

T.C.
GAZİ UNIVERSITY
INSTITUTE OF EDUCATIONAL SCIENCES
DEPARTMENT OF FOREIGN LANGUAGE INSTRUCTION
ENGLISH LANGUAGE TEACHING PROGRAMME

LANGUAGE INSTRUCTORS' PERSPECTIVES ON TEXTBOOK
CONTENT IN TERMS OF INTERCULTURAL COMMUNICATIVE
COMPETENCE: GAZİ UNIVERSITY CASE

Master of Arts

THESIS

By

Zeynep ÇETİN KÖROĞLU

Ankara

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JÜRİ ÜYELERİ ONAY SAYFASI

T.C GAZİ ÜNİVERSİTESİ EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Zeynep ÇETİN KÖROĞLU'nun 'Language instructors' perspectives on textbook content in terms of Intercultural Communicative Competence: Gazi University Case' başlıklı tezi 29.01.2013 tarihinde, jürimiz tarafından Yüksek Lisans Tezi olarak kabul edilmiştir.

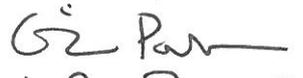
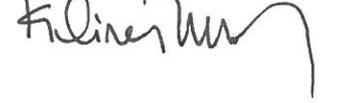
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ÖZET

DİL OKUTMANLARININ KÜLTÜRLERARASI İLETİŞİMSEL YETERLİLİK AÇISINDAN DERS KİTABI İÇERİĞİ KONUSUNDA BAKIŞ AÇILARI: GAZİ ÜNİVERSİTESİ DURUMU

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Bu çalışmanın amacı Gazi Üniversitesi, Yabancı Diller Yüksekokulunda İngilizce öğreten dil okutmanlarının Kültürlerarası İletişimsel Yeterlilik açısından ders kitabı içeriği konusunda bakış açılarını almaktır.

Mevcut çalışma 2012- 2013 akademik yılında Gazi Üniversitesi, Yabancı diller yüksek okulunda çalışan dil okutmanlarından anket ve görüşme ile alınan bakış açılarının analizine dayanmaktadır. Çalışmaya ilişkin veriler, 20 maddelik ‘Öğretim Materyalleri Değerlendirme Rehberi’ ve 3 soruluk görüşme aracılığıyla elde edilmiştir.

Çalışmanın sonucunda, ‘English for Life’ isimli ders kitabını öğretim materyali olarak kullanan okutmanlara göre ders kitabının içeriği öğrencilerin Kültürlerarası İletişimsel yeterliliklerini artıracak yeterlilikte olmadığını düşündükleri bulunmuştur. Kültürlerarası İletişimsel Yeterliliğin bileşenlerinden tutum, bilgi ve kültürlerarası farkındalık ile ilgili olan bölümlerin sonuçları dil okutmanlarının Kültürlerarası İletişimsel Yeterliliğin alt dallarının ders kitabı içeriğinde sunulmadığını düşündüklerini göstermektedir.

İlaveten, sonuçlar, dil okutmanlarının Kültürlerarası İletişimin önemi konusunda ve ders kitabı içeriğine dahil edilmesi hususunda bilinçli olduklarını göstermektedir.

ABSTRACT

LANGUAGE INSTRUCTORS' PERSPECTIVES ON TEXTBOOKS' CONTENT IN TERMS OF INTERCULTURAL COMMUNICATIVE COMPETENCE: GAZI UNIVERSITY CASE

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The purpose of this study is to discover the perceptions of language instructors who teach English at the School of Foreign Languages, Gazi University, about textbooks' content in terms of intercultural communicative competence.

The present study is based on the analysis of language instructors' perspectives gathered through a questionnaire and an in-depth interview at the School of Foreign Languages, Gazi University, in 2012- 2013 academic year. The data were obtained by conducting 'Teaching Materials Evaluation Guide' with 20 items and interview with 3 questions.

As a result of the present research, it was found that language instructors think textbook series of English for Life is not sufficient to enhance language learners' intercultural competence through its content. Concerning the components of Intercultural Communicative Competence, the results of sections which are related with attitudes, knowledge and intercultural awareness indicate that language instructors believe sub-dimensions of ICC are not included in the units of the textbooks.

In addition, the results show that language instructors are conscious of the importance about Intercultural Communication and its integration into textbooks' content.

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LIST OF ABBREVIATIONS

CC: Communicative Competence

ELF: English as a Lingua Franca

ELT: English Language Teaching

EFL: English as a Foreign Language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

NNS : Non-native Speaker

NS: Native Speaker

LI: language Instructor

PCT: Percentage

CHAPTER 1

INTRODUCTION

This chapter is comprised of the problem statement presentation and the explanation of research. Besides the aim of the research, its importance, limitations and scope are stated in detail. Key terms are defined and abbreviations which are used in the research are presented.

1.1 Statement of the Problem

As the world is becoming more globalized, nations, cultures and people are getting closer. Today's global world provides opportunities to communicate with people from different cultures in international settings. The use of English as an international language in today's world is indispensable because it is the most widely spoken foreign language in the world (Herther, 2006). Not only native and non-native speakers use English when they interact but also non-native speakers use English when an interaction occurs between them in intercultural settings (Byram, 2008). McKay (2004) pointed out that a global language cannot be linked to any country or culture; rather it must belong to those who use it. In this respect, English is a unique medium of communication in global and international settings and belongs to anyone who uses it as a communication tool. Furthermore, Wandel (2002) emphasizes the role of English in international settings, for example; in transport, tourism and conferences, for surfing the internet and scientific research. As an international language English is an effective and functional tool for cross-cultural communication. The rapid development of globalization process and technology in the world make easier to communicate with people from many different cultures. Communicative competence without cultural awareness is not enough to ensure global communication. In this regard, intercultural communication has gained importance in recent years and researchers in the field emphasize intercultural communicative competence (ICC) which is an indispensable extension of communicative competence in language learning and teaching. According to Crystal's (1999) research non-native speakers of English are more in number than native speakers of English. This means that the possibility of communication with non-natives in intercultural settings is higher than before. Knowing English is no longer a choice, it is a necessity and each non-native speaker of English should be ready for intercultural communication.

