Degree of intercultural competence depends on acquired degree of attitudes, knowledge / comprehension, and skills"*

Deardorff (2011) says that any evaluation of *culture-specific* understanding needs to move beyond the traditional *surface-level* awareness of foods, rituals, regretting. "*Nearly all definitions of intercultural competence include more than knowledge since knowledge is not enough to constitute intercultural competence*" (Deardorff, 2011, p.15). Moreover, Deardorff (2011) says that just knowledge is

insufficient for the growth of Intercultural competence. Bok (2009) supports this thought by indicating that developing intercultural thought skills is becoming more critical than acquiring actual knowledge.

Five assessment approaches :

1. Direct Evidence : Learning Conracts are about negotiations between teacher and students on " *what will specifically be learned, how will it be learned, the timeline for learning to occur, evidence of learning and action taken as a result of learning* "

2. Direct Evidence: E-Portfolios consist of " *term papers, photos, other documentation of student learning* "

3. Direct Evidence: Critical Reflection includes " *journalling, blogging, and reflection papers* "

4. Direct Evidence: Performance consists of 'observation of students' performance in intercultural situations''

5. Indirect Evidence is mostly about "*surveys, inventories from the learner perspective*" (Deardorff, 2011, pp. 74-75).

Deardorff (2011) summarizes that evaluating intercultural competence as a result of learning is not just possible, but also increasingly necessary since postsecondary institutions strive to graduate students *global-ready* and the foundation of intercultural competence is a consistent concept and methodology originated in the literature, which converts into real, realistic expectations and observable student learning results.

2.5. Intercultural Communicative Competence

Intercultural communicative competence (ICC), identified as one of the critical competencies of 21st-century citizens, has been found in several ways. "ICC is the ability to communicate effectively in cross-cultural situations and to relate appropriately in various cultural contexts" (Lazer et al., 2007, p. 9).

Deardorff (2004) defines *intercultural competence* as "the ability to communicate effectively and appropriately in an intercultural situation based on one's intercultural knowledge, skills, and attitudes" (p.94). She puts forward that Byram's definition is very convenient for pedagogical targets.

2.5.1. Byram's ICC Construction

Byram defines ICC as "Knowledge of others; knowledge of self; skills to interpret and relate; are used to discover or interact; valuing others' values, beliefs, and behaviors; and relativizing one's self " (Byram in Deardorff 2006, p.248). According to Byram (1997), on account of lingua franca, English, learners cannot get information on all the national identities and societies which they may come across to be in contact. And Byram adds that learners should equip with knowledge, attitudes, and skills relating to experiences that they may have in a period of residence in another country or contact with someone from another nation in their society.

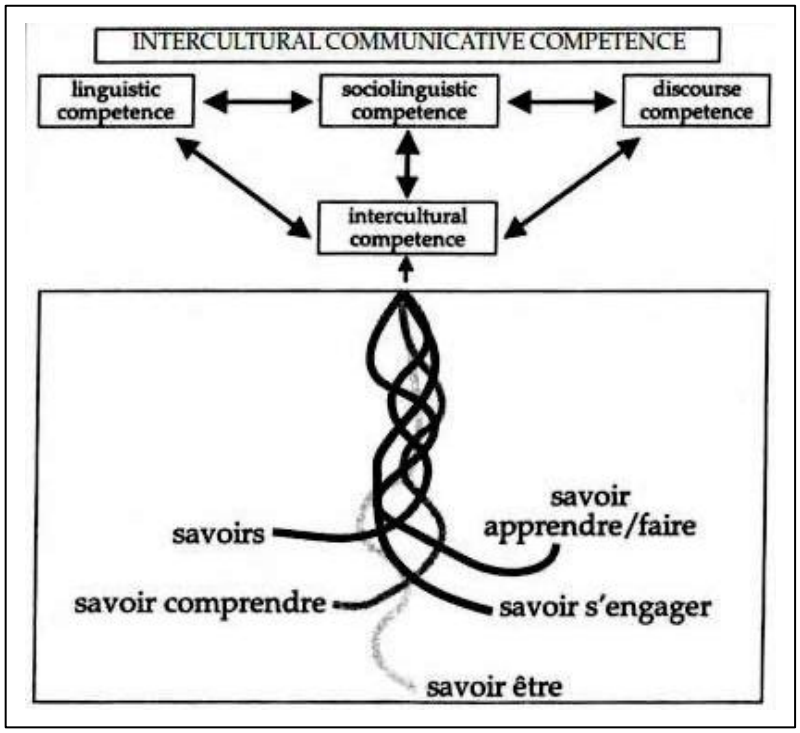


Figure 4. Model of ICC (Byram, 1997, p.73)

Byram (1997, pp. 57-64) describes the components of ICC as follows;

I. *Savoir etre (attitudes)* is covered with attitudes and beliefs, and it consists of displaying enthusiasm and tolerance, as well as a willingness to suspend disbelief in other cultures and believe in one's own.

Objectives:

a) "willingness to seek out or take up opportunities to engage with in a relationship of equality"

b) "interest in discovering other perspectives on interpretation of family or an unfamiliar phenomena both in one's own and in other cultures and cultural practices"

c) "willingness to question the values and press the positions in cultural practices and products in one's own environment"

d) "readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence"

e) "readiness to engage with the commissions and rites of verbal and nonverbal communication and interaction"

II. *Savoirs (knowledge)* is covered with information about everyday life, societies, nonverbal behavior, and a culture's past. It also involves understanding the impact cultural context has on contact.

Objectives: (knowledge of / about)

a) "historical and contemporary relationships between one's own and one's interlocutor's countries"

b) "the means of achieving contact with interlocutors from another country, of travel and from, and institutions which facilitate contact or help resolve problems"

c) "the types of it's cause and process of misunderstanding between interlocutors of different cultural origins"

d) “the national memory of one's own country and how much events are related to and scene from the perspective of other countries”

e) “the national memory of one’s interlocutors country and the perspective on them from one's own country”

f) “the national definition of geographical space in one’s own country, and how these are perceived from the perspective of other countries”

g) “the national definitions of geographical space one’s interlocutors country and the perspective on them from one's own”

h) “the processes and institutions of socialization in one's own and one’s interlocutors country”

i) “social distinctions social distinctions and their principal markers, in one's own country and one’s interlocutor’s”

j) “institutions, and perception of them, which impinge on the life within the ones on and one’s interlocutors country and which conduct and influence relationships between them”

k) “the processes of social interaction in one’s interlocutor’s country”

III. ***Savoirs (interpreting and relating)***: is covered with that learners should be able to recognize ethnocentric viewpoints in a text or case and describe their sources, identify areas of confusion and dysfunction in a relationship and explain them in terms of each cultural system current, and mediate between opposing views of phenomena.

Objectives: (ability to)

a) “identify ethnocentric perspectives in a document or event and explain their origins”

b) “identify areas of misunderstanding and dysfunction in an interaction and explained them in terms of each of the cultural systems present”

c) “mediate between conflicting interpretations of phenomena”

IV. ***Savoir apprendre/ faire (Skills of discovery and interaction)*** This factor refers to learners' abilities to rapidly develop an awareness of a new world and the

capacity to communicate with members of international cultures by using their expertise (savoirs), behaviors (savoir être), and skills (savoir comprendre). It also requires learners' opportunity to explore facts about historical and current foreign/ own culture.

Objectives: (ability to)

a) "exit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of applications to other phenomena"

b) "identify significant references within and across cultures"

c) "identify similar and dissimilar processes of interaction, verbal and nonverbal, and negotiate an appropriate use of them in specific circumstances"

d) "use in real time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors form a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other"

V. ***Savoir s'engager (Critical cultural awareness)*** that is covered with that learners must be able to defend their views and objectively analyze records or incidents from their own society as well as those from other cultures.

Objectives: (ability to)

a) "identify and interpret explicit or implicit values in documents and events in one's own and other cultures"

b) "make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria"

c) "interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating when necessary a degree of acceptance of those exchanges by drawing upon once knowledge, skills and attitudes"

As specific educational targets, Byram (see figure 1) states that intercultural communication (IC) acts as a guiding principle for developing and evaluating learners' IC in the foreign language class relating IC to three competencies: linguistic, sociolinguistic, and discourse. He also says that IC includes three components: "knowledge, skills, and attitudes assisted by five elements: discovery skills and interaction, intercultural attitudes, knowledge, skills of interpreting and relating, and critical cultural awareness" (Byram et al., 2002 pp. 11-13). "These five elements emphasize the close relationship of the learners' existing cultural background, and that of other cultures is a key factor in the process of acquiring IC and ICC" (Aijala, 2009, p.19).

Walinski's study (2012) describes the CEFcult project as an online environment that enables self-, peer-, and expert evaluation of spoken language proficiency and ICC in professional communication. Since Byram's model of ICC combines CC and ICC for many reasons, this project adopted it. However, Walinski (2012) adds that "the sociolinguistic competence is not very thoroughly converted in the creation of the CEFR scales" (p.7). As Byram claims:

> For although the CEF included a discussion of intercultural competence and intercultural awareness, the question of assessment and the definition of levels of intercultural competence, had to be left outside as the CEF went to press. Furthermore, rapid change in contemporary Europe means that the ways in which the CEF can be read and used are also changing. (Byram, 2003, p.5)

The project has an additional framework called INCA scales for the evaluation of intercultural competence. A learner's proficiency is measured in six elements. It has been observed how people in groups of mixed cultural backgrounds recognize and deal with the differences that emerge as a group works together. From such observations, it has been possible to identify many elements of competence that people bear in the situation. These elements are not definitive. Intercultural competence can include other factors of competence, but the INCA project elements provide "a snapshot, useful as an assessment tool, to provide a baseline to inform training programs" (INCA Project 2004, pp. 5-7). These elements are tolerance of ambiguity, behavioral flexibility, communicative awareness, knowledge discovery, respect for others, empathy. As the outcome of the project, Walinski puts forward:

> Project has contributed to the ongoing development and validation of both CEFR (language proficiency) and INCA scales, the CEFcult project has translated the concepts of both linguistic competence and intercultural competence into a single assessment framework, based on Byram's model, that is applicable in practice through the use of operationalized scales. (Walinski, 2004, p.9)

It creates an atmosphere that helps language learners refine and improve their performance and intercultural communication skills in a situation where the spoken language is involved. Such a framework provides essential opportunities for developing language skills and coping with cultural and linguistic variety. Byram's ICC model is comprehensive with four components: linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. Albeit the three models (Fantini's, Deardoff's, and Byram's models) vary in appearance, they all share the common elements: intercultural knowledge, attitudes, and skills. Nevertheless, Byram's (1997) model and Fantini's (2000) model have intercultural awareness as another element in common. These two models display that awareness is a critical component of Intercultural components (attitudes, knowledge, skills, and awareness) since it mirrors other elements, in other words, attitudes, knowledge, and skills. However, Deardoff (2004) mentions awareness in *In Search of Intercultural Competence,* ''If intercultural competence comprises knowledge, skills, attitudes, and awareness to enable a person to interact effectively with those from other cultures, what actually comprises intercultural knowledge? Intercultural skills? Intercultural attitudes? Intercultural awareness?''(p.14). Tran defines ICC as:

> ICC is the ability which enables one to effectively and appropriately interact in a language other than one's native language with others from different linguistic and cultural backgrounds. It consists of language competence (linguistic, sociolinguistic, and discourse competence) and intercultural competence (attitudes, knowledge, skills, and awareness) that help one to be able to successfully integrate in multicultural society. (Tran, 2015, p. 30)

2.6. Intercultural Competence and Foreign Language Teaching

Byram's (1997) model as the primary improvement resulted from the work of Byram and Zarrate (1994) emphasizes the pedagogical targets of foreign language

teaching in compulsory education. According to Byram (2003), the "*fifth savoir*" in French "*savoir s'engager*" is defined as critical cultural awareness in English. Byram (2003):

> It is compared to the purposes of P*olitische Bildung* in the (West) German educational tradition, with its aim of encouraging learners to reflect critically on the values, beliefs, and behaviors of their own society. Foreign language education, this is done through a comparative study of other societies. (Byram, 2003, p.323)

So the question is that ''What is Bildung?'' Bildung by Klafki (1998) in Characteristics of Critical describes Constructive Didaktik as:

- Self-determination: "Each and every member of society is to be enabled to make independent, responsible decisions about her or his individual relationships and interpretations of an interpersonal, vocational, ethical or religious nature"
- Co-determination: "Each and every member of society had the right but also the responsibility to contribute together with others to the cultural, economic, social, and political development of the community"

In Bildung, Klafki writes that with the support of teachers, learners should be independent knowledge learners, and methods of knowing and ways of perceiving, shaping, judging, evaluating, and acting; with this process, learners learn how to learn. Moreover, he says that learners can gain these abilities through confrontation with contents, themes. Klafki's perspective is vital because Klakfki mentions significant themes in Critical Cultural Awareness.

