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COMPARISON OF TURKIC AND NON-TURKIC CONTENT SHORT
STORIES IN ENGLISH LEARNING: SECONDARY SCHOOL
STUDENTS' PERCEPTIONS

Aykut DEMİRYÜREK

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TEZ BİLDİRİMİ

Bu tezde sunulan tüm bilgi ve sonuçların, bilimsel yöntemlerle yürütülen gerçek deney ve gözlemler çerçevesinde tarafımdan elde edildiğini, çalışmada bana ait olmayan tüm veri, düşünce, sonuç ve bilgilere bilimsel etik kuralların gereği olarak eksiksiz şekilde uygun atıf yaptığımı ve kaynak göstererek belirttiğimi beyan ederim.

06/09/2022

Aykut DEMİRYÜREK

ÖZET

İNGİLİZ DİLİ ÖĞRENİMİNDE TÜRK KÜLTÜRÜNE AİT KISA HİKÂYELER İLE TÜRK KÜLTÜRÜNE AİT OLMAYAN KISA HİKÂYELERİN KARŞILAŞTIRILMASI: ORTAOKUL ÖĞRENCİ ALGILARI

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Kültür öğretimi, dil eğitiminin kaçınılmaz bir parçasıdır. Ancak İngilizce öğreniminde hedef dil kültürüne ait okuma metinlerinin kullanımı, öğrencilerin karşılaştıkları olası kültürlerarası çatışmalar ve öğrencilerin ders sırasında kafa karışıklığına neden olması sebebiyle son zamanlarda araştırmacılar arasında hararetle tartışılan bir konu olmuştur. Bu çalışma, Türkiye’deki öğrencilerin İngilizce öğreniminde hedef dil kültürüne ait, dış çember kültürüne ait (Türk kökenli hariç) ve Türk kültürüne ait kısa hikâyelerin kullanımına ilişkin algılarını araştırmayı amaçlamıştır. Çalışma, Türkiye’nin Hatay ilindeki bir devlet okulunun ortaokul öğrencilerinin katılımıyla gerçekleştirilmiştir. Araştırmada karma yöntem sıralı açıklayıcı desen kullanılmıştır. Nicel veriler, Likert tipi anket ile toplanmış, betimsel istatistikler ise SPSS 25 ile analiz edilmiştir. Nitel veriler ise, sınıf gözlem formu ve beş katılımcı ile gerçekleştirilen yarı yapılandırılmış görüşme yoluyla toplanmış ve Quirkos 2.4 ile analiz edilmiştir. Bulgular, katılımcıların büyük bir çoğunluğunun Türk kültürüne ait kısa hikâyelerin İngilizce öğreniminde kullanılmasına ilişkin olumlu bir algıya sahip olduğunu ortaya koymuştur. Katılımcılar, zihinlerinde var olan daha fazla şema olduğu için Türk kültürüne ait kısa hikâyelerin öğrenme sürecini çok daha kolay hale getirdiğini, böylece hedef kültürü ihtiva eden kısa öykülere kıyasla öğrencilerin yerel hikâyeleri anlamalarını kolaylaştırdığını belirtmişlerdir. Ayrıca katılımcılar, uluslararası kültürlerle ait kısa hikâyelerin, kendi kültürleriyle kıyas yapabilmelerini, kültürlerarası farkındalık oluşturmalarını ve kültürlerarası yeterliliklerini geliştirmelerini sağladığı konusunda da hemfikir olmuşlardır.

Anahtar Kelimeler: Hedef Kültürü, Kısa Hikâyeler, Türk Kültürü, Yerel Kültür

ABSTRACT

COMPARISON OF TURKIC AND NON-TURKIC CONTENT SHORT STORIES IN ENGLISH LEARNING: SECONDARY SCHOOL STUDENTS' PERCEPTIONS

Aykut DEMİRYÜREK

M.A. Thesis, English Language Teaching

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Teaching culture is an inevitable part of language education. However, the utilization of texts with inner circle content in English language teaching and learning has recently been a hotly debated issue among scholars due to the possible intercultural conflict faced by the learners and inducing the learners' confusion during class. This study aimed to investigate the learners' perceptions of English in Turkey regarding using short stories with inner circle content, outer circle content (excluding Turkic origin), and Turkic content. The current study was conducted with the participation of secondary school students. The study employed mixed methods sequential explanatory design. The quantitative data were collected through a Likert-type questionnaire, and descriptive statistics were analyzed through SPSS 25. The qualitative data were collected through classroom observation form and semi-structured interviews conducted with five participants and analyzed via Quirkos 2.4. The findings revealed that a great majority of the participants had a positive perception regarding using short stories with Turkic content in English language teaching and learning. The learners stated that the short stories with Turkic content provided a much easier learning process since they were embedded with more relevant schemata, thus making it simple for the learners to understand local short stories compared to short stories with more exposure to target culture. In addition, the participants also agreed that the short stories with outer circle content provided them to compare their local culture with international cultures, create intercultural awareness and enhance their intercultural competence.

Key Words: Target Culture, Short Stories, Turkic Content, Local Culture

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TABLE OF CONTENTS

TEZ BİLDİRİMİ	ii
ÖZET.....	iii
ABSTRACT	iv
ACKNOWLEDGEMENT	v
TABLE OF CONTENTS	vi
SYMBOLS AND ABBREVIATIONS	x
LIST OF FIGURES	xi
LIST OF TABLES	xii
1. INTRODUCTION.....	1
1.1. Background of the Study.....	1
1.2. Statement of the Problem	4
1.3. Purpose of the Study	6
1.4. Significance of the Study	7
1.5. Research Questions	7
1.6. Limitations of the Study.....	8
1.7. Operational Definitions.....	8
2. LITERATURE REVIEW.....	9
2.1. Culture.....	9
2.1.1. What is Culture?.....	9
2.1.2. Relationship between Culture, Language, and ELL	10
2.1.3. Which Culture?	15
2.1.4. Culture-Related Studies	19
2.1.5. Cultural or Intercultural Awareness	23
2.2. Sociocultural Theory	26
2.3. Competences of Language	27
2.3.1. Linguistic Competence.....	27
2.3.2. Communicative Competence	28
2.3.3. Intercultural Communicative Competence	29
2.4. Literature in Language Education/Classroom.....	38
2.5. Utilization of Short Stories in English Learning.....	43

2.5.1. Reinforcing the Skills.....	45
2.5.2. Motivating Students	46
2.5.3. Teaching Culture	46
2.5.4. Higher Order Thinking:	47
2.6. Short Stories and Culture	49
2.7. Short Stories and Cultural Familiarity	50
2.8. Criteria for Selecting Short Stories	53
3. METHODOLOGY	55
3.1. Research Paradigm.....	55
3.2. Research Design.....	56
3.2.1. Mixed Methods Research Design	57
3.2.2. Mixed Methods Sequential Explanatory Design.....	58
3.2.3. The Rationale for Adopting Mixed Methods Research Design	58
3.3. Selecting Participants	58
3.4. Research Setting.....	59
3.4.1. Research Site	59
3.4.2. Participants.....	59
3.5. Data Collection Tools	59
3.5.1. Questionnaire	60
3.5.2. Classroom Observation	62
3.5.3. Semi-structured Interview	63
3.6. Data Collection Procedure	64
3.6.1. Pilot Study.....	64
3.6.2. Selection of Short Stories.....	65
3.6.3. Main Data Collection	66
3.7. Data Analysis Procedures	67
3.7.1. Quantitative Data Analysis	67
3.7.2. Qualitative Data Analysis	67
3.7.3. Trustworthiness of the Study	68
3.7.4. Ethical Issues.....	70
4. DATA ANALYSIS AND FINDINGS	71
4.1. Quantitative Analysis and Findings	71

4.1.1. The Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content in English Learning	71
4.1.2. The Perceptions of the Learners of English in Turkey Regarding the Utilization of Short Stories with Outer Circle Content (excluding Turkic-origin) and Turkic Content	76
4.1.3. The Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle Content (excluding Turkic-origin), and Turkic Content Regarding the Values, Beliefs, and Interests.....	80
4.2. Qualitative Analysis and Findings	87
4.2.1. Preferences for Short Stories with Inner Circle Content in English Learning.....	87
4.2.2. Preferences for Short Stories with Outer Circle Content (Excluding Turkic-Origin) in English Learning.....	89
4.2.3. Preferences for Short Stories with Turkic Content in English Learning	91
4.2.4. Preferences Regarding Which Culture Should Be Taught in English Learning.....	93
4.2.5. Preferences Regarding Which Short Stories Are Easy and Fun.	95
4.3. Classroom-Teacher Observation (General Overview).....	96
4.3.1. Short Stories with Inner Circle Content	96
4.3.2. Short Stories with Outer Circle Content (Excluding Turkic-origin).....	97
4.3.3. Short Stories with Turkic Content.....	97
5. DISCUSSION AND CONCLUSION	99
5.1. What are the Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content?.....	99
5.2. What Are the Perceptions of Learners in Turkey Regarding the Utilization of Short Stories with Outer Circle Content (Excluding Turkic-Origin)?.....	101
5.3. What are the Perceptions of English Learners in Turkey Regarding Using Short Stories with Turkic Content?.....	103
5.4. Conclusion, Suggestions, and Implications	106
REFERENCES.....	112
APPENDICES	138

CURRICULUM VITAE	160
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LIST OF ICONS AND ABBREVIATIONS

CC:	Communicative Competence
CLL:	Communicative Language Learning
CLT:	Communicative Language Teaching
ICC:	Intercultural Communicative Competence
ELL:	English Language Learning
ELT:	English Language Teaching
EFL:	English as a Foreign Language
ELF:	English as a Lingua Franca
EIL:	English as an International Language
ESL:	English as a Second Language
SPSS:	Statistical Package for Social Statistics

LIST OF FIGURES

Figure 2.1. Metaphors about language and culture	12
Figure 2.2. Three Patterns in English Textbooks Reflecting Culture	17
Figure 2.3. A table of possible terms regarding ICC	31
Figure 2.4. Pyramid model of intercultural competence	32
Figure 2.5. Process model of intercultural competence	33
Figure 2.6. The development of intercultural communicative competence	36
Figure 3.1. How to choose paradigms.....	55
Figure 3.2. Mixed methods adapted from Creswell (2014)	57



LIST OF TABLES

Table 3.1. Data Collection Tools.....	60
Table 3.2. The Schedule of the Short Stories	65
Table 4.1. The Secondary School Students' Perceptions Regarding the Utilization of Short Stories with Inner Circle Content	72
Table 4.2. The Descriptive Statistics of the Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content.....	74
Table 4.3. Shapiro-Wilk Test about the Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content	75
Table 4.4. Mann Whitney U Test about the Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content.....	75
Table 4.5. The Secondary School Students' Perceptions Regarding the Utilization of Short Stories with Outer Circle Content (excluding Turkic-Origin) And Turkic Content	76
Table 4.6. Descriptive Statistics of the Perceptions of Learners of English In Turkey Regarding the Utilization of Short Stories with Outer Circle Content and Turkic Content.....	78
Table 4.7. Shapiro Wilk-Test about the Perceptions of Learners of English in Turkey regarding the Utilization of Short Stories with Outer Circle (excluding Turkic-origin) Content and Turkic Content.....	79
Table 4.8. Mann Whitney U Test about the Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Outer Circle (excluding Turkic-origin) Content and Turkic content.....	80
Table 4.9. The Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle (excluding Turkic-origin) Content, and Turkic Content.....	81
Table 4.10. The Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle	

Content (excluding Turkic-origin), and Turkic Content Regarding Values, Beliefs, And Interests.....	83
Table 4.11. Shapiro-wilk test about the perceptions of learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle (excluding Turkic-origin) Content, and Turkic Content Regarding Values, Beliefs, and Interests	84
Table 4.12. T-Test for independent samples	84
Table 4.13. Analysis of the Perception Levels of the Participants within the Scope of the Research towards the Utilization of Short Stories with Inner Circle Content, Outer Circle (excluding Turkic-origin) Content, and Turkic Content, also their perception and interest levels towards culture, beliefs, and values.....	85
Table 4.14. Spearman correlations analysis	86

LIST OF APPENDICES

Appendix 1: Short Stories

Appendix 2: Lesson Plan

Appendix 3: Classroom Observation Form

Appendix 4: Questionnaire in Turkish

Appendix 5: Questionnaire in English

Appendix 6: Semi-structured Interview in Turkish

Appendix 7: Semi-structured Interview in English

Appendix 8: Parent Permission Form

Appendix 9: Confirmed Permission to Conduct Research in MoNE Schools

Appendix 10: Ethics Committee Approval

1. INTRODUCTION

This chapter discusses the background of the study, the problem statement, the study's aim, the study's importance, the research questions, and the study's limitations. Additionally, this section ends with a glossary of essential words (operational definitions).

1.1. Background of the Study

The significance of the relationship between language, culture, and literature cannot be understated. Language is a fundamental tool for individuals to use to communicate with one another. It cannot be researched without considering the cultures, contents, and wisdom of the group or country in question. Furthermore, culture cannot be conveyed or transmitted without the use of languages (Syahri & Susanti, 2016). Since every language is inextricably bound up with its culture, teaching or learning a new language will always include learning a new and different culture (Williams, 2010).

Furthermore, the fact that English is an international language utilized as a form of communication amongst nations all over the globe, whether in written or spoken engagement, is fueling a surge in interest in studying the language. On the other hand, culture may be observed in every aspect of life, including performing arts, literature, languages, and individuals' non-verbal or verbal behavior. Additionally, cultures can include differences in customs, traditions, cuisines, beliefs, communication, contracts, and so on (Patil, 2015).

Today, as Patil (2015) stated, "the world is called a global village." Individuals in the previous times were not required to communicate with individuals from various cultures in the same way we do now. People are now traveling from their home nations to other states for a variety of reasons, including tourism, job, business, and other activities. People should communicate with those with different cultural backgrounds and hence must be aware of the numerous ways in which cultures vary. In this sense, due to the diversity of cultures and the variety of non-verbal and verbal behavior standards today, it is necessary to be aware and trained in intercultural communication. Literature incorporating features of the society, its culture, and values may be a valuable source of information for

developing the capacity to communicate effectively in unfamiliar cultural circumstances (Patil, 2015). In this regard, cultural integration is regarded as an essential issue in English learning. As Tseng (2002) points out, culture is a crucial component of language learning since it is a never-ending cycle. The incorporation of the target, international, and source culture into English learning is necessary to address the diverse demands of English as a Foreign Language (EFL) students, as stated by McKay (2002). Cultural characteristics are shared and integrated, and as a result, they do not adhere to any single location in the world, according to Canagarajah (2005).

In addition, the relationship between culture and literature and their effect on one another is evident and irrefutable, and it is not restricted to a particular region. Indeed, this relationship and influence may be witnessed globally. In reality, cultures are composed of people's ideas, customs, and beliefs in each given civilization, while literature reveals these components via the lens of various literary genres. Thus, literature interacts with and influences culture. A few aspects within culture exist in harmonious relationships and form specific values and beliefs. Accordingly, those components may be fostered via the medium of literature. Given that culture is the consequence of a society, the cultural aspects are embedded within the ideas of everyone who lives in a nation. Without a doubt, the relationship between culture and literature facilitates the development of both disciplines (Hesarakı, 2014).

Among literary genres, short stories can be considered one of the most suitable materials for language learning. Short stories help maintain and transmit cultural information from one generation to the next. Indeed, stories are capable of sustaining cultures. They provide an eternal link to old narratives, traditions, customs, beliefs, and mythology. In contrast to other genres, short stories are distinguished by their definitions. They can be like a window relating to characters, opening for a while and enabling the readers to consider what is occurring through this window. In short stories, the main character just reveals himself and does not progress much (Surip et al., 2021; Tural & Cubukcu, 2021). Incorporating short tales into EFL classrooms may provide learners with various beneficial linguistic, cultural, intellectual, and educational opportunities. They are considered one of the

most suitable literary resources in English learning to strengthen linguistic competence, promote learning, and increase learners' cultural awareness and understanding (Luby, 2019; Kasap, 2020a).

In a nutshell, due to globalization, cultural and language variety have risen to the top of the list of contemporary prioritized observations regarding people's communication and relationships. In this regard, literature may be employed as an instrument to investigate various elements of culture in language teaching. In this study, six short stories with three different contents were utilized. Also, three categories related to culture in parallel with these short stories were presented; target, source/local, and international culture (Cortazzi & Jin, 1999). In parallel with this information, moreover, in order to clarify the background of the study, it can be stated that English is generally recognized as lingua franca (ELF) and has developed into an international status (English as an international language-EIL) (Crystal, 1997; McKay, 2003; Kasap, 2019; Sharifian, 2009). As a result of its widespread usage among individuals within English-speaking nations, as well as by a massive amount of people for whom English is not their native language, English has gained this position. The concept of culture is one of the most essential and controversial topics covered in English lessons when it comes to EIL. Choosing which culture to teach in an English reading class, for instance, when textbooks are regarded as a critical element, may be difficult for instructors to determine (McKay, 2003, Zacharias, 2005). Considering that English has evolved into a global status, supporting the promotion of target cultural aspects in educational resources appears to be less common. However, there is rising acknowledgment that it is important to include elements from source or local cultures in educational resources (McKay, 2003a). Along with culture, perception has been identified as a critical element in language learning (Sonda, 2011).

English, as a lingua franca, has affected a large number of individuals in a variety of cultures in a range of beneficial aspects (Kachru, 1990). While categorizing 'Englishes' is a common practice in the area of language teaching, it is probably the most widely accepted classification of 'Englishes' as native, second, or foreign languages (Bada & Ulum, 2017). Along with this classification, Kachru's

(1985) model for the language's status consists of 'three circles' considered inner, outer, and expanding. The inner circle represents English as a traditional linguistic and cultural basis. Additionally, the outer circle represents English as an institutionalized nonnative variety where long periods of colonization have been observed; and finally, the expanding circle extends across countries where English varieties are used, especially in English as foreign language situations (Bada & Ulum, 2017). As a consequence of this categorization, based upon the study of Bada and Ulum (2017), in this study, the expanding and outer circles were grouped under the term 'outer circle (excluding Turkic origin).' Hence, this study examined the secondary school students' perceptions regarding using short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content.

1.2. Statement of the Problem

Technological advancements and developments in the twenty-first century have significantly impacted human lives. However, then, globalization comes into existence. As stated by Osterhammel and Petersson (2005), "the world is becoming noticeably smaller as distant lands are being linked ever more closely together" p. 3. Previously, communicating was confined; today, distance and time are no longer barriers. Numerous individuals relocate to other nations for a variety of reasons, including employment and educational prospects.

Furthermore, although individuals do not reside overseas, they visit other nations. Indeed, most individuals do not need to move since technological advancements, particularly information and communication technologies, have made it quite simple to contact citizens across distant locations. Technological advancements have reduced the planet's size, allowing individuals to communicate with people on the opposite side in a couple of moments. They have alleviated the difficulties of time and distance; however, they have also created communication issues, and communication has become more critical in this period. Humans who speak various languages coexist and are inextricably linked, mainly for political and economic reasons. To share ideas and information, individuals must communicate in the same language, which is only feasible if they share a common language. As a result, communication is critical in today's globalized society. Some

crucial problems that should be handled, nevertheless, are which languages should be used and the way of speaking successfully and properly (Tural, 2020).

English plays a vital function in today's world. It transcends national and cultural boundaries. Teaching and learning language is evolving in this changing society (Salih & Holi, 2018). In the 1990s, Noam Chomsky developed the language competency hypothesis. Language competency was linked to linguistic competence, defined as the capacity to construct "well-formed sentences" (Thornbury, 2006). Chomsky, (1965, p. 3-8) stated that a perfect speaker and listener should be proficient in a speech community that includes grammar. Chomsky's theory was challenged by Dell Hymes. Language competency should involve both interpersonal and linguistic characteristics of a language. His primary area of interest focuses on the concept of social behaviors (Savignon, 2002, p. 2). Grammar, suitability, recurrence, and practicality are the aspects of communicative competence (Hymes, 1972).

In order to be proficient in a language, one must possess linguistic competence. Nonetheless, grammatical competency by itself is insufficient since proficiency in syntax and lexicon does not ensure proper language usage. In this sense, it is vital to take action. Hence, along with the emergence of Communicative Language Teaching (CLT), which emphasizes communication skills, both communicative and linguistic components of teaching English have gained prominence. Culture plays a vital role in linguistic communication, but CLT has neglected to concentrate on cultural norms (Damen, 1987; Byram, 1989; Peterson & Coltrane, 2003).

Moreover, cultural competency has accelerated in recent years. According to Lee (1997), the primary purpose of language acquisition is to provide authentic interactions with individuals of other cultures; hence, cultural competency is an integral component of learning a language. Cultural competence is defined as the capacity of individuals from diverse cultural backgrounds to communicate effectively (Martin & Vaughn, 2007). Concerning the language of English, the issue of which culture to educate on arises since various individuals from various cultures utilize English. English is extensively spoken by persons who lack any English traditions and culture. In this sense, the requirement for intercultural

communicative competence emerged. In parallel, learners should be aware of their local or source culture and other cultures in English learning. At this point, a question arises; how to incorporate culture into English learning? Literature can be considered a better source to integrate culture into language teaching. Among literary genres, it was considered that short stories could be good resources in language learning since they are easier to complete in a session and easy to comprehend.

In light of the information mentioned above, in a nutshell, and to add a clear explanation for the statement of the problem, the researcher's learning and teaching methods at national schools of Turkey as an English teacher, as well as his particular interest in teaching and learning literature with culture, serve as the basis for this study's source and rationale of the research issue. In addition, regarding the literature, using short stories with native culture in language classes has recently been a controversial issue among scholars because of the possible intercultural conflict encountered by the learners, thus leading to learners' confusion. Some scholars state that exposure to native English might be positive because it can support the process of learning (see, e.g., Bachman, 1990, or Brown, 2001 on "language- culture connection"). Other scholars, for instance, Alptekin (2002), to the contrary, believe that the materials embedded with local values should be employed. He argues that today's paradigm of new language learning is not for adopting a new culture but solely for an instrumental reason.

1.3. Purpose of the Study

This study investigates the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle (excluding Turkic-origin) content, and Turkic content. In this study, the students also considered the easiness, difficulty, and relatedness to their culture of short stories to be employed in the classroom through the questionnaire, semi-structured interview, and classroom observation.

In addition, this study provides information for educationalists about students' perceptions on using not only inner circle and outer circle content short stories but also Turkic content short stories embedded with culture, beliefs, and values. Also, it presented fact-based information for curriculum developers and

textbook writers in terms of including especially Turkic content and outer circle content short stories in teaching and learning English. Finally, this study provides information for English teachers eager to benefit from literary texts, particularly short stories, in their classes and researchers willing to research short stories and English teaching and learning.

1.4. Significance of the Study

In Turkey, according to the review of current literature, there may not exist possible studies which investigate secondary school students' perceptions regarding the utilization of short stories with inner circle content, outer circle content, and Turkic content in English teaching and learning. This study may probably be the first study researching Turkic-content short stories and non-Turkic content short stories (inner circle and outer circle content (excluding Turkic origin) by examining the perceptions of learners of English (secondary school students) in Turkey.

This research may thus contribute to the area of ELT (English Language Teaching) and English Language Learning (ELL) by offering specific suggestions for material creation and production in ELT, which can be implemented in the future. Furthermore, as a result of this research, it is possible that language teaching in foreign language learning courses will be improved, mainly because experimental cultural studies, including both international and local short stories, are currently rare in this field. Furthermore, the results of this study are intended to provide content-related recommendations for both the Ministry of Education and commercial publishing companies when developing language learning materials for learners.

1.5. Research Questions

The purpose of this study was to elicit responses to the following research questions:

1. What are the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content?
2. What are the perceptions of learners of English in Turkey regarding the utilization of short stories with outer circle (excluding Turkic-origin) content?

3. What are the perceptions of English learners in Turkey regarding using short stories with Turkic content?

1.6. Limitations of the Study

This research was limited to 8th-grade students with a small sample size in a state school in Turkey, which can probably pose some difficulties in the generalizability of the findings. Moreover, the other one was the possible effect of the researcher's presence in the class. The research was restricted to six different short stories that included cultural components.

1.7. Operational Definitions

Culture: “a way of life that encompasses the beliefs, traditions, customs, practices, abilities, tools and art that define a particular group of people at a certain era of time” (Brown, 2000, p. 176). It is a socially learned system that shapes our perceptions and definitions of objects (Alptekin, 1993).

Target culture: is the culture of inner circle countries such as England, Australia, and America (Cortazzi - Jin, 1999).

Source or Local Culture: means the cultural characteristics belonging to one's own culture (Cortazzi - Jin, 1999).

International culture: encompasses a diverse range of cultures from throughout the world (Cortazzi - Jin, 1999).

2. LITERATURE REVIEW

2.1. Culture

2.1.1. What is Culture?

Culture has indisputably been considered the most significant among notions related to language teaching and learning from the beginning until today. In parallel, many studies associated with culture in terms of language learning have been conducted for several decades. However, culture is commonly accepted as a complex concept and challenging to define; therefore, it is hard for researchers to furnish a single definition. Accordingly, since researchers have procured different definitions to explain the culture, it would be better to consider some outstanding definitions. For instance, Tylor (1871) defines culture as “a multifaceted entity comprised of belief, law, art, traditions, law as well as any other capacities and behaviors obtained by individuals as society members.”

In a similar vein, culture is defined by Geertz (1973) as not just about outward conduct but also about the social standards, ideas, values, beliefs, and attitudes that shape how individuals behave and identify themselves. Alptekin (1993) defines culture “as a system obtained in a social context, and related to our decisions, how they are perceived and defined.” That is to say, it can be concluded that culture helps us perceive, associate, and explain reality. Stressing the common side of culture, Hofstede (1994) alleges that culture refers to a unique concept obtained during a person’s whole life in his environment. Moreover, Matsumoto (1996) claims that culture is the collection of common behaviors, beliefs, attitudes, and values among the community of individuals, yet unique to each person, passed down through generations (p.16). Developing the definitions, Kramsch (1998) highlights that culture, in a nutshell, can refer to “belonging to a discourse including set of beliefs and values that are shared by common social history and place, as well as common imaginations” (p. 10).

Sternberg and Grigorenko (2004), emphasizing the culture’s complexity, proclaim that it includes people’s values, traditions, and beliefs, namely, their life. Therefore, culture has an impact on their lives by way of social interactions and environments. From a similar perspective, Richerson and Boyd (2008) affirm that

culture affects individual behaviors, which community members can adopt. In addition, Al Mawoda (2011) defines culture as a social concept composed for specified purposes in certain times; thus, it can be historical. Finally, regarding a more recent definition of culture, Dekkar (2015) stresses that culture is dynamic since it constantly changes and has no definite form; thence, each generation can include something new to the culture.

Considering these definitions suggested by several researchers, it can be stated that culture includes beliefs and values that belong to a related nation and has many components and elements, and it is hard to come up with only one definition. However, considering the combination of all definitions, it can be seen that culture is not a term that exists discretely, but culture is derived from a society shaped by its users who share the same environment and contribute to its values through their actions, speeches, and lives. Therefore, culture appears in every part of human life since it is inevitable for those whom they have. In this sense, it can be concluded that culture, based on the study, can be an essential concept in learning or teaching a language.

2.1.2. Relationship between Culture, Language, and ELL

For a long period of time, the relationship between culture and language has been a major area of study. Language is a primary component of culture with beliefs, values, traditions, and norms; language is a cultural product passed down through generations via socialization (Hamers & Blanc, 1989). It is seen as the primary instrument by which a person internalizes culture and as the primary mode of cultural transmission (Hamers & Blanc, 1989; Seeyle, 1993). According to Samovar et al. (2010), since language distinguishes humanity from animals, it allows people to communicate and express abstract concepts and pass on cultural traditions and ideas from one generation to the next. In reference to McKay (2003), culture has two major effects on language teaching and learning: linguistic and pedagogical. While it has an effect on the language in terms of semantics, pragmatics, and discourse in a linguistic sense, it also has an effect on the educational selection of language resources. It is widely recognized that language is an important part of the culture.

According to some researchers (Kramsch, 1998; Roberts et al., 2001), culture would be impossible without language. Brown (1994) describes language and culture as being intertwined such that they cannot be separated without losing the value of either culture or language. In short, language and culture are intricately bound. Language reflects culture while also being affected and changed by it. It is also the symbolic depiction of people in the broadest sense because it covers their cultural and historical roots, way of life, and ideas (Jiang, 2000). Some claimed that “language is the mirror of culture” since humans can distinguish a society by its language. There is one more metaphor; The iceberg is used to represent culture and language. The visible aspect is language, with a minor component of culture; the unseen side of culture is hidden under the surface. On the other hand, Jiang (2000) employed cultural analogies. In light of these metaphors, he has sought to express new metaphors for culture and language. Firstly, culture and language are the two parts of a living creature, according to philosophical view. Culture is a metaphor for blood. Language is a metaphor for flesh; if culture did not exist, language would perish, and if the language did not exist, culture would not exist. Second, from a communicative view, communication means swimming, culture is akin to water, and language is akin to the ability to swim. Communication would be severely limited (as in extremely shallow water) in the absence of language; in the absence of culture, communication would disappear totally. Lastly, while the culture is traffic light, language is the vehicle; and communication is the same as transportation from a pragmatic standpoint. Language facilitates and accelerates communication; culture checks, sometimes facilitate, and occasionally impedes communication. To sum up, despite being disparate, culture and language create wholeness. Figure 2.1 is an example of the metaphors used by Jiang (2000).