Today, it is a known fact that course books are essential tools for teaching programs and this case is valid for foreign language teaching too. ‘Textbooks are paramount in the sense that they are the most commonly used teaching tools at the pre-university level’ (Byram, 1990, p. 85). Although course books have an important role in teaching English in secondary education, they may not be sufficient to foster students’ intercultural communicative competence. In the multicultural global world, every individual needs to have necessary qualifications to communicate with people who are from different nations and cultures in intercultural settings. Since course books are the most commonly used teaching tools in educational settings, the content of a textbook is highly important for education. In this respect, the present study aims to determine English language instructors’ perspectives about course books which are used as teaching materials at the School of Foreign Languages. Several content analyses have been made by some scholars about the subject but foreign language instructors’ thoughts about the content of textbooks have never been researched in detail before. Hence, this research aims to discover language instructors’ perspectives about the appropriateness of the content to intercultural competence. For these reasons, the researcher tried to find answers to research questions.

1.2 Aim of the study

This research aims to establish English language instructors’ points of view about content’s appropriateness of textbooks which are used for foreign language education in the School of Foreign Languages in terms of intercultural communicative competence. The specific purposes of the study are as follows:

- To find out the perspectives of the instructors about the content of their textbooks in terms of intercultural competence.
- To examine language instructors’ understanding of intercultural communication and their perceptions about the role of the textbook content in the development of students’ intercultural competence.

1.3 The importance of the study

As it is well known today, textbooks are significant parts of education and this case is also valid for Turkey. As Davcheva and Sercu (2005) states for the importance of using textbooks in educational settings and of course in language education may be due to the role of textbooks in reducing preparation time and helping teachers to approach language teaching systematically. In this respect textbooks and their contents affect culture teaching and intercultural communication directly or indirectly. The lack of research about textbooks' contents in terms of intercultural communication makes it necessary and valuable to discover the perspectives of English language instructors who teach English at the school of foreign languages of Gazi University. The English language instructors' perspectives about the course books in terms of intercultural communicative competence were obtained in this research through questionnaires and interviews and statistical analyses.

1.4 Limitations and the Scope

The researcher found out language instructors' perspectives about the contents of textbooks which are used for teaching English at the School of Foreign Languages and participants of research are limited to these language instructors of Gazi University. Also, the research is limited to teachers' point of view. Students' perspectives have not been taken into consideration in the research.

1.5 Definitions of Key Terms

Communicative competence: is an ability to convey and interpret messages and to talk over meanings interpersonally within specific contexts (Brown, 2000).

Intercultural Communicative Competence: “the ability to decentre and take up the other’s perspective on their own culture, anticipating and where possible, resolving dysfunctions in communication and behaviour” Byram (1997, p. 42).

Lingua Franca: is a language systematically used to make communication possible between people not sharing a mother tongue in particular when it is a third language, distinct from both mother tongues (Chirikba, 2008).

Culture: “Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” Taylor (1974, p. 1).

Textbooks: A book that contains detailed information about a subject for people who are studying that subject (Cambridge Dictionary).

CHAPTER II

REVIEW OF LITERATURE

2.1 Relation between Culture and Language

A living or dead language is a mirror which reflects value systems, beliefs and worldviews of a society. Kramsch (1998) points out that language and culture are so elaborately related that their boundaries are blurred. Similar to Kramsch's point, Starkey (1999) states that a language is an expression of a culture and any language course directly or indirectly involves learning about the cultures of the people who speak the language. The relationship between language and culture is explained by The Sapir Whorf Hypothesis (SWH). According to this theory, conceptual contents of languages and cultures are importantly determined by words and their semiotic reflections and semantic differences and these 'cultural meanings' could be borrowed among languages and exchanged among cultures (Sapir, 1985; Whorf, 1956; Perlovsky, 2009). Moreover the Sapir Whorf Hypothesis (SWH) assumes that language influences and makes up one's thinking and cognition and that relative distinction in a language may not be available in another language (Sapir, 1985; Whorf, 1956; Perlovsky, 2007). Similarly second-foreign language acquisition theory presumes that culture is no longer an "add-on" but rather is an "integral part" of second/ foreign language learning (Courchene, 1996, p.1). As any language is a reflection of a culture, language learning involves culture learning and culture is an indispensable part of any language learning activity.

2.1.1 Definitions of Culture

There are several definitions of culture but as a concept it was first defined in print by E.B. Taylor in 1871 and Taylor provided a scientific definition of culture.

- According to Tylor "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (1974, p.1).

Other definition of culture is;

- “Membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating and acting” (Kramsch,1998, p.127)

Patrick Moran (2001, pp. 15-18) suggests four categories for culture identification;

- Knowing about, relating to cultural information- facts about products, practices and perspectives of the target culture as well as students’ own;
- Knowing how referring to cultural practices in the everyday life of the people of the target culture;
- Knowing why, constituting an understanding of fundamental cultural perspectives- beliefs, values and attitudes;
- Knowing one self, concerning the individual learners’ self-awareness. In other words, students need to understand themselves and their own culture as a means to comprehending the target language culture.

Kramsch (2003) adds a richer re-conceptualisation of the term culture as applied to ESL/EFL research and practice. According to Kramsch (2003), culture is seen as a process of meaning attribution by language use and perceived as ways of categorizing, i.e. belief or ideology, interacting as socialization and ways of belonging, i.e. as social and cultural identity in various subfields of applied linguistics.

2.1.2 Culture in Foreign Language Teaching

Population mobility continues throughout the world at an all-time high speed in human history, bringing extensive cross-cultural contact among various language and cultural groups (Sercu, 2005, p.1). Technological development which has been progressing continuously in 21st century makes intercultural encounters inevitable. According to Risager (2000, p.15) and Jæger (2001, p.54) people are living in a complex world which expects linguistic and cultural qualifications that people have to be able to deal with the complexity of world, both productively and receptively, at local level or international level. Language learners need to function fully in a situation where at least two languages and two cultures interact, more exactly, in a ‘third place’ from which they must understand and mediate between the home and target language and culture (Kramsch, 1993, pp.233-259). While population mobility is at