2.7. Intercultural Communicative Competence and Coursebook Relation

Ge (2004, p.73) "ELT should not only teach some basic rules and facts about the target language but also develop students' intercultural competence through the process of learning". So coursebooks can be used as great tools while teaching English or another foreign language from the intercultural competence perspective. Using coursebooks gives teachers much time and resources, so they do not have to

search through the content and regularly review and see how they are teaching according to the curricula guidance. According to Genç and Bada (2002), coursebooks are instructional materials that offer the primary and precise goals of teaching language process tangibly. He also says that selecting coursebooks requires a critical approach since they must include the aims and strategies of the lesson and suit the students' language needs. All in all, coursebooks need to include intercultural elements and a range of instructional activities to promote intercultural communicative skills in the world's globalization process. The following chapter is about the methodology of this study.

CHAPTER 3. METHODOLOGY

3.1. Introduction

Content analysis is a research tool used to determine the presence of certain words, themes, concepts, etc. within some given qualitative data. By means of this tool, it is possible to quantify and analyze the presence of particular words, themes, and concepts in given texts. In this sense, this study is qualitative content analysis in nature designed to be able to assess the ratio of reading and writing tasks that serve to improve intercultural competence in the coursebooks *Relearn* and *Teenwise* to the total number of similar reading and writing tasks in the same coursebooks proportionally. This content analysis method helped the researcher construct a detailed picture to depict the extent of the intercultural elements in each coursebook to display to what extent the given coursebooks are equivalent in terms of the intercultural elements they consist of respectively.

This chapter provides a detailed understanding of the research procedure. With a detailed elaboration of the research methodology, this chapter is divided into five sections, which are : (1) data collection, (2) the coursebooks evaluated in the study, (3) research design and the instrument, (4) data analysis, (5) trustworthiness. The first section is about data collection, and it describes the steps that were taken to collect the necessary data for this study. Section two goes over the coursebooks evaluated in the study and which units are examined as separate items from the coursebooks. Section three elaborates on the general concept of the research design in the study and the instrument. Section four includes the data analysis steps and covers the explanation of how data is evaluated to produce the findings. The last one is about the trustworthiness of this study.

3.2. Data Collection

The data were taken from *Teenwise* and *Relearn*, two coursebooks used for ninth grade in general secondary education. The researcher chose these books because

they are in use in the ninth classrooms at high schools of the Ministry of Education, where the researcher works as an English teacher. The coursebooks are easily accessed by downloading the online digital version (on EBA) with video and audio podcasts for laptops or mobile phones. The researcher examined these coursebooks to compare the extent of intercultural elements in the reading and writing tasks of the respective coursebooks for ninth grade students in Turkish upper secondary education. The reading and writing tasks were evaluated carefully to see what aspects of culture are presented in the tasks.

3.3. The Coursebooks Evaluated in the Study

Teenwise and *Relearn* are evaluated in terms of intercultural elements in the current study. *Teenwise* was prepared by a group of Turkish authors, Bulut, Ertopçu, Özadalı and Şentürk (2018) and published by MoNE in 2007 and then in 2018. In this study, the latest version was used. *Relearn* was also prepared by Turkish authors, Karamil and Birinciloğlu Kaldar and published in 2019. The research included only reading and writing exercises in the student coursebook. These coursebooks have ten themes and each theme consists of exercises related to listening, speaking, reading and writing.

Table 1. The Range of Topics Covered in the Selected Coursebooks

Teenwise	***Relearn***
Studying Abroad	Studying Abroad
My Environment	My Environment
Movies	Movies
Human In Nature	Human In Nature
Inspirational People	Inspirational People
Bridging Cultures	Bridging Cultures
World Heritages	World Heritages
Emergency and Health Problems	Emergency and Health Problems
Invitations and Celebrations	Invitations and Celebrations
Television and Social Media	Television and Social Media

3.4. Research Design and the Instrument

The researcher in this study used a framework suggested by Byram (1990), which was updated and improved into a checklist by Aijala (2009) to assess the coursebooks to analyze intercultural elements in reading and writing tasks. Aijala (2009, p. 35) stresses that " Byram's model of IC had to be modified for the purposes of this study. One dimension savoir s'engager overlapped with other dimensions of IC, for it included references to all other dimensions and in a way, summed up all the objectives of them. Thus savoir s'engager will be omitted in this study." Intercultural elements are organized into four dimensions in the checklist (Aijala, 2009):

1. knowledge of others,
2. attitudes towards cultures,
3. interpreting and relating cultural elements,
4. intercultural interaction.

To be more explicit:

- Savoirs (knowledge): *Knowledge of social groups and their products and practices in one's own and in one's interlocutor's culture, and of the general processes of interaction.* This dimension includes abilities to have
  - knowledge of different aspects of a foreign/own society, such as everyday life, institutions, nonverbal behavior, and history
  - learners' desire to use sources to uncover new knowledge about historical and current topics in foreign/own culture
  - understanding the impact of cultural context on interaction
- Savoir être (attitudes): *Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.* This dimension includes the ability to

- inquire the beliefs and assumptions that underpin cultural traditions and goods to learn about new ways to understand common and unfamiliar phenomena.

- Savoir comprendre (Skills of interpreting and relating): *Ability to interpret a document or an event from another culture, to explain it and relate it to documents or events from one's own culture.* This dimension includes abilities to
  - identify ethnocentric viewpoints in a text or event and critically examine their sources
  - recognise and clarify areas of confusion and dysfunction in a conversation in terms of each cultural system involved
  - compare and contrast cultural elements of one's own culture with those of other cultures

- Savoir faire (Skills of intercultural interaction): *Ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.* This dimension includes abilities to
  - communicate with people from other cultures by using their experience (savoirs), attitudes (savoir être), and skills (savoir comprendre)
  - to function as a mediator between opposing interpretations of events

Table 2 shows each dimension of the checklist, as well as its goals and examples. (Aijala, 2009).

Table 2. Criteria for Identifying and Analyzing Reading Activities Aiming at Promoting ICC (Aijala, 2009)

Dimensions of Intercultural communicative competence	**Objectives**	**Description of objectives**	**Examples of reading exercises**
Knowledge of cultures	**Factual knowledge of cultures** *(savoirs)*	Tasks in this category contribute to increasing learners' knowledge of culture specific (own/foreign culture) events, products, significant individuals and emblems, conventions of communication and interaction, private and public institutions and national memory.	Culture quiz of the world! What do you know about the cultures of others'? Choose the correct alternative.
	Understanding the concept of culture (*savoirs)*	This category includes tasks which contribute to increasing learners' knowledge of the various ways of defining culture and the ways in which culture affects language and communication.	Read the text below and answer the questions.How do you define your own culture? Do you think it is easy to get on well with people from different cultures? Why? Why not?
	Collecting information on cultures *(savoir apprendre)*	This category includes tasks which invite learners to collect information and increase their knowledge of own and/or foreign cultures by using sources outside the coursebook material.	What do you know about festivals of other countries? What is a detailed description of a festival that is celebrated in a country?
Attitudes towards cultures	**Identifying generalisations of cultures** (*savoir être)*	The tasks of this subcategory invite learners to express their impressions, opinions, presuppositions, and/or attitudes concerning own and/or foreign cultures and to ponder on their origins.	Pre-reading questions; What do you think about the features of British culture in terms of politeness?
	Changing perspectives (*savoir être)*	Tasks belonging to this subcategory invite learners to change perspective, empathise with foreign points of view and relativise one's own cultural viewpoint and culture value-system.Tasks of this kind may include arguing for/against certain issue in debates, playing a certain role in a simulation game or finding multiple perspectives on an issue in dimensions.	Choose one! Which one would be appropriate in your country? Get ready for a debate with your partner. Working in a job that you like with a little payment? Working in a job that you do not like with a good payment?

Table 2. Criteria for Identifying and Analyzing Reading Activities Aiming at Promoting ICC (Aijala, 2009)

Dimensions of Intercultural communicative competence	**Objectives**	**Description of objectives**	**Examples of reading exercises**
Interpreting and relating cultural elements	**Identifying ethnocentric perspectives** *(savoir comprendre)*	This subcategory includes tasks which ask the learners to identify ethnocentric perspectives of products (e.g texts, paintings, films),practises or events of own/foreign culture.	Discuss the questions; What do you think of Michelangelo's work? Have you ever seen any of his work? How do you think his work has influenced other artists?
	Relating cultures and cultural phenomena *(savoir comprendre)*	The idea of these tasks is to invite learners to relate features of foreign cultures to one's own or vice versa. For instance, tasks can ask learners to ponder on similarities and differences of cultures to report and/or reflect their personal encounters with representatives of own/foreign cultures (e.g. conflicts in interaction, cases of misjudgement, positive observations, ways of overcoming presuppositions etc.)	Now that you have read about a music festival in England. Are there similar music festivals in your country? How do you describe them? Do you think that type pf festival is beneficial to your country? Why? Why not?
	Identifying and explaining causes of misunderstandings *(savoir comprendre)*	Tasks of this subcategory instruct learners to identify areas of (potential) misunderstanding and dysfunction in interaction and explain them in terms of each of the cultural systems present.	A Chinese exchange student is invited to a dinner at a school friend's house. It is a well-mannered behaviour to leave right after the dinner for many Asian countries. Therefore, he leaves home right after the dinner. According to the host, it is not an acceptable behaviour. What do you think is the reason for misunderstanding here?
Intercultural interaction	**Functioning as a mediator between cultures and dealing with conflict situations** *(savoir faire*)	This subcategory includes tasks which invite the learners to function as mediators between conflicting interpretations of phenomena, e.g. pondering on solutions to conflicting issues and on means for finding common ground.	Work in pairs. Student A, you are at the airport. The man next to you is arguing at the check-in desk. He rejects to sit beside a woman as it is not appropriate for his religious behaviours. Since his English is not good enough to tell the problem, student B offer him help.
	Applying one's abilities in interaction *(savoir faire)*	Tasks of this category invite learners to interact with representatives of foreign cultures by making use of their knowledge (savoirs), attitudes (savoir etre) and skills (savoir comprendre) in simulated interaction.	Imagine that you are late for an important job interview in England. How would you explain the situation? What would you do to make a reasonable excuse? Act out the situation with your partner.

3.5. Data Analysis

In the process of data analysis, all of the reading and writing parts in each coursebook that include the targeted objectives were classified into four dimensions in the checklist. The coursebooks were assessed to see whether they correspond to any of the checklist goals. Each part was considered separately to be able to decide its connection to intercultural objectives in question. In other words, the researcher aims to decide how equivalent these coursebooks, which are two separate coursebooks used in 9th grades in different public high schools affiliated to the Ministry of National Education to serve the same purposes, in terms of ICC elements by evaluating the reading and writing tasks.

In the assessment of the study, the checklist's objectives were followed for the analysis of the data process. In this regard, each reading and writing part was evaluated separately to see if it fits any intercultural objectives listed in the checklist, and the tasks including the targeted objectives were classified into four dimensions. Each aim is explained in terms of the examples in the coursebooks. The total number of the tasks scaled and presented in visuals as a consequence of the detailed analysis of the reading and writing parts. After following the same procedure for each aim in the checklist, the total number of reading and writing tasks was shown, and the section including intercultural communicative elements were illustrated in the graphics.

3.6. Trustworthiness

In this research, trustworthiness of the data analysis is based on : credibility, reliability, and transferability. The step in establishing the credibility of this study is by having consultation with the thesis advisor, especially about the instrument used to collect the data. Data analysis is done via repeating the research to determine if the research findings are similar to check the reliability of the research. Transferability in this study is achieved by broadening the context where this study can be applieded. A similar study can be done by analyzing the cultural components of different coursebooks.