Metaphors about Language and Culture (Jiang, 2000)		
From a philosophical view:		
language +	culture >	a living organism
flesh	blood	
From a communicative view:		
language +	culture >	swimming (communication)
swimming skill	water	
From a pragmatic view:		
language +	culture >	transportation (communication)
vehicle	traffic light	

Figure 2.1. Metaphors about language and culture (Jiang, 2000, p. 328-329)

In addition, Bada (2000) suggests that language and culture are intricately interwoven since they represent society. From the same perspective, Mitchell and Myles (2004) claim that culture and language are not independent; rather, they are obtained concurrently as promoters of one another. In a similar vein, Brown (2007) discusses the connection between culture and language, asserting that culture and language are inextricably linked. Thus, they cannot be separated. Other names that spring to mind while discussing the connection between culture and language include Whorf (1956) and Sapir (1962). Their central hypothesis claims that language used by individuals affects their ideas and thoughts and that languages vary owing to cultural variations.

The relation between culture and language has also appeared in language learning and teaching. Following Byram (1989; 1994a; 1994b; 1997a; 1997b), cultural inclusion into language education became a hot topic (Kramsch, 1988; 1993; 1996; 2001). It is generally accepted that language teaching and learning cannot be comprehensive and effective without an investigation of the language's culture. Numerous researchers (Seelye, 1968; Stainer, 1971; Rivers, 1981; Kramsch, 1996, 2001; Byram, 1989; Brown, 1994) have also emphasized the importance of teaching culture as well as language. Kramsch (1993) identifies two primary reasons for addressing culture in language learning and teaching. The first is that learners of English must comprehend their local culture concerning the target culture; culture is not just a source of knowledge. The second is that studying culture should be age-appropriate, level-appropriate, and nationality-appropriate to be individualized. Brown (1994) argues that both learners and teachers should have

cultural awareness and knowledge of cultural varieties to truly understand that society is not homogenous.

Furthermore, Bada (2000) stresses the crucial role of culture in EFL/ESL classes since it helps learners avoid communication difficulties when exposed to cultural aspects. Genc and Bada (2005) stressed that language learning without including culture could be considered incorrect and incomplete. Following them, Nault (2006) claims that learners of language will be competent in the target language if they are acquainted with the target culture. Addressing the importance of the association between culture and language, Choudhury (2013) verbalizes that when learners study a language, they get an understanding and knowledge of the culture. Therefore, a learner cannot be entirely effective in a language unless s/he is utterly familiar with the cultural setting. Taha (2014) proposes that a course of language can convey information about what is accurate and reasonable; however, learners should also learn what is acceptable or what is not acceptable in the target culture; thus, culture should be incorporated into language classrooms in order to teach about the target culture, its customs and its people in addition to the target language. In this respect, Tomalin and Stempleski (2013) define seven objectives of cultural education as follows:

- To be able to understand the reality that human beings show behaviors based on culture.
- To realize how socioeconomic factors such as gender, age, place of residence, and caste influence how people communicate and behave.
- To be able to become aware of typical behaviors in a variety of target cultural settings.
- To be able to develop an awareness of the common cultural meanings in the native language.
- To be able to assess and revise broad assumptions related to the target culture in light of available facts.
- To be able to acquire abilities necessary for the generation of information related to the target culture or language.
- To develop empathy with and interest in the target culture and its people.

In addition, Çakır (2006) suggests objectives for teaching culture in language classes (p. 4). He outlines five objectives for teaching students regarding cultural aspects:

- To improve abilities of communication,
- To gain a more conscious understanding of the target and native cultures' linguistic and behavioral patterns,
- To foster international and intercultural awareness,
- To have a more comprehensive understanding of perceiving the reality
- To enhance the enjoyment of language courses by increasing awareness of the possibility of errors in understanding, interpretation, translation, and communication.

On the other hand, apart from these views demonstrating the necessity of incorporating target culture into ELL, there has been a rising body of research showing a distinct viewpoint, one that views English as lingua franca, common language, or international language (Alptekin, 2002; Jenkins, 2000; 2007; 2009; 2011; 2014; Smith, 1976). For example, Clouet (2008) alleges that because English has become a lingua franca, methods for integrating culture in ELT/ELL settings need to evolve, and a greater emphasis should be placed on learners' intercultural awareness. According to Higgins (2010), there is a potential for people to acquire new identities unrelated to their cultural identities since the more a person interacts with communication and social environment in a language, the more culturally developed they become (Alptekin, 2010). Besides, Baker (2011) suggests that while ELF does not deny native speakers' impact, it does dispute the tight connection between English and the inner circle nations. While some second-language speakers want to retain their first language accent while speaking English to preserve their cultural identities (Jenkins, 2003), others choose to communicate in English to be a part of global society (Sung, 2014).

According to Çakır (2006), a teacher is responsible for educating students about various cultures and should avoid passing judgment based on such differences. On the other hand, Erfani (2014) argues that EFL resources are essential in language instruction since chances for learners to speak in the target language are limited. As a result, there is an issue of which culture to include and

how to portray it in English teaching materials (Erfani, 2014). Supporting the variety of cultures regarding learning or teaching language, McKay (2002) mentions that incorporating diverse cultures into language teaching has several advantages. Thus, materials should be used to create an intercultural setting, the cultural variety should be noted, and the content based on culture should be analyzed so that learners become aware of various cultural aspects. In light of the two views mentioned above, a question can come to mind: which or whose culture should be incorporated into ELL/ELT? Local, target, international, or all?

2.1.3. Which Culture?

As mentioned above, it is clearly stated that culture is a wide concept. It deals with ideas, habits, concepts, attitudes, behavior, beliefs, values, and all we learn. The blood relation between culture and language in the language learning and teaching process has been widely disputed for decades. As a result, there is no set idea of what and how it should be. Nevertheless, the two phrases are inextricably linked (Darong & Menggo, 2021). Language may be lost without culture. In this sense, if the language and culture were separated, their values would be diminished (Huda, 2015; Lindahl & Watkins, 2015). According to Bada (2000), “cultural awareness or literacy, should be incorporated into the curriculum of language teaching both for wide contribution to connecting cultural varieties and fostering an environment related to confidence and acceptance among the communities and for its importance in sharing fundamental requirements and conveying meanings in thoughts between the people.” (p.101). According to Erfani (2014), teaching a language entails more than simply imparting knowledge of grammar, vocabulary, and pronunciation; it also involves addressing concerns of culture and social interaction. Although effective communication requires more than just language competence, it is also necessary for people to have a level of cultural competency in the target language in order to achieve efficiency in communication (Erfani, 2014). Using a classification of cultural sources to determine their applicability in language textbooks, Cortazzi and Jin (1999) proposed a classification of cultural sources. The first is Source Culture, which is the learner’s own culture. It is introduced so that EFL learners can have a thorough understanding of their own culture (their identity, values, and so on) in order to interact with individuals coming

from different regions of the world about themes that are important to them while using vocabulary from their English background. The second factor to consider is the Target Culture. Its incorporation provides EFL learners with the opportunity to rekindle their enthusiasm for the target language through active participation. Alptekin (1993) emphasizes that because it is difficult for native English speakers writing EFL books to obtain data from cultures other than their own, they must depend on the target culture. The third category is International Culture, which is included in EFL resources to allow non-native speakers of English to select cultural behaviors and norms different from the inner circle of English or to avoid at least the American and British variations (Liu - Laohawiriyanon, 2013). Nevertheless, Andarab (2012) argues that the problem is not whether or not to include culture in English instruction but rather which culture to focus on and how to do so. Thu (2010) emphasized that the question of whether or not culture should be taught is unclear and ambiguous. Andarab (2012) is harshly critical of how the target culture is incorporated into textbooks. She contends that the inseparability of the English language and its culture requires three assumptions: first, native speakers represent not only the English language but also the owners. Second, just because English is the dominant culture in nations where the language is utilized as the mother language does not necessarily mean that these cultures do not vary. Third, there is a risk that some students will become victims of alienation if they refuse to be culturally assimilated. In support of the view that target culture teaching should be eliminated in EFL contexts, Jabeen and Shah (2010) discovered that Pakistani students' attitudes toward the target culture were overwhelmingly negative in their responses to an analysis of Pakistani students' attitudes toward the target culture. In fact, the studies that support the target culture teaching are rapidly increasing. Some of those studies can include Sarıçoban & Çalışkan, 2011; Gonen & Sağlam, 2012; Aydemir & Mede, 2014; Chalak, 2015; Kahraman, 2016; Bataineh & Reshidi, 2016; Al-Amir, 2017. All of these studies reported positive responses from the students. As a result, the idea of excluding target culture teaching is invalid.

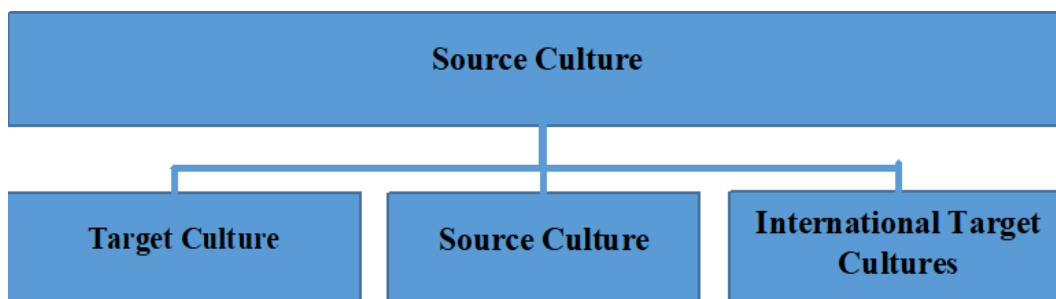


Figure 2.2. Three Patterns in English Textbooks Reflecting Culture (Cortazzi & Jin, 1999, p. 204)

However, as mentioned above, Andarab (2012) points out that it should be made very apparent that the issue at stake is not incorporating culture into the English language teaching syllabus but, moreover, whose culture needs to be the focus of the discussion and how to go about doing so effectively. McKay (2002) recommends that English course books incorporate source, target, and international culture to fulfill learners' diverse demands in a global context. According to Tseng (2002), target culture is the culture associated with a second or foreign language. Sudartini (2012) defines local culture as "behavioral traditions that are passed down, are still employed in society, and are derived from previous societal judgments." Lamb (2004) argues that while international culture is not limited to any particular geographical or cultural group, it encompasses commerce, music, fashion, and sport, among other spheres.

Strasheim (1981) asserts that learning and teaching the target language can have at least two purposes: the first one is "perspective consciousness," which is based on the recognition that one's world experience differs from that of others. The second one is "cross-cultural awareness," which is concerned with understanding varied concepts in societies. Cortazzi and Jin (1999) claim that students must discuss their own culture. Additionally, Peterson and Coltrane (2003) say that utilizing actual materials from the community of native speakers allows students to experience the culture. According to Gray (2000), issues emphasizing the target culture over the learners' own culture inform the students that the target culture is essential. Garcia (2005) identifies the objectives of acquainting students with the target culture as developing students' perceptions of the globe and foreign

communities, exposing students to the target culture's most appropriate behaviors, encouraging students to be respectful and tolerant, encouraging students to evaluate their own culture, and assisting students in developing international communication in a globalized world.

According to McKay (2003b), the significance of incorporating local or source culture into language classes has grown as English has become a global language. Source/local culture can help students obtain more accurate awareness of their local culture, enabling them to communicate their cultural knowledge in English. In addition, Rodliyah, Imperiani, and Amalia (2014) demonstrate that students may find local culture-related topics more appealing than target culture-related themes. There are several reasons for incorporating local culture. Teachers believe that local culture is absolutely essential; local or source culture is thought to have superior values and enables learners to understand; and it has an impact on students' learning preferences and points of view (Thresia, 2015).

According to Alptekin (1993), conveying English in native contexts or in a stereotyped manner is unreasonable because it provides learners with unnecessary information. He recommends that students can benefit from building bridges between familiar and unfamiliar cultural concepts to acquire English and gain knowledge about global issues and human experience. Furthermore, Alptekin (2002) stresses that language learners should possess the essential linguistic and cultural knowledge to communicate effectively in international situations. In parallel, Mikhaleva and Régnier (2014) argue that an ideal model should incorporate both source/local and target cultures, with the former represented by a non-native instructor and the latter by a native educator.

Alptekin (2010) observes that the textbooks' target cultural supremacy appears to be eroding as publishers become aware of ELF and its world culture. To conclude, there has been an increase in the usage of multicultural materials in textbooks and communication between ELF users. He also states that ELT course texts have begun to tackle worldwide themes in addition to inner circle contents. Likewise, Canagarajah (2005) asserts that culture in global situations is intermingled, common, and unbounded. He emphasizes that learners of English study English in order to communicate with a variety of people rather than to join

a single group. Additionally, he argues that the emphasis should be on multicultural and multilingual communication strategies, as English has distinguished itself from the Inner Circle and achieved global language status. Baker (2018) asserts that cultures are not restricted by national boundaries but that they are fluid and dynamic, with indeterminate bounds.

Alptekin (2010) describes how ELT course materials have begun to address more global topics, emphasizing the importance of being receptive and tolerant of other cultures. He claims that since ELF lacks native speakers and distinct culture of its own, it belongs to everyone. He also argues how ELF promotes multiculturalism by dismissing native-speaker norms and practices. As a result, users of the English language should be familiarized with various cultures. Additionally, Kohn (2018) notes that teaching and learning in ELF are centered on the ability to negotiate multiple linguistic and cultural resources.

2.1.4. Culture-Related Studies

Many empirical pieces of research have been conducted to ascertain teachers' and students' perceptions of the influence of target and local culture knowledge on learning English. Firstly, the studies conducted on using the target culture in learning English will be presented. For example, Rafieyan, Eng, and Mohamed (2013), Aydemir and Mede (2014), Yang and Chen (2016), Yılmaz and Ozkan (2016) Gorjian and Aghvami (2017), Oanh and Minh (2018), Belli (2018), Dabou et al. (2021) found that participants in their research had a positive attitude toward the effects of target cultural knowledge on English learning.

Bada (2000) discussed the importance of cultural awareness among ELT students. The findings of this study indicated that culture-related courses benefited students by increasing their understanding of the social traits and cultural values of both the target and local cultures. Additionally, the course assisted students in identifying similarities and distinctions between local and target cultures. Finally, it might be stated that incorporating culture into language teaching was practical.

Additionally, Genç and Bada's (2005) study examined the effects of a culture lesson on ELT students at a Turkish state institution. The findings indicated a strong correlation between the learners' perspectives and the hypothetical advantages and theoretical benefits of a culture session, as suggested by various

field specialists. Additionally, it was claimed that such a class was highly advantageous for increasing cultural awareness, developing language skills, altering perceptions, and contributing to the teaching profession.

Accordingly, Gorjian and Aghvami (2017) examined the attitudes or perceptions of the students and teachers regarding the significance of target culture considering reading classes. As a result, this study aimed to compare the perceptions of students and teachers regarding the importance of cultural teaching, as well as their perspectives on reading materials. According to the findings, there was no significant variance in the perceptions of students and teachers in terms of the utilization of target culture materials in language class. Also, the findings suggested that students enrolled in a reading class employing a textbook based on target culture outscored those enrolled in a reading class utilizing a textbook-based non-native textbook.

Belli (2018) conducted another study to ascertain learners' perceptions studying in a university of Turkey in the Department of ELT regarding culture and its incorporation into English teaching and learning, as well as awareness of culture in ELL, and to determine whether gender, country of origin, experience abroad and higher school graduation had any effect on their perceptions. The findings indicated that a large number of learners of English had a positive attitude toward culture and integrating culture into ELL/ELT, regardless of high school type, birthplace, or prior international experience.

Dabou et al. (2021) conducted research at the University of Sétif 2 to determine teachers' and students' attitudes toward incorporating English culture into the EFL curriculum. The data analysis revealed that all teachers were in favor of integrating the target culture into EFL classes. Additionally, the research revealed that students with favorable attitudes toward the target culture comprised only 28% of the sample. As a result, the researchers recommended that the concept of target culture be appropriately defined and approached in an EFL class to maintain interest. Additionally, teachers were urged to incorporate specific characteristics of the native (English) culture, such as norms, language, and values, to avoid cultural misunderstandings and promote mutual respect for cultural rights.

Ronald et al. (2021) carried out a study related to examining the perceptions/attitudes of teachers and students regarding the effectiveness of having a target culture on English learning. According to the results, it was demonstrated that both teachers and students had positive perceptions regarding the positive effects of having English cultural understanding on achievement in English. Familiarity with English culture, depending on the students' attitudes, can allow them to improve their learning of English.

In terms of identity awareness and locality in English materials, Hajar (2017), Reed et al. (2019), and Teng (2020) have proposed and encouraged English learners to speak using their local materials and resources to be aware of their own cultural identity in an international context. In addition, Motteram (2016) has most likely proposed including the locality in English books for identity in the twenty-first century. Those research findings, in particular, indicated the significant integration of local context in English learning and teaching and provided an effective way of enabling learner identity to live nationally and internationally.

Mahabadi (2013) investigated the role of localized materials in EFL students' learning in Iran. The study showed that the localization of materials would benefit learners by making the materials more familiar and, thus, more enjoyable for them. The localization of the text familiarized learners, allowing them to comprehend and learn it readily. She was not adamant about all material being based on the source culture but believed that some localization in the target language would be beneficial. Morgan and Byram (1994) argued that it was critical to localize material in the target language because learners had a strong attachment to their own cultural values and beliefs. It would be challenging for them to entirely disassociate themselves from their own culture and inhabit another in order to comprehend the material. As a result, the learners developed a negative attitude toward the target language and exhibited resistance to its acquisition. This type of event resulted in inadequate learning (Mahabadi, 2013).

Erten and Razi (2009) examined the influence of cultural familiarity on reading comprehension. The study drew two conclusions: first, that cultural familiarity aided comprehension, and second, that while reading activities increased

schematic knowledge and encouraged strategic reading practices, the effect of cultural familiarity remained constant.

Additionally, McKay (2009b) conducted a survey of teachers regarding their perceptions of the utilization of source or target culture in English classes in Korea. She concluded that both the local and target cultures had a considerable influence on Korean English classes. Both were beneficial. As a result, it was suggested that teachers choose when and where to best utilize each culture's materials.

Yilmaz (2010) conducted another study in which she explored the attitudes of Turkish English language learners regarding the relevance of culture in teaching English as a foreign language. The study's findings substantiated the importance of 'non-native speakers of English and the necessity of incorporating local culture into English language instruction. Additionally, his findings indicated the relevance of foreign cultural materials in addition to materials from the local and target cultures in English language learning.

The investigation that was undertaken by Rodliyah, Imperiani, and Amalia (2014) yielded a somewhat different conclusion. The study's findings indicated that both the source and target cultures were beneficial in Indonesian English classes. While reading in the target language needed a variety of competencies, including understanding the topic, knowledge of the language's structure, and vocabulary knowledge, students had varying perspectives about the content of the reading materials they chose to utilize in class. They appeared to prefer reading materials from target cultures due to the fact that they were fascinating and beneficial to read, as well as their relative mastery of sentence structure and vocabulary.

Ali and Walker (2014) suggested that while teaching English to non-native speakers, the target language culture could not be neglected; ideally, not only English culture but also the local culture of learners should be integrated to allow for the development of the learners' international communicative competence.

Khan (2016) conducted a study on the incorporation of source or local culture in language classrooms. His study proposed that English language teachers should incorporate local culture into their classes to maintain students' interest while relieving them of a load of studying two alien elements: culture and

language. Teachers should be taught how to include local materials. It is preferable if we have textbooks that include comparison materials from domestic and international sources.

2.1.5. Cultural or Intercultural Awareness

International awareness has evolved into a necessary component of successful intercultural communication in today's global world. It is critical for language learners to establish intercultural awareness for the purpose of achieving intercultural communicative competence (ICC) (Yılmaz, 2016). On the one hand, some scholars desire to employ the terms intercultural awareness and cultural awareness reciprocally; on the other hand, others argue that cultural awareness attributes to being aware of culture consciously in ELL, whereas intercultural awareness refers to the process of comprehending and developing an individual local and other cultures in the world (Baker, 2011). Moreover, according to Tomalin and Stempleski (1993), intercultural awareness has three characteristics; the first one is to be aware of one's own culture-based behaviors, the second is to be aware of other people's culture-based behaviors, and the third is to be able to describe one's own cultural aspect. Lessard-Clouston (1997) observes that language learners require cultural awareness in order to comprehend both the target and their local cultures. Developing cultural awareness entails becoming aware of different groups and their members, as well as their opinions, values, and beliefs (Cortazzi & Jin, 1999). According to Bada (2000), cultural awareness should be incorporated into language instruction curricula since it not only overcomes cultural divides but also increases society's tolerance and confidence. He also emphasizes the need for communication for even the most basic requirements and confirms that when there is a lack of cultural understanding, there appear to be difficulties communicating meaningfully.

In parallel with Baker (2011), intercultural awareness, according to Zhu (2011), is particularly important when individuals engage with individuals with various cultures because it enables learners to both critically examine their own culture and compare beliefs and values in diverse civilizations (Yılmaz & Özkan, 2016). However, those concepts are considered interchangeable. As stressed by Wang (2014), intercultural awareness means comprehending the system based on a

culture that affects people's behaviors and beliefs and encompasses both self and cultural awareness. In his Intercultural Communicative Competence theory, Byram (1997) examines the idea of cultural awareness. As previously stated, Byram (1997) emphasizes the connection between culture and language acquisition in his framework. Regarding the central notion of ICC, which he refers to as critical cultural awareness, students are encouraged to get a comprehensive understanding of their local culture by conducting a critical analysis of their beliefs and values. It also allows learners to interact with different cultures critically by contrasting the ideals and actions of other cultures with those of their local culture. Therefore, students are regarded as cultural mediators who value different viewpoints in intercultural dialogue (Baker, 2009).

The concept of critical cultural awareness is important because it implies that it is not expected of students to be separated from their local culture and identity; rather, they need to be conscious of their own morals in order to scrutinize the differences and similarities regarding other cultures and their own cultures while engaging in international communication with others. (Yılmaz, 2016). The notion suggested by Byram (1997) enables students to transcend prejudices; however, it is criticized by Baker (2009) since the concept only focuses on the target cultures, excluding the international cultures, values, and beliefs. Developing this view (Byram, 1997), Guilherme (2002) emphasizes the need to prepare students for intercultural citizenship via the development of cultural awareness. Rather than equating intercultural education with a concentration on a specific group of people, she assesses the notion by considering the diversity in cultures, arguing that the goal is to educate students who have awareness based on culture and the capacity to traverse boundaries (Baker, 2009, p. 81-82). According to Guilherme (2002), intercultural awareness can be defined as an inquisitive, dialogical, reflective, and proactive attitude toward cultural understanding and existence that accommodates conflict, contradiction, consensus and dissonance, meeting of minds, and change. Such awareness is an emotional and cognitive endeavor directed at individual and social independence, social equality, and political engagement (p. 219). Baker (2009) agrees with Guilherme (2002) in emphasizing the primary function of cultural awareness in intercultural competence

and the importance of incorporating it into teacher education; however, he believes her approach lacks details about the connection with both language and cultures in lingua franca communication systems. According to Risager (2004), the relevance of cultural awareness as a part of language learning has started to be emphasized in ELL or ESL programs in recent years. Similarly, Byram (1997) and Risager (2004) emphasize the significance of understanding the local culture and critically considering the differences and similarities of other cultures.

Baker (2011) conducted research outlining the concept of cultural awareness. He builds on past concepts of cultural awareness by examining the link between culture and language and intercultural communication within the framework of ELF. His approach defined intercultural awareness in detail by demonstrating three levels based on this awareness. The first level, fundamental cultural awareness, entails comprehending one local culture, values, beliefs, and actions. There also exists a knowledge of various cultures at this level, but on a very basic level, that precludes learners from developing a critical perspective. Nevertheless, they may be able to draw broad differences and similarities between other cultures and their local culture. The third level is concerned with the settings in which the language of English is utilized as ELF and in which cultural conceptions are not considered to be exclusive to any native English speaker group.

Apart from cultural or intercultural awareness, according to Barer-Stain (1989), “transcultural awareness” occurs when “a person’s cultural values have transcended his own towards those of a universal identity” (p.47). Mayer and Bones (2011) stress that transcultural awareness is the ability to recognize and deal with multiple situations and analyze the significance of one’s existence. Wortham (2015) states that transcultural awareness is not limited by racial or ethnic awareness. Additionally, according to Baranay (2016), transcultural awareness recognizes the importance of local cultures while being open to incorporating and blending other cultures. In a nutshell, It can be argued that cultural, intercultural, or transcultural awareness can enable learners to share their own culture, beliefs, and values and meet with other cultures in a globalized world.

2.2. Sociocultural Theory

The sociocultural theory suggests that even though human physiology plays a part in cognitive growth, the social and material contexts play a more prominent part (Kırmızı Ayyıldız, 2021). According to Vygotsky (1978), the human mental system is unique in that it exerts intentional control over its evolution via the use of higher cultural skills such as language, reasoning, and literacy. Individuals and society benefit from these high-level tools, which serve as a buffer between society and the individual and as a mediator between the material world and the mind. As a result, the impacts of these instruments, which are kneaded by society, on mental processes help to assist the learning processes of people (Lantolf & Thorne, 2001).

Regarding sociocultural theory, when people acquire a language, words represent not only the materials and behaviors but also cultural perspectives (Lantolf & Thorne, 2001). For instance, young children's behaviors and language development are influenced by their surrounding culture, notably the words and acts of adults, throughout their early physiological and morphological development (Kozulin, 1990). Once exposed to adult speech, the growth of the child's mental and physical talents propels him to new and qualified phases of development. When children's behaviors and speech are subjugated to adults, they learn the language used around them and use it to justify their behavior. While children employ verbal skills that adults typically use to manage their behaviors, they gradually acquire their own self-regulating ability in mental actions. This process is similar to that of foreign language acquisition (Lantolf, 2001).

Social characteristics are important instrumentals in the conceptualization of newly acquired linguistic information in the acquisition of language (Lamb, 2004). When learning a new language, social characteristics significantly influence the conceptualization of newly acquired linguistic information (Lamb, 2004). When students learn a foreign language, they mirror their own sociocultural background onto the setting in which they are learning it, and they interpret the linguistic input within the context of their own cultural background (Lantolf, 2006).

In other words, according to sociocultural theory, learning is based on human intelligence and social interaction in culture and society (Vygotsky, 1962;1978). According to this viewpoint, cultural development relies on two levels:

social relation and cognitive construction (Wertsch, 1991). In cultural development, each occasion emerges doubly, socially, and subsequently individually: among individuals and inside. It is equal to logical memory, voluntary awareness, and concept development. Individual growth is given exceptional significance in this perspective. Aimin (2013) highlights that the Zone of Proximal Development (ZPD) has a critical position in terms of cultural development for individuals. Aimin (2013) emphasizes two developmental stages of Vygotsky's theory.

The first one is the child's actual developmental level, which is the level of competence attained when working autonomously. The other one is the child's growth level, which is a prospective ability that the children can achieve with the help of a more skilled teacher. Vygotsky saw the ZPD as a path to express the relationship between a child's cognitive and linguistic development (Amin, 2013).

In light of sociocultural theory explanations, it can be stated that biological and social characteristics are the required elements to build cultural interpretations (Yılmaz, 2016).

2.3. Competences of Language

2.3.1. Linguistic Competence

The concept of competence was initially introduced by Noam Chomsky, an American generative linguist (1965). To Chomsky, competence is defined as the idealized native speaker's linguistic knowledge, which he defines as an intrinsic bodily function of the brain that enables humans to generate the almost limitless quantity of linguistic phrases that make up their mother tongue. A separation exists between performance and competence, according to this viewpoint. When it comes to language theory, most researchers are interested in the ideal speaker-listener who understands the language flawlessly and is unlikely to be affected by linguistically irrelevant variables, such as memory limits, interruptions, changes in attention and passions, and mistakes in actual performance (Chomsky, 1964, p. 4). Consequently, competence in this context refers to the speaker's internalized comprehension of the language (Dombi, 2013, p.18). Performance, on the other hand, refers to the actual usage of language in specific situations in real time (Yano, 2003, p.75). Despite the fact that Chomsky's work was critical in the introduction of these

concepts, his understanding of linguistic competence aroused much dispute in the field.

2.3.2. Communicative Competence

Communicative competence (CC) must be emphasized to understand the concept of ICC completely. To Chomsky's (1965) notion of competence, Hymes (1972) advanced communicative competence. Hymes (1972):

"It should be thus taken into account that knowledge of sentences is learned by a child both in contextual and in the grammatical sense. He or she develops competence in knowing when to speak and when not to say, as well as what to say to whom, where, when, and how." Briefly, evaluating personal performance is an important skill for children to acquire. People's motivations, attitudes, and values are connected with their competence in and attitudes toward language, its features, and use. The following four forms of knowledge are crucial according to communicative competence (Hymes,1972):

1. Whether (and to what degree) something is formally possible;
2. Whether (and to what degree) something is feasible in virtue of the means of implementation available;
3. Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated;
4. Whether (and to what degree) something is, in fact, done, actually performed, and what it's doing entails. (p. 281, his emphasis)

According to Hymes (1972), communicative competence can be defined as having potential, linguistic knowledge, psycholinguistic aspects, context appropriateness, and feasibility. Thus, he included sociolinguistic and grammatical competence in his definition of CC. Furthermore, the model was expanded by Canale and Swain (1980) by including strategic competency as an additional component. According to their approach, sociolinguistic competence is made of sociocultural norms of usage as well as rules of conversation. Adding discourse competence to the model, Canale (1983) revised the norms of conversation and expanded the area of the model's application.