a high level in 21st century and world's complexity requires linguistic and cultural qualifications, teaching of target language culture has been an issue of hot debate. Target culture teaching has been harshly criticized and turbulently defended by educationists and language teachers. According to Dei (2000, p.264) educational system should stress the interconnection between and among cultures rather than presenting them as distinctive entities. In this respect, the issue of teaching culture in language teaching is debated by researchers in the field. Byram (1997) states that students gain knowledge and understanding of cultures which use that language, actually students can truly master the language if they also mastered the cultural contexts in which the language occurs. Similar to Byram's point of view, Fageeh (2011) points out that having a good command of grammatical rules of a language bestow correctness of sentence structure but familiarity with cultural knowledge of that language ensure appropriateness of discourse. Also, some language theorists maintain that teaching a language without its culture is quite impossible (Valdes, 1995; Byram; 1997; Byram & Fleming, 1998). Culture transmission occurs in foreign language teaching/learning environment directly or indirectly. As Duff and Uchida (1997, p.476) write 'Whether they are aware of it or not, language teachers are very much involved in the transmission of culture, and each selection of videos, newspaper clippings, seating plans, activities and so on has social, cultural and educational significance'. Similar to Duff and Uchida, Cook (1999, pp.194-196) states that culture is taught implicitly in classrooms; for example, when teachers correct students' word choices or grammar, teacher evaluates students' choice according to his/her own cultural framework. Cunningsworth's ideas (1995) support the view, he states that cultural messages are relayed teachers' choices of instructional methods and teaching materials, or what has been termed the 'hidden curriculum'. Similarly, Lázár (2003) notices that foreign language learners do not know how to deal with cultural differences despite their grammatical and lexical competence in foreign language. Alptekin's research results (2002) show that learners improve their language skills when they express their own culture or their own experiences through their second language (cited in Shin et al., 2011). Also, Alptekin (2002) points out that the use of students' own experiences help to facilitate effective L2 learning.

On the other hand, some researchers have negative thoughts about teaching cultures in foreign language education and have opposite ideas about integration of cultures into teaching materials. When English's position as *lingua franca* is considered, this rejection becomes more severe. Some Muslim countries oppose teaching target culture because of its negative effects on cultural and religious systems while European countries support the idea for

teaching cultures. For example Keshavars and Shah's (2009) research results show that some ideological contents are integrated into teaching materials and language learners reject the target culture teaching in foreign language education. On the contrary, Majdzadeh (2002) research's results show that teaching materials include mostly students' own culture and this hinders intercultural competency progress. Similarly, Garcia (2005) concludes that Spanish ELT teaching material provides little opportunity to develop intercultural competence.

In language education, a major shift away from the model of communicative competence has been seen recently and the model's emphasis on imitating native speaker over the course and its integration into fixed and monolithic 'target culture' was an unachievable goal (Pegrum, 2008). From this angle, intercultural competence de-emphasizes the acquisition of a native-like identity and encourages the learner to carve out a 'third place' (Kramersch, 1993). Take the situation of English as a *lingua franca* into consideration, it could be said that cross-cultural encounters in English among non-native speakers are on the rise worldwide (Byram & Risager, 1999, pp.156-157). With the combined total of non-native speakers of English in Asia and elsewhere is now surpassing that of native speakers in the Inner Circle as much as 3 to 1 (Power, 2005, p.42), (cited in Nault, 2006). English does not belong to any single nation or group anymore (Crystal, 2001, p. 21, 130; Jenkins, 2003, pp. 162-168), and new forms of English are emerging in non-western contexts (Kachru, 2004). English speakers in the Outer and Expanding Circles are not merely absorbing and using the English, they are reinterpreting, reshaping and redefining it in oral and written form (Nault, 2006). The need to recognise the existence of other cultures beyond the Great Britain or US is required. Because cultural differences cause misunderstanding among people especially when people with different cultural background communicate even though the language used in communication is faultless (Yang de hong, 2010). Individuals may have trouble in 'third place' by the reason of cultural misunderstanding. Bennett defines learners who do not learn the culture of target language as 'fluent fool' and explains 'A fluent fool is someone who speaks a foreign language well, but does not understand the social and philosophical content of that language (1993, p.9). Many international and national language associations have begun to emphasize the importance of culture incorporation in their standards to hinder these problems. TESOL (Teaching English to Speakers of Other Languages) published as its third goal in ESL (English as a Second Language) standards for Pre-K Students 'to use English in socially and culturally appropriate ways' (p.17). Furthermore, the national standards for foreign language education developed in part with ACTFL (American Council of Teachers of Foreign Languages) were based on 'knowing how, when and why to say, what to whom'. The

supreme goal of foreign language teaching is having ‘the ability to communicate in meaningful and appropriate ways with users of other languages’. They developed a framework which is based on the explicit and implicit forms of culture (culture with a ‘C’ and culture with a ‘c’) to achieve this goal (Önalán, 2005). People ‘develop a global understanding of other cultures and people’ by this framework (Önalán, 2005). Smith (1976) focuses on English as an international language and claims that there is no necessity for internalizing the cultural norms of Great Britain or US. Also, researchers point out that it is possible to separate target culture, American or British, from English language. McKay (2003a) presents the way for separating target culture from EIL; first of all, cultural content of teaching material which aims to teach EIL should not be limited to native English speaking cultures. From this angle, Alptekin (2002) favours Intercultural Competence rather than native-like competence in his article, English is used by most of the world population for many reasons such as educational purposes, science language, commercial pursuits and internet and British politeness and American formality of their culture is irrelevant. Culture teaching is defined in terms of intercultural communicative competence rather than traditional culture teaching which mainly occurs as knowledge passing from teacher to student (Sercu, 2005). While teaching new languages, teachers should not only teach linguistic competence but also intercultural abilities should be taught with the knowledge of cultures. According to Citron (1995, p.105) ‘learning new languages opens students’ minds to new ways of other people and increases the opportunities for cross-cultural understanding’. Students develop intercultural abilities by an education which is combined with intercultural communication.

2.2 Intercultural Communication Theories

Researchers in the field offer theories to explain intercultural communication (Gudykunst, 1988) and theorizing about ICC is still in progress (Rausch, 2008). According to Gudykunst (2002 cited in Rausch, 2008) at least fifteen theories have been put forward to cover different aspects of intercultural communication. Anxiety/ uncertainty management theory of effective communication, communication accommodation theory and face negotiation theory are related to the present study and explained below in detail.