CHAPTER 4. FINDINGS

4.1. Introduction

This chapter aims to give the findings and discussion of the current descriptive research. In a global world, people should see other nations and cultures holistically. Coursebooks are critical resources in language teaching for including intercultural topics. Because coursebooks are utilized as primary resources in courses, they must include intercultural topics to help students view the world via the eyes of others. The intercultural communicative ability has recently been identified as being at the core of foreign language instruction.

Intercultural Communicative Competence necessitates several aspects of language acquisition and instruction. Incorporating intercultural components into course materials is one of them. This research examines the reading and writing sections of the coursebooks *Teenwise* and *Relearn* to see how equivalent these books are in terms of ICC elements and to what extent ninth-grade students in the Turkish upper secondary education are faced with ICC.

In what follows, the results related to the two research questions are presented.

4.2. ICC Elements Ratio in the Reading and Writing Tasks of Each Coursebook

Concerning the first research question, the results are illustrated as following.

Research Question (1): To what extent do the coursebooks, if at all, *Teenwise* and *Relearn* include reading and writing tasks pointed at improving intercultural communicative language teaching?

In order to get an answer to the first research question, the researcher analyzed the reading and writing tasks of the ninth grade English - language coursebooks to see whether these tasks aim to increase the intercultural communicative competence of the students. Concerning the evaluation, all in all, it was found that the coursebook

Relearn includes 40 reading and writing tasks (20 reading + 20 writing), and *Teenwise* has 40 reading and writing tasks in total (20 reading + 20 writing), out of which 21of them were regarded as intercultural communicative reading and writing tasks according to the criteria shown in Table 2. There are 5 reading tasks related to ICC out of 20, and 6 writing tasks related to ICC out of 20 in *Relearn*. In *Teenwise*, 5 reading tasks are related to ICC out of 20, and 5 writing tasks related to ICC out of 20 .If the total number of reading and writing parts which are related to ICC are proportioned, *Teenwise* has 10 tasks and the ratio of (25%) and *Relearn* has 11 tasks and the ratio of (27.5%) when the overall components are considered. The two coursebooks have a total ratio of (26.25%). Table 3 shows the ratio of assessed reading and writing parts.

Table 3. The Ratio of Evaluated Reading and Writing Parts

	Total number of tasks evaluated	**Tasks related to intercultural communicative competence**	**%**
Relearn	40	11	27.5
Teenwise	40	10	25
Total	**80**	**21**	**26.2**

4.3. ICC Dimensions Ratio in the Reading and Writing Tasks of Each Coursebook

Concerning the second research question, the results are illustrated as following.

Research Question (2): What aspects of intercultural communicative language teaching, if any, the respective coursebooks deal with?

In the two coursebooks, out of eighty reading and writing tasks, twenty-one (26.25%) tasks are related to intercultural communicative competence. Out of twenty-one reading and writing tasks, ten (12.5%) aimed at the students' cultural knowledge to enhance, and five (6.2%) aimed to improve attitudes towards culture. Concerning interpreting and relating cultural elements, six reading and writing parts (7.5%) were found that belong to this dimension. It was found out that the two coursebooks do not include the intercultural interaction dimension (0%) because there is no reading or

writing part that could be classified in this category. The following parts include the comparison of the two coursebooks in terms of each dimension illustrated in Table 1.

When all reading and writing parts, including intercultural communicative competence aspects, were assessed in the coursebook *Relearn* to determine which ICC dimension is more heavily concentrated on, as indicated in the second research question, it was seen that four reading and writing parts (10%) out of eleven belong to the dimension of the knowledge of cultures and only three (7.5%) worked for improving the students' attitudes towards cultures. Lastly, the rest two reading and writing parts (10%) addressed developing interpreting and relating cultural elements. When the coursebook *Teenwise* was analyzed to see which ICC dimension is more mainly focused on as specified in the research question 2, it was seen that six reading and writing parts (15%) aimed at enhancing the students' knowledge of cultures, two of them (5%) focused on the attitudes towards culture dimension. The rest two of them (5%) belong to the interpreting and relating cultural elements dimension.

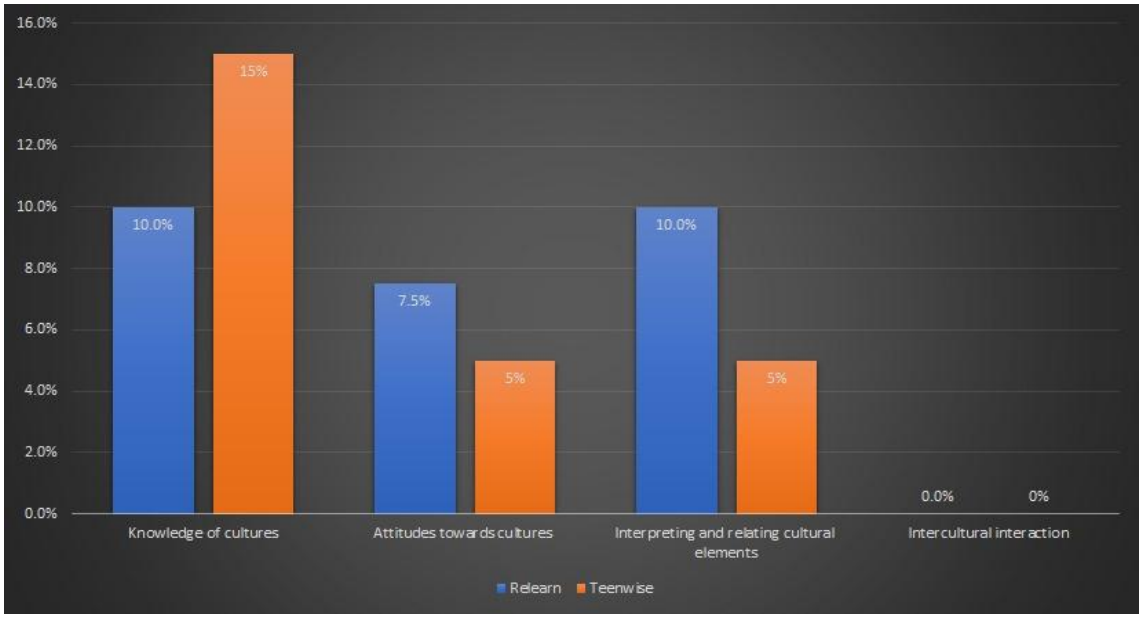
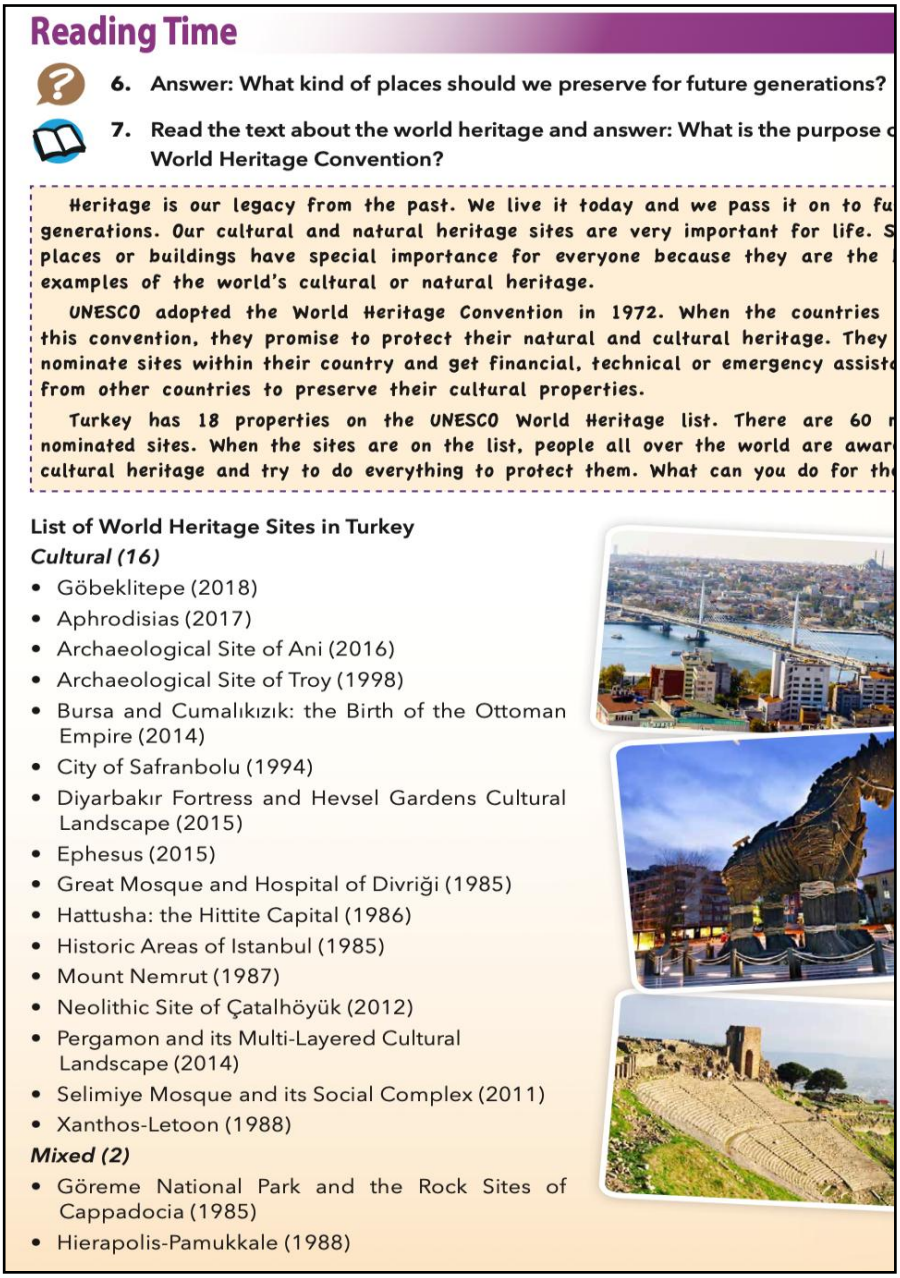


Figure 5. Findings Obtained from the Checklist

4.4. Knowledge of Cultures

Reading and writing parts in this dimension help the learner understand the culture term. Besides social and individual interaction, it also includes being conscious about one's own culture or foreign cultures, general society and individual interaction processes. Table 3 shows how knowledge of cultures was separated into three categories: *(1) Factual Knowledge of Cultures, (2)Understanding the Concept of Culture, and (3)Collecting Culture Information.*

In the coursebook *Relearn,* three reading and writing materials on cities throughout the world meet the purpose of the dimension of Factual Knowledge of Cultures; the purpose aims to enhance learners' (local or foreign) knowledge of culturally unique events, goods, significant personalities and symbols, communication and interaction customs, private and public organizations, or national memory. One of these readings inform students are about the world heritages and Turkey's 18 world heritage sites. In this sense, the students are given questions, and afterward, they comment and discuss the related topics. In this approach, the students may broaden their understanding and knowledge of their own culture, different cultures, and people via learning about the world heritage issue. Figure 6 depicts the reading activity for the goal of Cultural Factual Knowledge.



Reading Time

6. Answer: What kind of places should we preserve for future generations?

7. Read the text about the world heritage and answer: What is the purpose o World Heritage Convention?

Heritage is our legacy from the past. We live it today and we pass it on to fu generations. Our cultural and natural heritage sites are very important for life. S places or buildings have special importance for everyone because they are the examples of the world's cultural or natural heritage.

UNESCO adopted the World Heritage Convention in 1972. When the countries this convention, they promise to protect their natural and cultural heritage. They nominate sites within their country and get financial, technical or emergency assist from other countries to preserve their cultural properties.