According to these scientific advances, communicative competence embodies strategic, grammatical, sociolinguistic, and discourse competence. To begin with, grammatical competency includes understanding syntax, sentence-grammar semantics, phonology, morphology, and vocabulary. Secondly, sociocultural norms of usage are addressed by sociolinguistic competence. It is about appropriately using grammar, communication features, and language in a specific sociocultural environment depending on contextual elements such as participant role, setting, interaction norms, and subject. Thirdly, strategic competence encompasses nonverbal and vocal communication methods for dealing with communication failures caused by insufficient competence or performance factors.

These compensatory strategies include requesting clarification, paraphrasing, and formulating an approach strategy for a stranger. Finally, it is stated that discourse competence can be defined as the capacity to blend linguistic meanings and forms to produce a coherent spoken or written text in several types. That refers to the coherence and cohesion of the text.

2.3.3. Intercultural Communicative Competence

English as an International Language (EIL) has significantly increased non-native speakers' use of English; assessing communicative competency only on the basis of native speaker standards undermines the prevalent usage of English among nonnatives (Alptekin, 2002). To put it another way, in today's world, the concept of a 'typical native speaker' has become so diversified that it has outlived its usefulness (Kramsch 2001, p. 49). Therefore, individuals need to learn multicultural communication and interpersonal skills, according to Alptekin (2002). Similarly, according to Kramsch (2013), language learners should comprehend the knowledge presented by the interlocutor by standing in their shoes to have a deeper understanding of their interlocutors' personal backgrounds. Therefore, she claims that learners of language develop a greater awareness of themselves as a result of their interaction with other individuals. In light of these statements, it can be clearly stated that individuals in today's environment need intercultural communicative competence.

Numerous scholars have criticized the theories of communicative competence for their unrealistic idealization of native speakers and their failure to address non-native speakers of target languages worldwide. In response to the growing demand for the intercultural perspective, it has been proposed in the literature that the concepts of the competencies, such as intercultural communicative, intercultural competence, and intercultural communication, are interchangeable. Therefore, the term ‘intercultural communicative competence’ is a frequently utilized notion that derives from the concept of communicative competence, according to Hymes (1972). This term expands the content by incorporating the target and local culture and critical cultural awareness.

Several researchers have expressed the term ‘intercultural communicative competence’ differently; nevertheless, there has never been a universally accepted definition of the concept (e.g., Chen & Starosta 1996; Byram, 1997; Fantini 2000; Kasap, 2020b; Sercu, 2004). When it comes to interpreting intercultural communicative competence, three key points emerge: the competence for strengthening and maintaining relations, secondly, affordably communicating with other individuals with the least amount of meaning loss, and the competence to be in harmonious relationship with others as well as interact effectively with them (Fantini, 2000).

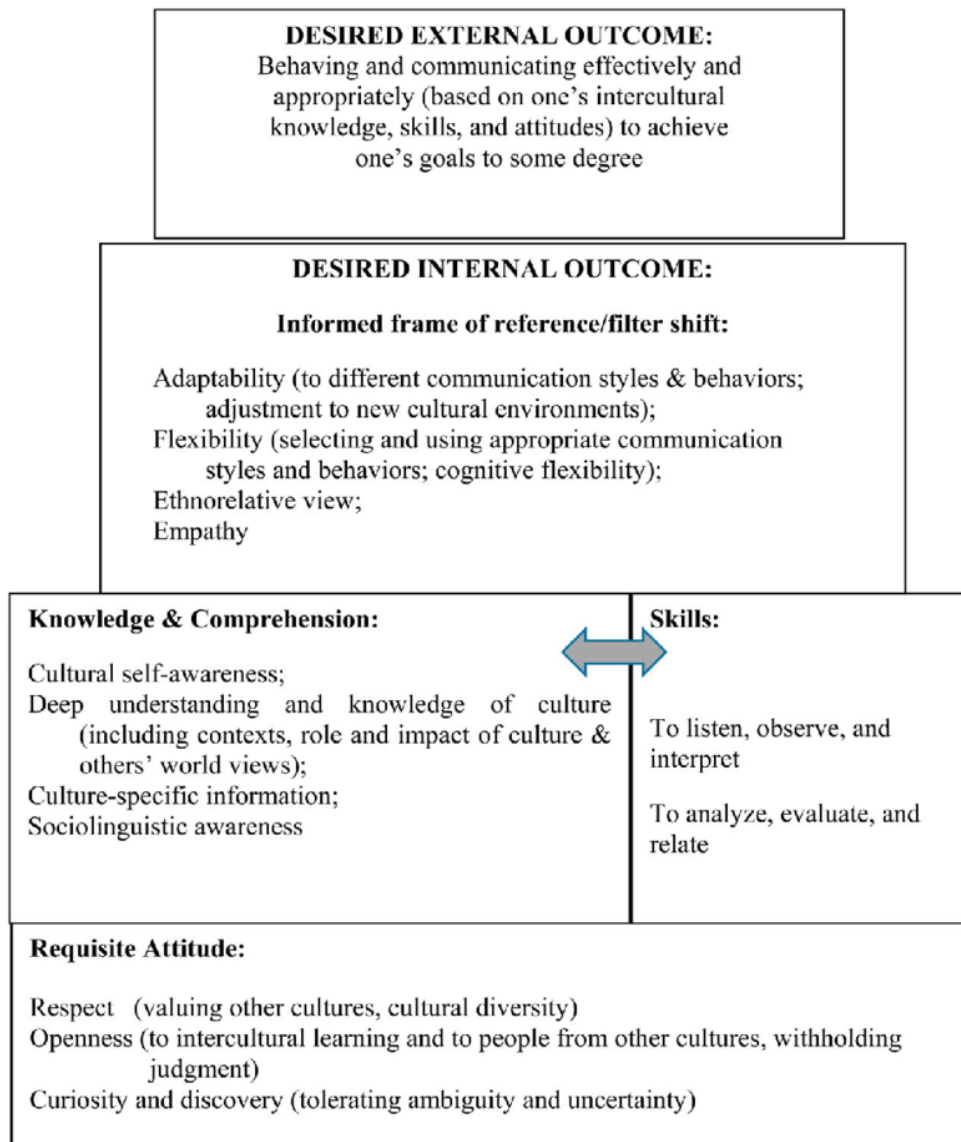
As mentioned above, even though ICC is a generally used concept in intercultural communication, various terms are employed to express what occurs thanks to intercultural commitment, and such concepts are sometimes used identically (Fantini, 2007). Fantini (2007) provided a list of potential terms for ICC to demonstrate this variety. Figure 2.3 depicts these concepts and shows how diverse terminology focusing on particular ideas, such as knowledge, sensitivity, and abilities, are utilized in various disciplines.

Transcultural communication	Cultural sensitivity
Cross-cultural communication	Cultural competence
Cross-cultural awareness	Communicative competence
Global competitive intelligence	Intercultural cooperation
Global competence	Ethnorelativity
Cross-cultural adaptation	Biculturalism
International competence	Multiculturalism
International communication	Plurilingualism
Intercultural interaction	Metaphoric competence
Intercultural sensitivity	
Effective Inter-group communication	

Figure 2.3. A table of possible terms regarding ICC (Fantini, 2007)

According to Deardorff (2006), a research study was carried out employing the Delphi technique in order to obtain data from researchers who conduct intercultural studies to arrive at a common definition related to the term and evaluation procedure for intercultural competence. The results indicated that the experts' preferred definition was "to be able to interact successfully and properly in international circumstances, referring to a person's intercultural attitudes, knowledge, and abilities" (Deardorff, 2006, pp. 247-248). Furthermore, understanding the world perspectives of others was unanimously agreed upon as a component of intercultural competency. As a consequence, recognizing one's own identity and others is essential to intercultural communication (Liddicoat & Scarino, 2013).

For this, Deardorff (2006) grouped the topics on which 80 percent or more of intercultural researchers agreed to develop two frames to describe intercultural competence: the Intercultural Competence Pyramid Model (Figure 2.4); the Intercultural Competence Process Model (Figure 2.5). Those emphasize the importance of perception in lifelong education. The attitudes of respect, curiosity, openness, and discovery shown in the figures are very important for intercultural communication.



- Move from personal level (attitude) to interpersonal/interactive level (outcomes)
- Degree of intercultural competence depends on acquired degree of underlying elements

Figure 2.4. Pyramid model of intercultural competence (Deardorff, 2006, p. 254)

By removing fragmented lists, this model integrates the intercultural competence elements. Individuals may join this visual framework at various degrees, although gaining components of intercultural competence at a lower level complement those at higher levels. An essential aspect of process development is the assumption that individuals are conscious of the thinking skills necessary to develop intercultural competence and their own learning as they go through the stages of the process.

Thus, process orientation is critical from planning to execution (Şen, 2020). With attitudes and characteristics, the model begins at the personal level and proceeds to the level of interactive culture in terms of consequences. The model illustrated skills are the ability to acquire and analyze information about the person's local and international cultures. One of the model's unique characteristics is that it emphasizes the outward and interior effects of individuals' intercultural competence.

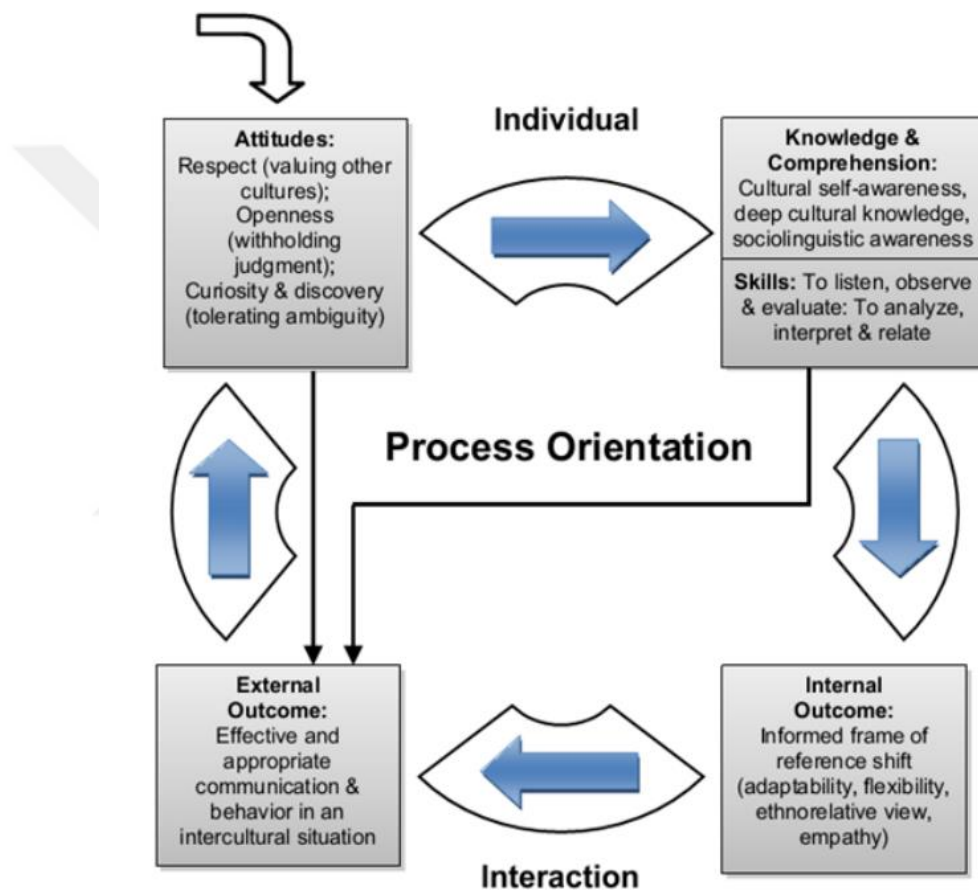


Figure 2.5. Process model of intercultural competence (Deardorff, 2006, p. 256)

The above-mentioned model highlights the complexities involved in building intercultural communicative competence by arranging mobility and procedural focus that occurs between distinct components of the process of development. This model is similar to the pyramid model since it portrays the progression from the individual to the collective level. Individuals may begin with beliefs or information and then go straight towards the external consequence, as is

the case with the pyramid model of decision-making. Also, not only interior results but also exterior outcomes are retained by the process model as separate characteristics. Although it is possible to achieve the exterior consequence of acceptable and successful conduct and interaction in multicultural situations apart from fully realizing the internal conclusion of action in the frame, this is not always possible in the visual framework. However, it should be emphasized that while attempting to achieve both the internal and external goals, the degree of efficacy and appropriateness would be much lower.

The development of intercultural competence is a lifelong process that cannot be completed in a single training session, according to this model. This situation demonstrates that the development of intercultural competence is a continual process and that people may not achieve complete ICC. As is the case with the pyramid model, the cycle begins with attitudes, and the most crucial aspect in the model is attitude.

Moreover, Liddicoat and Scarino (2013) define intercultural competency as the following:

- identifying personal strategies for intercultural communication;
- respecting an individual's local culture and the other cultures in the world;
- utilizing one's current cultural knowledge as a resource for acquiring information about other cultures;
- appreciating that there is no one correct method to achieve anything;
- employing language to scrutinize culture;
- Recognizing and embracing the fact that one's own practices are impacted by the cultures wherein a person interacts, as well as the practices of someone's speaker partner;
- discovering one's own multicultural self (identity) and style (p. 23-24).

Beyond those illustrations, the intercultural communicative competence model developed by Byram (1997) is the first one to integrate intercultural communication into second and foreign language schools. This model's major components are skills, attitude, and knowledge. Additionally, as seen below in Figure 2.6, according to Byram's (1997) approach, knowledge consists of human

interactions, social processes as well as social groupings, and actions within one's nation. "Knowledge teaching aims to help learners comprehend how the individuals in a nation view people in another country, and how that affects the process of interactions between social groupings and individuals in the two nations" (Zhou, 2011, p.31). 'Skills' is the other important part classified as understanding and relating abilities, as well as exploration and interaction skills. The former category of skills aims to improve learners' capacity to comprehend a document or an occasion from other cultures and make comparisons with their source culture.

In contrast, the second category focuses on learners' ability to discern "new understanding about and cultural approaches and capability to execute attitudes, skills, and knowledge" (Byram, 1997, p.61). The mentioned aspect reflects learners' capacity to apply their knowledge in a variety of cultural situations. The model's third component is called as attitudes that need a sense of wonder and openness toward different cultures, as well as a willingness to challenge an individual's values and eradicate biases against other cultures (Byram, 1997). Therefore, students need to be encouraged to destroy prejudices and engage in the discovery of alternative viewpoints in various cultures. Lastly, critical cultural awareness, the final component, is regarded as vital since it enables people to "assess critically and using clear criteria viewpoints, behaviors, and products in other cultures, their own source cultures and other nations" (Byram, 1999, p.63). According to Byram's concept of ICC, the teaching of intercultural competence should educate students toward developing an evaluative and a cognitive orientation toward their source culture and other cultures, as well as toward realizing their own cultural beliefs and values and how those affect their views on other cultures. As stated by Byram (1999), there are three areas where ICC might be acquired. The first is the classroom, where teachers and students interact closely; the second is fieldwork referring to a short and long period of residence in the nations of native speakers; and the last one is autonomous learning, which entails the learners' personal growth (Almowada, 2011, p. 76). With the proposal of such a model for the ICC, Byram intends to provide a conceptual foundation that might

be used in a variety of different situations for LL/LT in diverse settings (Almowada, 2011).

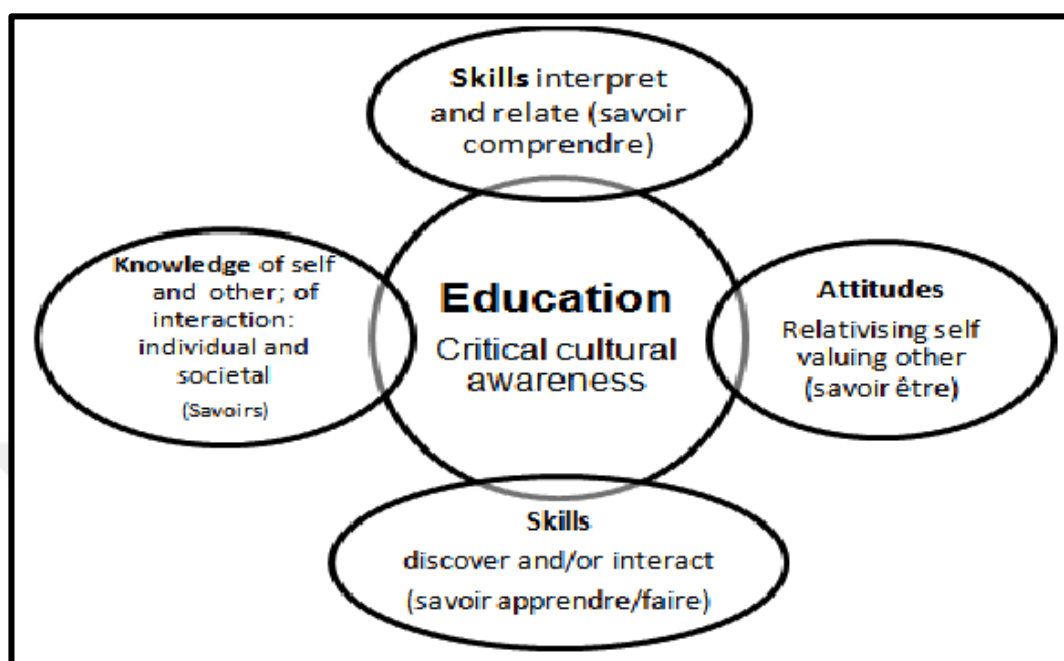


Figure 2.6. The development of intercultural communicative competence (Byram & Hu, 2013, p. 50).

According to the given examples, for the aim of describing intercultural communication competency, a variety of concepts and models have been proposed. Though any universally accepted definition is not available, researchers' interpretations imply that ICC is focused on increasing people's consciousness, attitudes, abilities, and understanding of cultures, others, and themselves. From this perspective, The development of ICC is a constant and ongoing process, frequently lasting a lifetime (Fantini, 2000).

A substantial amount of studies related to ICC have been published, and from a number of different approaches, the notion has been examined. For instance, Iranian EFL students' intercultural communicative competence and their desire to learn a second language were examined, and a substantial correlation between the two dimensions was investigated by Mirzaei and Forozandeh (2013). Another research aimed to examine the creative utilization of film to engage students in intercultural learning and growth (Truong & Tran, 2014). Truong and Tran found

five major themes in their research, including information on cultural differences, overcoming cultural preconceptions, immersing learners in real language learning, witnessing the lives of different cultures, and international language learning in an integrated method.

Güven (2015) examined learners' perceptions regarding learning ICC in English preparation classes and whether or not their perceptions were influenced by their proficiency level, gender, majors, medium of instruction, and objectives for ELL. The results suggested that learners had favorable attitudes regarding studying ICC and that their gender and competence level had no impact on their perceptions about ICC. Nevertheless, learners' attitudes regarding ICC were influenced by their academic programs and the motivations for ELL.

Additionally, Candel-Mora (2015) investigated students' perceptions and attitudes of ICC and its major components. The research surveyed 100 industrial engineering students who responded to one open-ended question. According to the results of inductive content analysis, the majority of respondents were conscious of shared cultural differences and stereotyping and were willing to discuss them. Furthermore, in the global context, they were well aware of the reality that a simply linguistic advantage is not sufficient for success.

Yılmaz and Özkan (2016) conducted a study to investigate instructor and student perceptions of intercultural awareness concerning English language ownership and integrating culture cultural integration in ELL. Though the learners were likely to understand the critical nature of intercultural communication in ELT and ELL, their viewpoints did not reflect a comprehensive intercultural perspective. The results had numerous major implications, including the necessity for developing a multicultural curriculum, textbook, and teacher training programs to foster intercultural awareness in ELT and ELL.

Within an English preparation class, Ekmekçi (2017) investigated students' attitudes and views regarding intercultural training. The research employed a project with the goal of improving the intercultural learning of learners. The research included both quantitative and qualitative research methods. According to the findings, learners benefited from the project, and it helped them internalize the

multicultural components. In addition, the majority of participants said that the project aided their intercultural learning.

2.4. Literature in Language Education/Classroom

Literature in EFL/ESL classes can be dated back to the nineteenth century when the Grammar Translation Method (GTM) was used in language teaching and learning. Through GTM, students could do translation from the target language to their mother tongue. Therefore, literature was a valuable source of ESL/EFL teaching (Prodromou, 2000). However, the utilization of literature in these classrooms was limited because the purpose was to translate it into language instruction. The literature was no longer used after some methods such as Audiolingual, and Direct Method, which mostly emphasized structures and vocabulary, appeared instead of GTM. Besides, with the use of new emerging methods such as Community Language Learning (CLL), Total Physical Response, Suggestopedia, and so on., literature was not also utilized to teach language (Erkaya, 2005; Saricoban & Kucukoglu, 2011).

That is to say, teaching English has changed over the past two decades, and literature has been re-used in teaching EFL. A recent inclusion in foreign language teaching shows the need to incorporate literature due to its rich material to offer an authentic model of language usage (Pardede, 2011). Thus, teachers and instructors have started to seek and find ways to incorporate literature in ELF classes because, according to Collie and Slater (1990), using literature provides valuable, authentic material, personal involvement, language enrichment, and cultural enrichment (p.3). Erkaya (2005) also noted some benefits of utilizing short stories to teach English. He pointed out that literature can be used as a tool for literary, motivational, and cultural aspects and higher-order thinking.

In addition, language teachers have questioned the benefits and drawbacks of including literary studies within the language faculty curriculum. It is impossible to deny that language and literature complement one another in the development of language skills. There are several benefits to incorporating literature in language education, which allow students to improve their language skills. As mentioned above, in other words, researchers, for example, McKay (1982), Widdowson (1984), Collie and Slater (1987), and Parkinson and Thomas

(2000) have stated that studying literature may present authentic materials to promote language competence, cultural enrichment, personal involvement, motivation of students, and maintain critical thinking.

Initially, literature is a genuine, authentic material for developing language awareness and proficiency. As Hişmanoğlu (2005) emphasizes, literary texts offer actual resources for language learners to generate fresh interpretations and conclusions. Literature may be beneficial in the process of learning a language since it increases the reader's personal involvement. When a child has read a literary piece, he starts to embody it. He gets pulled into the literary material. Comprehending the meanings of lexical vocabulary becomes secondary to the story's development. The learner gets enthused to discover what occurs as the events of the climax unfold; he develops an emotional attachment to select characters and experiences their emotional reactions. This may have a good influence on the whole process of language learning. At this point, the importance of selecting a literary source in connection to the student's expectations, interests, and needs, as well as his or her language level, is apparent. He may then overcome his identity dilemma (p. 55).

Second, literary materials help learners develop their linguistic competence, vocabulary knowledge, and language abilities and expose learners to linguistic utilization in real settings (Brumfit & Carter, 1986). Such texts have a diversity of grammatical structures, contributing to the growth of language competence in narrating (Carrell, 1984, p. 103-111). Literary genres portray the language in speech, assisting children in developing their language awareness. Learners in language classrooms may examine, debate, remark on, synthesize, interpret, and come to judgments about global topics while studying literature (McKay, 1982).

Thirdly, literature helps learners better understand cultural differences and become more acquainted with the target culture by increasing their comprehension of cultural differences. According to Brumfit and Carter (1986), this results in cultural enrichment as well as cross-cultural connections. Literary texts help students develop a greater sense of cultural awareness (Spack, 1985). They also render as a stimulant for writing and speaking tasks. Learners may widen their perspectives and learn about and improve their critical observation abilities,

analytical thinking, and human condition via reading and studying literature. With ease, students may link their own personal experiences to the general subjects covered in the literature. According to Custodio and Sutton (1998), literary genres enable students to examine, interpret, question, investigate and interconnect concepts via the use of literature. They help students become more self-aware, creative, and self-regulatory while studying. For language students, literature may be an additional source of motivation in terms of personal progress and imaginative thinking (Lazar, 1993).

According to Parkinson and Thomas (2000), the literature supports learners in the assimilation of language structures (p. 9-11) while also developing a wide variety of reading and vocabulary habits. Through reading literary works, learners might acquire language skills and communication abilities subconsciously. According to Hall (2005), literature requires an approach to communicative language teaching owing to its diversity and authenticity. Correspondingly, Duff and Maley (1990) assert that literature improves learners' capacity to comprehend, participate in class debates, and demonstrate enthusiasm and motivation for speaking exercises. Lazar (1993) claims that as students correlate the texts to their individual experiences, they are more inclined to engage in a classroom debate about learning the language. As stated by Collie and Slater (1987), literary texts in language classrooms offer motivation, universality, ambiguity, and diversity (p. 3).

Notwithstanding these benefits, there are also downsides and disadvantages to including literature in language lessons. As Robson (1989) notes, literature provides "little or no assistance to students in becoming proficient users of the target language" owing to syntactic and lexical challenges. (p. 25)." Firstly, there are insufficient pedagogically developed resources for language activities. Additionally, the literary works selected may be unrelated to students' requirements, interests, and levels (McKay, 1982). The other issue may be a result of the target language's linguistic difficulties and a lack of underlying cultural knowledge. According to McKay (1982), structural complexity, linguistic challenges, and a variety of unfamiliar terminology may all contribute to difficulties in the practice of grammatical structures. Thirdly, a teacher's lack of experience and preparation may pose issues in that regard. Moreover, students' lack

of interest, their levels and preferences, and the subjects of the literary materials might be cited as the key disadvantages of literature in language classrooms (Brumfit, 1986; Collie & Slater, 1987; Lazar, 1993).

To minimize or eliminate the disadvantages, language instructors who often utilize literary works in their lessons must consider the students' cultural background, interests, age, and levels. Teachers should choose engaging and appealing literary materials to encourage learners and give exercises to increase their engagement in class. The teacher's curriculum and course design should be carefully addressed in order to foster an interactive approach based on student-centered language learning programs. The goals, expectations, and aims of employing literature in the classroom must be effectively outlined to the learners from the start of the course to maintain learners' interest and excitement for internalizing the language in an effective way and level.

In light of the information mentioned above, it can be stated that numerous studies have been conducted throughout the centuries to determine the effect of literature on ELL. Several studies and books have been published on the importance of literary genres regarding ESL/ELL/ELT (McKay, 1982; Spack, 1985; Brumfit & Carter, 1986; İçöz, 1992; Lazar, 1993; Hall, 2005). Most studies have concluded that literary genres are significant sources for practicing linguistic competence, thereby offering cultural awareness.

Davis et al. (1992) investigated the perceptions of college students enrolled in English language courses regarding the utilization of literary texts. The findings demonstrated that learners have favorable views about literary works and that learners' chosen learning methods have an influence on their opinions. As a result, it is stated that the desired learning methods (reading other cultures or experiences, exploring deeper meanings, and sharing their own viewpoints) and the quantity of reading are heavily emphasized. Hence, according to the research findings, techniques employed by instructors are equally significant to the materials selected, and literary sessions may stimulate students by giving classroom activities based on language practices.

To incorporate literature into the curriculum, Akyel and Yalçın (1990) researched the attitudes of students studying in high school. The study found that

learners selected drama as a successful genre for improving spoken skills, poetry at least significant for language learning, and novels as a beneficial genre for developing their cultural awareness and linguistic skills. Their perspectives are broadened by literature, according to Akyel and Yalçın (1990). Overall, literature also helps them gain a better understanding of language skills, encourages students to think critically and creatively, and enhances cultural awareness (p. 175).

Hirvela and Boyle (1988) conducted further research on the incorporation of literature into language teaching. English adult students' views regarding literature were examined in order to determine their favored literary genres and the difficulties they encountered when studying literature. The findings indicated that learners preferred fiction over poetry. Additionally, the research suggests that learners struggled to identify the materials' themes.

In addition, a study conducted by Yılmaz (2011) investigating college students' perspectives regarding using literature in ELL revealed that literature studies are comprehensible and make a significant contribution to language ability (p. 92-93). Thus, the findings suggest that literary practices improve English language learners' reading skills. Additionally, he notes that "initially, short stories or novels may be introduced. In contrast, it can be stated that poetry and plays may be presented afterward" (p. 93).

Atek et al. (2020) conducted a study in Malaysia in secondary schools to investigate students' attitudes toward the significance of literature. The findings indicate that learners generally have positive views about the literature component. The favorable views foreshadow the learners' academic success and active participation in English literature learning. Additionally, the research indicated that information obtained by literature might help children build critical thinking and cultural awareness abilities and English vocabulary and grammar.

Despite the fact that several pieces of research and studies have been conducted on the significant role of literature in ELL/ELT, nevertheless, more studies into the perspectives of students regarding the incorporation of literature into the curriculum are required.