2.2.1 Anxiety/ Uncertainty Management Theory of Effective Communication

Berger's (1979) uncertainty reduction theory, which is originally based on seven theorems and 21 axioms, proposes that interlocutors try to lessen uncertainty in initial interaction with strangers. William Gudykunst (1988) adapted Berger's (1975) uncertainty theory and added 13 axioms (cited in Rausch, 2008). Gudykunst's (1988) anxiety/uncertainty management theory (AUM) focuses on interactions between cultural in-groups and strangers who do not belong to that group, specifically when interlocutors have feel fear, anxiety or suspicion during communication (Griffin, 2003, p. 423; Gudykunst & Kim, 2003, p. 30). In anxiety/uncertainty management theory, uncertainty refers to cognitive differences of interlocutors in other words thinking different in similar context and anxiety refers to affective differences of interlocutors in other words feeling different in similar context. Gudykunst asserts that one person is a *stranger* in an intercultural encounter (Griffin, 2003) and strangers experience anxiety and uncertainty in an intercultural encounter when they do not know what is expected of them because strangers' own cultural norms are not valid for current intercultural encounter (Reed, 2004). In anxiety/uncertainty management theory initial encounters are highly affective for both in-group members and strangers but according to the theory strangers are hyperaware of cultural differences in intercultural encounter (Griffin, 2003). The initial encounters' significance quoted from Gudykunst is emphasised in Samavor and Porter (2004, p. 284) by these words: 'If the amount of uncertainty present in initial interactions is not reduced, further communication between the people will, in all likelihood, not take place', and satisfaction level of an intercultural encounter depend on the level of anxiety (Rausch, 2008).

Anxiety/uncertainty management theory focuses on effective communication and mindfulness concept. According to the theory, effective communication is the way for minimizing misunderstanding between interlocutors. The other concept, mindfulness, refers to the way of reducing anxiety and uncertainty of in-group members and strangers (Griffin, 2003). Mindfulness presented as the opposite of being mindless and Gudykunst drew attention to mindless conversations in an intercultural encounter causes tension and confusion that already exist between interlocutors.

2.2.2 Communication Accommodation Theory

Communication Accommodation Theory (CAT) focuses on linguistic variations which occur after an adjustment and accommodation of interlocutors in a communication process. Adjustment is divided into two as convergent and divergent; convergent adjustment means that speaker attempts to get receiver's approval to promote communication, on the other hand in divergent adjustment interlocutors keep their own social identity in the group and this case causes distant relations among interlocutors (Giles, Coupland & Coupland, 1991). Adjustment is seen as a necessity in Communication Accommodation Theory (CAT) for the sake of efficiency of communication and adjustment varies according to interlocutors' characteristic features, speech style and specific linguistic usage. The theory has been applied to analyze and explain the situations which occur in intercultural encounters. For example; 'When a non-native speaker and a native speaker share important social identities, ethnic or not, the non-native will be more likely to converge towards the native speaker' language use' (Zeungler, 1991).

2.2.3 Face Negotiation Theory

Face reflects a person's emotions, thoughts and senses such as shame, embarrassment, anger or curiosity, and all these feelings are face-related issues (Ting-Toomey & Kurogi, 1998). In an intercultural encounter, interlocutors' faceworks may affect communication positively and negatively as face reflects people's emotions or thoughts about other's culture, speech style or worldview. Ting-Toomey (1988) proposes face negotiation theory which contains seven assumptions and 12 propositions of face and faceworks. Face negotiation theory (1988) assumes that;

- (1) people in all cultures try to maintain and negotiate face in all communication situations;
- (2) the concept of 'face' is especially problematic in vulnerable interpersonal situations (such as request, embarrassment, or conflict situations) when the situated identities of the communicators are called into question;
- (3) the cultural variability dimension of individualism-collectivism (Triandis, 1995) influences members' selection of self-oriented facework behaviours and/or other-oriented facework behaviours;
- (4) the cultural variability dimension of power distance (Hofstede, 1991) influences members' assertion of power resources (e.g. person-based vs positional-based power) in different cultures;
- (5) individualism-collectivism influences members' selection of autonomy-based facework (i.e. a boundary issue-self- vs. other-directed) and approval-based facework (i.e. a social

esteem issue- self vs. other-directed); (6) small and large power distance influences members' preferences for horizontal vs. vertical facework interaction; and (7) individualism-collectivism and power distance, in conjunction with other individual (e.g. self-construal), identity (e.g. gender), relational (e.g. status, intimacy), situational (e.g. ingroup/outgroup) and conflict salience (e.g. conflict importance or intensity) factors, influence the use of various face- work behaviours in intergroup and interpersonal encounters (Ting-Toomey& Kurogi, 1998. Pp. 190-191)

According to Ting-Toomey and Kurogi (1998), facework means a set of communicative behaviours which are used by people to serve as a tool to regulate people' social dignity and effects others' social dignity in a positive or negative way.

2.3. Communicative Competence

The Council of Europe defines competences as 'empower a person to act using specifically linguistic means' (2001:9) and as 'comprising several components: *linguistic*, *sociolinguistic* and *pragmatic*. Each of these components is postulated as comprising, in particular, knowledge and skills, and know-how' (Council of Europe, 2001:13). It is seen that the term of communicative competence was defined first by Dell Hymes in the 1970s as an ability to convey and interpret messages and to talk over meanings interpersonally within specific contexts (Brown, 2000). Canale and Swain adopted this idea in 1980 in North America and Van Ek in 1986 in Europe, who integrated it into foreign language acquisition and turned it into a basic concept of communicative language teaching (Aguilar, 2008). According to Michael Canale and Merrill Swain, and later in Canale's (1983) definition four constituents which construct communicative competence as follows (Brown, 2000);

1. *Grammatical competence* refers to 'knowledge of lexical items and of rules of morphology, syntax, sentence-grammar semantics and phonology (Canale and Swain 1980, p.29).
2. *Sociolinguistic competence* is made up of socio-cultural and discourse. The former deals with the appropriateness of particular grammatical rule within a given socio-cultural context (Canale and Swain 1980, p.29).