Turkey has 18 properties on the UNESCO World Heritage list. There are 60 nominated sites. When the sites are on the list, people all over the world are awar cultural heritage and try to do everything to protect them. What can you do for th

List of World Heritage Sites in Turkey

Cultural (16)

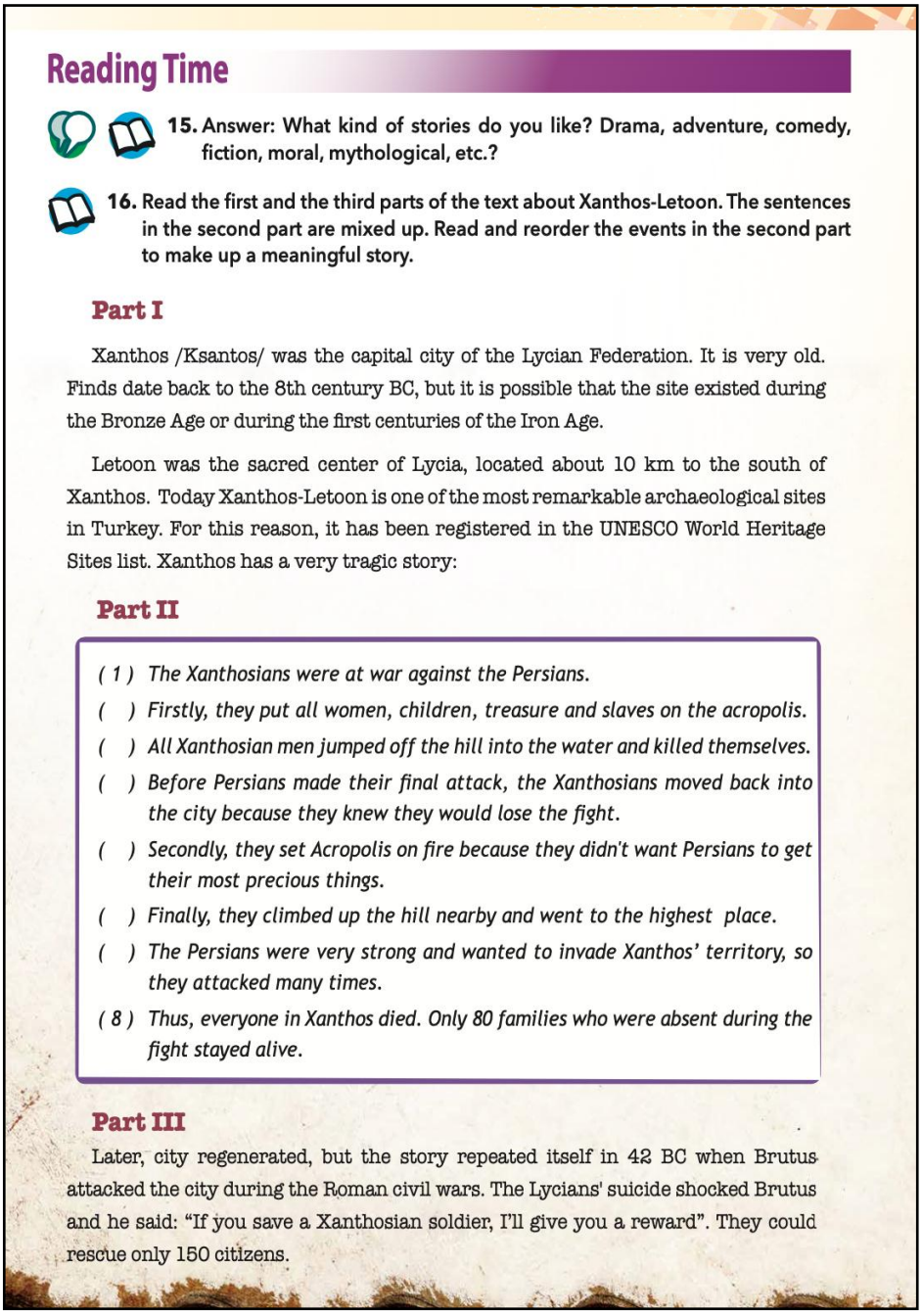
- Göbeklitepe (2018)
- Aphrodisias (2017)
- Archaeological Site of Ani (2016)
- Archaeological Site of Troy (1998)
- Bursa and Cumalıkızık: the Birth of the Ottoman Empire (2014)
- City of Safranbolu (1994)
- Diyarbakır Fortress and Hevsel Gardens Cultural Landscape (2015)
- Ephesus (2015)
- Great Mosque and Hospital of Divriği (1985)
- Hattusha: the Hittite Capital (1986)
- Historic Areas of Istanbul (1985)
- Mount Nemrut (1987)
- Neolithic Site of Çatalhöyük (2012)
- Pergamon and its Multi-Layered Cultural Landscape (2014)
- Selimiye Mosque and its Social Complex (2011)
- Xanthos-Letoon (1988)

Mixed (2)

- Göreme National Park and the Rock Sites of Cappadocia (1985)
- Hierapolis-Pamukkale (1988)

Figure 6. An Example of Factual Knowledge of Cultures; *Relearn*; U7; p.85

The second task that contains the same objective of *factual knowledge of cultures* gives information about an archeological site representing Lycian civilization. The students know of historical events via well-known arts and an outstanding universal value in their country, and figure 7 shows this activity.



Reading Time

15. Answer: What kind of stories do you like? Drama, adventure, comedy, fiction, moral, mythological, etc.?

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

Part I

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

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

Part II

(1) The Xanthosians were at war against the Persians.
( ) Firstly, they put all women, children, treasure and slaves on the acropolis.
( ) All Xanthosian men jumped off the hill into the water and killed themselves.
( ) Before Persians made their final attack, the Xanthosians moved back into the city because they knew they would lose the fight.
( ) Secondly, they set Acropolis on fire because they didn't want Persians to get their most precious things.
( ) Finally, they climbed up the hill nearby and went to the highest place.
( ) The Persians were very strong and wanted to invade Xanthos' territory, so they attacked many times.
(8) Thus, everyone in Xanthos died. Only 80 families who were absent during the fight stayed alive.

Part III

Later, city regenerated, but the story repeated itself in 42 BC when Brutus attacked the city during the Roman civil wars. The Lycians' suicide shocked Brutus and he said: "If you save a Xanthosian soldier, I'll give you a reward". They could rescue only 150 citizens.

Figure 7. An Example of Factual Knowledge of Cultures; *Relearn*; U7; p.89

Figure 8 is another example of *factual knowledge of cultures*, which addresses the city Cambridge for its university. This text helps students increase their awareness and knowledge of other cultures.

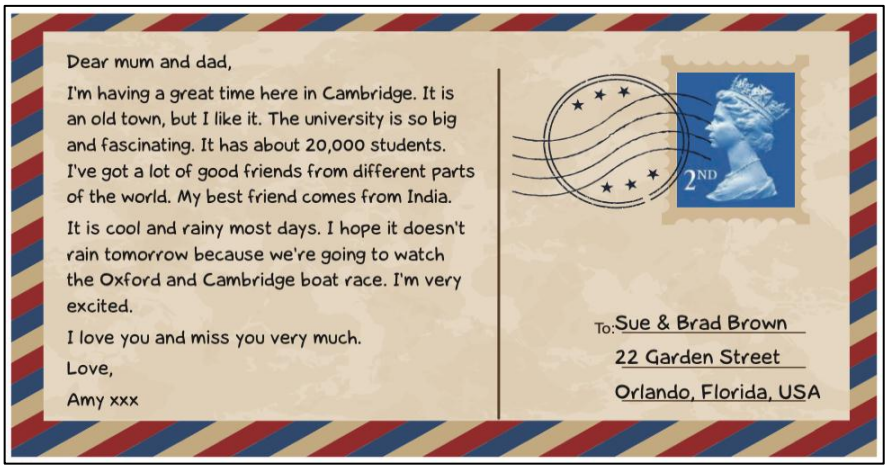


Figure 8. An Example of Factual Knowledge of Cultures; *Relearn*; U1; p.18

Figure 9 presents the same objective of *factual knowledge of cultures*. This task contributes to increasing students' knowledge of cultures via a famous singer, Norah Jones. Students are informed about a celebrity via inviting them to answer questions and fill in the chart after reading the text.

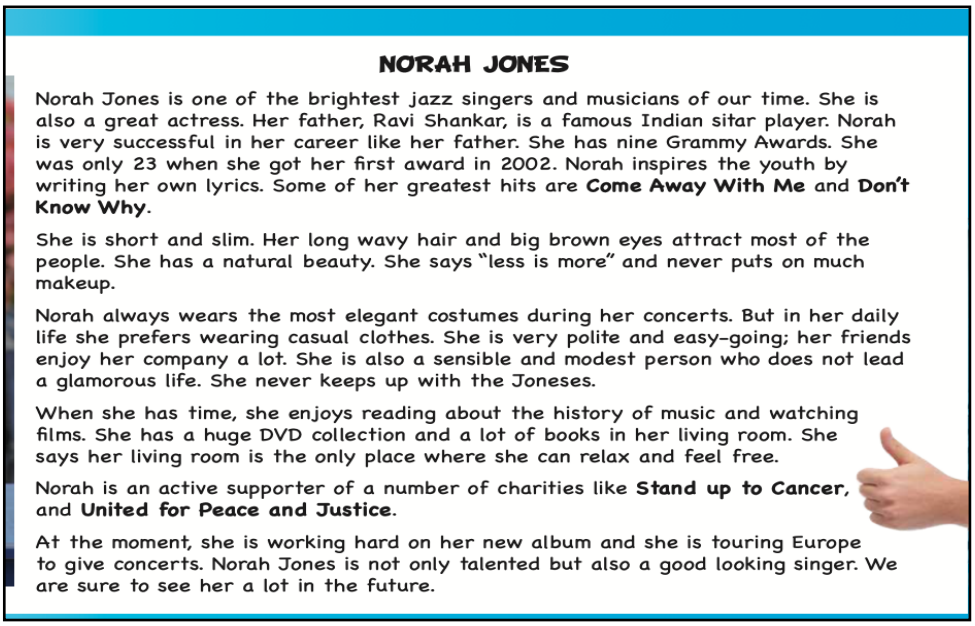
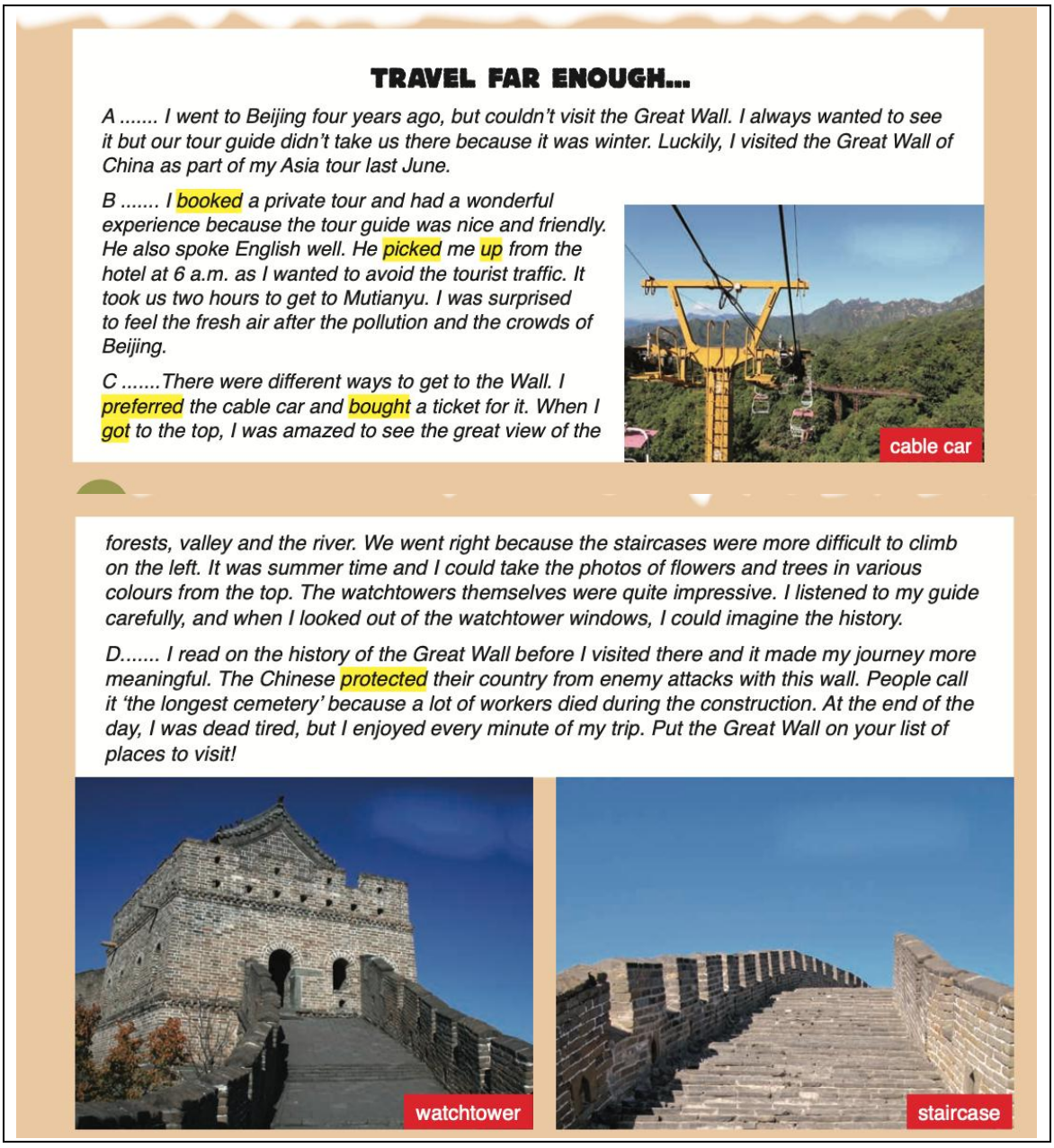


Figure 9. An Example of Factual Knowledge of Cultures; *Teenwise*; U7; p.71

The task in figure 10, which is classified in the objective of *factual knowledge cultures*, informs students about the Great Wall of China. The task invites students to know knowledge about sightseeing places and historical events.