2.5. Utilization of Short Stories in English Learning

Short stories are supreme resources to observe the language and life itself. The characters perform all the true and symbolic acts that people do in their lives and do so in a number of registers and tones in short fiction. They reflect people's lives (Sage, 1987, p.43). Using short stories in English classes offers inspiring, authentic, and highly educational tools for teaching and learning (Lazar, 1993). Many scholars and researchers have widely discussed and recommended short stories utilization in language instruction by virtue of the fact that learning language skills have many difficulties for English learners because of different problems, including the lack of inappropriate approaches or techniques, target language exposure, and ineffective teaching (Gilroy & Parkinson, 1997; Belcher & Hirvela, 2000; Kim, 2004). In this regard, Brumfit and Carter (1986) advocated using short stories regarding their valuable source as the most efficient strategy that is used by English teachers because of various aspects of education. Accordingly, short stories help to improve learners' language skills in a more effective way. They are easier to complete in a session and easy to comprehend. Short stories often draw the interest of the learners more than any other ordinary passage. In addition, Collie and Slater (1991) also advocated using short stories to develop reading skills in English language classes because of a variety of advantages. They also present effective techniques in terms of the utilization of short stories in EFL/ESL classes. As stated by them, short stories are practical because it is short of finishing in one or two courses. They are simple for the learners to study themselves, enabling them to improve their confidence while learning English. Short stories have various choices subjected to various needs and interests and are used in different classes, levels, and ages.

Considering Collie and Slater (1991), who attribute to benefits of utilization of short fiction (p. 196), Hirvela and Boyle (1988) have given light to the idea that short stories can be named as the most appropriate tools for utilizing in English classes owing to its short on their study conducted about Chinese students' attitudes towards novels, short stories, drama, and poetry in Hong Kong. Their research found that short stories are less feared and the second most loved because they are not difficult to complete and comprehend. Pardede (2010) advocated that short

stories are useful for language classes by referring to his research conducted regarding the perceived needs, perceptions, and needs of Indonesian University students. According to the study, most participants regarded short stories to be engaging in utilizing as components of language competence training and self-indulgence resources. Additionally, the majority agreed or strongly agreed that including short tales in English skills courses would assist students in achieving greater mastery of linguistic competencies. In terms of the benefits of using short stories in language teaching;

Arioğul (2001) stated that the inclusion of short stories in the curriculum provides such educational advantages or benefits (p. 11-18);

- makes learners' reading easier because of their simplicity and short instead of novels, poetry, and drama,
- expands readers' views regarding diverse backgrounds and distinct classes of individuals,
- renders advanced level readers with more imaginative, encrypted, intimidating texts that involve personal discovery assisted with prior knowledge,
- motivates students to read because they are authentic materials,
- presents wonders and mysteries,
- provides learners with the opportunity to utilize creativity,
- gives countenance to critical thinking skills,
- makes foreign language teaching easier,
- enables the learners to feel with no barriers,
- helps the learners from different cultures to interact with each other,
- provides the students to discover deep meanings instead of surface meanings,

Moreover, there are some other reasons for the utilization of short stories in English classes (Parkinson & Thomas, 2000).

1. Linguistic model
2. Cultural enrichment
3. Authenticity
4. Mental training

5. Extension of linguistic competence
6. Rhythmic resource
7. Memorability
8. Convenience
9. Motivating material
10. Open to interpretation

Maley (1989) also listed some reasons for utilizing literature in language courses

1. Non-triviality
2. Universality
3. Variety
4. Personal Relevance
5. Ambiguity
6. Economy and suggestive power
7. Interest

In addition, Erkaya (2005) stated that short stories have various advantages, according to scientists who promote their utilization in language education. There are several advantages associated with this, including reinforcing the skills, higher order thinking, culture, and motivation.

2.5.1. Reinforcing the Skills

Teachers may teach the four skills using short stories to students with varying levels of language competency. If short stories are selected in a suitable way, they provide quality content that will substantially develop ELT classes for the sake of students at proficiency level (Murdoch, 2002, p. 9). He discusses why short stories must be utilized to strengthen English language teaching through activities that teachers may construct, such as playing out dialogues and writing. Additionally, according to Oster (1989), literary genres teach learners to be more creative in their writing (p. 85). Teachers may offer a number of tasks to support learners in perfecting their abilities. Incorporating short stories into reading and listening activities encourages learners to improve their imaginative and reading competencies. The opportunity to express their thoughts and viewpoints in the class can provide students with possibilities to

gain trust and increase fluency, which in turn will contribute to the development of analytical and critical thinking skills. In addition, they grow more imaginative and can communicate with more self-assurance. Teachers may encourage students to read loudly to develop their listening skills. Using the book's structure as a guide, they may create some questions that students will respond to before listening to the material in question (Erkaya, 2005).

2.5.2. Motivating Students

Short stories mostly have an order of setting: beginning, middle, and end. Therefore, students can be encouraged at each linguistic proficiency level to read until they find conflicts and solutions. Literature is an effective motivational tool for advanced students, according to Elliott (1990), provided learners are able to interact with the text's concepts and feelings while also appreciating its attractive characteristics. Enhancing learners' reaction as well as their literary skills are important, as he states (p. 197). A very inspiring approach to teaching English is to include short stories in the literary curriculum. Many cultures and nations place a great value on literature, and this is true across the board. Therefore, learners who comprehend a work of highly regarded literature might experience an enormous feeling of accomplishment. When choosing short stories, teachers should consider the students' levels as well as the characteristics of the stories that are important in inspiring the students (Akyel & Yalçın, 1990).

2.5.3. Teaching Culture

Short stories have the power to provide the learners to become aware of the culture and communicate with the people of that culture. Students get an understanding of the generations, as well as of the practices and traditions and customs of other peoples. Students learn to appreciate and accept the diversity among individuals via exposure to other cultures. In order to effectively use literary works in the classroom, teachers should be cognizant of the cultural context in which the book was produced. Once learners interact with people from other cultures, they gain awareness of their local culture. They begin to compare their culture to that of the other culture in order to see if there are any differences or similarities between the two societies.

2.5.4. Higher Order Thinking

Higher-order thinking can be considered the most fascinating of all the advantages of short stories. Advanced students are capable of analyzing what they have read; as a result, they begin to think in a critical way. According to Young (1996), the utilization of short stories to promote critical thinking skills to university students may be effective. Howie (1993) concurs that the use of short tales to promote critical thinking is an effective method. At this point in the learning process, teachers may be tasked with the job of assisting students in the development of cognitive abilities. They improve their critical thinking abilities as a result of their reading and writing.

Last but not least, short stories have a strong power among other literary genres. The students are invited to live the story through its sentences and words. All the words in the story show the way for the learners to figure out what is going on. The learners state their emotions and opinions related to the story. Flight of fancy and curiosity can be considered the two most important terms during learning, particularly for young students (Vanlioğlu, 2018). Phillips (1993) asserts that if studying is fun, it may be recalled (p.8). They are the learners' desire to be curious and excited and to notice the differences and similarities between the international cultures, target language culture, and their own local culture. Considering, seeing, and hearing are all aspects of students' willingness to be exposed to new information. They like being shocked and pushed as well as having the opportunity to achieve and fail. Since they are younger, they are willing to get valuable experience. It is simple for learners to understand the complete culture and language in short stories since they simplify everything. When the students begin to read a short story, they attempt to comprehend the material and are intrigued to learn what occurs on the subsequent pages of the story. They get into contact with the characters and learn about their cognitive and affective features. The learners' inner world is brought to life through a short story. They begin to communicate with themselves in order to comprehend what they are reading and anticipate what will happen next (Temizkan, 2018). According to Canagarajah (1999), students need to learn to utilize English creatively and analytically rather than timidly and mechanically. Studying short stories not only

helps students build critical thinking skills and increase their cultural understanding but also helps them become more creative. Hence, they provide a great deal of variety in teaching language.

Many researchers carried out studies regarding the incorporation of short stories in English language learning. For example, Kırkgöz (2012) found that short stories offer students a marvelous opportunity in terms of vocabulary learning and grammatical practices. She also stated that short stories have strong positive roles in terms of exercising the things that the students learned in the second language. According to her findings, short stories can be used for enjoyment. Most students enjoy reading short stories. They offer variety and innovation to traditional courses in EFL teaching. Additionally, Karaghani (2013) investigated the short stories on the reading skill of EFL learners in Iran. He separated the participants into two groups. Traditionally taught techniques were used in the control group, whilst short stories were used to teach the experimental group. Learners' reading comprehension was shown to be improved and increased when short stories were used, as evidenced by statistical analysis of data obtained from a questionnaire and a test.

Handayani (2013) stated in his findings that most students responded positively to using short stories in language learning. The finding also showed that the effectiveness of using short stories is supported by the utilization of reading strategies. Using short stories can help students improve their reading comprehension by enhancing their vocabulary, increasing their motivation, encouraging their critical thinking, and practicing their language skills. According to Kaya's (2017) findings, if appropriately selected regarding the levels, interests, and objectives, short stories are rich and vast resources in class practices and activities. They have different activities contributing to the four skills in language learning. They also enrich the cultural awareness of the learners. Abuzahra and Farrah (2016), in their study, found that students had a belief that the utilization of short stories for language learning was useful in developing personal development, language skills, cultural understanding, and tolerance. Short stories also enhance creativity, cultural knowledge, critical thinking, personal development, and imagination regarding their findings.

Furthermore, short stories may be used to convey moral lessons in a straightforward manner. In order to comprehend themes, it is necessary to know what they are. In each story, there is a recurring theme that is typically applicable. Every now and again, the universal theme will teach us something important about life. The students understand that they can find moral lessons in short stories. In light of this information, in this study, short stories with inner, outer, and Turkic content were selected based on moral values to examine the perceptions of secondary school students.

2.6. Short Stories and Culture

In recent years, particularly in ELL, short stories have emerged as one of the most utilized and desired literary genres. In order to clarify the relationship between short stories and culture, this section aims to reveal some studies based on employing short stories for different theoretical purposes in the literature field. For instance, Al-Siyabi (2017) recommends adopting real-life-based short stories instead of historical and scientific books because they are significantly more engaging, engrossing, and provide a relevant context, but also because they have great potential as a way of increasing linguistic skills. A study conducted by Kırkgöz (2012) examines the reinforcing effects of short tales, as well as their significant contribution to the mastery of vocabulary and grammar, as well as their ability to assist learners in becoming more innovative and inventive, particularly in their writing abilities.

Furthermore, Saka (2014) reveals in his quantitative research regarding the utilization of short stories in English language learning that learners believe that short stories strongly offer ways to realize cultural similarities and differences, improve understanding, build empathy and expand their viewpoints. They are considered suitable tools for motivating and enjoying. Short stories, according to Sarıçoban and Küçüköğlü (2011), are an excellent tool to teach the language system, as well as the culture and target language in conjunction with other techniques. Sapargul and Sartor (2010) argue for the transcultural comparative literature approach as a unique way for advanced EFL students to engage with literature, allowing them to explore cross-cultural differences while developing critical thinking skills and a variety of other rewards. Gómez-Rodríguez

(2014), in his study for advanced English class in a Colombian state university, recommends incorporating authentic multicultural short stories to cultivate students' critical intercultural awareness and competence by means of a group of interpersonal teaching methods wherein the emphasis is on the similarities among those short stories. Additionally, Athanases (2006) classified the pieces of literature by writer ethnicity, gender, level, and grade in order to target the very varied high school learners in the United States. In a nutshell, the following wise statement from Athanases (2006)'s research results can be the most appropriate closing mark of this chapter.

“We don’t have to ‘relate to it,’ that there is value in ‘entering a whole universe you know nothing about.’ That’s what I tell my kids. ... Don’t necessarily look for a novel you identify with. Look for something totally new.”

Because of its research framework, which includes quantitative and qualitative methods, six short stories with the inner circle, outer circle, and Turkic content, and their implementation for revealing the perceptions of secondary school students through teacher observation and semi-structured interviews, the current study can be differentiated from other researches, particularly those conducted in Turkey, due to its triangulated aspects.

2.7. Short Stories and Cultural Familiarity

Reading, being an interactive process, necessitates the execution of many mental activities simultaneously or very nearly together (Erten & Razi, 2009). Learners likely read and process text in tiny units of language first, then move on to bigger conceptual elements (Perfetti, 1985). As a matter of fact, readers often handle micro-level text-driven aspects, for example, lexical access, letter identification, pattern recognition, and macro-level reader-driven qualities, including activating monitoring comprehension and previous information while they read (Brantmeier, 2004). Each of those processes occupies an essential amount of memory and might indeed overburden the working memory (Miller, 1956; McLaughlin et al., 1983; Baddeley, 1997; Pulido, 2003). This finite capacity may be exacerbated more by the additional effort required of learners while studying. In some instances, learners who read attempt to cope with micro-level language elements can create such a high demand on them that

inadequate resources may be devoted to contextual interpretation based on macro-level (Afflerbach, 1990; Alptekin, 2006). In this regard, activating background information that readers carry to the text, on the other hand, has been suggested as a means of reducing cognitive burden in certain cases (Carrell, 1988; Ellis, 2001; Nassaji, 2002; Pulido, 2004). By bringing important prior information to the reading process, readers may devote more learning and memory space to literary interpretation and analysis. In this way, McLaughlin (1987) says that background information may play a role in what McLuhglin (1987) calls "automatic processes." This means newer and unfamiliar text parts can get more attention. The role of background information in reading has been examined in the context of schema theory (Bartlett, 1932; Carrell & Eisterhold, 1983). According to Nassaji (2002, p. 444), the concept of schema theory is concerned with prior knowledge patterns preserved in the memory and how readers connect their past information with the text (Johnson, 1981, 1982; Carrell & Eisterhold, 1983; Carrell, 1983; McKay, 1987; Murtagh, 1989; Anderson, 1999; Alderson, 2000; Grabe & Stoller, 2002; Ajideh, 2003; Alptekin, 2006; Ketchum, 2006). In the followings, the concepts "the background knowledge, background information, and the schema" can be used interchangeably. There are different types of schemata. Formal and content schemata can be considered the most commonly mentioned and addressed types.

The concept 'formal schema' is described as an understanding of linguistic and language rules, which includes an understanding of what way the texts are arranged; the primary characteristics related to specific writing genres (Carrell & Eisterhold, 1983; Carrell, 1987, 1988; Alderson, 2000). According to studies regarding formal schema, "reading texts with a known rhetorical structure need to be simpler to read and understand comparing the ones with an unknown rhetorical structure" (Carrell, 1987).

The notion of 'content schema,' also called content knowledge, may be classified into two distinct types: knowledge of one's background and knowledge of subject matter (Carell, 1983). Unlike background knowledge, which refers to information that might or might not be related to the content of a certain piece, subject matter knowledge is inextricably connected to the content and subject of a specific reading piece (Alderson, 2000).

The third form is the cultural schema (Yule, 1996). Ketchum (2006) suggested that cultural schema alludes to the function of cultural citizenship required to fully appreciate the message conveyed by the author. Cultural familiarity is included in the cultural schema. The cultural schema also supports the learners in reconstructing narrative flow by referencing more individually and culture-related texts (Oller, 1995). This has the impact of reducing the labor associated with reconstructing texts and developing personal interpretations since those writings include “actual material individuals, locations, events and sociocultural interactions with whom (readers) may relate and come to a compromise” (Oller, 1995, p. 299). Most likely, it is due to the fact that distinct terms may have various referents in various cultural contexts, resulting in varied expectations on the side of the reader (Erten & Razi, 2006). This cultural uniqueness can be explained through the breakfast example (Alptekin, 2008). While the majority of individuals within the same culture will comprehend the same things concerning breakfast, British and Turkish readers may have varied assumptions. Coffee, tea, cereal, butter and jam, and toast are typical breakfasts for British readers; grilled tomatoes, fried eggs, hash browns, bacon, and sausages are also common for a cooked breakfast. Turkish readers can anticipate having freshly made tea, tomatoes, cucumber, honey, olives, jam, and cheese for breakfast on a consistent basis. Hence, cultural schema, which does not rely on the surface forms used in the text’s construction, entails more than a simple literal grasp of the text’s contents (Alptekin, 2006). Numerous research has shown that cultural familiarity has a beneficial influence on reading skills (Steffensen et al., 1979; Alptekin, 2006) and words of acquisition (Pulido, 2003). To illustrate, According to Steffensen et al. (1979) provided that learners are acquainted with the norms-based culture; they produce unique interpretations of the genre compared to when they are not. Furthermore, when confronted with foreign cultural values and norms, learners have a tendency to relate to their own cultural characteristics, resulting in faulty readings of the passage.

Just as the cultural components included in short stories are nativized in order to make the text more recognizable culturally, as shown by Alptekin (2006), learners are able to form better conclusions compared to when they read the actual

but culturally distant stories. The results of Alptekin (2006) provide credibility for Oller's (1995) thesis; replacing some terms within original materials with more known ones assists those who read in achieving greater understanding. In light of this information, to some extent, this study answers the third research question based on cultural familiarity in reading short stories.

2.8. Criteria for Selecting Short Stories

While using short stories in English Language Learning and Teaching, it is necessary to follow certain criteria, such as differences in the learners' level, the aim of the study, cultural considerations, and other aspects. According to Pardede (2011), using short stories in English teaching must be targeted to encourage the learners to use what they have previously learned. By carrying out this, the learning process will consider student-centered learning. In this regard, teachers, inarguably, play a crucial role. They must select appropriate short fiction to utilize in the classroom and support their learners to understand the story with several activities. Selecting a short story is one of the most important roles of teachers. Short stories should be short to be handled within a course hour. Hill (1994) states three basic criteria for choosing the text: the text's stylistic and linguistic level, the information for acceptance of materials, and the learners' capabilities and interests. Therefore, it means that the structures and vocabularies in a short story must be appropriate to learners. Short stories including slang, allusions, archaic, and foreign words must be avoided. At the same time, long and complex sentences are challenging for learners to comprehend. If they do not comprehend the words and sentences, they will not show enthusiasm and definitely get down and do not read it (Pardede, 2011). Learners will read and enjoy the text if the topic is related to their interests and experiences.

Hişmanoğlu (2005) stated that teachers have a great role in teaching English through literature. Teachers should consider the needs, motivation, interests, cultural background, language level, and expectations of the students in language teaching English. They may give a questionnaire or interview the students to set the aims and objectives of language teaching. After that, they should choose literary texts related to teaching purposes. In selecting literary texts, particularly short stories, the learners' language proficiency, interests, age, sex, etc., should be

considered. Therefore, the students will not be bored while learning English through literature.

In addition, in the study of Pathan and Al-Dersi (2013), the criteria for selecting the stories were defined as such:

- The stories should be selected simple for the beginners and not so complex to suit the learners' level and not discourage them while reading.
- The stories should have rich language providing various grammatical structures and useful vocabulary for the learners.
- Short stories should be selected to provide learners with cultures.
- The stories should be selected in a way that they would guarantee opportunities for integrating four language skills, not only for reading comprehension

3. METHODOLOGY

The methodology chapter provides information about the research paradigm, research design, participants of the study, data collection tools, data collection procedure, and data analysis.

3.1. Research Paradigm

The concept of ‘paradigm’ is associated with an understanding of the world that defines the realities of the world, the role of people therein, and the conceivable relationships between the world and its constituents (Guba & Lincoln, 1994). In other words, it is a shared worldview that incorporates values and beliefs while considering potential solutions to challenges in a specific area (Schwandt, 2001). A study’s research paradigm encompasses the study’s decisions and demonstrates the researcher’s viewpoint (Creswell, 2007). Figure 3.1 illustrates the process of determining which research paradigms should be employed.

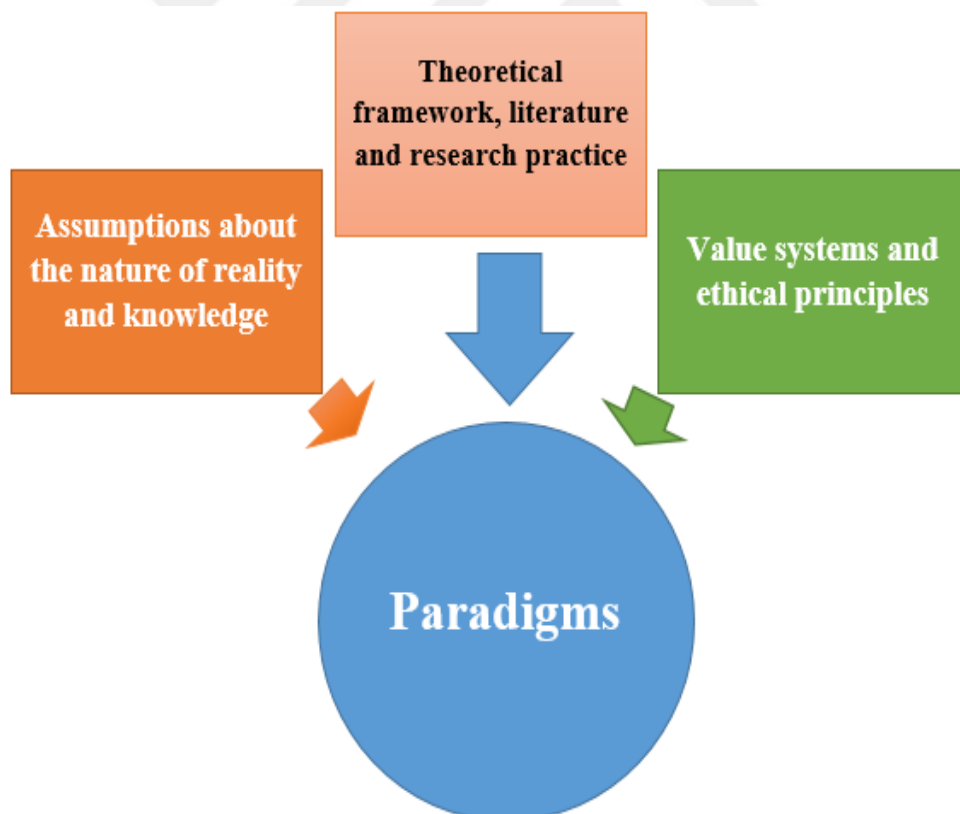


Figure 3.1. How to choose paradigms (Kawulich & Chilisa, 2012, p)

Certain paradigms are associated with specific types of research. According to Chilisa (2011), constructivist/interpretive research paradigms are concerned with human behavior; and postcolonial/indigenous research paradigms are concerned with former colonies and the reconstruction of indigenous knowledge; transformative/emancipatory research paradigms are concerned with dispelling myths and encouraging people to change society; positivist/post-positivist research paradigms are concerned with universal principles. It cannot be mentioned that there is only one valid paradigm. The researcher, regarding their view, can decide on a paradigm for their research (Chilisa & Kawulich, 2012).

In order to better comprehend the experiences of the participants, the constructivist/interpretative paradigm is employed in a natural environment (Chilisa & Kawulich, 2012). Research questions, according to this paradigm, are mostly open-ended, do not describe the circumstance, and guide participants (Creswell, 2003). Informal contacts, personal/official papers, visual aids, interviews, observations, and drawings are examples of data collecting instruments used in this paradigm (Chilisa & Kawulich, 2012). In this study, the constructivist/interpretative paradigm was adopted. The issues related to culture, beliefs, and values, and culture-related short stories were the reality. In parallel, it aimed to obtain the participants' perceptions and make an observation. The research was carried out in the same environment where the participants received their instruction, ensuring that their natural environment was not altered.

3.2. Research Design

Research design is the process of putting together a whole study, including questioning participants through data processing and presenting results (Vaus, 2001). Due to technological advancements, research methodologies have evolved, and individuals have developed new processes for carrying out a study (Creswell, 2003). According to the research questions and the research problem, the research design is chosen by the researcher (Creswell, 2012). Quantitative, qualitative, and mixed research approaches can be considered the most comprehensive types of research (Creswell, 2014). By examining the connection between variables, quantitative research seeks to evaluate hypotheses. The qualitative method is a method for investigating and discovering how a person or a group perceives and

interprets a situation. Mixed methods research is a technique that combines quantitative and qualitative data to provide a more thorough picture of research questions (Creswell, 2014). The following Figure 3.2 shows the approaches by Creswell (2014).

Quantitative Methods	Mixed Methods	Qualitative Methods
• Pre-determined • Instrument based questions • Performance data, attitude data, observational data, and census data • Statistical analysis • Statistical interpretation	• Both pre-determined and emerging methods • Both open- and closed-ended questions • Multiple forms of data drawing on all possibilities • Statistical and text analysis • Across databases interpretation	• Emerging methods • Open-ended questions • Interview data, observation data, document data, and audio-visual data • Text and image analysis • Themes, patterns interpretation

Figure 3.2. Mixed methods adapted from Creswell (2014)

3.2.1. Mixed Methods Research Design

This study mainly aims to investigate the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content, and Turkic content. To obtain quantitative and then qualitative data, a mixed-methods approach was adopted. The term “mixed methods research design” refers to a method of doing research that combines or integrates quantitative and qualitative methods. In other words, this type of design includes utilizing quantitative and qualitative approaches and mingling both methods or approaches in one study. Therefore, it is more than merely gathering and analyzing both forms of data; it also includes the utilization of both approaches in a body; thus, the strength of a study is more considerable than either quantitative or qualitative research (Creswell & Plato, 2007; Tashakkori & Creswell, 2007, p.4). Consequently, to fully understand the research problem, the current dissertation exploits the explanatory mixed methods design, which refers to collecting the quantitative data first, and then gathering qualitative data to interpret or expatiate the quantitative findings (Creswell & Plano Clark, 2011).

3.2.2. Mixed Methods Sequential Explanatory Design

It is common for researchers to employ the mixed methods sequential explanatory design (Ivankova et al., 2006). Within this approach, collecting and analyzing quantitative data take precedence over qualitative collecting and analyzing data, whereas quantitative data is collected and analyzed secondarily (Creswell, 2003). This type of design is helpful since it allows for comprehensive quantitative data study. Nevertheless, obtaining and analyzing both data types takes resources and time (Ivankova et al., 2006). Explanatory design is often based on quantitative data because the initial part of the research is to collect data. In addition, qualitative or both quantitative and qualitative data might be employed in the study regarding the research objectives (Ivankova et al., 2006).

3.2.3. The Rationale for Adopting Mixed Methods Research Design

The reason for employing both quantitative and qualitative approaches is that they allow for collecting precise and adequate data about the issue, as stated by Ivankova et al. (2006). When it comes to social sciences, the fundamental reason for using mixed methods research design is to obtain a better understanding of the research (Watkins & Gioia, 2015). The primary reason for using a mixed methods approach in this research is to get a more in-depth understanding of the students' perceptions of using Turkic and non-Turkic short stories in English language learning. By collecting respectively quantitative and qualitative data, this study was conducted. Firstly, the quantitative data were collected through the questionnaire the researcher designed by reviewing the literature. In this phase, the learners' perceptions regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic origin), and Turkic content in terms of culture, belief, and values were investigated. The data collected through the questionnaire in this phase was analyzed. Qualitative data were acquired in the second phase through classroom (researcher) observation and semi-structured interviews. Therefore, both approaches (including quantitative and qualitative data) are significant in this study.

3.3. Selecting Participants

The process of choosing participants for a study is important since it is impractical to conduct a study through the whole relevant population at one time

(Marshall, 1996). To add, choosing a sample strategy is one of the most important aspects of any research. Convenience sampling refers to selecting a sample from a group that can be easier to reach (Kemper et al., 2003). Since this type is based on volunteering, convenience sampling volunteers are chosen (Creswell, 2012). Additionally, the participants of this sampling may not represent the whole population, and they might provide valuable information for the research. This study utilized convenience sampling. The participants were selected from secondary school, 8th-grade students. The research included 34 participants since it enrolled only volunteer students.

3.4. Research Setting

The research site and the participants are described in this part of the study.

3.4.1. Research Site

The research was carried out in an Imam Hatip Secondary School in Hatay, Turkey, in the academic year 2021-2022.

3.4.2. Participants

The participants of the study were 34 8th-grade students in Imam Hatip (Religious Vocational) Secondary School in Hatay, Turkey. The students participated in the study on a voluntary basis. The quantitative data were collected from 34 8th-grade students who were 18 females and 16 males. However, qualitative data were collected from five of them. Imam Hatip (Religious Vocational) Secondary Schools are official public schools affiliated with Ministry of National Education, which provides religious and moral education in Turkey.

3.5. Data Collection Tools

The questionnaire (5-Likert type scale), classroom (teacher observation), and semi-structured interview were employed as data collection tools in this study. To ensure the reliability, the study used the triangulation method. Triangulation refers to the process of collecting data via the use of several techniques. Additionally, a single approach provides insufficient information; therefore, triangulation reduces the possibility of biases and strengthens the study's reliability and validity (Mackey & Gass, 2005). Moreover, to avoid biases, triangulation was carried out, and various tools were employed

Table 3.1. Data Collection Tools

Data Collection Tool	Procedure and Product
Questionnaire	• 5 Likert-type close-ended questions related to using short stories with non-Turkic and Turkic content in English learning. • Quantitative data • Voluntary participants (n=34) • Analysis of the Data through SPSS 25. • Statistics of Percentage & Frequency
Classroom (teacher) observation	• Teacher/Researcher observation • Classroom (Teacher) observation form • Thematic analysis
Semi-structured interview	• Pre-determined question based on utilizing short stories with the inner circle, outer circle, and Turkic content. • Voluntary participants (n=5) • Recording interviews obtaining permission and participant approval, • Descriptions, codes and thematic analysis

3.5.1. Questionnaire

In the field of data collecting, one of the most often used instruments is the questionnaire (Munn & Drever, 1990). Since respondents may express their opinions regarding a problem, questionnaires allow researchers to collect data. Utilizing questionnaires has a number of advantages, including the fact that they are practical and cost-effective, that the researchers are able to collect data from a huge number of people in a short period, that they represent detailed statistics, and that they can be administered in a variety of ways, including the phone, internet, and e-mail. (Mackey & Gass, 2005). The Likert-type scale questionnaire (composing from strongly agree (1), disagree (2), neither agree nor disagree (3), agree (4) and strongly agree (5) employed in the research is comprised of Likert-scale items to elicit data the perceptions of the students regarding the utilization of short stories with Turkic content and non-Turkic content in English classroom. Not only are Likert-scale type data significant in social surveys and psychology, but they are also ubiquitous forms of data collection (Dittrich et al., 2007).