3. *Discourse* deals with cohesion and coherence of group of utterances (Canale and Swain 1980, p.29).
4. *Strategic competence* is a complex term. Canale and Swain (1980, p.30) described strategic competence as ‘the verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or due to insufficient competence’. Brown paraphrases the description as the ability to repair, to cope with imperfect knowledge and to sustain communication through paraphrases (Brown, 2000)

On the other hand, they insist on the necessity to establish communicative interaction with native speakers of the language. Besides they also suggest that second language’s culture should be taught to foreign language learners in order to provide socio-cultural background knowledge to infer social meanings and values of utterances. According to Van Ek (1986), foreign language (FL) is not only concerned with communication skills but also should improve personal and social development of individuals. He presents a framework for comprehensive foreign language objectives (1986, pp.33-65). The model presents six dimensions of communicative competence, and they are interrelated. Byram quoted the framework’s six dimension (1997, p.9).

1. Linguistic competence: the ability and produce meaningful utterances.
2. Sociolinguistic competence: speaker’s awareness of ways in which the choice of language form affected by relation, communication partners, intention.
3. Discourse competence: the ability to use proper ways in the construction and interpretation of written text.
4. Socio-cultural competence: every language reflects a socio-cultural context.
5. Social competence: involves skills which help individual to interact with others such as self confidence, empathy, motivation and ability to handle social situations.

Both of the frameworks are identical. It has been generally thought that learning a foreign language provides the ability of communication. As Ek points out linguistic competence is not just a key module which constitutes communicative competence (CC). Socio-cultural competence and sociolinguistic competence also have a crucial role. Foreign language learners need to use his or her socio-cultural and sociolinguistic competence to

communicate with people who are native or non-native speakers of English in intercultural settings. As Sercu (2005) points out, the target of language learning is no longer determined in terms of acquisition of communicative competence in foreign language. Moreover, he asserts that communicative competence itself can in fact be considered a sixth *savoir*, namely *savoir communiquer* (2002). In this respect, frameworks of Council of Europe are significant; the 'Common European Framework of Reference' emphasizes the importance of communicative language teaching and in its recent publication The Council of Europe emphasizes the importance of intercultural awareness and intercultural skills (Byram, 1997). A foreign language learner who developed intercultural skills will be successful not only at information exchange but also developing human relations with people from other cultures (Byram et al., 2002). As it is pointed out intercultural communication is not just an information exchange, it is vital to establish good human relations with people from other cultures in intercultural settings. Intercultural dimension is not another new method of language teaching, but it is an extension of Communicative Competence. According to Byram, when people have an interaction between them, the interaction is not a product of grammatical competence it includes also those people's social identity and knowledge about appropriate language (2002). Foreign language learners need the 'ability to relate effectively and appropriately in a variety of cultural contexts' (Bennett, Bennett & Allen, 2003, p. 244) to use appropriate language in social contexts. So, teaching foreign language for linguistic competence should be combined with teaching for intercultural competence and they cannot be separated (Byram, 1997).

2.4 Intercultural Communicative Competence

The worldwide interrelationship between economies, industries, education, communication and technology create a global atmosphere all around the world and this new atmosphere requires interacting and exchanging ideas and knowledge all around the globe. Weber states that developments in many fields which are significant for any people of a society lead to intercultural encounters which have to be managed and designed in work, education and private lives (2003). In educational field, especially in language education intercultural competence and linguistic competence are seen inseparable from each other by significant scholars in the field. According to Pegrum (2008) in the last 10-15 years there is a shift away from communicative approach to paradigm of intercultural competence in language teaching. One needs to develop the ability to see his or her own cultural values and

practices in a broader perspective, to negotiate among cultural worlds, awareness and empowerment on a social level, to have tolerance and empathy with others, to have power for personal fulfilment, and individuals have these abilities through their intercultural communicative competence. In other words, culture acquisition does not mean simply knowledge storage about different cultures. Intercultural competence's sub-dimensions help individuals to have specific abilities which provide appropriate usage of language and appropriate behaviour in an intercultural encounter.

2.4.1 Definitions of ICC

'Intercultural' as a term has been used by several educators and trainers in the US and Europe. The term has been used for educators and trainers who prepare people for short or longer term residence in a different country when, for educational, professional, work-related or private reasons, they find themselves compelled to leave the familiarity of their own cultural environment (Dahlen,1997). On the other hand, intercultural communicative competence (ICC) refers some set of abilities which enable an individual to act and communicate appropriately in an intercultural experience in 'third place'. Intercultural communicative competence has different definitions by important scholars in the field. Guilherme (2000) says that ICC may be defined as the ability to interact effectively with people from cultures other than one's own culture. Another scholar; Buttjes (1989, p.112) defines intercultural competence as 'the ability to mediate between one's own culture and that of others'. Similar to Guilherme's (2000) and Buttjes' (1989) definition of ICC, Fennes and Hapgood (1997, p.37) describe it as 'the development of a greater openness towards other cultures, the appreciation of cultural diversity, the overcoming of cultural bias and of ethnocentrism'. Another significant scholar in the field, Fantini (2006) defines it as 'a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself' (p.12). In addition to all these definitions of ICC, Byram's (1997) focus on 'communication' in intercultural communication is important; according to Byram 'communication should not been judged in terms of effective information exchange between people, it should focus on establishing and maintaining relationships. As pointed out at the beginning, ICC refers to some set of abilities and significant scholars state that mediation between the cultures of others and one's own, interaction effectively and communication which provides establishing and maintaining relationships are some important abilities. Chen and Starosta (1996, pp.358-359) defines ICC

as ‘... the ability to negotiate cultural meanings and to execute appropriately effective communication behaviours that recognize the interactants’ multiple identities in a specific environment’. Another important scholar Bennett’s description is also significant to describe ICC, ‘... a set of cognitive, affective and behavioural skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts’ (Bennett, as cited in Bennett, 2009, p.122)

2.4.2 Components of ICC

Intercultural communicative competence demands for certain attitudes, knowledge and skills to be boosted, in addition to learners’ linguistic sociolinguistic and discourse competence. These components of ICC are identified by Byram and Zarate (1997, p.11) within foreign language education as follows: ‘savoirs’ (knowledge of Self and Other), ‘Savoir comprendre’ (skills of interpreting and relating), ‘savoir être’ (intercultural attitudes), and ‘savoir faire/apprendre’ (skills of discovery and interaction). Moreover, Byram distinguishes ‘savoir s’engager’(critical cultural awareness) as the main point of his model of ICC (1997, p.54). Byram explains each component in detail;

- savoir être, which is concerned with attitudes and values and consists in showing curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own;
- savoirs, which refers to the knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction;
- savoir comprendre, related to the skills of interpreting and relating, that is to say, the ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own;
- savoir apprendre/faire, connected to the skills of discovery and interaction or the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction;
- savoir s’engager, in relation to critical cultural awareness and/or political education, which means having the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries (Byram,1995, pp. 57–66, Byram 1997, pp.31–54).