TRAVEL FAR ENOUGH...

A ..... I went to Beijing four years ago, but couldn't visit the Great Wall. I always wanted to see it but our tour guide didn't take us there because it was winter. Luckily, I visited the Great Wall of China as part of my Asia tour last June.

B ..... I booked a private tour and had a wonderful experience because the tour guide was nice and friendly. He also spoke English well. He picked me up from the hotel at 6 a.m. as I wanted to avoid the tourist traffic. It took us two hours to get to Mutianyu. I was surprised to feel the fresh air after the pollution and the crowds of Beijing.

C .....There were different ways to get to the Wall. I preferred the cable car and bought a ticket for it. When I got to the top, I was amazed to see the great view of the forests, valley and the river. We went right because the staircases were more difficult to climb on the left. It was summer time and I could take the photos of flowers and trees in various colours from the top. The watchtowers themselves were quite impressive. I listened to my guide carefully, and when I looked out of the watchtower windows, I could imagine the history.

D..... I read on the history of the Great Wall before I visited there and it made my journey more meaningful. The Chinese protected their country from enemy attacks with this wall. People call it 'the longest cemetery' because a lot of workers died during the construction. At the end of the day, I was dead tired, but I enjoyed every minute of my trip. Put the Great Wall on your list of places to visit!

Figure 10. An Example of Factual Knowledge of Cultures; *Teenwise*; U7; pp.94-95

The second goal, Understanding the Concept of Culture, helps learners understand better the various methods to define culture and how it influences culture and communication. No reading text fits the objective's standards when the coursebook is assessed with this dimension, and the coursebook does not emphasize on identifying cultures and their impacts on communication in terms of this goal. There are five reading and writing sections in the coursebooks, one in *Relearn* and four in *Teenwise*, that represent the third goal: *Collecting Information about Cultures*.

This goal encourages students to gather information and broaden their understanding of their own or foreign cultures. There are five tasks that fit this objective in total. As an example of an IC learning task related to the objective of this dimension, Figure 11 from *Teenwise* helps the learners get informed about different cities of different cultures, and they are expected to write about which city they would like to visit by collecting information about the city. The students enlarge the knowledge of their own and foreign cultures in this regard.

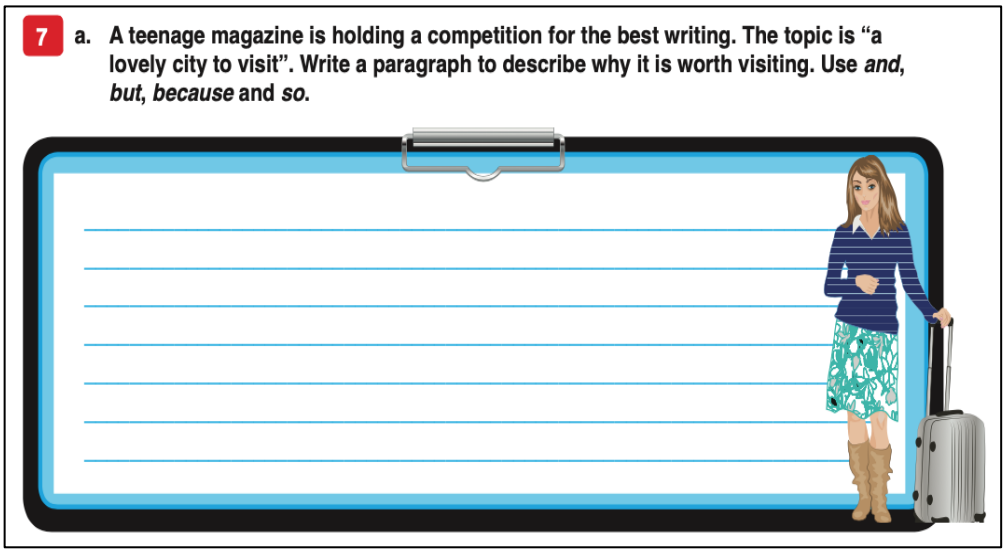


Figure 11. An Example of Collecting Information on Cultures; *Teenwise*; U6; p.84

In figure 12, students are expected to write a historical place they visited in the past. This task invites students to gather information and enlarge the knowledge of their own or other cultures.

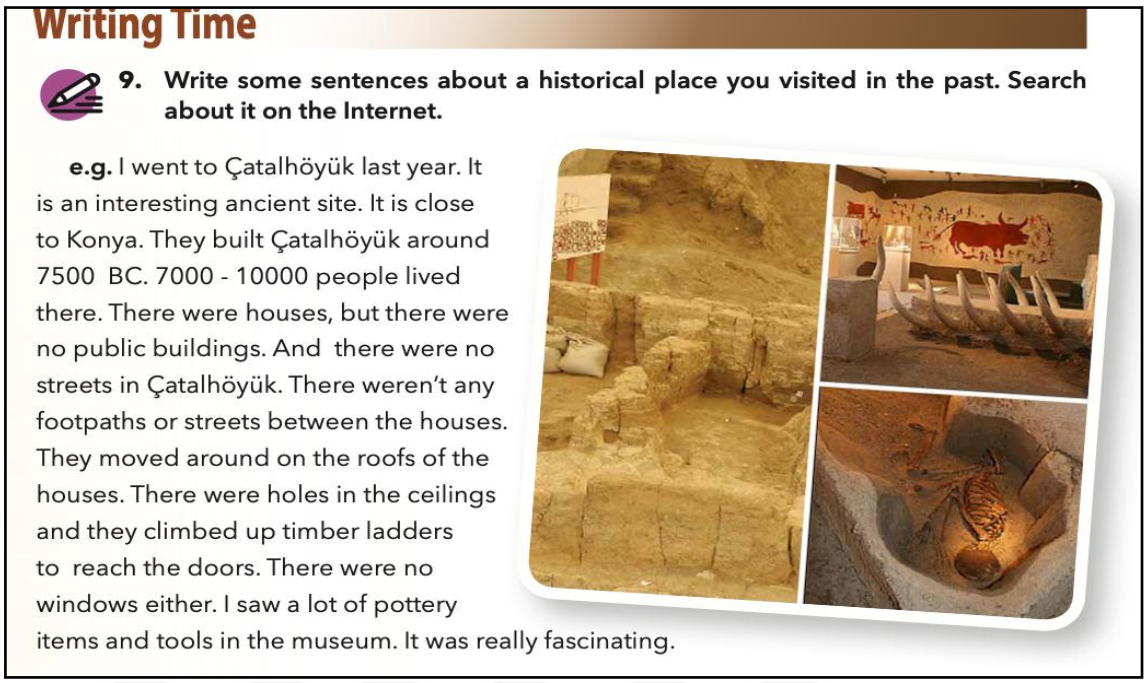


Figure 12. An Example of Collecting Information on Cultures; *Relearn*; U7; p.86

Figure 13 is another example of *collecting information on culture.* In this task, students are supposed to collect information about an ancient civilization, prepare a presentation, and increase their knowledge about different cultures.

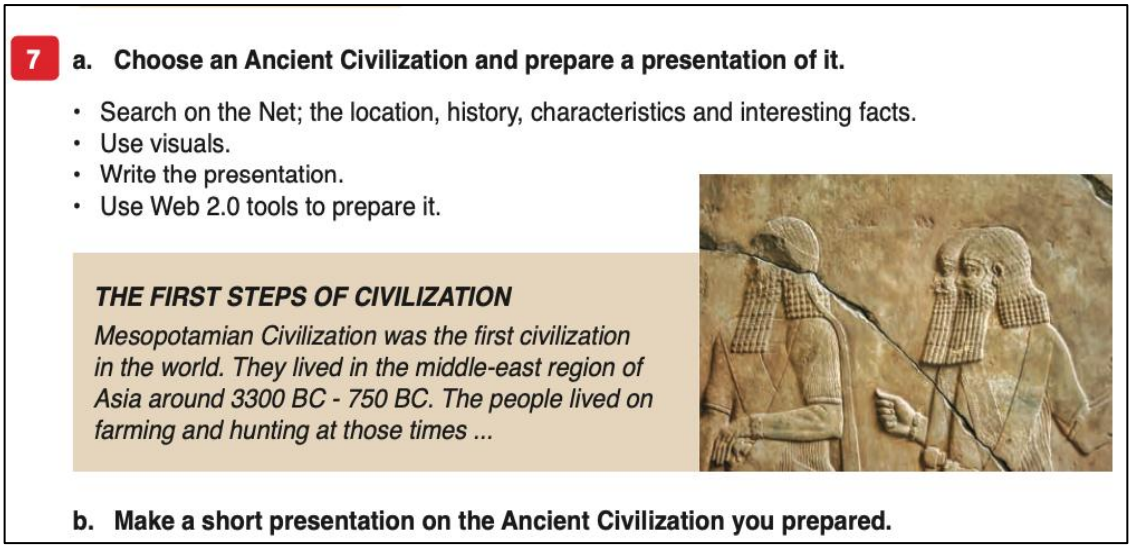
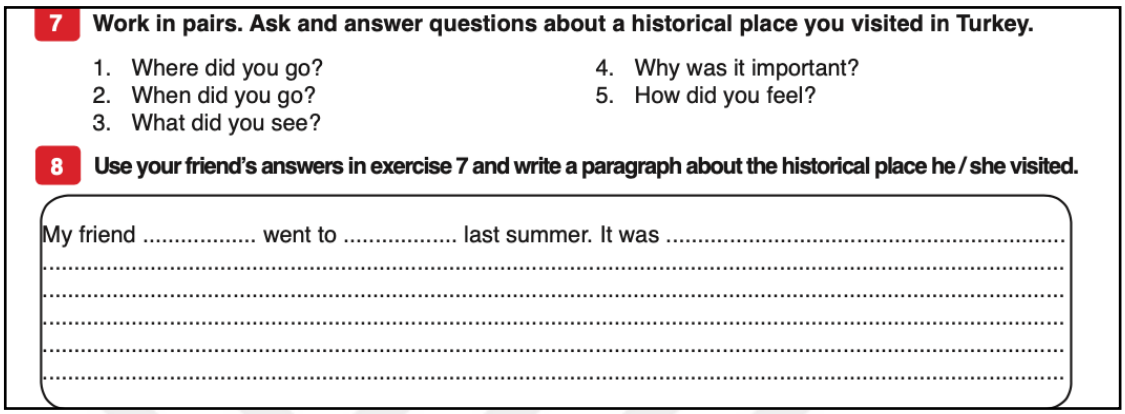


Figure 13. An Example of Collecting Information on Cultures; *Teenwise*; U7; p.90

Regarding *collecting information on cultures*, the task in figure 14 asks students to work in pairs, answer some questions and write about a historical place

they visited in their country. So students increase their knowledge of their own country via collaborative way. Figure 15 shows the same objective of *collecting information on cultures,* and students are supposed to write about a local/ traditional festival.