In this study, after a detailed literature review, for example, being inspired by Zorba (2019), Pardede (2010), and Rodliyah et al. (2014), the questionnaire was

designed from scratch to elicit data about the perceptions of the learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content in English Learning. As mentioned above, the questionnaire was prepared by the researcher as a 5 Likert-type scale. It initially consisted of 52 item scale prepared to determine the perceptions of secondary school students towards using short stories with non-Turkic and Turkic content in English language learning. In the pilot study, the questionnaire consisting of a 52-item scale was applied to 194 participants. As a result of the pilot study, the validity and reliability of the 52-item scale were found to be appropriate for 44 items. The short form of the 44-item three-dimensional scale was obtained by subtracting items equivalent in terms of the measured structure but with relatively different linguistic expressions from the scale. The questionnaire was utilized as 34 items in the study. The total short form questionnaire reliability of the 34-item was 0.956, and a high internal consistency was obtained. It was prepared and applied to the participants in Turkish; thus, the students could easily understand and fill each item. The English version was added in the appendixes.

The questionnaire measures the students' perceptions of using short stories with non-Turkic and Turkic content based mainly on culture and, to some extent, interests, beliefs, and moral values in English language learning. It should emphasize that before starting to apply the study and questionnaire, it was obtained permission from the Ministry of Education, and due to the participants' age, it was obtained permission and consent of the parents through the parent permission form. Additionally, it was noted the fact that respondents have the option to withdraw from the research whenever they want. Also, the participants were informed that assured confidentiality and only usage for scientific reasons for the information gathered via the Likert-type scale is provided.

In order words, Confirmatory Factor Analysis (CFA) was performed on the three-factor, 52-item scale data. As the multiple normality assumption between the items was not met, parameter estimation was made using the Unweighted Least Squares (ULS) method. In addition, fit indices were examined for model-data fit. All fit indices were found acceptable values. According to CFA results, t values of

all items were found significant ($p < 0.05$). Thus, the structural validity of the 52-item four-dimensional scale was confirmed. In order to increase the validity quality of the scale, a total of five items, 14, 15, 32, 38, and 42 items with a factor load of less than 0.45, were removed from the scale, and the CFA analysis was repeated. In the new case, it was observed that the model-data fit was achieved, and the t values were found to be significant. Factor loads were also found to be relatively high and between 0.54 and 1.00. The reliability of the scale was checked with the Cronbach Alpha coefficient. The Cronbach Alpha coefficient of the 47-item scale was 0.966, and a high internal consistency was obtained. The validity and reliability of the 52-item scale, which was designed to determine the perceptions of students towards using short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content in English language learning, was found to be appropriate for 44 items as a result of the pilot study. The short form of the 44-item three-dimensional scale was obtained by excluding items that are equivalent in terms of the measured structure but with a relatively different linguistic expression from the scale. These items were 19, 20 in the second dimension and 24, 25, 45, 46, 47, 48, 49 and 50 in the third dimension. When the items specified in the second dimension were removed, Cronbach's alpha reliability of 12 items was 0.903, and Cronbach's alpha coefficient of 13 items was 0.897 when the items specified in the third dimension were removed.

In conclusion, the total scale reliability of the 34-item short form was 0.956, and a high internal consistency was obtained.

3.5.2. Classroom Observation

A vital data collecting method for quantitative research design and qualitative approach, observation can be one of the most important strategies for gathering information. It is important to notice and observe participants' behaviors in their natural environment and do so mindfully. In this sense, observations play an important role (Cowie, 2009). For example, Creswell (2012) shows that during an observation, a researcher may record information or take notes regarding the participants and their actions/behaviors in natural surroundings. It is advantageous because it allows the researcher to obtain precise information

related to the actions and behaviors of the participants with the help of observation (Mackey & Gass, 2015).

In this study, a classroom observation form was used. The classroom observation form consisted of five items parallel to the questionnaire and comments columns. The researcher is the teacher himself who observed the class. Classroom observation was conducted at the end of each session in which the related short stories were studied. The observation was carried out for six weeks. For example, in the first week, short stories with inner circle content were studied, and classroom observation related to the inner circle was implemented at the end of the second week. When each story was completed, the researcher employed a classroom/researcher observation form including four items. More explanations or comments were added by the researcher/teacher based on these statements. These explanations were compiled by observing the students' attitudes towards the short stories, including culture, moral values, beliefs, interests in the culture, easiness, and difficulty of the short stories, at the end of the session.

3.5.3. Semi-structured Interview

In qualitative research design, the interview is often regarded as the most important data collecting approach available. The interview is an important method for researchers to learn what participants think, what they believe, and how they feel (Fraenkel et al., 2012). They can be used for various purposes, and questions can be structured to elicit information for various objectives. For instance, semi-structured interview questions in this study were designed to elicit information about the students' perceptions regarding the utilization of short stories with non-Turkic and Turkic content. Semi-structured interviews, in qualitative research design, are typically most effective in eliciting data and assisting in identifying factors and correlations near the study's conclusion (Wallen & Hyun, 2012). Adopting a common language to gather and interpret qualitative data, stressing certain viewpoints and topics directly, and having a good attitude and rewarding experience for participants are some characteristics of the interviews (Kvale, 2008). Hence, the researcher strives to gather detailed information about the problem/topic.

When conducted in a semi-structured manner, interviews may extract information from participants by asking questions posed by the interviewee (Longhurst, 2003). The pre-prepared questions in this form of the interview are intended to provide guidance, and if more clarity or elaboration on the issue is required, further questions may be asked. In this study, a semi-structured interview was applied to obtain in-depth data from 5 students who participated in the questionnaire and volunteered to participate in the interview. The interviews were performed at a period and location that was convenient for the participants and the researcher to avoid issues related to anxiety (Kasap, 2021), noise, and time limitations; permission was obtained from the participants to record the interviews in order to conduct a more thorough analysis of the data.

The subjects covered in the interview are related to questionnaire items since interviews are participatory, allowing researchers to get additional data once the initial data is not precise (Mackey & Gass, 2005). The interview includes the students' opinions regarding the utilization of short stories with the target culture, outer circle culture, and Turkish culture. It also encompasses their opinions about the relatedness, easiness, difficulty, and interest of three types of short stories. Although the interviews were led by a list of questions that had been predetermined, they were flexible enough to allow participants to voice their opinions and thoughts in their own words.

3.6. Data Collection Procedure

3.6.1. Pilot Study

It is a preliminary study carried out prior to the main research. A pilot study may prevent possible issues from occurring throughout the data-gathering process. When doing a pilot study, a researcher may double-check and change the resources as necessary (Mackey & Gass, 2005). The pilot research was carried out to see if the interview and questionnaire efficiently elicited comprehensive opinions from participants. In fact, while designing the questionnaire from scratch, 194 participants volunteered. The researcher conducted a pilot study with the final shape of the questionnaire with 34 participants in November 2021. After piloting, the questionnaire was found suitable for being utilized to conduct the research. It was

observed that the participants were able to express their thoughts without getting puzzled. The Cronbach's alpha was found as 0,956.

Another pilot study for semi-structured interview questions was conducted with four participants. According to the feedback from the participants, the questions were re-arranged so that the study could benefit from the participants' opinions in a detailed way.

3.6.2. Selection of Short Stories

In this study, six short stories were employed. Two short stories with inner circle content, two short stories with outer circle content (excluding Turkic origin), and two short stories with Turkic content were studied. All the short stories were retrieved from <https://worldstories.org.uk/>, which is a platform including a collection of stories across the world. They were selected by the researcher under the supervision of the advisor. They are all suitable for A1-A2 level students. All the short stories were chosen according to the cultural content considering inner circle, outer circle, and Turkic content, and according to the students' level and background knowledge. The short stories included culture and moral values. For each short story, lesson plans were prepared by the researcher and applied to the class. The research took seven weeks in the academic year of 2021-2022, in the spring term. After all the short stories were studied, and classroom observation was completed, the questionnaire and the semi-structured interview, which examine the students' perceptions regarding the utilization of Turkic and non-Turkic short stories in English learning, were administered in the last week. The short stories used in this study are demonstrated in Table 3.2.

Table 3.2. The Schedule of the Short Stories

Week 1	King Alfred and the Beggar (inner circle content) (80 minutes)
Week 2	A Story of Robin Hood by James Baldwin (inner circle content) (80 minutes)
Week 3	Be Truthful A Hindi Story by San Kalp Pandey (outer circle content) (80 minutes)
Week 4	What We Plant, We Eat A Korean Story (outer circle content) (80 minutes)
Week 5	Nasreddin Hodja and Cauldron (Turkic content) (80 minutes)
Week 6	Keloglan and Magic Stone (Turkic Content) (80 minutes)
Week 7	Questionnaire and Semi-structured interview

In other words, several short stories included in the books and published on the net were investigated in depth by the researcher before he was able to identify the most appropriate short stories for learners of English. Six short stories with the inner circle, outer circle (excluding Turkic-origin), and Turkic content were chosen from the website worldstories.org.uk in 2022. Among the criteria for selecting short stories, the first one is to choose six short stories with native, local, and international cultures. The second criterion is choosing the short stories suitable for the MoNE curriculum. The researcher paid attention to the vocabulary and grammar used in the short stories. The course plans for each short story were designed according to these criteria. The activities were prepared as a warm-up, pre-reading while reading, and post-reading.

Overall, after completing the process of choosing short stories and determining the feasibility of the lesson plans, the procedure was completed, both in terms of timeliness and the involvement of the students in the exercises and activities.

3.6.3. Main Data Collection

The main data collection started when the first short story with an inner circle was started to be studied with the students. Firstly, a six-week classroom observation was performed. In other words, classroom observation was conducted by the researcher in each session by observing and asking some questions to the students to get more detailed information and take notes in the classroom observation form. This observation ended after six weeks with the implementation of the stories.

Secondly, after studying all the short stories in the classroom, the questionnaire was distributed to the students at hand in the seventh week. The permission had been obtained from their parents through the consent form before. Therefore, the researcher informed the participants about ethical issues, the purpose of the study, and confidentiality. After they filled out the questionnaire and the researcher collected them, the answers were uploaded on SPSS 25.

Thirdly, while analyzing the quantitative data, the researcher asked who would like to participate in the semi-structured interview. They were informed that it would be on a voluntary basis. Five students wanted to participate in the

interview. After negotiation with the participants, a suitable time and place were determined. The participants used their mother tongue (Turkish) in the interview. Accordingly, they felt more comfortable and clearly expressed themselves. Ethical issues were mentioned for each participant. The interviews were audio recorded in complying with the permission obtained from their parents and the Ministry of Education. Even though the questions were pre-determined, the participants were not restricted to straightforwardly getting their opinions on the subject.

3.7. Data Analysis Procedures

3.7.1. Quantitative Data Analysis

This research used SPSS 25 as a tool for analyzing quantitative data collected. SPSS is a collection of tools used mostly in the field of behavioral and social sciences to analyze data (Landau & Everitt, 2004). SPSS is perhaps the most extensively utilized statistical software in the social sciences, and it is also utilized by language researchers (Larson & Hall, 2016).

When analyzing quantitative data received via a Likert-type scale, descriptive statistical analysis was used to ensure that the participants' responses were presented in an acceptable and informative manner. Each item's frequencies and percentage were shown in the tables. Three dimensions include first, the perceptions of learners of English in Turkey regarding the utilization of short stories with Turkic content and outer circle (excluding Turkic-origin) content, and second, the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, and third, the perceptions and interests of learners of English in Turkey regarding the utilization of short stories with non-Turkic and Turkic content based on the content of short stories with culture, belief, and moral values.

3.7.2. Qualitative Data Analysis

In qualitative research design, the standard procedure for analyzing data is to compile and arrange it, categorize it, and display it in the discussion, figures, or tables (Creswell, 2007). The method of qualitative data analysis is dynamic, ongoing, adaptable, and recurring, which means that the researcher can begin with the initial step of data collecting and proceed till it has been collected (Merriam,

2009). Furthermore, this approach aims to enable the interpretation of textual and visual data (Creswell, 2014).

This study used classroom observation and semi-structured interviews for qualitative data analyses. Thematic analysis was employed. This kind of analysis refers to analyzing the data, and the researchers can easily make categorization systematically. Besides that, this analysis facilitates the presentation of detailed facts and reflects ideas (Boyatzis, 1998). The data was transcribed with the assistance of a colleague and member checking. Five open-ended questions were used to elicit the qualitative data. The questions were related to the preferences of the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content, which culture should be taught in English class, and which short stories they found easy and enjoyable. In order to clarify the ideas, the researcher employed thematic analysis. The support of colleagues was provided to build the data's validity and reliability.

The comments on the classroom observation form were categorized regarding the research questions, including the perceptions of the students towards using short stories with inner circle content (target culture, values, and beliefs), outer circle content (excluding Turkic-origin), and Turkic content (Turkish culture, moral values, and beliefs) in English learning. According to this categorization, the data was discussed and interpreted. The colleague's support was received in order to establish the validity. In order to make data analysis of the interviews, member checking, colleague support, and thematic analyses were used. It is not only a matter of counting phrases or words; during the research process, the researcher must be involved and analyze the findings. Here it was aimed at counting phrases or words. Also, the researcher participated in the study and interpreted the data (Guest et al., 2012). As Creswell (2007) stated, member checking was utilized by the researcher to confirm the validity since it helps to reduce the amount of wrong data and misunderstanding that occurs throughout the study.

3.7.3. Trustworthiness of the Study

Due to the fact that quantitative and qualitative procedures need separate instruments, each approach has to include its own set of criteria to ensure trustworthiness. The requirements for the quantitative approach include objectivity,

reliability, and validity. Nevertheless, qualitative methodology is characterized by the following characteristics: confirmability, dependability, transferability, and credibility (Guba & Lincoln, 1981). In mixed-method design, trustworthiness plays a crucial role (Decuir & Gunby, 2008).

According to this definition, the extent to which the instruments employed in a research study are consistent with the aims to be assessed is referred to as validity, while reliability refers to how steady and consistent the tools are over time (Creswell, 2012). Objectivity is the final requirement regarding quantitative studies and therefore is accomplished once validity and reliability are proven (Krefting, 1991).

In the quantitative process of this study, the items, including the Likert-type scale, were completely in line since they were measuring the same ideas with identical categorization. Additionally, internal consistency was examined to see if the questions' answers were consistent, and according to Cronbach's Alpha, the test results indicated that the statements were coherent. Pilot tests were conducted on the questionnaire, and reliability and validity were established. The questionnaire's language was very straightforward, and the explanations were unambiguous, allowing participants to comprehend all the questions without difficulty. The researcher was also the only one who conducted surveys, reducing bias in data gathering.

In addition, credibility ensures that the research's results are accurate (Lincoln & Guba, 1985). Because the qualitative approach involves various preconceptions, researchers must establish credibility (Mackey & Gass, 2005). Transferability is a criterion related to data usability in many circumstances (Guba, 1981). Dependability is dependent upon consistency in results; therefore, it may be accomplished by the use of triangulation. Any efforts made by researchers to verify their results are referred to as confirmability (Reid, 1994).

In order to boost credibility, this research collected data for an acceptable amount of time, allowing participants to voice their opinions freely in the presence of others while acquiring data through various scenarios and circumstances. Moreover, member checking was accomplished. The study setting, respondents, and techniques were well described to ensure the findings were transferable.

Hence, the audience may make comparisons between the study settings and decide which findings to apply to their own situations and situations in which they are not interested. The dependability of the research was established through the use of member checking and peer assistance, and any potential bias was avoided. The research's data were given in full to ensure confirmability, and the triangulation method was ensured to reduce possible biases and enhance validity and reliability (Johnson, 1992).

3.7.4. Ethical Issues

There are two major topics, according to Mackey and Gass (2005), that are believed to be connected to the ethical issues of carrying out a study; informed consent, institution, and Ministry of National Education (MoNE) approvals. Firstly, with informed consent, the methodology, benefits, possible risks, goals, and procedures should be explained to participants along with the study's anonymity and confidentiality. Secondly, the researcher has to obtain both the MoNE permission and Institution Approval to carry out his research.

Before commencing the study, it was gotten permission from MoNE to apply with the necessary documents, including the study plan, methodology, participants, and the purpose of the study. Additionally, ethics committee approval was obtained from the institution. After all official permissions, such as MoNE and Institution Approval, parents' permission was received to study with the students. As previously stated, all participants were given the option to withdraw from the study at any time, and all information gathered would be kept confidential and would only be used for academic research objectives. Since there is no right or wrong response in this research, it was made clear that the participants may express themselves independently. During the interviewing phase, the participants were also informed that all the information to be obtained would be confidential. For the participants to feel free, a quiet and comfortable place was chosen as a suitable period.

In a nutshell, the related official permissions were obtained through the related forms and approvals, and the parents and the participants were informed in detail to establish and protect the ethical issues, confidentiality, and anonymity.

4. DATA ANALYSIS AND FINDINGS

This chapter discusses the findings of both quantitative and qualitative data analyses. Under the title ‘quantitative analysis and findings’, there will be mainly headings: perceptions of the learners of English in Turkey regarding the utilization of short stories with inner circle content in English Learning, perceptions of the learners of English in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic origin) and Turkic content in English learning, perceptions of the learners, regarding the utilization of short stories with inner circle content in English learning considering the content such as values, beliefs, interest. These findings were obtained through the questionnaire (Likert-type scale). The findings were analyzed through SPSS Statistics 25. In qualitative analysis and findings, semi-structured interviews were conducted. The findings were analyzed through Quirkos 2.4.1 under the following headings or themes: “Preferences for Short Stories with Inner Circle Content in English Learning,” “Preferences for Short Stories with Outer Circle Content (Excluding Turkic-Origin) in English Learning,” “Preferences for Short Stories with Turkic Content in English Learning,” “Preferences Regarding Which Culture Should Be Taught in English Learning,” “Preferences Regarding Which Short Stories are Easy and Fun.”

4.1. Quantitative Analysis and Findings

4.1.1. The Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content in English Learning

Under this heading, the findings of 12 items related to the perceptions of secondary school students regarding the utilization of short stories with inner circle content were presented. Table 4.1 demonstrates the percentage frequency statistics and the mean and standard deviation of secondary school students' perceptions regarding the utilization of short stories with inner circle content. As stated before, 34 secondary school students participated in the study. It should be noted that three items ‘I find English short stories with Turkic content interesting and entertaining’ and ‘I would like to study English short stories with Turkic content in English classes’ and ‘Reading English short stories from different cultures increase my

cultural awareness' regarding the utilization of short stories with Turkic content and outer circle content (excluding Turkic-origin) were grouped in the following subscale as a result of the factor analysis.

Table 4.1. The Secondary School Students' Perceptions Regarding the Utilization of Short Stories with Inner Circle Content

		Strongly Disagree	Disagree	Neither Agree Not Disagree	Agree	Strongly Agree	$\bar{x}$	Ss
I like to read English short stories with inner circle content (American and British culture)	N	14	14	0	6	0	1,94	1,07
	%	41,2	41,2	0	17,6	0,0		
Short stories with American and British culture allow me to compare with my own culture.	N	13	15	0	6	0	1,97	1,06
	%	38,2	44,1	0	17,6	0,0		
I find English short stories with Turkic content interesting and entertaining.	N	0	2	0	1	31	4,79	0,73
	%	0	5,9	0	2,9	91,2		
In English classes, I learn about the target culture (American or British) and some other cultures.	N	11	17	0	5	1	2,06	1,1
	%	32,4	50,0	0	14,7	2,9		
I would like to study English short stories with Turkic content in English classes.	N	0	2	0	3	29	4,74	0,75
	%	0	5,9	0	8,8	85,3		
Reading English short stories from different cultures increases my cultural awareness.	N	2	4	0	19	9	3,85	1,13
	%	5,9	11,8	0	55,9	26,5		
I have to learn the target culture (American and British Culture).	N	12	15	1	6	0	2,03	1,06
	%	35,3	44,1	2,9	17,6	0,0		
I learn English more easily through stories with inner circle content (American and British Culture).	N	13	15	0	5	1	2	1,13
	%	38,2	44,1	0	14,7	2,9		
I can learn about other cultures by reading English short stories with inner circle content (American and British culture).	N	12	16	0	4	2	2,06	1,18
	%	35,3	47,1	0	11,8	5,9		
If I read English short stories with inner circle content, I will learn about different values.	N	11	17	0	5	1	2,06	1,1
	%	32,4	50,0	0	14,7	2,9		
If I read English short stories with inner circle content, I can obtain various information.	N	14	14	0	5	1	1,97	1,14
	%	41,2	41,2	0	14,7	2,9		
Reading English short stories with inner circle content can increase my knowledge of English such as grammar, vocabulary, and so on.	N	4	8	1	18	3	3,24	1,26
	%	11,8	23,5	2,9	52,9	8,8		

As can be observed in the table above, 41,2% (14) and 41,2% (14) of the participants respectively strongly disagreed and disagreed with the item 'I like to read English short stories with inner circle content (American and British Culture).' 38,2% (13) and 44,1% (15) of the participants respectively strongly disagreed and disagreed with the statement 'Short stories with American and British culture allow me to compare with my own culture.' However, 91,2% (31) of the participants strongly agreed with the statement, 'I find English short stories with Turkic content interesting and entertaining.' In terms of integrating short stories with inner circle content, additionally, 32,4% (11) and 50% (17) of the participants respectively strongly disagreed and disagreed with the statement 'In English classes, I learn about target culture (American or British) and some other cultures.' 8,8% (3) and 85,3% (29) of the participants respectively agreed and strongly agreed with the item included regarding the factor analysis 'I would like to study English short stories with Turkic content in English classes.' Additionally, 55,9% (19) and 26,5% (9) of the participants respectively agreed and strongly agreed with the item included regarding the factor analysis 'Reading English short stories from different cultures increases my cultural awareness.' On the other hand, 35,3% (12) and 44,1% (15) of the participants respectively disagreed and disagreed with the statement 'I have to learn the target culture (American and British Culture).' 38,2% (13) and 44,1% (15) of the learners strongly disagreed and disagreed with the statement 'I learn English more easily through stories with inner circle content (American and British Culture).' 35,3% (12) and 47,1% (16) of the learners respectively strongly disagreed and disagreed with the statement 'I can learn about other cultures by reading English short stories with inner circle content (American and British culture).' 32,4% (14) and 50,0% (14) of the students respectively strongly disagreed and disagreed with the item 'If I read English short stories with inner circle content, I will learn about different values.' 41,2% (14) and 41,2% (14) of the participants respectively strongly disagreed and disagreed with the statement 'If I read English short stories with inner circle content, I can obtain various information.' Behind the statements that are strongly disagreed and disagreed by the participants, 52,9% (13) and 8,8% (3) of the learners respectively agreed and strongly agreed with the statement 'Reading English short stories with inner circle

content can increase my knowledge of English such as grammar, vocabulary, and so on.'

When the responses and percentages are considered, it can be clearly stated that a great majority of the participants had negative perceptions regarding the utilization of short stories with inner circle content since they found the texts with inner circle difficult, and they could not compare their own culture with different cultures through the short stories with inner circle content. In according with the responses, the students desire to learn about different cultures; therefore, the texts with inner circle content may not present different cultures, values, and beliefs for them. However, a striking response about 'reading short stories with inner circle content can increase my knowledge of English such as grammar, vocabulary and so on.' appeared. The students were aware of the importance of texts with inner circle content because of the grammar, vocabulary, and so on. In addition, 17,6% (6) of the learners stressed the importance of reading short stories with inner circle content. Thus, it can be asserted that a good number of the learners had negative perceptions regarding the utilization of short stories with inner circle content; however, a small number of the participants did not reject the importance of texts with inner circle content.

Behind the percentages and discussion, the following Table 4.2 presents the descriptive statistics of the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content.

Table 4.2. The Descriptive Statistics of the Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content

	Mean	Std. Deviation	Level
The perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content	2,73	0,68	Middle

The mean of the perceptions of learners of English regarding the utilization of short stories with inner circle content varies between 1 and 5. The mean of the perceptions of learners of English participating in the study regarding the utilization of short stories with inner circle content was calculated as 2.73. Therefore, the

learners' perceptions regarding the utilization of short stories with inner circle content are at a "middle" level. However, when the items related to utilizing short stories with outer circle content and Turkic content included according to the factor analysis were removed, the level would be found "low."

Before testing whether the perceptions of learners of English regarding the utilization of short stories with inner circle content vary according to their gender, whether the scale scores comply with the normal distribution was tested with the Shapiro-Wilk test and is shown in Table 4.3.

Table 4.3. Shapiro-Wilk Test about the Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content

Gender		Shapiro-Wilk		
		Statistic	df	Sig.
the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content	Female	,815	18	,002
	Male	,782	16	,002

The perceptions of English learners in Turkey regarding the utilization of short stories with inner circle content do not show a normal distribution feature according to their gender. Therefore, the results of the Mann-Whitney U test are shown in Table 4.4, whether there is a significant difference between the perceptions of English learners regarding the utilization of short stories with inner circle content according to their gender.

Table 4.4. Mann Whitney U Test about the Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content

Gender		N	Mean	Std. Deviation	U	p
The perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content	Female	18	2,83	0,77	111,000	,252
	Male	16	2,61	0,56		

It was found that female learners had higher perceptions of using short stories with inner circle content than male learners. However, no significant

difference was found between the perceptions of English learners in Turkey regarding the utilization of short stories with inner circle content ($p>0.05$).

4.1.2. The Perceptions of the Learners of English in Turkey Regarding the Utilization of Short Stories with Outer Circle Content (excluding Turkic-origin) and Turkic Content

Under this heading, the findings of 9 items related to the perceptions of secondary school students regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content were presented. Table 4.1 demonstrates the percentage frequency statistics, the mean, and the standard deviation of the perceptions of secondary school students regarding the utilization of short stories' outer circle content (excluding Turkic-origin) and Turkic content.

Table 4.5. The Secondary School Students' Perceptions Regarding the Utilization of Short Stories with Outer Circle Content (excluding Turkic-Origin) and Turkic Content

		Strongly Disagree	Disagree	Neither Agree	Agree	Strongly Agree	$\bar{x}$	Ss
I enjoy learning English through short stories with Turkic content.	N	0	2	0	1	31	4,79	0,73
	%	0	5,9	0	2,9	91,2		
I learn English more easily through English short stories with Turkic content.	N	1	1	0	1	31	4,76	0,85
	%	2,9	2,9	0	2,9	91,2		
English short stories with Turkic content motivate me in English classes.	N	0	2	0	1	31	4,79	0,73
	%	0	5,9	0	2,9	91,2		
If I read English short stories with Turkic content, I also learn new things about my own culture.	N	0	2	0	1	31	4,79	0,73
	%	0	5,9	0	2,9	91,2		
Reading English short stories from different cultures (except American and British culture) makes it easier for me to learn English.	N	0	5	0	23	6	3,88	0,88
	%	0	14,7	0	67,6	17,6		
I enjoy learning new things about different cultures.	N	0	5	0	22	7	3,91	0,90
	%	0	14,7	0	64,7	20,6		
Cultural elements make an important contribution to me in language learning.	N	0	3	0	25	6	4,00	0,74
	%	0	8,8	0	73,5	17,6		
Reading English short stories with outer circle content makes it easier for me to compare with my own culture.	N	0	5	0	25	4	3,82	0,83
	%	0	14,7	0	73,5	11,8		
While learning English, I also learn that there are similarities between the cultures of other countries and my own culture (except for American and British culture).	N	0	3	0	25	6	4,00	0,74
	%	0	8,8	0	73,5	17,6		

$\bar{x}$: Mean ss: Standard Deviation

As can be seen from Table 4.5, 2,9 % (2) and 91,2% (31) of the students respectively agreed and strongly agreed with the statement ‘I enjoy learning English through short stories with Turkic content.’ Similarly, 2,9% (2) and 91,2% (31) of the participants respectively agreed and strongly agreed with the item ‘I learn English more easily through English short stories with Turkic content.’ The same percentages appeared in the following statement. 2,9 % (2) and 91,2% (31) of the participants respectively agreed and strongly agreed with the statement ‘English short stories with Turkic content motivate me in English classes.’ In a similar manner, 2,9% (2) and 91,2% (31) of the participants respectively agreed and strongly agreed with the statement, ‘If I read English short stories with Turkic content, I also learn new things about my own culture.’ 67,6% (23) and 17,6% (6) of the learners respectively agreed and strongly agreed with the item ‘Reading English short stories from different cultures (except American and British culture) makes it easier for me to learn English.’ In terms of learning about different cultures, 64,7% (22) and 20,6% (7) of the respondents respectively agreed and strongly agreed with the statement ‘I enjoy learning new things about different cultures.’ The respondents also noted the importance of cultural elements in language learning. 73,5% (25) and 17,6 (6) of the respondents respectively agreed and strongly agreed with the statement ‘Cultural elements make an important contribution to me in language learning.’ 73,5% (25) and 11,8% (4) of the participants respectively agreed and strongly agreed with the statement ‘Reading English short stories with outer circle content makes it easier for me to compare with my own culture.’ 73,5% (25) and 17,6% (6) of the learners agreed and strongly agreed with the statement, ‘While learning English, I also learned that there are similarities between the cultures of other countries and my own culture (except for American and British culture).’