Components of Intercultural Competence

Knowledge	Skills/behaviour	Attitudes/traits
<ul style="list-style-type: none"> • Culture specific and culture generic knowledge • Knowledge of self and other • Knowledge of interaction: individual and societal • Insight regarding the ways in which culture affects language and communication <p><i>Savoirs</i></p>	<ul style="list-style-type: none"> • Ability to interpret and relate <p><i>Savoirs-comprendre</i></p> <ul style="list-style-type: none"> • Ability to discover and/or interact • Ability to acquire new knowledge, attitudes and skills under the constraints of real-life communication and interaction • Metacognitive strategies to direct own learning <p><i>Savoir- apprendre/ savoirs-faire</i></p>	<ul style="list-style-type: none"> • Attitude to relativize self and value others • Positive disposition towards learning intercultural competence <p><i>Savoirs être</i></p> <ul style="list-style-type: none"> • General disposition characterized by a critical engagement with the foreign culture under consideration and one's own <p><i>Savoir-s'engager</i></p>

(taken from Sercu,2005)

Sercu (2002) emphasizes on the wholeness of *saviors*, knowledge, skills and attitudes, which together make up intercultural competence. These *saviors* should not be considered as isolated components but rather these components are incorporated and intertwined with the several dimensions of communicative competence. Furthermore, Sercu (2002) asserts that communicative competence itself can be considered as sixth *savoir* that is to say *savoir communiquer* because intercultural communicative competence contains 'cultural awareness' in addition to communicative competence. On the other hand, contrary to Sercu's view about integration of components which are made up intercultural communicative competence, Zarate (2003) differentiated categories. According to Zarate (2003) *savoir-être* (attitudes) and *savoir-apprendre* (skills of discovery) are defined as dependent on given language whereas *savoirs* (knowledge) and *savoir faire* independent. *Savoir-être* and *savoir-faire* give value to competences acquired through the learning of a given language which can be transferred into other cultural systems (Zarate, 2003). Also, these 'saviors' form part of classification of ICC adopted by 'Common European Framework of Reference' (2001) 'saviors' developed into:

‘savoir’ (declarative knowledge), ‘savoir faire’ (skills and know-how), ‘savoir être’ (existential competence) and ‘savoir apprendre’ (ability to learn). It is important to point out that when defining savoirs, linguistic aspects of language have not been mentioned and the main focus is culture and the relation among cultures namely interculturality. Interaction between people and cultures builds interculturality and interaction means communication.

2.4.2.1 Attitude

Byram (1997) and Risager (2007) theorize multidimensional model of intercultural competence which is based on their experiences in the European context. One of the factors in *Teaching and assessing intercultural communicative competence* is attitude namely savoir être. According to Byram; attitude (savoir être) refers to the ability to relativize one’s self and value others, and includes curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own (1997, p. 91)

He also focuses on the importance of attitudes for successful intercultural interaction and says that ‘attitudes which are the pre-condition for successful intercultural interaction need to be not simply positive, since even positive prejudice can hinder mutual understanding’ (Byram, 1997, p.34). In addition to Byram’ point of view about the importance of attitude factor Melde (1987) suggests that attitude is fundamental to understanding other cultures (cited in Byram, 1997).

2.4.2.2 Knowledge

According to Byram (1997) when an individual interacts with someone from another country, he/she brings knowledge to the interaction and this knowledge is categorised in two hands: ‘knowledge about social groups and their cultures in one’s own country’ and ‘knowledge of the process of interaction at individual and societal levels’ (p. 35) Byram (1997) focuses on knowledge acquisition which occurs through formal and informal socialisation and through educational systems.

Knowledge (savoirs) of one's self and others means knowledge of the rules for individual and social interaction and consists of knowing social groups and their practices both in one's own culture and the interlocutor's culture (Byram,1997).

2.4.2.3 Skills

Skills refer to ability of interpretation 'a document' which is from another country for a specific information and general knowledge and this ability requires knowledge of one's own culture and other environment (Byram,1997)

Skills/Behaviours are categorized as savoir comprendre which are related to skills of interpreting and relating, and savoir apprendre/faire related to the skills of discovery and interaction or the ability to acquire new knowledge of a culture and cultural practices (Byram, 1995). More specifically, Byram defines these savoirs in *Teaching and Assessing Intercultural Communicative Competence* as savoir apprendre/faire '... is the ability to recognise significant phenomena in a foreign environment and to elicit their meanings and connotations, and their relationship to other phenomena' and savoir comprendre is 'the skill of building up specific knowledge as well as an understanding of the beliefs, meanings and behaviour which are inherent in particular phenomena, whether documents or interactions' (Byram, 1997, p.38).

2.4.3 Cultural Awareness

Foreign language teaching in any circumstances contains at least two languages and cultures in other words learner's own culture and language and interlocutor's language and culture (Sercu, 2002). From this angle, a learner's awareness about the existence of another culture while interacting with a foreigner is important. Fageeh's view (2011) supports the idea about importance of cultural awareness; he points out that the combination of language competence and cultural awareness is the unique way for a language to achieve its communicative function. So, enhancing cultural awareness which has been undertaken has developed over the years (Byram, 1989; Kramsch, 1993; Risager, 2000). Tomalin and Stempleski (1993, p.5) described cultural awareness as a 'sensitivity to the impact of culturally-induced behaviour on language use and communication' which leads to an awareness of one's own culture-bound behaviours and others' culture-bound behaviours