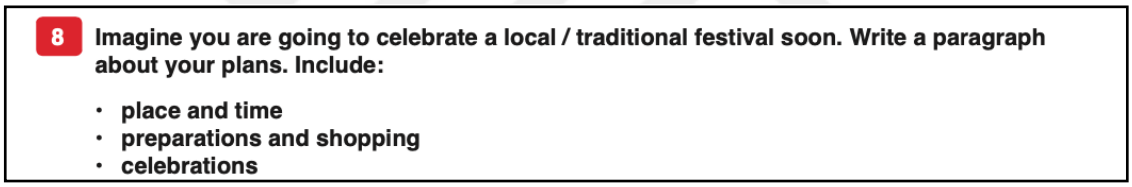

7 **Work in pairs. Ask and answer questions about a historical place you visited in Turkey.**

1. Where did you go?
2. When did you go?
3. What did you see?
4. Why was it important?
5. How did you feel?

8 **Use your friend's answers in exercise 7 and write a paragraph about the historical place he / she visited.**

My friend ..... went to ..... last summer. It was .....

Figure 14. An Example of Collecting Information on Cultures; *Teenwise*; U7; p.96


8 **Imagine you are going to celebrate a local / traditional festival soon. Write a paragraph about your plans. Include:**

- **place and time**
- **preparations and shopping**
- **celebrations**

Figure 15. An Example of Collecting Information on Cultures; *Teenwise*; U9; p.120

4.5. Attitudes Towards Cultures

This dimension encourages learners to be conscious of their values and to perceive things from the perspective of others. As stated in Table 3, Attitudes Towards Cultures are separated into two categories: *Identifying Cultural Generalizations* and *Changing Perspectives.* There are two reading and writing tasks in *Teenwise* and one reading and writing task in *Relearn* that address identifying generalizations of cultures. This goal encourages students to share their thoughts, impressions, and attitudes about their own and distinct foreign cultures. Figure 16 is from *Teenwise* as an IC learning task that fits the dimension's objective. The students are expected to respond to the questions and explain their impressions of the cultural journey. They are supposed to communicate their feelings about the nation and its people, and its culture, language, and customs. The students are exposed to diverse

nations, lifestyles, food, customs, and culture. As a result, as indicated in the purpose of detecting cultural generalizations, this kind of task allows learners to voice their ideas and demonstrate attitudes toward other foreign cultures.

Figure 16. An Example of Identifying Generalizations of Cultures; *Teenwise*; U6; pp.83-84

The task in figure 17 is related to the task in figure 16. Here students are expected to write a short paragraph about which city they would like to visit with

stating their reasons. As indicated in *identifying generalizations of culture*, this writing task allows students to voice their ideas and demonstrate attitudes toward other foreign cultures. The task in figure 18 invites students to express their opinion about a movie and show attitudes toward other foreign cultures.

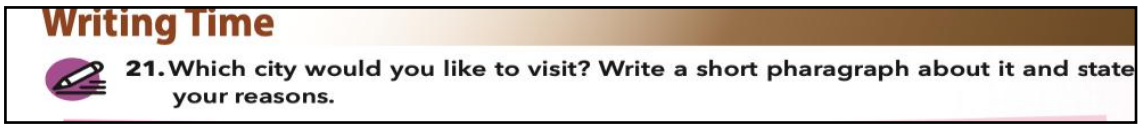


Figure 17. An Example of Identifying Generalizations of Cultures *Relearn*; U6; p.79

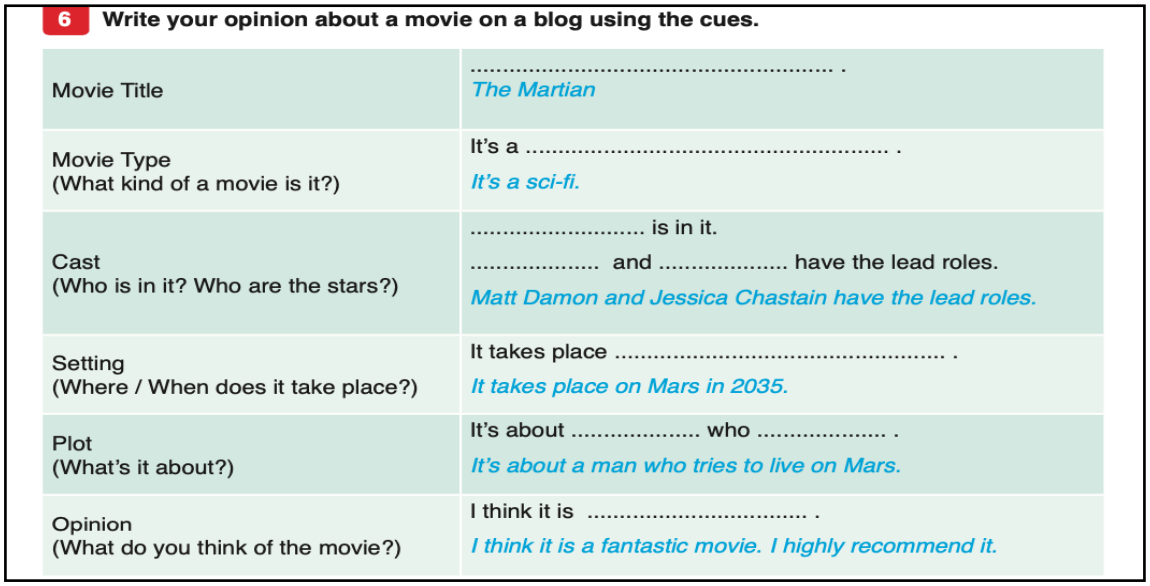


Figure 18. An Example of Identifying Generalizations of Cultures; *Teenwise*; U3; p.42

The goal of *Changing Perspectives* is to encourage students to modify their perspective, empathize with other people's points of view, and relativize their own cultural position. During the review process, it was discovered that there are two reading & writing tasks in *Relearn* that fits the criteria for this subcategory. There is no task in *Teenwise* that matches the criteria for this subcategory. As example from *Relearn*, the task in figure 19 asks the students to play the role of an expert on Hittites and make inquiries with her/his questions and possible answers. Another task in figure 20 invites students to imagine they are abroad and write a postcard. In these tasks, learners need to change perspective via seeing from foreign points of view and think about the characteristics of another culture.

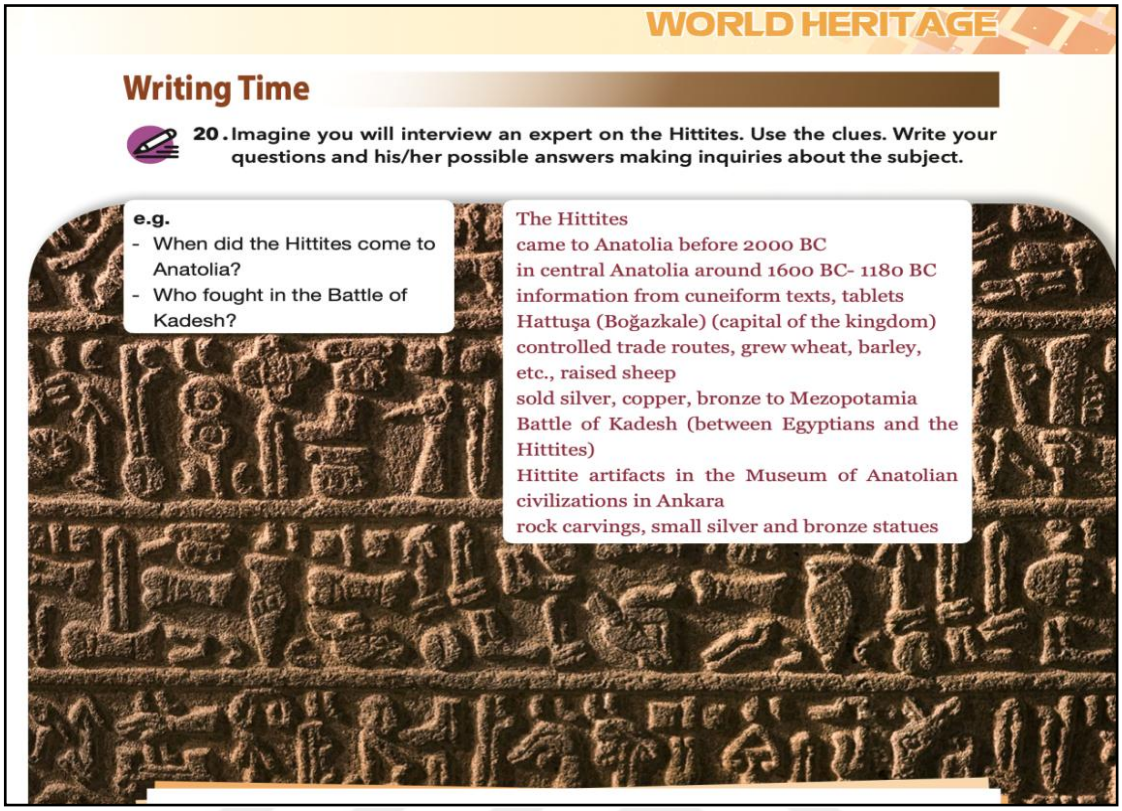


Figure 19. An Example of Changing Perspectives; *Relearn*; U7; p.91

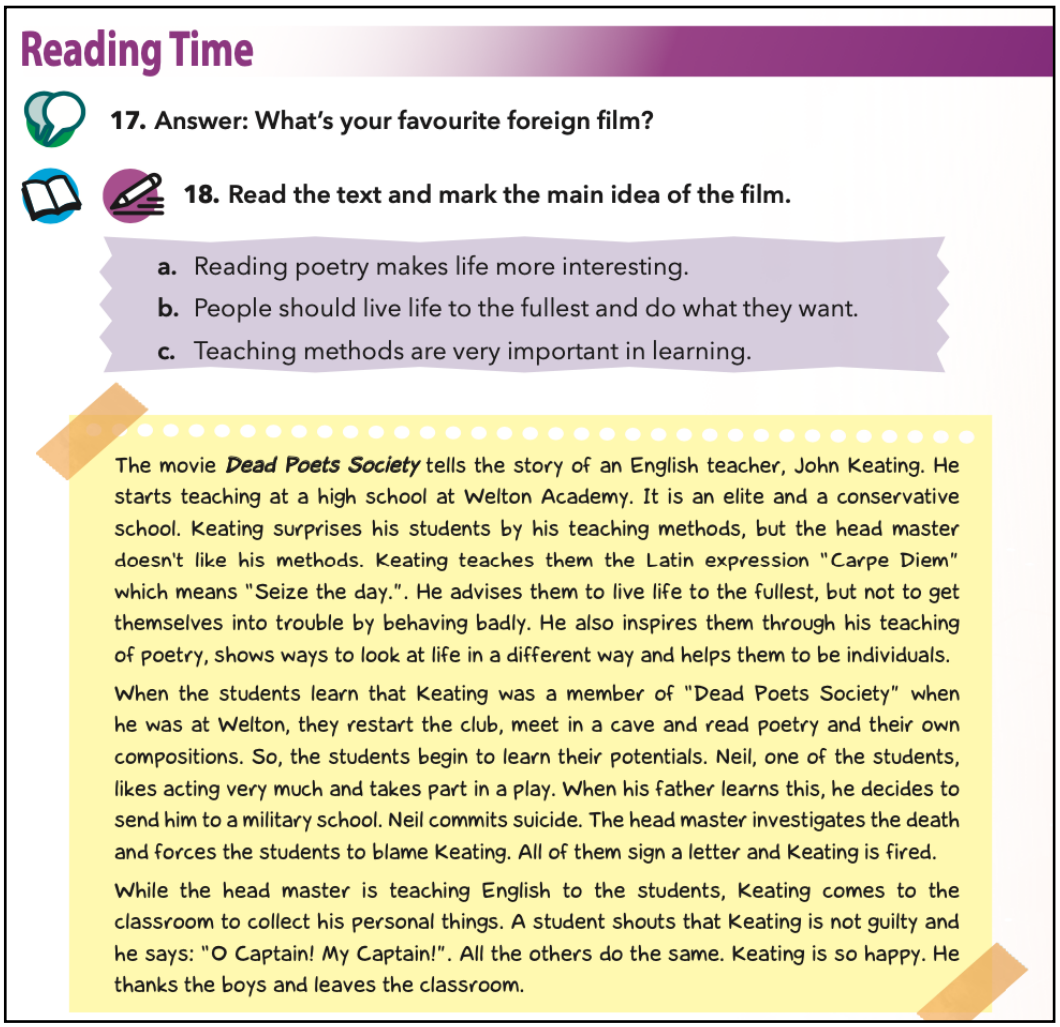
Figure 20. An Example of Changing Perspectives; *Relearn*; U1; p.18

4.6. Interpreting and Relating Cultural Elements

This objective aspects strives to develop the ability to understand an event or a document belong to another culture or own culture. As stated in Table 3, it is seperated into three sections: identifying ethnocentric perspectives, relating cultures and cultural phonemena , and identifying & explaining causes of misunderstandings.