In addition to the percentages of the responses, the mean of the items of the perception level sub-scale for utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content ranges from 3.82 (Reading English short stories with outer circle content makes it easier for me to compare with my own culture) to 4.79 (I enjoy learning English through short stories with Turkic content, English short stories with Turkic content motivate me in English classes,

If I read English short stories with Turkic content, I also learn new things about my own culture). When the answers given by the participants to the items regarding the perception level sub-scale for the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content are examined, it is seen that I agree or strongly agree with the highest frequency.

Within the context of the percentages and mean of the responses and the number of participants, which were clearly expressed above, it can be interpreted that the learners liked the short stories with Turkic content since they enjoyed seeing a text belonging to their own culture in English learning. Short stories with Turkic content could be a motivational tool for English learning. They found the texts easy to learn compared to the short stories with inner circle content because of the cultural schemata supported by the semi-structured interview mentioned in the qualitative findings. They also stated that observing their own culture in English learning enabled them to learn new things about their culture. In addition, they were eager to learn about different cultures since they believed texts with outer circle content made their learning process easier and allowed them to compare their local culture with international cultures while learning English. They could observe the similarities and differences between their own culture and other cultures.

Also, the descriptive statistics of the perceptions of learners of English in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content were shown in Table 4.6.

Table 4.6. Descriptive Statistics of the Perceptions of Learners of English In Turkey Regarding the Utilization of Short Stories with Outer Circle Content and Turkic Content

	Mean	Std. Deviation	Level
the perceptions of learners of English in Turkey regarding the utilization of short stories with outer circle (excluding Turkic-origin) content and Turkic content	4,31	0,68	High

The mean of the perceptions of English learners in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content varies between 1 and 5. The mean of the perceptions of English

learners in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content was calculated as 4.31. Therefore, the perceptions of English learners in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content is at a “high” level.

Before testing whether the perceptions of English learners in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content change according to their gender, whether the scale scores comply with the normal distribution was tested with the Shapiro-Wilk test and is shown in Table 4.7.

Table 4.7. Shapiro Wilk-Test about the Perceptions of Learners of English in Turkey regarding the Utilization of Short Stories with Outer Circle (excluding Turkic-origin) Content and Turkic Content

Gender	Shapiro-Wilk		
	Statistic	df	Sig.
The perceptions of learners of English in Turkey regarding the utilization of short stories with outer circle (excluding Turkic-origin) content and Turkic content.	Female	,612	18 ,000
	Male	,606	16 ,000

The perceptions of learners of English regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content do not show a normal distribution feature. Therefore, the results of the Mann-Whitney U test are shown in Table X, whether there is a significant difference between the perceptions of learners of English in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content according to their gender.

Table 4.8. Mann Whitney U Test about the Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Outer Circle (excluding Turkic-origin) Content and Turkic content

Gender		N	Mean	Std. Deviation	U	p
the perceptions of learners of English in Turkey regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content	Female	18	4,30	0,67	142,000	,940
	Male	16	4,31	0,71		

The perceptions of male learners regarding the utilization of short stories with outer circle content (excluding Turkic-origin) and Turkic content were found to be relatively higher than female learners. However, no significant difference was found between the perceptions of English learners regarding the use of short stories with outer circle content (excluding Turkic-origin) and Turkic content ($p>0.05$).

4.1.3. The Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle Content (excluding Turkic-origin), and Turkic Content Regarding the Values, Beliefs, and Interests.

In this section, the findings of 13 items related to the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic origin), and Turkic content regarding the values, beliefs, and interests were demonstrated in Table 4.9.

Table 4.9. The Perceptions of Secondary School Students Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle (excluding Turkic-origin) Content, and Turkic Content

		Strongly Disagree	Disagree	Neither Agree Not Disagree	Agree	Strongly Agree	$\bar{x}$	Ss
I prefer to read English short stories with inner circle content rather than English short stories with Turkic content.	n	14	14	0	5	1	1,97	1,14
	%	41,2	41,2	0	14,7	2,9		
I like to read English short stories with Turkic content including moral values.	n	1	1	0	3	29	4,71	0,87
	%	2,9	2,9	0	8,8	85,3		
The moral values included in short stories with inner circle content draw my attention.	n	11	17	0	5	1	2,06	1,1
	%	32,4	50,0	0	14,7	2,9		
The moral values included in short stories with Turkic content motivate me while learning English.	n	1	1	0	9	23	4,53	0,9
	%	2,9	2,9	0	26,5	67,6		
I like to read English short stories from different cultures because they contain cultural and moral values.	n	2	3	0	23	6	3,82	1,03
	%	5,9	8,8	0	67,6	17,6		
The values existing in short stories from different cultures draw my attention.	N	0	3	0	24	7	4,03	0,76
	%	0,0	8,8	0	70,6	20,6		
While learning English with short stories, I learn that different countries have different lifestyles/beliefs.	N	1	2	0	24	7	4	0,85
	%	2,9	5,9	0	70,6	20,6		
The beliefs of the target language (American and English) draw my attention.	N	12	15	0	6	1	2,09	1,16
	%	35,3	44,1	0	17,6	2,9		
I learn English more easily since English short stories with Turkic content reflect my beliefs.	N	0	2	0	4	28	4,71	0,76
	%	0,0	5,9	0	11,8	82,4		
While learning English, I learn that different countries have different lifestyles/beliefs.	N	1	2	0	24	7	4	0,85
	%	2,9	5,9	0	70,6	20,6		
I like to read short stories in English.	N	0	0	0	16	18	4,53	0,51
	%	0,0	0,0	0	47,1	52,9		
I find short stories from other cultures (Ghana, Philippines, Japan, etc.) more interesting.	N	1	4	0	25	4	3,79	0,91
	%	2,9	11,8	0	73,5	11,8		
It is enjoyable to read English short stories with inner circle content.	N	12	16	0	4	2	2,06	1,18
	%	35,3	47,1	0	11,8	5,9		

$\bar{x}$: Mean ss: Standart Deviation

As can be seen from Table 4.10, 41,2% (14) and 41,2% (14) of the participants respectively strongly disagreed and disagreed with the statement ‘I prefer to read English short stories with inner circle content rather than English short stories with Turkic content.’ 8,8% (3) and 85,3% (29) of the respondents respectively agreed and strongly agreed with the statement ‘I like to read English short stories with Turkic content including moral values.’ 32,4% (11) and 50,0% (17) of the participants respectively strongly disagreed and disagreed with the statement ‘The moral values included in short stories with inner circle content draw my attention.’ 26,5% (9) and 67,6% (23) of the students respectively agreed and strongly agreed with the statement ‘The moral values included in short stories with Turkic content motivate me while learning English.’ 67,6% (23) and 17,6% (6) of the participants respectively agreed and strongly agreed with the statement ‘I like to read English short stories from different cultures because they contain cultural and moral values.’ 70,6% (24) and 20,6% (7) of the participants respectively agreed and strongly agreed with the statement ‘The values existing in short stories from different cultures draw my attention.’ 70,6% (24) and 20,6% (7) of the participants respectively agreed and strongly agreed with the statement ‘While learning English with short stories, I learn that different countries have different lifestyles/beliefs.’ 35,3% (12) and 44,1% (15) of the students respectively strongly disagreed and disagreed with the statement ‘The beliefs of the target language (American and English) draw my attention.’ 70,6% (24) and 20,6% (7) of the participants respectively agreed and strongly agreed with the statement ‘I learn English more easily since English short stories with Turkic content reflect my beliefs.’ In addition, in terms of incorporating short stories into English learning, 47,1% (16) and 52,9% (18) of the participants respectively agreed and strongly agreed with the statement ‘I like to read short stories in English.’ 73,5% (25) and 11,8% (4) of the participants respectively agreed and strongly agreed with the statement ‘I find short stories from other cultures (Ghana, Philippines, Japan, etc.) more interesting.’ Lastly, 35,3% (12) and 47,1% (16) of the students respectively strongly disagreed and disagreed with the statement ‘It is enjoyable to read English short stories with inner circle content.’

In light of the findings mentioned above, it can be concluded that the learners preferred to read short stories in English learning. It can also be interpreted that a great majority of the students, whose percentages were shown above, did not prefer to read English short stories, including target culture, values, and beliefs. However, a great majority of the participants preferred to read short stories with Turkic cultural elements, such as values and beliefs. They stated that they learned more easily through short stories reflecting their own values and beliefs. In addition, the short stories with local culture could draw their attention due to cultural familiarity. Similarly, they liked reading short stories with outer circle content (excluding Turkic-origin) since they included cultural and moral values. They were willing to learn different lifestyles, customs and beliefs while learning English. Short stories may be a good tool for this process. Also, they found the short stories with outer circle content interesting in addition to the short stories with Turkic content.

The mean of the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and particularly Turkic content regarding values, beliefs, and interests was measured as 3,56. Therefore, the perceptions of learners of English in Turkey regarding the utilization of short stories with Turkic content are at a “high” level.

Table 4.10. The Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle Content (excluding Turkic-origin), and Turkic Content Regarding Values, Beliefs, And Interests

	Mean	Std. Deviation	Level
the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content regarding values, beliefs, and interests	3,56	0,39	High

Before testing whether the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content regarding values, beliefs, and interests vary according to their gender, whether the scale scores comply with the normal distribution was tested with the Shapiro-Wilk test and is shown in Table 4.11.

Table 4.11. Shapiro-wilk test about the perceptions of learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content, Outer Circle (excluding Turkic-origin) Content, and Turkic Content Regarding Values, Beliefs, and Interests

Gender	Shapiro-Wilk			
		Statistic	df	Sig.
the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content regarding values, beliefs, and interests	Female	,922	18	,138
	Male	,902	16	,088

The perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content regarding values, beliefs, and interests show a normal distribution. Therefore, whether there is a significant difference between their perceptions according to their gender, the results tested with the t-test for independent samples are shown in Table 4.12.

Table 4.12. T-Test for independent samples

Gender		N	Mean	Std. Deviation	t	P
the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content regarding values, beliefs, and interests	Female	18	3,58	0,42	,248	,806
	Male	16	3,54	0,36		

It was found that female learners had higher perceptions of using short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content regarding values, beliefs, and interests than male learners. However, no significant difference was found between the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic origin), and Turkic content regarding values, beliefs, and interests ($p>0.05$).

Table 4.13. Analysis of the Perception Levels of the Participants within the Scope of the Research towards the Utilization of Short Stories with Inner Circle Content, Outer Circle (excluding Turkic-origin) Content, and Turkic Content, also their perception and interest levels towards culture, beliefs, and values

	N	$\bar{x}$	ss	Min	Max
Perception Level Regarding the Utilization of Short Stories with Outer Circle Content and Turkic Content	34	4,30	0,68	1,89	5,00
Perception Level Regarding the Utilization of Short Stories with Inner Circle Content	34	2,73	0,68	1,75	4,25
Perception and Interest Level Regarding the Utilization of Short Stories based on culture, beliefs, and values	34	3,56	0,38	2,77	4,54

$\bar{x}$: Mean ss: Standard Deviation

The perception level of the participants within the scope of the research towards utilizing short stories with Turkic content and outer circle content (excluding Turkic origin) is 4.30 ± 0.68 , their perception level of the stories belonging to the target language culture is 2.73 ± 0.68 , their perception and interest level towards culture, beliefs and values and 3.56 ± 0.38 . As can be observed from the means, the highest level of perception of the participants was seen at the level of perception towards utilizing short stories with Turkic content and outer circle content (excluding Turkic origin), while the lowest mean was observed at the level of perception towards the utilization of short stories with inner circle content.

Table 4.14. Spearman correlations analysis (Analysis of the Perception Levels of the Participants within the Scope of the Research towards the Utilization of Short Stories with Inner Circle Content, Outer Circle (excluding Turkic-origin) Content, and Turkic Content, also their Perception and Interest Levels towards Culture, Beliefs, and Values.)

	Perception Level Regarding the Utilization of Short Stories with Outer Circle Content and Turkic Content	Perception Level Regarding the Utilization of Short Stories with Inner Circle Content	Perception and Interest Level Regarding the Utilization of Short Stories based on culture, beliefs, and values
Perception Level Regarding the Utilization of Short Stories with Outer Circle Content and Turkic Content	1	,079	,471**
P		,658	,005
Perception Level Regarding the Utilization of Short Stories with Inner Circle Content		1	,439**
P			,009
Perception and Interest Level Regarding the Utilization of Short Stories based on culture, beliefs, and values			1
P			

**p<0,01, Spearman Correlations Analyze

There is a linear and middle level ($r=0.471$, $p=0.005$) relationship between the perception levels of the participants within the scope of the research regarding the utilization of short stories with Turkic content and outer circle content (excluding Turkic origin) and their perception and interest levels based on culture, beliefs, and values. As the perception levels of the participants regarding the utilization of short stories with Turkic content and outer circle content (excluding Turkic-origin) increase, their perception and interest levels towards culture, beliefs, and values also increase.

There is a linear and middle level ($r=0.439$, $p=0.009$) relationship between the participants' perception levels towards using short stories with inner circle content and their perception and interest levels towards culture, beliefs, and values. As the perception levels of the participants towards the stories of the target language culture increase, the perception and interest levels towards the culture, beliefs, and values also increase. There is no relationship between the perception levels of the participants towards using short stories with Turkic content and outer circle content (excluding Turkic-origin) and their perception and interest levels towards using short stories with inner circle content ($p>0.05$).

4.2. Qualitative Analysis and Findings

According to the findings obtained from the semi-structured interviews with the students regarding the research problem, the opinions of the participants were collected under five main headings or themes "Preferences for Short Stories with Inner Circle Content in English Learning," "Preferences for Short Stories with Outer Circle Content (Excluding Turkic-Origin) in English Learning," "Preferences for Short Stories with Turkic Content in English Learning," "Preferences Regarding Which Culture Should Be Taught in English Learning," "Preferences Regarding Which Short Stories are Easy and Fun." The students' (or learners, or interviewees' or participants') opinions, descriptions, and explanations regarding the specified themes (according to five interview questions) are shown in the followings. Finally, the findings of the classroom observation were presented and discussed.

4.2.1. Preferences for Short Stories with Inner Circle Content in English Learning

According to this heading, the students were asked, "1. Do you prefer reading English short stories with inner circle content? Why do you think so?" All the participants ($n=5$) stated that they did not prefer short stories with inner circle content in English learning. The participants who stated that they did not prefer short stories with inner circle content claimed some reasons, such as cultural unfamiliarity, difficulty level, and dissimilarity with their own culture, values, and beliefs. The participants' opinions are given below.

"No. I don't prefer to read English short stories with inner circle content because I am not interested in the target culture. I don't want to learn the target

culture, values, and beliefs. They are not similar to my own culture. I feel I don't have to learn the target culture. I feel that the target culture makes me forget my own culture. Also, English texts with inner circle content are not easy." (P1)

"No. I don't prefer to read short stories about American and British culture because I am not interested in the target culture. I have not learned English more easily with the stories of the target language culture (American and British Culture). In particular, when I read short stories in English from the target language (American and British) culture, I cannot learn about different cultures and values. I only learn about the values, beliefs, and cultures of American and British culture. Some concepts like wine, Christmas, and priests are not included in my culture. So, I don't prefer to learn it while learning English." (P2)

"No. I don't prefer reading English short stories with inner circle content in English learning. They are very difficult. I cannot guess the vocabulary easily. Textbooks always contain texts from American and British cultures. So, there are no texts from different cultures in our students' books. I want to see my own culture and different culture in textbooks. Easy texts and different cultures motivate me to learn English. I do not completely reject English culture, but my priority is my own culture. If I only read short stories about British or American culture, I can't compare to other cultures. However, I liked the moral values in King Alfred and the Beggar story because I saw them close to my own culture. In the other story of Robin Hood, Robin hood helping other people is also close to my own culture. It contains moral values similar to my own culture. If there are such stories with moral values, I may prefer them. Otherwise, I do not prefer to learn English with texts belonging to the target culture, which is far from my own culture." (P3)

"No. I don't prefer short stories with inner circle content in English learning. We are learning English with elements from American and British cultures. I find texts with target culture very difficult. Also, there are no stories from different cultures. This is pretty boring. I do not prefer to learn English with texts belonging to the target culture (including, for example, Christmas), which is far from my own culture. To sum up, I don't prefer to learn English through short stories with inner circle content because they are hard, and they include their own

culture, values, and beliefs. I don't want to learn only target culture while learning English.” (P4)

“I liked to read short stories. But, we have no short stories in our course books. Indeed, I don't prefer target culture, beliefs, and values while learning English. So, I can say that I don't prefer to read short stories with inner circle content (including American and British culture). They are difficult and far away from my own culture, values, and beliefs. This is pretty boring. Easy texts and different cultures motivate me to learn English. If I only read short stories about British or American culture, I can't compare to other cultures. However, I liked the moral values in King Alfred and the Beggar story because some moral elements included in the short stories are similar to my own culture. In the other story of Robin Hood, Robin hood helping other people is also close to my own culture. It contains moral values. If there are such stories with moral values, I may prefer them. However, I do not prefer to learn English with texts belonging to the target culture, which is far from my own culture.” (P5)

As stated in the participants' comments, in particular, the students stated that they did not prefer to learn English through the target culture or target cultural elements, values, and beliefs. They claimed some reasons. The students did not prefer short stories with inner circle content because the texts were challenging for them and did not include cultural elements similar to their own culture, values, and beliefs. Two participants (P-3 and P-5) also stated that if the texts with inner circle content were chosen with moral values similar to Turkish culture, they might prefer to read. Two participants (P-3 and P-4) liked the short stories selected by the researcher because of the components of moral values included, such as helping others and generosity.

4.2.2. Preferences for Short Stories with Outer Circle Content (Excluding Turkic-Origin) in English Learning

According to this theme, the researcher posed the question, “Do you prefer reading English short stories with outer circle content (excluding Turkic-origin) in English class? Why?” to the interviewees. All the interviewees (n=5) claimed that they would like to observe their own culture and different cultures while learning English. They liked the short stories covered in the class since the short stories

include moral values which are similar to their own culture. They also asserted that if they observed and became familiar with different cultures in English learning, they could compare their own culture with other cultures easily.

“Yes, I do. I prefer reading short English stories about different cultures. They attract me. I like to learn about different cultures. Learning about different cultures provides the opportunity for me to make a comparison between my own culture and other cultures. I liked the short stories with outer circle content because they include moral values similar to our culture. And this makes my learning easier. I am becoming more curious while meeting with different cultures in English learning.” (P1)

“Yes, I do. I prefer reading short English stories about different cultures. I like to learn about different cultures. They draw my attention to English learning. I can make comparisons easily when observing different cultures in English learning. The short stories “what we plant, we eat” and “be honest” include culture and moral values which are the same as my own culture (Turkish culture).” (P2)

“Yes, I do. While learning English, different cultures have always caught my attention. I know that English is a world language, and everyone speaks English. However, there are no English texts from different cultures in our books. Short stories from different cultures motivate me. Such stories allow me to compare other cultures with my own culture. I loved the stories we covered in the lesson. Because the short stories include values similar to my own culture, I would like to see such stories in our English course books while learning English.” (P3)

“Yes, I do. I prefer to read short stories with different cultures after my own culture because different cultures provide me opportunities to compare my own culture with other cultures. My priority is my own culture, values, and beliefs. But, learning about different cultures is rich. English is a global language, so I can communicate with people from different cultures if I learn English through the texts with outer circle content.” (P4)

“Yes. I prefer to read English texts with outer circle content because different cultures have always caught my attention. I know that English is a world language, and everyone speaks English. However, there are no English texts from different cultures in our books. Short stories from different cultures motivate me.

They enable me to compare my own culture with other cultures. I loved the stories we covered in the lesson because the stories include some moral values that are the same as my local culture.” (P5)

As stated in the interviewees’ opinions, all the participants (n=5) claimed that they preferred to read short stories with outer circle content because different cultures drew their attention, and they liked to learn about different cultures. Such texts enabled them to make comparisons among the cultures while learning English. They also stated that they liked the short stories since the components included in the short stories were similar to their Turkish culture, values, and beliefs. It can be stated that the participants prefer to read short stories with outer circle content because they like to learn about different cultures; different cultures enable them to make comparisons among cultures, and they have not seen texts with outer circle content before in their textbooks. The quotations were presented by considering the students’ views on the culture and values contained in the stories. The students’ comments were recorded, and it was particularly stated which stories they preferred and for what reason.

4.2.3. Preferences for Short Stories with Turkic Content in English Learning

Considering this heading, the question “Do you prefer reading short stories with Turkic content in English learning? Why do you think so?” was addressed to the students. All the learners (n=5) stated that they absolutely preferred to read short stories with Turkic content due to cultural familiarity and were willing to see Turkish cultural elements, values, and beliefs in the course books since the texts are familiar to them. Therefore, they could easily guess and recognize the topic and the words included in the texts or short stories. In addition, they asserted that they felt more comfortable in terms of expressing their opinions while talking about their own cultures in language learning and teaching.

“Yes. I do. I like reading English short stories with Turkic content. There are no short stories with Turkic content in our course books. Most texts are based on the target culture (inner circle content) in our textbooks. Short stories with Turkish culture are easy for me while learning English because I can guess the meaning of the vocabulary more easily. Also, I feel that they motivate me. They are enjoyable and easy. When I learn English with short stories with Turkic content, I

feel more comfortable in terms of expressing myself. Especially my own moral values and beliefs are very important to me. Therefore, the short stories with Turkish moral values and beliefs should be integrated into English classes, in my opinion. I like to see my cultural values and beliefs in English learning.” (P1)

“Yes. I do. I like reading English short stories with Turkic content. Short stories with Turkish culture are easy for me while learning English because I can guess the meaning of the vocabulary more easily. Also, I feel that they motivate me. They are enjoyable and easy. When I learn English with short stories with Turkic content, I feel more comfortable in terms of expressing myself.” (P2)

“Yes. I do. I like reading English short stories with Turkic content because I have background information about my own culture. There are no short stories with Turkic content in our students’ books. Most of the texts are based on the target culture (inner content) in our textbooks. Cultural familiarity also makes English learning easier for me. I liked Nasreddin Hodja and Cauldron and Keloğlan and Magic stone so much. I felt they motivate me.” (P3)

“Yes. I like reading English short stories with Turkic content because I would like to see my culture while learning English. There are no short stories with Turkic content in our students’ books. Most of the texts are based on the target culture (inner content) in our textbooks. Short stories with Turkish culture are easy for me while learning English because I can guess the meaning of the vocabulary more easily. Also, I feel that they motivate me. They are enjoyable and easy. When I learn English with short stories with Turkic content, I feel more comfortable in terms of expressing myself. Especially my own moral values and beliefs are very important to me. Therefore, the short stories with Turkish moral values and beliefs should be integrated into English classes, in my opinion. Cultural familiarity also makes it easier for me to learn English.” (P4)

“Yes, I do. I prefer to read English short stories with Turkic content because it is easy for me due to the cultural familiarity. If I have background information about something, this can motivate me. Therefore, I can say that such short stories with Turkic content enable me to express myself in a comfortable way. I prefer my own culture in English learning because I can guess the event and vocabulary in the text easily. Seeing texts with Turkic content in English learning is so exciting to

me. The short stories Nasreddin Hodja and Keloğlan were easy and motivating for me.” (P5)

As it can be understood from the students’ opinions, it is seen that short stories with Turkic content are more preferred than stories with inner circle content and outer circle content in English learning. The reason for this is cultural familiarity; therefore, the stories are easy for the students because they have background information about the events. In addition, the students found the stories entertaining and preferred them since they were fond of their culture, values, and beliefs.

4.2.4. Preferences Regarding Which Culture Should Be Taught in English Learning

Regarding this theme, the question “In your opinion, which culture should be taught in English class? Why do you think so?” was posed to the students. All the interviewees (n=5) agreed that Turkish culture should be integrated into English learning and claimed some reasons for incorporating Turkish culture. In addition to Turkish culture, they also stated that they wanted to observe other cultures in English texts or stories. All the participants who wanted to see Turkish culture claimed reasons such as cultural familiarity, fondness for their values, convenience, and ease in expressing themselves while communicating. Also, they preferred to observe other cultures to make a comparison between Turkish culture and other cultures (outer circle content).

“While learning English, I haven’t seen any elements of my own culture. Our culture is not included in our textbook. While learning English, I particularly want to see the components of Turkish culture. Short stories are fun. I especially liked short stories with Turkic content, which include elements of my own culture, beliefs, and values. I like to see my culture and values in language learning. Stories from Turkish culture reflect my values and beliefs. Of course, I would like to see such stories in English classes. If I learn with my own values and culture while learning English, I will not have difficulty explaining my customs, traditions, values, and beliefs to other people from different cultures. I also believe that other cultures should be taught later. In this way, I believe that I can establish relationships more easily if my own culture and other cultures are included. I can

realize the similarities and differences more easily and learn the language while creating my own awareness between my own culture and other cultures.” (P1)

“I want to learn English through texts with Turkish culture. My culture is not included in English books. If I observe my culture, values, and beliefs in English learning, I can easily learn the language and use it without hesitating when I talk about my own culture, traditions, and customs.” (P2)

“Stories from Turkish culture reflect my values and beliefs. Therefore, I would like to see my culture in language learning since it is easy for me to guess the topic and the words used in that text. My culture and values are my first preferences while learning English. If I learn my own values and culture while learning English, I will not have a hard time explaining my culture to someone from another nationality. My priority is my own culture. I also believe that other cultures should be taught later. In this way, I believe that I can establish relationships more easily if my own culture and other cultures are included in language learning.” (P3)

“I think local culture should be integrated into English learning because cultural familiarity is important. This makes learning easier. I prefer to learn English through my own culture. The texts should reflect my values and beliefs. In addition, I like to experience different cultures in language learning. First, my culture should be taught, and then different cultures should be incorporated into the classroom because English is used all over the world.” (P4)

My culture and values are important to me. If I learn the language through my own values and culture, I will not have difficulty expressing my culture to people from different nations. I also believe that other cultures should be taught. In this way, I can state that I can establish relationships more easily if my own culture and other cultures are included. I realized that I like cultures that are similar to Turkish culture. I can talk and discuss those cultures with my friends as “the values and beliefs of this culture are similar to Turkish culture from these or those aspects.” (P5)

As stated in the students’ comments above, the students emphasized that if they learn English through the content of Turkish culture, values, and beliefs, they

will express their opinions without facing difficulties. Also, in order to make a comparison, different cultures should be incorporated into their textbooks.

4.2.5. Preferences Regarding Which Short Stories Are Easy and Fun.

Regarding this theme, the question “Which short stories did you find easy and enjoyable? Why?” was posed to the participants. It was seen that all the students (n=5) had common views regarding this situation. All the participants (n=5) stated that they preferred short stories with Turkic content and outer circle content (excluding Turkic-origin) since they were easy because of the cultural familiarity and cultural similarity. Furthermore, they found the short stories with Turkic content and outer circle content amusing because the short stories reflected their culture and similar values and beliefs, and the students could guess the content and vocabulary easily in the classroom. The participants’ opinions are given below:

“I found English short stories with Turkic content the easiest ones because of the cultural familiarity. I could guess the vocabulary comparing the other short stories with inner circle content and outer circle content. It was exciting for me to see my culture while learning English. The short stories with outer circle content are also enjoyable, enabling me to compare with my own culture.” (P1)

“Short stories with Turkic content were easy for me because of the cultural familiarity. The short stories with outer circle content are also enjoyable, and they enabled me to compare with my own culture.” (P2)

“I found English short stories with Turkic content easy because of the cultural familiarity. I could guess the vocabulary easily. I could get the point and express myself in English. Also, I would like to say that the short stories with outer circle content are also enjoyable, and they enabled me to compare with my own culture. Additionally, If I can guess something while learning English without facing difficulty, it will be better for me. So, short stories with my own culture were so easy for me, and I liked them.” (P3)

“I found short stories with Turkic content easy because of the cultural familiarity. The short stories with outer circle content are also enjoyable, and they enabled me to compare with my own culture due to cultural similarity.” (P4)

“English short stories with Turkic content were easy and exciting for me. Due to cultural familiarity, I could guess the vocabulary and the topic easily. So, I

prefer short stories with my own culture. They motivated me to participate in the class. I think it was easier to understand the words and the meaning of the story with Turkic content. In addition, I liked the short stories with outer circle content because I see some moral values which are similar to my own culture.” (P5)

As stated in the students’ comments above, it can be expressed that the participants have common ideas in terms of preferring which short stories were easy and exciting for them. It is concluded that the students found the short stories with Turkic content easy and exciting because of the cultural familiarity. They also stated that they found the short stories with outer circle content easy and amusing because of the cultural similarity.

4.3. Classroom-Teacher Observation (General Overview)

The researcher used the classroom observation form, including four items related to utilizing short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content, and took notes and made comments. There are two columns in the observation form: items and researcher comments. Four items were inspired by the items included in the questionnaire. The observation was grouped under the following headings; short stories with inner circle content, short stories with outer circle content (excluding Turkic-origin), and short stories with Turkic content. The observation was based on a six-week implementation. When necessary, the researcher could interpret the items in detail. In this study, the conductor (referred to as the researcher or teacher) utilized the observation method to get a detailed understanding of the students’ experiences and perceptions throughout the implementation.