(Dlaska, 2000) but raising cultural awareness generally remains what Calvert (1999, p.56) as a ‘hidden curriculum’ of language teaching. According to some researchers, lack of cultural awareness in language learning causes language learners make cultural mistakes which are categorized as socio-linguistically inappropriate, culturally unacceptable, conflict of different value systems and over-simplification or over-generalization (Zaid, 2008; Mekheimer& Al-dosari, 2011). To minimise these culture-related mistakes in international and multicultural settings, language learners need to develop cultural awareness (Nault, 2006). In addition to others’ view, Kramsch (1993, p.8) focuses that ‘Culture is often seen as mere information conveyed by language, not as a feature of language itself; cultural awareness becomes an educational objective itself, separate from language’. When ‘language is seen as social practice’ nonetheless culture becomes the very core of language teaching. Cultural awareness must then be viewed both as enabling language proficiency and as being the outcome of reflection on language proficiency’. Byram (1997, pp.52,57) suggests that main target of ELT is to develop ‘critical cultural awareness’ of students or ‘their ability to gain a new perspective on themselves and their society and a new critique of its nature and meaning for themselves as members of it’. Developing cultural awareness and the ability to gain new perspectives on one’s own culture and others’ culture should be put as one of the objectives of foreign language teaching. Foreign language learners can easily cognise others’ culture-bound behaviour by cultural awareness and developing it in foreign language education is a necessity. Baker (2008, p.141) defines some essential features of cultural awareness: 1) an awareness of the role culture and context play in any interpretation of meaning, 2) an awareness of culture that goes beyond the reality, 3) the ability of comparison among cultures 4) an awareness of the relative nature of cultural norms 5) an awareness of how individuals relate to cultures and 6) the ability to employ these skills in intercultural communication. To develop cultural awareness in addition to culture knowledge, a skill-based ‘interpretative framework’ (Cortazzi& Jin, 1999, p. 218) need to be given to students. Bearing in mind level of linguistic proficiency the introduced and aimed to practiced skills could include the following:

- . to ask questions, presumably the most important skill for culture learners;
- . to gather information;
- . to organise and assess information;
- . to express opinions and describe impressions in meaningful contexts;
- . to maintain a critical distance towards one’s sources (who is saying, what, in which context);
- . to clarify meaning;

- . to research meaning;
- . to talk about and interpret pictures;
- . to build on existing knowledge, for instance in the form of simple mind maps;
- . to express ‘uncertainties, ambiguities, similarities, differences, one’s emotions and reactions towards aspects of the other culture’(Sercu, 1998, p. 262);
- . to make comparisons;
- . to find similarities and differences without making a value judgement;
- . to support and defend opinions (Cortazzi & Jin, 1999, p. 218).

2.4.4 Intercultural Experience

Intercultural experience is one of the earlier phases of being intercultural and it is necessary to acquire basic abilities to develop intercultural competence. According to Guadalupe (2003) when students have negative attitudes and emotions toward a culture, it constitutes an impediment to being open-minded towards other cultures. An intercultural experience requires certain intercultural competencies and characteristics which are the cornerstones of effective encounter. Because kinds of feelings experienced vary from anger and anxiety to excitement and relief, and these emotions are experienced for many reasons such as; fear of encountering something new, discovery of new and different ways of thinking style’s inflammation, alleviation through self expression (Sercu, 2005). According to Elizabeth Murphy and Lejune (2003) intercultural experience at first includes disorientation and some kind of loss and makes the individual feel worried for their taken-for-granted world. As it is mentioned above, some intercultural competencies are required for intercultural experience. Sen Gupta (2002) identifies these characteristics as the willingness to engage with the foreign cultures, self- awareness and the ability to look oneself from outside, the ability to see the world from others’ perspectives, an ability to behave as a cultural mediator and an ability to cope with uncertainty, understanding that an individual should be accepted with his/her own identity. In addition to Gupta’s view, Ryan (2003) points out that curiosity about people and open-mindedness lead to being open to intercultural experiences and gradually becoming intercultural. Sercu (2005) focuses that a significant factor of intercultural experience is surprise. To gain intercultural competencies foreign language learners need to have an intercultural experience and should develop required abilities.

2.4.5 The intercultural Speaker

In this sub-title, the term of intercultural speaker is explained in terms of ICC and its importance is emphasized. According to Byram (1997) when persons interact, from different cultural backgrounds of different countries, they bring their knowledge about their country and that of others' knowledge about their own country to interaction. Success of this interaction is based on the establishment of relation and maintenance of this relation. So, Byram and Zarate (1997, p.11) focus that foreign language/culture learner is seen as an 'intercultural speaker', who crosses frontiers, and who is to some extent a specialist in the transit of cultural property and symbolic values'. It is understood that an intercultural speaker has a crucial role to reflect his/her own culture and to understand other's cultures. In another work, Byram (2003) paraphrase 'intercultural speaker' into 'intercultural mediator' although he thinks that speaker is useful because it keeps the relation with language. Thus, intercultural mediators have an understanding of the relationship between their own language, language varieties and culture, and others' language, language varieties and culture. Intercultural speakers are always in a process of 'becoming' as well as of 'being' (Hall, 1990, p.225). Besides, Jæger (2001, p. 53) states that it is a dynamic concept which has no particular goal or limitation and learner must be ready to gain more knowledge and abilities. And also, they should be aware of multiple and elastic nature of cultural identities in an intercultural encounter (Guilherme, 2002). Thus, being an intercultural competent user of a foreign language involves the acquisition of specific skills, attitudes, values, knowledge and perspectives in addition to acquisition of communicative competence (Sercu, 2002). However, being an intercultural speaker does not mean becoming a cosmopolitan being that is floating over cultures on the contrary having the ability to turn intercultural encounters into intercultural relationships (Guilherme, 2000). Therefore, Byram and Zarate (1994) propose that native speaker as a reference point for foreign language learners should be replaced by intercultural speaker.

2.4.6 Intercultural Understanding

Intercultural understanding is crucial for foreign language learners who want to interact with others effectively and appropriately. In addition, intercultural understanding is necessary for development of intercultural communicative competence. Sell (2000, p.120) states that 'between any two communicants, there will always be differences of recall or

awareness or attitude, however slight, which make communication desirable, worthwhile, and sometimes problematic. To avoid problematic communication especially with a person who is culturally different from one's, intercultural understanding should be developed. Intercultural understanding refers to the ability which enables learners to see things through other's perspectives. Also, intercultural understanding makes people able to keep their distance between their own values, interest and perspectives (Bredealla, 2003). In addition to this, Bredealla (2003) points out that, when one criticizes what he/she understands, people's own cultural contexts and own perspectives step in process. Intercultural understanding is the ability of effective negotiation at two different cultural contexts from two different perspectives.