The goal of *identifying ethnocentric perspectives* is for students to recognize ethnocentric viewpoints of items such as paintings, films, writings, practices, or events from their own or another culture. In this context, a reading material about Dead Poets Society, a 1989 American teen drama film, is provided, and students need

to understand and answer some questions about it. The activity helps learners become aware of the reflection of the culture in films. Figure 21 depicts the relevant text.



Reading Time

17. **Answer: What's your favourite foreign film?**

18. **Read the text and mark the main idea of the film.**

a. Reading poetry makes life more interesting.
b. People should live life to the fullest and do what they want.
c. Teaching methods are very important in learning.

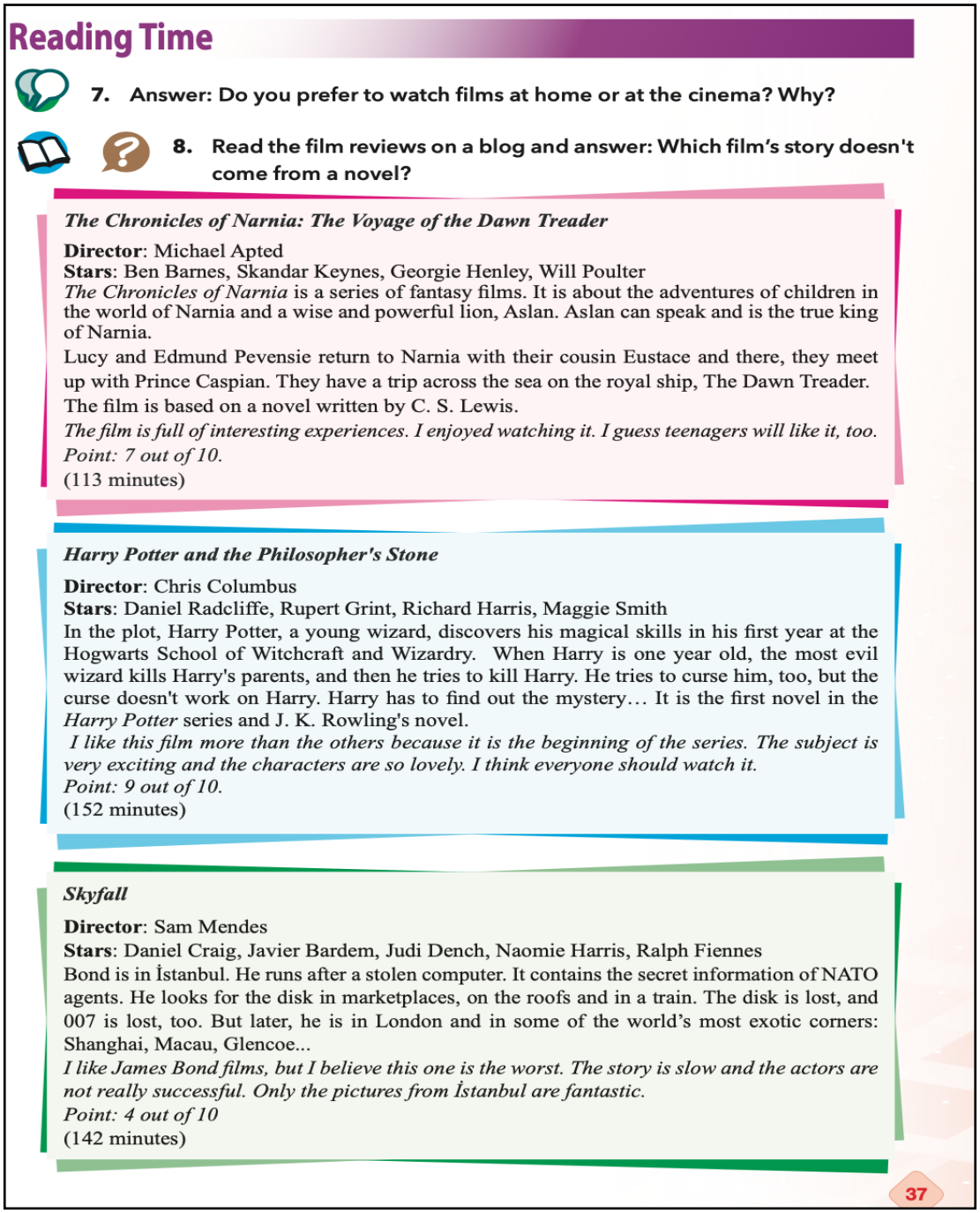
The movie ***Dead Poets Society*** tells the story of an English teacher, John Keating. He starts teaching at a high school at Welton Academy. It is an elite and a conservative school. Keating surprises his students by his teaching methods, but the head master doesn't like his methods. Keating teaches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

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

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

Figure 21. An Example of Identifying Ethnocentric Perspectives; *Relearn*; T3; p.41

In figure 22, another reading text is given about three films: Students are supposed to interpret and discuss the related questions. The task invites students to answer the question in the instruction and express their reasons.



Reading Time

7. Answer: Do you prefer to watch films at home or at the cinema? Why?

8. Read the film reviews on a blog and answer: Which film's story doesn't come from a novel?

The Chronicles of Narnia: The Voyage of the Dawn Treader

Director: Michael Apted
Stars: Ben Barnes, Skandar Keynes, Georgie Henley, Will Poulter
The Chronicles of Narnia is a series of fantasy films. It is about the adventures of children in the world of Narnia and a wise and powerful lion, Aslan. Aslan can speak and is the true king of Narnia.
Lucy and Edmund Pevensie return to Narnia with their cousin Eustace and there, they meet up with Prince Caspian. They have a trip across the sea on the royal ship, The Dawn Treader.
The film is based on a novel written by C. S. Lewis.
The film is full of interesting experiences. I enjoyed watching it. I guess teenagers will like it, too.
Point: 7 out of 10.
(113 minutes)

Harry Potter and the Philosopher's Stone

Director: Chris Columbus
Stars: Daniel Radcliffe, Rupert Grint, Richard Harris, Maggie Smith
In the plot, Harry Potter, a young wizard, discovers his magical skills in his first year at the Hogwarts School of Witchcraft and Wizardry. When Harry is one year old, the most evil wizard kills Harry's parents, and then he tries to kill Harry. He tries to curse him, too, but the curse doesn't work on Harry. Harry has to find out the mystery… It is the first novel in the *Harry Potter* series and J. K. Rowling's novel.
I like this film more than the others because it is the beginning of the series. The subject is very exciting and the characters are so lovely. I think everyone should watch it.
Point: 9 out of 10.
(152 minutes)

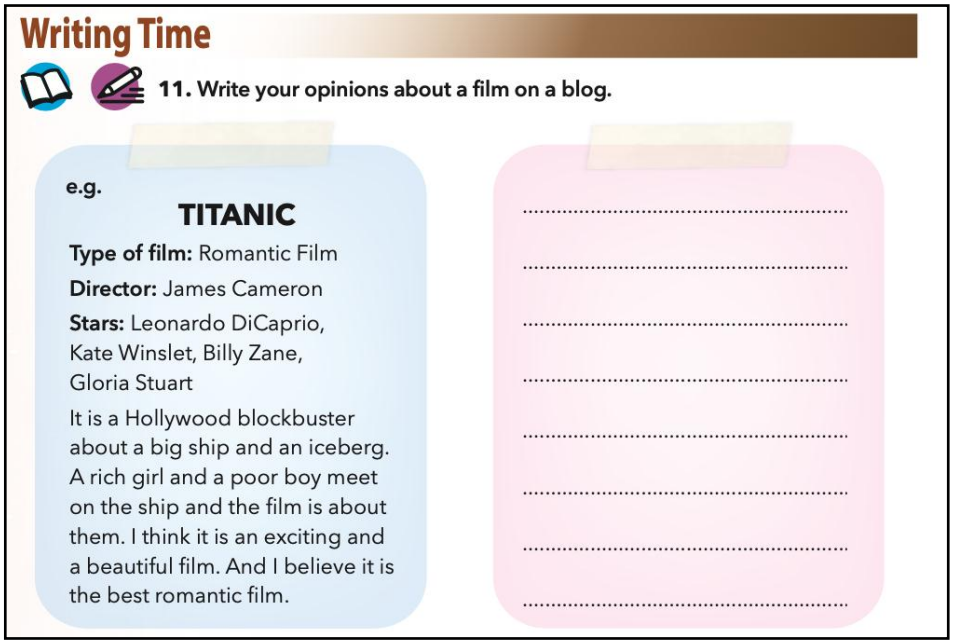
Skyfall

Director: Sam Mendes
Stars: Daniel Craig, Javier Bardem, Judi Dench, Naomie Harris, Ralph Fiennes
Bond is in İstanbul. He runs after a stolen computer. It contains the secret information of NATO agents. He looks for the disk in marketplaces, on the roofs and in a train. The disk is lost, and 007 is lost, too. But later, he is in London and in some of the world's most exotic corners: Shanghai, Macau, Glencoe...
I like James Bond films, but I believe this one is the worst. The story is slow and the actors are not really successful. Only the pictures from İstanbul are fantastic.
Point: 4 out of 10
(142 minutes)

37

Figure 22. An Example of Identifying Ethnocentric Perspectives; *Relearn*; T3; p.37

The tasks in figures 23 and 24 are also related to identifying ethnocentric perspectives. Students are supposed to write their opinions about a film on a blog as it is in figure 23. The task in figure 24 asks students focus their attention on the sentences and match them with the given movies.



Writing Time

11. Write your opinions about a film on a blog.

e.g.

TITANIC

Type of film: Romantic Film

Director: James Cameron

Stars: Leonardo DiCaprio, Kate Winslet, Billy Zane, Gloria Stuart

It is a Hollywood blockbuster about a big ship and an iceberg. A rich girl and a poor boy meet on the ship and the film is about them. I think it is an exciting and a beautiful film. And I believe it is the best romantic film.