4.3.1. Short Stories with Inner Circle Content

In the first two weeks, the short stories with inner circle content were studied with the students. The researcher observed the students and took notes on their attitudes. According to the researcher’s notes, out of 34 students, few liked the short stories with inner circle content, and most did not like them. They found them challenging. On the other hand, the values related to the culture in the story are accepted by the students in terms of comparing with their own culture. Moreover, most of them said, “I liked the story, but I am not interested in the target culture, values and beliefs.” In general, the class is not interested in learning American or

British culture in English learning. In addition, they did not find the short stories with inner circle easy. They said, “We liked the short stories. But we don’t like the target culture. We have information about the target culture from the internet and media. We want to see different cultures and our own culture.

In a nutshell, it can be clearly seen that the students do not prefer to read texts or short stories with inner circle content since they found these short stories difficult and the content not suitable for their cultural background. Furthermore, the researcher believes that the students are studying in Imam Hatip Secondary School; therefore, they do not prefer reading short stories about American culture, values, and beliefs. Instead, they liked to read texts about Turkish culture.

4.3.2. Short Stories with Outer Circle Content (Excluding Turkic-origin)

Two short stories with outer circle content were studied in two weeks. It was seen that students tended to learn about different cultures while learning English. Different cultures attracted their attention. They could compare with their own culture. Students who like short stories liked the Korean and Indian stories since it was close to their own culture. The researcher stated that the students found the short stories with outer circle content easy since they had cultural similarities with their local culture. It can be seen from the experiences and attitudes of the students that short stories from different cultures attracted their attention. Also, they found the short stories easy because of the cultural similarity. They were eager to improve their intercultural competence. Most of the students were asked about the utilization of short stories with outer circle content in the classroom by the researcher. Overall, a student said, “I liked the short stories since knowing different cultures while learning English is motivating me.” The other one said, “I like Korean short story because it includes moral values.”

Overall, it can be stated that the learners of English in Turkey preferred to read English short stories with outer circle content because of cultural similarity and intercultural communicative competence.

4.3.3. Short Stories with Turkic Content

In the last two weeks, short stories with Turkic content (Nasreddin Hodja and Cauldron and Keloğlan and Magic Stone) were studied in the classroom. Students were surprised and happy when they saw the stories with Turkic content.

It was observed that participation was high as the stories were processed. The whole class commented on the stories. It was determined that students were motivated while learning English with the short stories from their own culture. When the researcher asked the students why they preferred stories with their own culture during the lesson, they answered that they could learn English more easily with their own culture. Their own culture makes it easier for them to learn English. Cultural familiarity provides this convenience. One of the students said, “My priority is my culture, values, and beliefs. It is entertaining to see cultural elements from my own culture while learning English.” The other student said, “When I learn English with the target culture, I feel that I forget my culture, values, and beliefs.”

Overall, it can be clearly stated that short stories with Turkic content are preferred in English learning by the learners of English in Turkey. Firstly, cultural familiarity makes English learning easier for students. Secondly, they stick to their own culture and want to see their own cultural elements. When they learn English through their own cultural elements, they feel that they can communicate and talk about their own culture with people from all over the world. Finally, students prefer short stories with Turkic content since they feel more comfortable and secure in the class in order to participate and express their opinions. In light of the information mentioned, the researcher thinks that students make this preference due to cultural awareness, and they tend to speak English about their own culture, and this can be achieved by studying short stories with Turkic content in the classroom.

5. DISCUSSION AND CONCLUSION

This dissertation aimed to research the perceptions of learners in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content through mixed methods explanatory design. In this chapter, the findings obtained through the quantitative and qualitative data were discussed according to three research questions.

5.1. What are the Perceptions of Learners of English in Turkey Regarding the Utilization of Short Stories with Inner Circle Content?

The perceptions of the students regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic-origin), and Turkic content in English learning were investigated through the questionnaire, classroom observation, and semi-structured interview questions. The students generally had neither positive nor absolutely negative attitudes towards using short stories with inner circle content. According to the findings, it can be interpreted that the learners of English did not absolutely reject the texts with inner circle content, but they mostly preferred to read the short stories with Turkic content and outer circle content (excluding Turkic origin). To illustrate, the participants stated that if they read English short stories with inner circle content, they could not learn about different values. Also, they could not observe different cultures through short stories with inner circle content. However, striking responses could also be found in the findings. For example, the responses of the students (52,9% and 8,8% of the participants agreed and strongly agreed) towards the item “Reading English short stories with inner circle content can increase my knowledge of English such as grammar, vocabulary, and so on.” were positive although they found the texts difficult. Additionally, the majority of the participants were unwilling to learn about the target culture. In the questionnaire, only six students agreed with the statement, “I have to learn the target culture.” In a similar study conducted by Hürmüzlü (2020), the importance of culture in language learning was emphasized; however, the participants were unwilling to learn the target culture. Only a few students stated that they desired to observe American/British culture.

In the qualitative results, all the participants agreed that learning the target culture was boring since the texts with inner circle content were lack of various cultures, values, and beliefs. Therefore, the learners of English could not compare their own culture with other cultures through short stories with the target culture. They also found the English short stories with inner circle content unenjoyable. In a similar study by ALmhimed (2018), the results demonstrated that the students perceived the target culture negatively since their language proficiency level was low; therefore, their learning process would be boring.

In light of the first research question and participants' responses, it can be stated that cultural learning has been considered important in the development of language learning. In his Communicative Competence, Hymes (1972) asserts that learners of English need social and cultural competence in addition to grammatical competence in order to communicate in an effective way in English. Accordingly, in his acculturation theory, Schuman (1986) claims that if a person wants to learn a language more effectively, he or she should integrate himself into the lifestyle or culture of the country he or she wants to learn.

In this study, to some extent, it can be concluded that a minority of the participants agreed with the necessity of target culture learning in language learning. However, most participants who participated in the questionnaire, semi-structured interviews, and classroom observations claimed that the short stories with the target culture were harrowing and might lead to nativization due to imposing target culture, values, and beliefs. Nevertheless, they found the short stories with inner circle content acceptable to some extent in terms of moral values and similarity with their culture.

Moreover, most of the students considered culture crucial in language learning. These findings were similar to the study conducted by Mitchell and Myles (2004). They stated that culture and language are bounded. Furthermore, in accordance with the study of Genç and Bada (2005), ELT learners regarded culture as a crucial component in English learning. In this study, the participants were aware of the importance of culture in language teaching and learning. However, due to cultural and moral values dissimilarity, difficulty, nativization, imposing inner circle values and beliefs, dominance of American or British culture, lacking local

culture and other international cultures, most did not prefer to read short stories with inner circle content in English learning. Moreover, considering the interview results, they all (n=5) asserted that the course books mostly included inner circle content (culture, values, and beliefs). These findings coincided with Pulverness (1999), who states that “numerous modern ELT textbooks try to side-step the issue of culture altogether by presenting their target language in ‘international contexts’ outside the domain of any particular country, but these attempts are doomed to failure for a number of reasons.”

Possibly, according to the researcher, since the students studied in Imam Hatip secondary school, they might not have preferred to learn the target language culture due to their commitment to their own culture. In parallel, learners were the opinion on the significance of incorporating cultures into the English teaching and learning process. Therefore, they were aware that it was unavoidable for them to divert their attention away from the study of cultural components. Despite this, most students did not prefer to read short stories with inner circle content and learn the cultural components of the target culture. In addition, there may be a significant risk that learners may believe that the dominant cultures shown in the textbooks pose a danger to their own culture. They may have the instinct to protect their local culture, and this may lead to bias against the language and culture. Besides the reasons presented in this study, numerous reasons may create roadblocks to the target culture.

5.2. What Are the Perceptions of Learners in Turkey Regarding the Utilization of Short Stories with Outer Circle Content (Excluding Turkic-Origin)?

When the students’ perceptions regarding the utilization of short stories with outer circle content (excluding Turkic origin) were researched, a great majority of the participants found the short stories acceptable in English learning due to their desire to learn about different cultures while learning the language. They tended to observe short stories with outer circle content (excluding Turkic-origin) in English learning. When considering the findings, it can be stated that the learners found the short stories with outer circle content (excluding Turkic-origin) easier. Additionally, learning new things about different cultures drew their attention since they might want to discover the world’s cultures and compare their culture with

theirs. Also, they liked to read short stories with outer circle content because of their interests and curiosity about different lifestyles and beliefs. They believed that cultural elements made an important contribution to their language learning. When considering the classroom observation and the semi-structured interviews, a great majority of the participants claimed that they preferred to read short stories with outer circle content (excluding Turkic-origin) because different cultures drew their attention, and they liked to learn about different cultures. Such texts enabled them to make comparisons among the cultures while learning English. They also stated that they liked the short stories since the components included in the short stories were similar to their Turkish culture, values, and beliefs. It can be stated different cultures enabled them to make comparisons among cultures; they had not seen texts with outer circle content before in their textbooks.

Moreover, the learners were of the opinion that incorporating culture in English learning is important to provide them create awareness about other cultures and comprehend their own culture. Additionally, they tended to incorporate their own culture and other cultures in language teaching and learning. The results related to integrating cultures are in parallel with the opinion of Baker (2009a), who states that culture is a crucial component of language teaching and learning, but world cultures should be integrated. Furthermore, Yılmaz (2016) highlighted that learning about different cultures facilitated the learners to obtain a worldview and awareness of international cultures. According to the students' responses, it may be interpreted that the students were willing to observe different cultures in their textbooks since they stated that textbooks or course books include only target cultural components. Therefore, most of them preferred to read short stories with outer circle content in English classes. Kumaravadivelu (2009) stated that some course books do not present intercultural awareness. In this respect, the short stories were found suitable for creating intercultural awareness and building intercultural competence by the learners in this study.

Also, there are many pieces of research that assert that utilizing short stories can provide intercultural competence in language learning (Stevens, 2014; Derado, 2015, Rezaei & Naghibian, 2018; Çandırlı, 2018). Also, in a study by Burwitz-Melzer (2001), he emphasized the crucial position of literary texts (particularly

short stories) in conveying intercultural and cultural understanding. The findings demonstrated that the adolescents were able to sympathize with a work that originated in a different culture and that they were able to bring their own cultural views into the classroom. In addition to this, Matos (2012) emphasized the importance of literary works to her students as a means of fostering cultural otherness, critical self-awareness, and imaginative thought. Hibbs (2016) conducted research in the North of the United States setting to analyze the significance of Spanish literature in the exploration of the attitudes of American learners toward Southern. His study's findings demonstrated that novels significantly affect students' comprehension of Latino culture. According to the related studies and opinions of the scholars in this study, it can be interpreted that short stories with outer circle content can provide intercultural awareness and learning in language teaching and learning.

In a nutshell, it can be concluded that short stories play an important role in presenting cultural components. Therefore, the learners preferred short stories with outer circle content (excluding Turkic origin) since they were interesting, bore cultural similarities, included moral values, improved intercultural competence, and create cultural awareness. Moreover, those stories, including different cultural elements, moral values, and beliefs, enabled the learners to compare their own culture with other international cultures.

5.3. What are the Perceptions of English Learners in Turkey Regarding Using Short Stories with Turkic Content?

According to the findings, the highest level of perception of the participants was seen at the level of perception towards utilizing short stories with Turkic content and then outer circle content (excluding Turkic origin), while the lowest mean was observed at the level of perception towards the utilization of short stories with inner circle content. Integrating local culture into English learning can play an important role in this respect. The significance of one's local culture to one's acquisition of a target language was first brought to light by the social development theory which Lev Vygotsky proposed. According to this hypothesis, people transmit their requirements via the medium of their cultural artifacts (Driscoll & Burner, 2005). In addition to this, Vygotsky was of the opinion that the absorption

of cultural instruments led to an increase in one's degree of cognitive abilities (Driscoll & Burner, 2005). The schema theory, which contends that in order to comprehend a text, a person must find links between what is written or told and their schema or mind, has also offered assistance for the incorporation of local culture into the learning of the target language (Young, et al., 2003). It has been shown that content schema based on culture-specific (Carrell and Eisterhold, 1983) has a significant impact on reading. This schema can occupy one's thoughts (Johnson, 1982; Steffensen, 1984). If the cultural information, which is referred to as procedural and textual information by Goffman (1967a), is introduced into ELT lessons, then the learners will have obtained at least the interpretations, and they will just learn the language wherein the contents and the method are conveyed. Learners may estimate the meanings of the phrases or words based on cultural schemata from their mother languages (Yusniawati & Lestari, 2021).

In point of fact, the learners do not show up to their English courses with nothing. According to Bourdieu (1991), they carry with them a number of things that are fundamentally helpful. They are motivated to learn English due to many things, such as local jobs in several sectors. Also, they carry with them information about how those things operate in their own culture and all over the world. They also have their mother languages where the things and peoples are depicted, the stories are told, other cultural applications are disbursed, and the discussions are conveyed. The emergence of World Englishes (Kachru, 1992), on the other hand, makes it appear as though it is no longer pertinent to attribute inner circle culture. It is due to the fact that individuals who are part of the Outer Circle utilize the English language more often than those who are part of the Inner Circle. Additionally, when English started to be recognized as ELF (English as a Lingua Franca), and then speakers acquired the language to interact with other non-native speakers (Kirkpatrick, 2002). Moreover, he recommends that the curriculum should include regional cultures. Hence, the cultural and social values and norms belonging to students should be represented in the curriculum to offer varieties in the language of English (Datesman, 2005), therefore preserving the students' identities (Kirkpatrick, 2002). In this manner, local culture is prioritized in English language learning and teaching. Numerous research concentrating on the

application of communicative language instruction in Asian countries nevertheless demonstrated that students prefer local values and norms, notwithstanding a desire to learn worldwide diversity of English (Kumaravadivelu, 2006). Indeed, incorporating local culture into English instruction has been shown to be successful in improving students' cognitive and affective involvement (Yusniwati & Lestari, 2021). Using local cultural content is useful in enhancing learners' English language abilities, including reading, speaking, writing, and listening (Rahman, 2019; Nambiar et al., 2020). Furthermore, Nambiar et al. (2020) observed that the learners' enthusiasm for their ability to learn English was enhanced when local, culturally relevant materials were used in English class sessions.

In this study, the local culture (including moral values) was presented through short stories, and the perceptions of the learners were investigated. It may be interpreted that cultural familiarity and background knowledge had a positive effect on reading comprehension. Due to cultural familiarity and background knowledge, the participants preferred to read short stories with Turkic content in English learning. Based on classroom observation, the researcher stated that they found the short stories with Turkic content easy and could take the floor in the class without hesitating. Considering the findings of the questionnaire and semi-structured interviews, it can be concluded that the participants liked to read short stories with Turkic content since they found them interesting and entertaining, and short stories with Turkic content include their moral values and beliefs. Also, they found the short stories easier when comparing the other short stories with the inner circle and outer circle content (excluding Turkic-origin). In this sense, All the learners (n=5) who participated in the semi-structured interview stated that they absolutely prefer to read short stories with Turkic content due to cultural familiarity and are willing to see Turkish cultural elements, values, and beliefs in the course books since the texts are familiar for them. Therefore, they can easily guess and recognize the topic and the words included in the texts or short stories. In addition, they asserted that they felt more comfortable in terms of expressing their opinions while talking about their own cultures in language learning and teaching. Moreover, most students preferred to read short stories in English learning and teaching. Overall, as stated in the chapter of findings of the study, the highest level of

perceptions of the participants was seen at the level of perception towards utilizing short stories with Turkic content and outer circle content (excluding Turkic-origin). At the same time, the lowest mean was observed at the level of perception towards the utilization of short stories with inner circle content.

In a nutshell, according to the quantitative and qualitative data analysis and interpretation of the findings, incorporating local culture through short stories into English language learning positively affects the perceptions of the students who participated in the study. Therefore, it can be interpreted that the students' values, cultures, and identities may be preserved and promoted by incorporating local culture by including short stories with Turkic content in the curriculum according to the learners' responses.

5.4. Conclusion, Suggestions, and Implications

Cultures are inextricably bound up with their own languages. The commonly held belief that culture and language are inseparable has led to the widespread adoption of English language teaching materials that focus on the cultures of so-called 'inner circle' nations, including New Zealand, Australia, the United Kingdom, the USA, and Canada. There are a number of ideas that vigorously promote the incorporation of local culture into English learning and teaching. Among them are Schema Theory and the phenomena of World Englishes. It is common practice in nations such as Turkey, in which English is taught as a second or foreign language, to overlook the importance of incorporating the local culture of the students into the curriculum. In this respect, short stories can be valuable materials that reflect and teach the cultures in English teaching and learning.

This study aimed to investigate the perceptions of learners in Turkey regarding the utilization of short stories with inner circle content, outer circle content (excluding Turkic origin), and Turkic content in English learning. In order to accomplish this goal, a mixed methods sequential explanatory design based upon an interpretative/constructivist research paradigm was utilized. Thirty-four secondary students who study in Imam Hatip (Religious Vocational) Secondary school participated in the study. The study took six weeks in the academic year of 2021-2022. Six short stories "King Alfred and Beggar, A story of Robin Hood by

James Baldwin, Be Truthful A hind Story by San Kalp Pandey, What We Plant, We Eat A Korean Story, Nasreddin Hodja and Cauldron, and Keloğlan and Magic Stone” were included in the study. Each story has a different content, which refers to the inner circle, outer circle (excluding Turkic-origin), and Turkic content. Pre-reading, while reading, and post-reading activities were prepared for each story. Vocabulary activities, pictures, etc., were used to catch the students’ interests. Reading comprehension questions were used in the phases of while reading and post-reading. Students could catch the moral values and culture included in the texts and compare the cultures with their own cultures. During the implementation, the researcher conducted classroom observation through a form to build the triangulation.

In the current study, the data were obtained through a questionnaire (Likert-type scale), semi-structured interviews, and classroom observation. For the quantitative data analysis, SPSS 25 was used. For the qualitative data, Quirkos 2.4 version was utilized to interpret the data. In order to obtain trustworthiness, reliability, transferability, credibility, validity, confirmability, and dependability were established. Furthermore, only the researcher collected the data, and to avoid possible bias, member checking was carried out. While studying the short stories in the classroom, classroom observation was applied; after the application in the classroom, the perceptions of the learners regarding the utilization of short stories with inner circle content, outer circle content (Excluding-Turkic origin), and Turkic content in English learning were examined through the questionnaire. Then, a semi-structured interview was carried out with five participants. According to the findings of the questionnaire, semi-structured interview, and classroom observation, the participants firstly agreed that short stories could be a valuable resource to be used in language education. They also stated that culture is a crucial component in the English classroom and should be incorporated into English learning.

For the utilization of short stories with inner circle content, most of the participants did not prefer to read short stories with inner circle content. However, they did not reject their incorporation since some of the participants (n=6) preferred to read the short stories with inner circle content because of cultural and moral

values similarity, increasing their knowledge such as grammar, vocabulary, and so on, being interested in observing target culture and so on. However, the reasons why they did not prefer to read short stories with inner circle content are since:

- Short stories with inner circle content are difficult for them because of the vocabulary, lacking cultural background, and schemata.
- The short stories with inner circle content have cultural norms which are far away from their own culture, that is, due to cultural values and beliefs dissimilarity.
- The short stories with inner circle content may not show a variety of cultures.
- The texts with inner circle content are often included in the textbooks; therefore, they may not observe different cultures.
- The short stories with inner circle content may not enable the learners to compare their own culture with different or international cultures.

For the utilization of short stories with outer circle content (excluding Turkic origin), most of the participants believed that the incorporation of short stories with outer circle content (excluding Turkic origin) should be integrated into language education. The reasons why they believed in incorporating the short stories with outer circle content (excluding Turkic-origin) are since:

- The short stories with outer circle content can create cultural awareness for them.
- The short stories with outer circle content were easy to comprehend for them because of the similarity of cultural and moral values.
- The participants are eager to read short stories from different cultures since short stories with outer circle content include cultural and moral values.
- The short stories with outer circle content can enable them to compare their own culture with international cultures.
- The participants are eager to read short stories with outer circle content since their textbooks do not include texts from different cultures.
- The participants believe that reading short stories with outer circle content means meeting different lifestyles.

For using short stories with Turkic content, a great majority of the participants strongly agreed and agreed on the incorporation of short stories with Turkic content in English language education. They strictly stated that the texts with Turkic content should be integrated into English learning since such texts are easy for them in terms of their cultural background and schemata. The reasons asserted by the participants, which coincided with the study of Alamsyah (2016), are interpreted and presented as follows:

- Since short stories with Turkic content include more relevant schemata, they are inclined to grant a lot simpler learning experience. Thus, the learners can understand the short stories with inner circle content easier compared to other foreign texts.
- The short stories with Turkic content may also be employed to compare target, international, and local culture, beliefs, and values in order to make the learners more conscious of the variations between the two, which ultimately leads to increased knowledge of cultural variety.
- The short stories with Turkic content are likely to have a significantly greater influence on those with lower proficiency levels since the short stories with Turkic content may misuse English language characteristics, such as idiomatic phrases, pragmatic elements, and so on.
- The participants stated that they are willing to observe and study the local contexts in their English classroom since their textbooks do not include texts with local and international culture, values, and beliefs.
- The learners stated that if the short stories with Turkic content are included in English learning, they can be motivated and feel comfortable expressing their opinions in the classroom.

All in all, as stated before, in nations including Turkey, in which English is taught as a second language to non-native speakers, the incorporation of the students' own cultures into English education is sometimes disregarded. In this study, according to the findings, through short stories with Turkic content and outer circle content (excluding Turkic origin), learning English can affect the learning outcome declaratively and enable the students to be motivated and express

themselves easily with the help of cultural schemata. Incorporating local and outer circle cultural elements is more entertaining and interesting for the learners. The educational achievement of the students who are taught English as a global language in a manner that preserves learning local culture is substantially greater, and students may study locally, however, and think internationally. To sum up, according to the findings, it may be concluded that the participants had positive perceptions towards the incorporation of local and international culture without completely rejecting the target culture in English learning. As obtained from the study, basically, cultural schemata and willingness to establish intercultural competence, willingness to observe their own culture, and a variety of cultures, values, and beliefs through short stories in English learning were found important within the context of the main goal of the current study.

In light of all the information mentioned above, this study might offer some suggestions for further research:

1. The sample is small, and the time is limited. In order to make more generalizations, the number of students can be increased.
2. This study is limited to secondary school learners of English in Turkey. Therefore, it can be obtained different results with different groups.
3. In this study, six different short stories were employed. More short stories can be used in another study to obtain more data about the perceptions of learners regarding the utilization of short stories with different contents.
4. The study can be extended and conducted at different levels, such as high school or the university.

There were some limitations, such as the number of short stories, the participants, and the duration of the study. Despite these factors, the data was interpreted properly and cautiously. Therefore, it can be possible to make some implications.

In this study, in addition to the data obtained in this study, the researcher believes that local culture has an important place in language learning. Local culture reflects identity and believes in raising individuals who reflect and compare their own identity in international communication. Including local and international

cultures in language learning is vital for diversity. Today, besides being a world language, English is no longer spoken only by native speakers. In addition, according to the researcher's 8-year educational experience, he sees the inclusion of different accents in the textbooks as a deficiency. He believes that this work will lead to the inclusion of local culture and outer circle cultures through short stories.

This study may contribute to English Language Teaching by proposing ideas for material development and production in ELT. Such an investigation of these areas can ultimately contribute to the development of language instruction in foreign language learning classes since experimental culture studies related to native, international and local short stories are still lacking in the field. Moreover, the findings of the present research aimed to put forth suggestions related to the content for both the Ministry of Education and the private publishing houses while designing language learning materials. In light of the current study, the teachers should be careful about selecting short stories and which culture should be taught in the classroom. Additionally, focusing on the differences and similarities between target, local and international cultures is important in the classroom. The learners' own culture and different cultures should be considered since the interactions are not only with native speakers but also with non-native speakers worldwide.

In a nutshell, the researcher believes that short stories are texts that can be covered in a lesson. Therefore, they can easily be included in textbooks. In addition, short stories with local culture, outer circle content, and inner circle content can be included in these textbooks. In this way, students can learn English more easily by having fun and comparing their own and other cultures.

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APPENDICES

Appendix 1. Short Stories

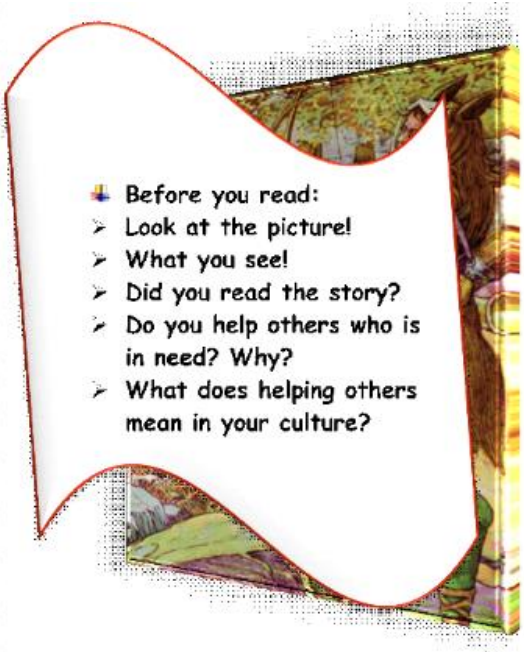
STORY 1 King Alfred and Beggar

🚦 Before you read:

- What do you see in the picture?
- Do you know the meaning of king?
- Who knows the country of England?
What do you know about it?
- Compare your culture and target culture in terms of good deed. What is your opinion?

If someone asked for your jacket and your boots when you were already freezing very much, would you give it to him just because he was cold too? If you thought you would later win in the lottery, would you then do it? If this was your motivation, would it still be an act of compassion? Or would it be an egoistic thing to do?

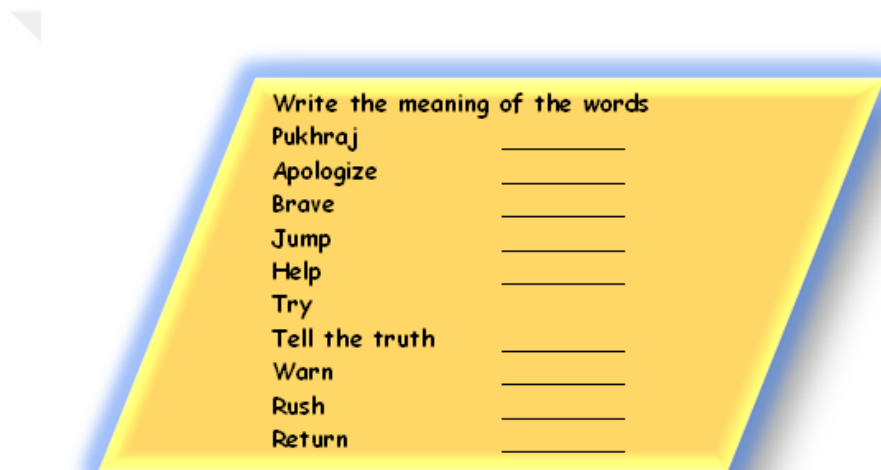
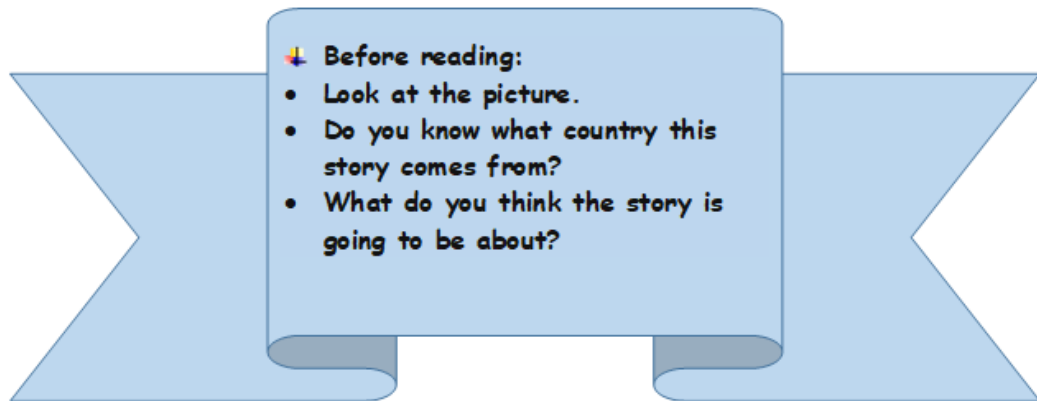
STORY 2 A Story of Robin Hood by James Baldwin

- 
- ✚ Before you read:
- Look at the picture!
 - What you see!
 - Did you read the story?
 - Do you help others who is in need? Why?
 - What does helping others mean in your culture?

✚ Write the past forms and the meanings of the verbs.

❖ Live	_____	_____
❖ Call	_____	_____
❖ Dress	_____	_____
❖ See	_____	_____
❖ Say	_____	_____
❖ Know	_____	_____
❖ Carry	_____	_____
❖ Keep	_____	_____

STORY 3 Be Truthful Hindi Story



STORY 4 What We Plant, We Will Eat

- ✦ Before you read:
 - Do you have any idea about Korean Culture?
 - What does "what we plant, we will eat? Try to explain in your views by giving example from your daily lives.
 - Do you know the country of Korea? What do you like about it?

Write the meaning of the words

Plant	_____
Remember	_____
Help	_____
Share	_____
Help	_____
Politely	_____
Let's do	_____
Receive	_____
Start	_____
Leave	_____

What We Plant, We Will Eat

A Korean Story



Before Reading:

- 1- Have a look at the following picture and try to guess which Nasreddin Hodja story does it illustrate?
- 2- Do you have a cauldron at home? If yes, for what purposes do you use it?
- 3- Have you ever heard that a cauldron gives birth?



<https://www.nasrettinhoca.info/doguran-kazan-fikrasi>

NASREDDIN HODJA AND CAULDRON

Nasreddin Hodja had borrowed a cauldron from his neighbour. When he didn't return it for a long time, the neighbour came knocking on the door.

'Hodja Effendi, if you are finished with the cauldron could I take it back? The wife needs it today.'

'Ah, of course,' Hodja said, 'just wait here a minute and I'll fetch it.'

When Hodja came back to the door with the cauldron, the neighbour noticed that there was a small pot in it.

'What is this?'

'Well, neighbour, congratulations, your cauldron gave birth to a baby pot,' said the Hodja.

The neighbour, incredulous, yet delighted, thanked the Hodja, took his cauldron and the new little pot, and went home.

A few weeks after this incident, one day The Hodja came again, asking to borrow the cauldron. The neighbour didn't even hesitate and lent Hodja the cauldron with pleasure. However, once more it was taking the Hodja forever to return it back. The neighbour had no choice but to go asking for it again.

'Hodja Effendi, are you done with the cauldron?'

'Ahh neighbour, ahh' bemoaned The Hodja, 'I am afraid your cauldron is dead.'

'Hodja Effendi, that's not possible, a cauldron cannot die!' exclaimed the disbelieving neighbour. But Nasreddin Hodja had his answer ready.

'My dear fellow, you can believe that it can give birth, why can't you believe that it can also die?'

https://www.creativitytroughtstories.ro/_files/200000061-5552255525/Traditional%20or%20clascal%20stories_1.pdf

Before reading:

- 1-What do you see in the picture?
- 2-What can the story be about?
- 3-Do you have a bowl at home? If yes, for what purposes do you use it?

Write the meaning of the words:

Bald_____	Ambitious_____
Catch_____	Look Down_____
Go fishing_____	Magic_____
Want_____	Bowl_____
Think_____	Carve_____
Try_____	Take_____



<https://www.masal.org/kelogan-ile-sihirli-tas.html>

Once there was a bald boy, named Keloğlan. His old, poor mother was addressing him as "Bald son, cute son". One day Keloğlan went fishing to catch some fish. "I can catch a few fish for me and my mother and shall be full up that evening", he thought. On the edge of the river he threw his fishing-line to the water, soon he caught a very big fish in the afternoon.

Its eyes were as light as a glass, and its scales were as brilliant as silver, it was a very beautiful fish. Keloğlan carved its scales, and went to cut its belly and clean it. It's was then he saw a big bowl inside the fish. He felt very happy "I shall take both the bowl and the fish to my mother", he said. He wanted to wash the fish by the bowl of water and pour the water in the bowl on the fish but at that time he saw that gold was flowing from the bowl instead of water. He tried a few times to be sure. He saw again that gold was flowing.

"I think it is a magical stone, I should tell my mother right away", he said and he ran all the way home as fast as he could. Keloğlan soon became very very rich, even the king of the country was poorer than him. He built a wonderful palace and he

Appendix 2. Lesson Plan

STORY 1 LESSON PLAN OF KING ALFRED

KING ALFRED AND THE BEGGAR

Skill	Process	Procedure	Aims
READING	Warm-up	• Introduction of the short story • Students look at the picture and tell what they think • The teacher asks students' opinions about moral values of their culture.	Attention to: To students' background To the subject and message of the text To students' views about culture
	Pre-reading	• Asking students to predict the theme of the story by its title. • Selecting specific words from the story and asks them to the students to draw attention.	Attention to: Grammatical structures Unknown words To achieve a general understanding of the story To comprehend the main ideas of the story
	While-reading	• Students read the text while listening to the story. • Students express their impression of the story.	To build confidence, cultural awareness and enjoyment To translate the story correctly To gain awareness about the culture, belief and values
	Post-reading	• Students detect and guess the meanings of the unknown words. • Students discuss the culture, values, characters, ask questions about the story, and interpret the views in the story.	
WRITING		• Students guess the meanings of unknown words and then compare with the true meanings. • Students fill in the blanks with the right words in vocabulary exercise. • Students underline unknown grammar structures and vocabulary in the story. • Students write answers of story-related questions.	Attention to: Grammatical functions Coherence Content Vocabulary
LISTENING		• Students give their attention to the teacher and the students when they conduct speaking. • Students listen to the story while reading. • Students listen to the teacher and students during the reading process and activities.	Attention to: Receiving Answering Criticizing Ordering Translating
SPEAKING		• Students express their opinions related to the message and culture of the short story. • Students answer the short-related questions verbally. • Students explain the main theme of the story verbally.	Attention to: Public speaking Group discussion Proper pronunciation Fluency
GRAMMAR		• Students try to translate the sentences. • Students try to underline the sentences including irregular and regular verbs and try to explain them.	Attention to: Simple Past Tense Simple Present Tense
VOCABULARY		• Students try to identify the meanings of vocabularies • Students correlate the vocabularies with their vocabularies included in test for LGS.	Attention to: Irregular/Regular verbs Adjectives Words related to LGS

STORY 2 LESSON PLAN OF ROBIN HOOD

A STORY OF ROBIN HOOD BY JAMES BALDWIN

Skill	Process	Procedure	Aims
READING	Warm-up	• Introduction of the short story • Students look at the picture and tell what they think. • The teacher asks students' opinions about moral values of their culture.	Attention to: To students' background To the subject and message of the text. To students' views about culture
	Pre-reading	• Asking students to predict the theme of the story by its title. • Selecting specific words from the story and asks them to the students to draw attention.	Attention to: Grammatical structures Unknown words To achieve a general understanding of the story
	While-reading	• Students read the text while listening to the story. • Students express their impression of the story.	To comprehend the main ideas of the story To build confidence, cultural awareness and enjoyment
	Post-reading	• Students detect and guess the meanings of the unknown words. • Students discuss the culture, values, characters, ask questions about the story, and interpret the views in the story.	To translate the story correctly
WRITING		• Students guess the meanings of unknown words and then compare with the true meanings. • Students fill in the blanks with the right words in vocabulary exercise. • Students underline unknown grammar structures and vocabulary in the story. • Students write answers of story-related questions.	Attention to: Grammatical functions Coherence Content Vocabulary
LISTENING		• Students give their attention to the teacher and the students when they conduct speaking. • Students listen to the story while reading. • Students listen to the teacher and students during the reading process and activities.	Attention to: Receiving Answering Criticizing Ordering Translating
SPEAKING		• Students express their opinions related to the message and culture of the short story. • Students answer the short-related questions verbally. • Students explain the main theme of the story verbally.	Attention to: Public speaking Group discussion Proper pronunciation Fluency
GRAMMAR		• Students try to translate the sentences correctly regarding the tense. • Students try to underline the sentences including irregular and regular verbs and try to explain them.	Attention to: Simple Past Tense Simple Present Tense
VOCABULARY		• Students try to identify the meanings of vocabularies • Students correlate the vocabularies with their vocabularies included in test for LGS.	Attention to: Irregular/Regular verbs Adjectives Words related to LGS

STORY 3 LESSON PLAN OF BE TRUTHFUL

Skill	Process	Procedure	Aims
READING	Warm-up	• Introduction of the short story • Students look at the picture and tell what they think. • The teacher asks students' opinions about moral values of their culture. • Do you know what country this story comes from? What do you think the story is going to be about?	Attention to: To students' background To the subject and message of the short story To students' views about culture/different culture and values, see differences
	Pre-reading	• Asking students to predict the theme of the story by its title. • Selecting specific words from the story and asks them to the students to draw attention. • Do you have any idea about different cultures? • What do you think the story is going to be about? • What does being truthful mean?	Attention to: Grammatical structures Unknown words To achieve a general understanding of the story To comprehend the main ideas of the story To build confidence, cultural awareness and enjoyment
	While-reading	• Students read the text while listening to the story. • Students express their impression of the story.	To translate the story correctly To gain awareness about the culture, belief and values
	Post-reading	• Students detect and guess the meanings of the unknown words. • Students discuss the culture, values, characters, ask questions about the story, and interpret the views in the story. • What makes you/how are you different to other people? • What makes you/how are you different to other people? • Stress the importance of valuing these differences • What is the moral of the story? • What do you think about the culture and value included in the story?	To recognize and value differences
WRITING		• Students guess the meanings of unknown words and then compare with the true meanings. • Students fill in the blanks with the right words in vocabulary exercise. • Students underline unknown grammar structures and vocabulary in the story. • Students write answers of story-related questions.	Attention to: Grammatical functions Coherence Content Vocabulary Write a dialogue
LISTENING		• Students give their attention to the teacher and the students when they conduct speaking. • Students listen to the story while reading. • Students listen to the teacher and students during the reading process and activities.	Attention to: Receiving Answering Criticizing Ordering Translating
SPEAKING		• Students express their opinions related to the message and culture of the short story. • Students answer the short-related questions verbally. • Students explain the main theme of the story verbally.	Attention to: Public speaking Group discussion Proper pronunciation Fluency Discuss the importance of not lying
GRAMMAR		• Students try to translate the sentences. • Students try to underline the sentences including irregular and regular verbs and try to explain them.	Attention to: Simple Past Tense Simple Present Tense /Must/ Shall
VOCABULARY		• Students try to identify the meanings of vocabularies • Students correlate the vocabularies with their vocabularies included in test for LGS.	Attention to: Words related to LGS.

STORY 4 LESSON PLAN OF WHAT WE PLANT, WE WILL EAT

Skill	Process	Procedure	Aims
READING	Warm-up	- Introduction of the short story - Students look at the picture and tell what they think. - The teacher asks students' opinions about moral values of their culture.	Attention to: To students' background To the subject and message of the text To students' views about culture/different culture and values, see differences
	Pre-reading	- Asking students to predict the theme of the story by its title. - Selecting specific words from the story and asks them to the students to draw attention. - Do you have any idea about different cultures? - What does what we plant, we will eat mean? Try to explain in your views by giving example from your daily lives	Attention to: Grammatical structures Unknown words To achieve a general understanding of the story To comprehend the main ideas of the story To build confidence, cultural awareness and enjoyment To translate the story correctly To gain awareness about the culture, belief and values To recognize and value differences
	While-reading	- Students read the text while listening to the story. - Students express their impression of the story.	
	Post-reading	- Students detect and guess the meanings of the unknown words. - Students discuss the culture, values, characters, ask questions about the story, and interpret the views in the story. - What makes you/how are you different to other people? - What makes you/how are you different to other people? - Stress the importance of valuing these differences – wouldn't it be a boring world if we were all the same... etc Having these differences means we are all able to learn something of value from each other.	
WRITING		- Students guess the meanings of unknown words and then compare with the true meanings. - Students fill in the blanks with the right words in vocabulary exercise. - Students underline unknown grammar structures and vocabulary in the story. - Students write answers of story-related questions.	Attention to: Grammatical functions Coherence Context Vocabulary Write a dialogue
LISTENING		- Students give their attention to the teacher and the students when they conduct speaking. - Students listen to the story while reading. - Students listen to the teacher and students during the reading process and activities.	Attention to: Receiving Answering Criticizing Ordering Translating
SPEAKING		- Students express their opinions related to the message and culture of the short story. - Students answer the short-related questions verbally. - Students explain the main theme of the story verbally.	Attention to: Public speaking Group discussion Proper pronunciation Fluency Discuss the importance of being kind to others
GRAMMAR		- Students try to translate the sentences. - Students try to underline the sentences including irregular and regular verbs and try to explain them.	Attention to: Simple Past Tense Simple Present Tense
VOCABULARY		- Students try to identify the meanings of vocabularies - Students correlate the vocabularies with their vocabularies included in test for LGS.	Attention to: Irregular/Regular verbs Adjectives Words related to LGS

STORY 5 LESSON PLAN OF NASREDDIN HODJA AND CAULDRON

KING ALFRED AND THE BEGGAR

Skill	Process	Procedure	Aims
READING	Warm-up	• Introduction of the short story • Students look at the picture and tell what they think. • The teacher asks students' opinions about moral values of their culture.	Attention to: To students' background To the subject and message of the text To students' views about culture
	Pre-reading	• Asking students to predict the theme of the story by its title. • Selecting specific words from the story and asks them to the students to draw attention.	Attention to: Grammatical structures Unknown words To achieve a general understanding of the story
	While-reading	• Students read the text while listening to the story. • Students express their impression of the story.	To comprehend the main ideas of the story To build confidence, cultural awareness and enjoyment
	Post-reading	• Students detect and guess the meanings of the unknown words. • Students discuss the culture, values, characters, ask questions about the story, and interpret the views in the story.	To translate the story correctly To gain awareness about the culture, belief and values
WRITING		• Students guess the meanings of unknown words and then compare with the true meanings. • Students fill in the blanks with the right words in vocabulary exercise. • Students underline unknown grammar structures and vocabulary in the story. • Students write answers of story-related questions.	Attention to: Grammatical functions Coherence Content Vocabulary
LISTENING		• Students give their attention to the teacher and the students when they conduct speaking. • Students listen to the story while reading. • Students listen to the teacher and students during the reading process and activities.	Attention to: Receiving Answering Criticizing Ordering Translating
SPEAKING		• Students express their opinions related to the message and culture of the short story. • Students answer the short-related questions verbally. • Students explain the main theme of the story verbally.	Attention to: Public speaking Group discussion Proper pronunciation Fluency
GRAMMAR		• Students try to translate the sentences. • Students try to underline the sentences including irregular and regular verbs and try to explain them.	Attention to: Simple Past Tense Simple Present Tense
VOCABULARY		• Students try to identify the meanings of vocabularies • Students correlate the vocabularies with their vocabularies included in test for LGS.	Attention to: Irregular/Regular verbs Adjectives Words related to LGS

STORY 6 LESSON PLAN OF KELOGLAN AND MAGIC STONE

KELOGLAN AND MAGIC STONE

Skill	Process	Procedure	Aims
READING	Warm-up	- Introduction of the short story - Students look at the picture and tell what they think. - The teacher asks students' opinions about moral values of their own culture.	Attention to: To students' background To the subject and message of the text To students' views about their own culture
	Pre-reading	- Asking students to predict the theme of the story by its title. - Selecting specific words from the story and asks them to the students to draw attention.	Attention to: Grammatical structures Unknown words To achieve a general understanding of the story
	While-reading	- Students read the text while listening to the story. - Students express their impression of the story.	To comprehend the main ideas of the story To build confidence, cultural awareness and enjoyment
	Post-reading	- Students detect and guess the meanings of the unknown words. - Students discuss the culture, values, characters, ask questions about the story, and interpret the views in the story.	To translate the story correctly To gain awareness about the culture, belief and values To observe their opinions about their own culture in English learning
WRITING		- Students guess the meanings of unknown words and then compare with the true meanings. - Students fill in the blanks with the right words in vocabulary exercise. - Students underline unknown grammar structures and vocabulary in the story. - Students write answers of story-related questions.	Attention to: Grammatical functions Coherence Content Vocabulary
LISTENING		- Students give their attention to the teacher and the students when they conduct speaking. - Students listen to the story while reading. - Students listen to the teacher and students during the reading process and activities.	Attention to: Receiving Answering Criticizing Ordering Translating
SPEAKING		- Students express their opinions related to the message and culture of the short story. - Students answer the short-related questions verbally. - Students explain the main theme of the story verbally.	Attention to: Public speaking Group discussion Proper pronunciation Fluency
GRAMMAR		- Students try to translate the sentences. - Students try to underline the sentences including irregular and regular verbs and try to explain them.	Attention to: Should Present Perfect Tense Past Tense
VOCABULARY		- Students try to identify the meanings of vocabularies - Students correlate the vocabularies with their vocabularies included in test for LGS.	Attention to: Irregular/Regular verbs Adjectives Words related to LGS

Appendix 3. Classroom Observation Form

“SHORT STORIES WITH INNER CIRCLE CONTENT”

Items	
1. Students are willing to learn short stories with inner circle content.	
2. Students are willing to learn target beliefs and values through short stories.	
3. Students find short stories with inner circle content easy.	
4. Students find short stories with inner circle content interesting and enjoyable	

Classroom Observation Form

“SHORT STORIES WITH OUTER CIRCLE CONTENT”

Items	
1. Students are willing to learn short stories with outer circle content.	
2. Students are willing to learn culture, beliefs and values through short stories with outer circle content.	
3. Students find short stories with outer circle content easy.	
4. Students find short stories with outer circle content interesting and enjoyable.	

Classroom Observation Form

“SHORT STORIES WITH TURKIC CONTENT”

Items	
1. Students are willing to learn short stories with Turkic content.	
2. Students are willing to learn the beliefs and values through short stories with Turkic content.	
3. Students find short stories with Turkic content easy.	
4. Students find short stories with Turkic content interesting and enjoyable	

Appendix 4. Questionnaire in Turkish

KING ALFRED AND THE BEGGAR

Skill	Process	Procedure	Aims
READING	Warm-up	• Introduction of the short story • Students look at the picture and tell what they think. • The teacher asks students' opinions about moral values of their culture.	Attention to: To students' background To the subject and message of the text To students' views about culture
	Pre-reading	• Asking students to predict the theme of the story by its title. • Selecting specific words from the story and asks them to the students to draw attention.	Attention to: Grammatical structures Unknown words To achieve a general understanding of the story
	While-reading	• Students read the text while listening to the story. • Students express their impression of the story.	To comprehend the main ideas of the story To build confidence, cultural awareness and enjoyment
	Post-reading	• Students detect and guess the meanings of the unknown words. • Students discuss the culture, values, characters, ask questions about the story, and interpret the views in the story.	To translate the story correctly To gain awareness about the culture, belief and values
WRITING		• Students guess the meanings of unknown words and then compare with the true meanings. • Students fill in the blanks with the right words in vocabulary exercise. • Students underline unknown grammar structures and vocabulary in the story. • Students write answers of story-related questions.	Attention to: Grammatical functions Coherence Content Vocabulary
LISTENING		• Students give their attention to the teacher and the students when they conduct speaking. • Students listen to the story while reading. • Students listen to the teacher and students during the reading process and activities.	Attention to: Receiving Answering Criticizing Ordering Translating
SPEAKING		• Students express their opinions related to the message and culture of the short story. • Students answer the short-related questions verbally. • Students explain the main theme of the story verbally.	Attention to: Public speaking Group discussion Proper pronunciation Fluency
GRAMMAR		• Students try to translate the sentences. • Students try to underline the sentences including irregular and regular verbs and try to explain them.	Attention to: Simple Past Tense Simple Present Tense
VOCABULARY		• Students try to identify the meanings of vocabularies • Students correlate the vocabularies with their vocabularies included in test for LGS.	Attention to: Irregular/Regular verbs Adjectives Words related to LGS

Appendix 5. Questionnaire in English

EXPLANATION,

This study is carried out to determine the perceptions of learners of English in Turkey regarding the utilization of short stories with inner circle, outer circle and Turkic content in English language learning. The questionnaire consists of 34 items prepared to determine your perceptions towards using Turkic and non-Turkic content short stories in English language learning. Response time is 5-10 minutes on average. Remember that there are no 'right' or 'wrong' answers on this scale, and try to give as sincere answers as possible. Thank you very much in advance for your sincere answers, sensitivity and contribution to the research.

Aykut Demiryürek
Hakkari University
Master's Student

SECTION ONE: INFORMATION ON DEMOGRAPHIC FEATURES						
1- Name and Surname						
2- Gender		☐ Female ☐ Male				

SECTION TWO: THE PERCEPTIONS OF THE STUDENT REGARDING THE UTILIZATION OF TURKIC AND NON-TURKIC SHORT STORIES IN ENGLISH LEARNING						
Item No	Below are items that measure your perceptions towards using Turkic and non-Turkic short stories in English learning. For each, put an "x" in the option that indicates your opinion.	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
PERCEPTIONS REGARDING SHORT STORIES WITH TURKIC CONTENT AND OUTER CIRCLE CONTENT						
1	I enjoy learning English through short stories with Turkic content.					
2	I learn English more easily through English short stories with Turkic content.					
3	English short stories with Turkic content motivate me in English classes.					
4	If I read English short stories with Turkic content, I also learn new things about my own culture.					
5	Reading English short stories from different cultures (except American and British culture) makes it easier for me to learn English.					
6	I enjoy learning new things about different cultures.					
7	Cultural elements make an important contribution to me in language learning.					
8	Reading English short stories with outer circle content makes it easier for me to compare with my own culture.					
9	While learning English, I also learn that there are similarities between the cultures of other countries and my					

Appendix 6. Semi-structured Interview in Turkish

YARI YAPILANDIRILMIŞ GÖRÜŞME SORULARI

1. İngilizce öğreniminde, hedef dil (Amerikan ve İngiliz) kültürüne ait İngilizce kısa hikâyeler okumayı tercih eder misin? Neden?
- 2- İngilizce öğreniminde, Türk kültürü hariç farklı kültürlere (dış çember ülkeleri) ait kısa hikâyeler okumayı tercih eder misin? Neden?
3. İngilizce öğreniminde Türk kültürüne ait İngilizce kısa hikâyeler okumayı tercih eder misin? Neden?
4. Sence İngilizce öğrenirken hangi kültür öğretilmeli? Neden?
5. Hangi hikâyeleri kolay ve eğlenceli buldun? Neden?

Appendix 7. Semi-structured Interview in English

SEMI-STRUCTURED INTERVIEW QUESTIONS

- 1- Do you prefer reading English short stories with outer circle content? Why?
2. Do you prefer reading English short stories with Turkic content? Why do you think so?
3. Do you prefer reading English short stories with inner circle content? Why do you think so?
4. In your opinion, which culture should be taught in English class? Why do you think so?
5. Which short stories did you find easy and enjoyable? Why?

Appendix 8. Parent Permission Form

Ek-1

Sayın Veli;

Çocuğumuzun katılacağı bu çalışma, “İngiliz Dili Eğitiminde Türk Kültürüne ait Kısa Hikayeler ile Türk Kültürüne ait olmayan Kısa Hikayelerin Karşılaştırılması: Ortaokul Öğrenci Algıları” adıyla, Ekim 2021-Temmuz 2022 tarihleri arasında yapılacak bir araştırma uygulamasıdır.

Araştırmanın Hedefi: İngiliz Dili Eğitiminde Türk Kültürüne ait Kısa Hikayeler ile Türk Kültürüne ait olmayan Kısa Hikayeler kullanılarak bu yönde öğrencilerin algılarının ölçülmesi. Bu çalışma, İngilizce dili eğitiminde/öğretiminde literatüre, politika düzenleyicilere, kitap hazırlayıcılara ve öğretmenlere katkı sağlayacaktır.

Araştırma Uygulaması: Anket / Görüşme / Gözlem şeklindedir.

Araştırma T.C. Milli Eğitim Bakanlığı'nın ve okul yönetiminin de izni ile gerçekleştirilmektedir. Araştırma uygulamasına katılım tamamen gönüllülük esasına dayalı olmaktadır. Çocuğumuz çalışmaya katılıp katılmamakta özgürdür. Araştırma çocuğumuz için herhangi bir istenmeyen etki ya da risk taşımamaktadır. Çocuğumuzun katılımı tamamen sizin isteğinize bağlıdır, reddedebilir ya da herhangi bir aşamasında aynlabilirsiniz. Araştırmaya katılmamama veya araştırmadan ayrılma durumunda öğrencilerin akademik başarıları, okul ve öğretmenleriyle olan ilişkileri etkilemeyecektir.

Çalışmada öğrencilerden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplar tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir.

Uygulamalar, genel olarak kişisel rahatsızlık verecek sorular ve durumlar içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden çocuğumuz kendisini rahatsız hissederse cevaplama işini yanda bırakıp çıkmakta özgürdür. Bu durumda rahatsızlığın giderilmesi için gereken yardım sağlanacaktır. Çocuğumuz çalışmaya katıldıktan sonra istediği an vazgeçebilir. Böyle bir durumda veri toplama aracını uygulayan kişiye, çalışmayı tamamlamayacağını söylemesi yeterli olacaktır. Anket çalışmasına katılmamak ya da katıldıktan sonra vazgeçmek çocuğumuza hiçbir sorumluluk getirmeyecektir.

Onay vermeden önce sormak istediğiniz herhangi bir konu varsa sormaktan çekinmeyiniz. Çalışma bittikten sonra bizlere telefon veya e-posta ile ulaşarak soru sorabilir, sonuçlar hakkında bilgi isteyebilirsiniz. Saygılarımızla,

Araştırmacı :

İletişim bilgileri :

*Velisi bulunduğum sınıfı numaralı öğrencisi
.....'in yukarıda açıklanan araştırmaya katılmasına izin veriyorum.
(Lütfen formu imzaladıktan sonra çocuğunuzla okula geri gönderiniz*).*

.../.../.....

İsim-Soyisim İmza:

Veli Adı-Soyadı :

Telefon Numarası :

Appendix 9. Confirmed Permission to Conduct Research in Mone Schools



T.C.
HATAY VALİLİĞİ
İl Millî Eğitim Müdürlüğü

Sayı : E-32889839-605.01-35787059
Konu : Aykut DEMİRYÜREK'in
Araştırma İzin Onayı

28.10.2021

VALİLİK MAKAMINA

Hakkari Üniversitesi Lisansüstü Eğitim Enstitüsü Yabancı Diller Eğitimi Ana Bilim Dalı yüksek lisans öğrencisi Aykut DEMİRYÜREK, "İngiliz Dili Öğreniminde Türk Kültürüne Ait Kısa Hikayeler ile Türk Kültürüne Ait Olmayan Kısa Hikayelerin Karşılaştırılması: Ortaokul Öğrenci Algıları" konulu araştırmayı yapmayı talep etmektedir.

Söz konusu çalışmanın "Millî Eğitim Bakanlığı Yenilik ve Eğitim Teknolojileri Genel Müdürlüğü'nün 21.01.2020 tarihli ve 81576613-10.06.02-E.1563890 ve 2020/2 nolu Araştırma Uygulama İzinleri Genelgesine" uygun olduğundan, ilgilinin araştırmanın Müdürlüğümüzün izni ile denetimi ilçe millî eğitim müdürlükleri ve okul/kurum idaresinde olmak üzere, kurum faaliyetlerini aksatmadan, gönüllülük esasına göre, elde edilen verilerin kamuoyu ile paylaşılmadan önce Müdürlüğümüzün ilgili birimine iletilmesi koşuluyla; İlimiz Antakya ve Altınözü ilçelerine bağlı resmi İmam Hatip ve Resmi Ortaokullarda öğrenim gören öğrencilere uygulama yapmasını, olurlarınıza arz ederim.

Mahmut SABAH
İl Millî Eğitim Şube Müdürü

OLUR
28.10.2021

Mesut ÇERKO
Vali a.
İl Millî Eğitim Müdür V.

Bu belge güvenli elektronik imza ile imzalanmıştır.

Adres : Ürgen Paşa Mahallesi Şehit İsmail Yıldırım Sokak Hatay İl Millî Eğitim Müdürlüğü Sitesi No:2/1 31010 Antakya/Hatay
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Unvan : Memur
Faks:3262276969
İnternet Adresi: www.hataymem.meb.gov.tr

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Appendix 10. Ethics Committee Approval

Evrak Tarih ve Sayısı: 24.09.2021-13410

T.C.
HAKKARİ ÜNİVERSİTESİ REKTÖRLÜĞÜ
BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU KURUL KARARI

Oturum Tarihi
23.09.2021

Oturum Saati
11:00

Oturum Sayısı
2021/62

Kurul Karar No
1

23.09.2021 tarihinde saat 11:00'da Prof.Dr. Erdoğan BADA başkanlığında, aşağıda imzaları bulunan üyelerin katılımlarıyla toplanarak gündemdeki konu/konuları görüşmüş ve aşağıdaki karar/kararları almıştır.

Prof. Dr. Erdoğan BADA'nın "İngiliz Dili Öğreniminde Türk Kültürüne ait Kısa Hikayeler ile Türk Kültürüne ait Olmayan Kısa Hikayelerin Karşılaştırılması: Ortaokul Öğrenci Algıları" başlıklı çalışmasının etik açıdan uygun bulunmasına ve konunun Rektörlük Makamına arzına; Oy birliği ile karar verilmiştir.

Kurul Üyeleri:

~~Prof.Dr.~~ Erdoğan BADA
Başkan

~~Prof.Dr.~~ Erdoğan BADA
Başkan

Dr. Öğr. Üyesi Sengül BAĞCI TAYLAN
Üye

~~Doç.Dr.~~ Mehmet BULUT
Üye

~~Doç.Dr.~~ Habip DEMİRHAN
Üye

Av. Mehmet TANLAK
Üye

Raportör:
Nurcan ÖNEN
Sekreter

Belge Doğrulanlı [Kodu](#) : *B5M9R5BSI* Fia Kodu :56232

Belge Takip Adresi : <https://turkiye.gov.tr/ebd7eK=5585&eD=B5M9R5BSI>

CURRICULUM VITAE

PERSONAL INFORMATION

Name and Surname : Aykut Demiryürek

Place and Date of Birth: :

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Master's Degree : Hakkari University

Foreign Languages : English, Arabic

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