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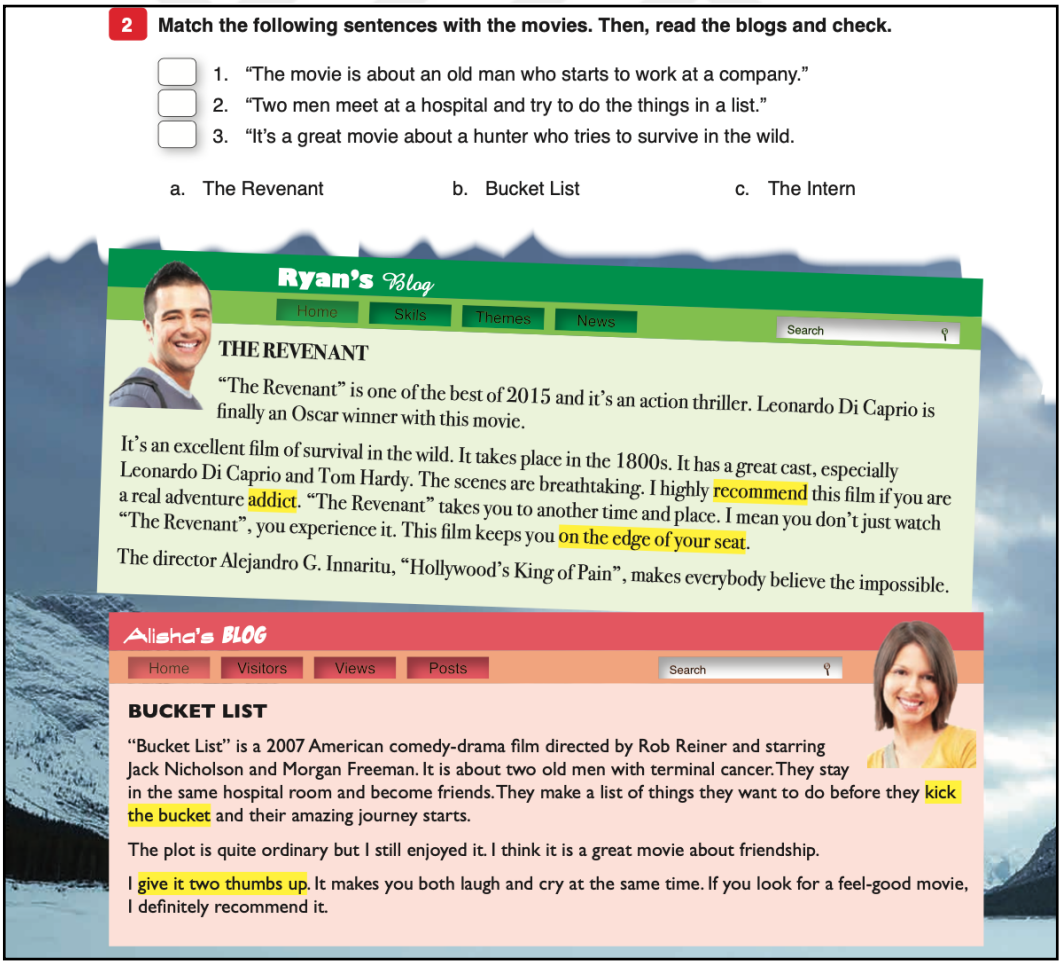
Figure 23. An Example of Identifying Ethnocentric Perspectives; *Relearn*; T3; p.37



2 **Match the following sentences with the movies. Then, read the blogs and check.**

1. "The movie is about an old man who starts to work at a company."
2. "Two men meet at a hospital and try to do the things in a list."
3. "It's a great movie about a hunter who tries to survive in the wild."

a. The Revenant b. Bucket List c. The Intern

Ryan's Blog

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THE REVENANT

"The Revenant" is one of the best of 2015 and it's an action thriller. Leonardo Di Caprio is finally an Oscar winner with this movie.

It's an excellent film of survival in the wild. It takes place in the 1800s. It has a great cast, especially Leonardo Di Caprio and Tom Hardy. The scenes are breathtaking. I highly recommend this film if you are a real adventure addict. "The Revenant" takes you to another time and place. I mean you don't just watch "The Revenant", you experience it. This film keeps you on the edge of your seat.

The director Alejandro G. Innaritu, "Hollywood's King of Pain", makes everybody believe the impossible.

Alisha's BLOG

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BUCKET LIST

"Bucket List" is a 2007 American comedy-drama film directed by Rob Reiner and starring Jack Nicholson and Morgan Freeman. It is about two old men with terminal cancer. They stay in the same hospital room and become friends. They make a list of things they want to do before they kick the bucket and their amazing journey starts.

The plot is quite ordinary but I still enjoyed it. I think it is a great movie about friendship.

I give it two thumbs up. It makes you both laugh and cry at the same time. If you look for a feel-good movie, I definitely recommend it.

Figure 24. An Example of Identifying Ethnocentric Perspectives; *Teenwise*; U3; p.40

There is one task in *Relearn* and one in *Teenwise* that fits this purpose's criteria when the coursebook is evaluated in terms of Relating Cultures and Cultural Phenomena. This objective's concept asks learners to reflect on the similarities and contrasts of foreign/own cultures, personal interactions, or link elements of own/foreign cultures. The reading text presents a foreign country festival. The festival in this task is about Basant Panchami Festival in India, it means the purity of spring and the color of the festival is yellow. Students are supposed to reflect their views about this festival and relate it to the one in their own culture in figure 25.

Figure 25. An Example of Relating Cultures and Cultural Phenomena; *Teenwise*; U9; pp.118-120

The concept of the task in figure 26 allows students to think about the similarities and contrastsof foreign/own cultures and to ponder on linking elements of own/foreign cultures. Students are supposed to realize cultural differences in the relevant text. In this task there is a dialogue about the attitudes of British, American and Turkish people.

Reading Time

8. **Answer: Can you easily start a conversation with a stranger?**

9. **Read the first part of a conversation and underline the sentences identifying the cultural differences.**

Announcement: ***Flight TK136 has been delayed. Please contact your airline for further information.***

Sophie: Oh, no! Not again! My flight has been delayed for two hours! Excuse me, do you have the time?

Matthew: It is a quarter to four. I've got the same problem. My flight has been delayed, too.

Sophie: Really? Where are you going?

Matthew: I'm going to London. You?

Sophie: I'm going to İstanbul. My name is Sophie.

Matthew: I'm Matthew. Nice to meet you.

Sophie: Pleased to meet you, too. What is the purpose of your trip to London?

Matthew: I'll visit my uncle. He works there.

Sophie: I see. Are you British?

Matthew: No, I am not. I'm Greek. My uncle is an immigrant. Nowadays a lot of people immigrate to England because there are a lot of job opportunities there.

Sophie: You are right, but life is difficult in a foreign country.

Matthew: I know. People in some countries don't want foreigners or immigrants, so they treat them badly. It is also difficult to make friends with them especially in Britain because they are cold. British people stand far apart from each other when they are talking and they will rarely touch. On British public transport, they prefer silence rather than conversation because they think it is rude to have open conversations in public area. However, Americans would easily start conversations when you look at them. What are Turkish people like?

Sophie: Turkish people in general are very friendly and hospitable to visitors from other countries. They are lively and cheerful. I moved to İstanbul two years ago and I'm very happy there.

Matthew: What are you doing there?

.....

Figure 26. An Example of Relating Cultures and Cultural Phenomena; *Relearn*, U6; p.76

The final goal of identifying and explaining causes of misunderstandings enables learners to recognize misunderstanding areas and dysfunction in relationships and explain current cultural systems. In this sense, the coursebooks do not emphasize this objective.

4.7. Intercultural Interaction

This dimension tries to gain new information about a culture and cultural practices, and the capacity to apply knowledge, attitudes, and skills within the limits of real-time communication and engagement. This dimension is comprised of three sections :

- functioning as a mediator between cultures,
- dealing with conflict situations,
- applying one's abilities in interaction.

The coursebooks were analyzed in terms of this dimension, it is discovered that there is not any reading or writing section that matches the linked purpose and no example to illustrate this dimension. It is easy to see that the coursebooks do not emphasize on the element of intercultural contact.

CHAPTER 5. CONCLUSION

This study attempted to shed light on how equivalent the coursebooks, *Relearn* and *Teenwise*, are and to what extent ICC elements these coursebooks have. To achieve this goal, *Relearn* and *Teenwise*, two separate coursebooks used in 9th grades in different public high schools affiliated to the Ministry of National Education, were studied in terms of intercultural communication skills. In this regard, reading and writing tasks were analyzed. The primary goal of the research was to obtain answers to the research questions posed in the first chapter.

1. To what extent do the coursebooks, if at all, *Teenwise* and *Relearn* include reading and writing tasks pointed at improving intercultural communicative language teaching?
2. What aspects of intercultural communicative language teaching, if any, the respective coursebooks deal with?

To find answers, the researcher evaluated each reading and writing section of the two coursebooks to see if it fits one of the objectives of ICC.This research included all reading or writing sections, and they were all thoroughly analyzed. *Relearn*, and *Teenwise* have each 40 reading and writing parts (20 reading tasks and 20 writing tasks in eachof them) in total. However, there are just 21 intercultural aspects out of 80 reading or writing sections of two coursebooks.

Relearn has eleven intercultural tasks, whereas *Teenwise* has ten. We get a total ratio of approximately when we ratio the reading and writing sections (26.2%). With 5 reading tasks out of 20, and 6 writing tasks out of 20, *Relearn* has the ratio of (27,5%). *Teenwise* has the ratio of (25%) with 5 reading tasks out of 20 and 5 writing tasks out of 20. One of the dimensions that *Relearn* primarily covers is *knowledge of cultures* with a ratio of (10%). *Teenwise* mainly covers this dimension with a ratio of (15 percent). Knowledge of cultures dimension contributes to learners' understanding of finding one's own and other cultures. When two coursebooks are proportioned in terms of this dimension, ten reading or writing tasks out of eighty tasks are in this dimension. Hence the total ratio is about (12.5%).

While *Relearn* has a ratio of (7.5%) in terms of *attitudes towards cultures* in reading & writing tasks, *Teenwise* has a ratio of (5%). Although the ratios are not sufficient to inspire learners to be open, optimistic, and willing to suspend reality about other cultures, as this dimension necessitates, *Relearn* has more tasks that fit the goals of this dimension. There are five reading or writing tasks that can be categorized in this dimension when we proportion both books. The total ratio in this dimension is about (6.2%).

According the dimension of *interpreting and relating cultural elements*, the ratio in *Relearn* is (10%) and in *Teenwise* is (5%). Considering the proportion, *Relearn* gives much more importance to this dimension than *Teenwise*, but still not rich enough to help learners have the capacity to comprehend a cultural event or document and draw connections to one's own. The total ratio of two coursebooks in terms of this dimension is (7.2%).

In terms of *intercultural interaction*, the coursebooks provide no reading or writing material with a ratio of 0% serving the aim of this dimension. As a result, learners will be unable to attain the objectives of this dimension, such as acting as a cultural mediator and coping with conflict situations, or utilizing one's strengths in interaction. In terms of this purpose, the coursebooks contain the most significant flaw.

The findings based on graphics, numerical data, anlayzes and literature show that the reading and writing contents of these coursebooks, in use at the ninth grade of high schools in general education in Turkey, are equivalent in terms of ICC elements ratio, but different from each other in terms of the objectives in the checklist, which was used as the instrument in this study. Although these coursebooks are balanced with each other in terms of ICC extent, they partially match the demand for learners' ICC development (no tasks related to the dimension of *intercultural interaction*). Thus they may not be sufficient to enhance learners' ICC.

As a result, coursebooks should meet all the needs of the students with numerous examples of cultural and intercultural aspects and linguistic ones. Even if the content is insufficient to nurture ICC in learners, it is in the hands of teachers to enhance the content for ICC skills and to direct the learners appropriately. In this regard, teachers should be educated in the intercultural context to achieve this aim. At that moment, the ministry of education, policymakers, and institutions should suitably modify their teacher training programs to create intercultural communicative competency as a requirement of intercultural education in the world's globalization.

5.1. Implications

Because English continues to play the function of an international language, foreign language teaching aims to provide learners with intercultural communicative ability and language competency in a new and evolving period of language education. It is common knowledge that cultural factors and linguistic skills should be blended into language learning and instruction to achieve successful language competency. If the most significant language teaching resources, such as coursebooks, incorporate elements of variety from many cultures, they can be included in the ever-expanding intercultural education circle.

Coursebooks are viewed as pathways to other cultures through which language learners are recommended to go in an attempt to establish an intercultural ambiance in a language classroom. In order to have efficient intercommunication, intercultural awareness should be implemented in the educational system and foreign language instruction.

As a result, because coursebooks are primary learning materials and the most effective tools for developing learners' cultural and intercultural competence in language courses, assessing a coursebook from various perspectives and choosing the most convenient one is a critical issue because coursebooks are supposed to fulfill the requirements of twenty-first-century language instruction.

5.2. Suggestions for Further Studies

Only two coursebooks were chosen to evaluate and compare their content's intercultural communication competency features in this study. Further study with various coursebooks may be conducted to reach a more definite result. This study's scope was limited to the reading and writing sections only, and follow-up research on other learning activities might benefit a more thorough evaluation of a coursebook in intercultural communicative competence. Because the results are based on data acquired from the reading and writing sections evaluation, the current study might lead to a complete content analysis of coursebooks regarding ICC.

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