2.5 Goals of ICC

Goals of ICC are stated by Fennes and Hapgood as follows (1997, pp. 60-62);

- . to have an understanding of self-perception;
- . to have an understanding of one's own culture, its values, lifestyles and patterns of behaviour, as well as those of other cultures;
- . to know the influence of cultural values on behaviour;
- . to become conscious of stereotypes and prejudices;
- . to accept and value cultural differences;
- . to be open towards what is perceived as foreign;
- . to communicate with others using their ways of expression, both verbally and non-verbally;
- . to adapt behaviour in another cultural setting;
- . to be willing to deal with culture-based conflict.

2.6 Models of ICC

Based on findings in the literature, Ruben (1976) identified seven dimensions of intercultural competence:

1. Display of respect describes an individual's ability to "express respect and positive regard" for other individuals.

2. Interaction posture refers to an individual's ability to "respond to others in a descriptive, non-evaluative, and nonjudgmental way."
3. Orientation to knowledge describes an individual's ability to "recognize the extent to which knowledge is individual in nature." In other words, orientation to knowledge describes an individual's ability to recognize and acknowledge that people explain the world around them in different ways with differing views of what is "right" and "true."
4. Empathy is an individual's ability to "put [himself] in another's shoes."
5. Self-oriented role behaviour expresses an individual's ability to "be flexible and to function in [initiating and harmonizing] roles." In this context, initiating refers to requesting information and clarification and evaluating ideas for problem solving. Harmonizing, on the other hand, refers to regulating the group status quo through mediation.
6. Interaction management is an individual's ability to take turns in discussion and initiate and terminate interaction based on a reasonably accurate assessment of the needs and desires of others.
7. Lastly, tolerance for ambiguity describes an individual's ability to "react to new and ambiguous situations with little visible discomfort" (Ruben, 1976, pp. 339-341).

To sum up Ruben's perspective, ICC comprised of the "ability to function in a manner that is perceived to be relatively consistent with the needs, capacities, goals, and expectations of the individuals in one's environment while satisfying one's own needs, capacities, goals, and expectations" (1976, p.336) .

Another model for ICC is proposed by Byram (1997) and Risager (2007), which theorizes a multidimensional model based on their experiences in the European context. Byram (1997) proposes a five-factor model which is comprised of the followings:

1. The attitude factor refers to the ability to relate one's self and value others, and includes "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (p. 91).
2. Knowledge of one's self and others means knowledge of the rules for individual and social interaction and consists of knowing social groups and their practices, both in one's one culture and in the other culture.
3. The first skill set, the skills of interpreting and relating, describes an individual's ability to interpret, explain, and relate events and documents from another culture to one's own culture.

4. The second skill set, the skills of discovery and interaction, allows the individual to acquire “new knowledge of culture and cultural practices,” including the ability to use existing knowledge, attitudes, and skills in cross-cultural interactions (ibid, p. 98).

5. The last factor, critical cultural awareness, describes the ability to use perspectives, practices, and products in one’s own culture and in other cultures to make evaluations.

Inca (intercultural competence assessment), a research project, has adopted a multidimensional framework which consists of two sets of dimensions; one for assessor and the other for examinee; and from assessor’s manual six different dimensions are as follows;

1. Tolerance for ambiguity is “the ability to accept lack of clarity and ambiguity and to be able to deal with it constructively” (ibid, p. 5).

2. Behavioural flexibility is “the ability to adapt one’s own behaviour to different requirements and situations” (ibid, p. 5).

3. Communicative awareness is “the ability [...] to establish relationships between linguistic expressions and cultural contents, to identify, and consciously work with, various communicative conventions of foreign partners, and to modify correspondingly one’s own linguistics forms of expression” (ibid, p. 6).

4. Knowledge discovery is “the ability to acquire new knowledge of a culture and cultural practices and the ability to act using that knowledge, those attitudes and those skills under the constraints of real-time communication and interaction” (ibid, p.6).

5. Respect for otherness is “the readiness to suspend disbelief about other cultures and belief about one’s own” (ibid, p. 6).

6. Empathy is “the ability to intuitively understand what other people think and how they feel in concrete situations” (ibid, p. 7).

From the examinee’s point of view, intercultural competence consists of three dimensions, in a simplified version of the assessor’s model:

1. Openness is the ability to “be open to the other and to situations in which something is done differently” (respect for others + tolerance of ambiguity) (ibid, p. 11).

2. Knowledge is the characteristic of “not only want[ing] to know the ‘hard facts’ about a situation or about a certain culture, but also [...] want[ing] to know something about the feelings of the other person” (knowledge discovery + empathy) (ibid, p. 11).

3. Adaptability describes the ability to “adapt [one’s] behaviour and [one’s] style of communication” (behavioural flexibility + communicative awareness) (ibid, p. 11)

Another model is Bennett's developmental model of intercultural sensitivity, based on researches in the 1970' and 1980's, to explain how individuals respond to the cultural differences and how their response to these differences evolve over time. The model consists of six stages which are divided into 3 *ethnocentric* stages and three *ethnorelative* stages as follows;

1. In the first ethnocentric stage, *denial*, the individual denies the difference or existence of other cultures by setting up psychological or physical barriers.
2. In the second ethnocentric stage, *defence*, individual react against items of other cultures by stereotyping and promoting the superiority of one's own culture.
3. In the third ethnocentric stage, *minimization*, individual confesses cultural differences on the surface but believes all cultures similar basically.

In the *ethnorelative* stages individual understands the relativity of cultures and culture-bound activities and the acquisition of different worldviews occur.

1. In the first *ethnorelative* stage, *acceptance*, individual accepts and respects other culture's values and culture-bound behaviours.
2. In the second *ethnorelative* stage, *adaptation*, individual develops the ability to shift his frame of reference to other's worldviews through empathy and pluralism.
3. In the last stage, *integration*, the individual expands his/her worldviews by integrating others' worldview.

These six stages comprise a dynamic model for development of intercultural competence (Bennett, 1993).

Another model is proposed by Kramersch and based on the combination of three intellectual traditions; 'the critical, the pragmatic, and hermeneutic' and she summarises her research as understanding others, making yourself understood and understanding yourself (Kramersch, 1993a, p. 183). For cross-cultural understanding she offers four steps:

1 Reconstruct the context of production and reception of the text within the foreign culture (C2, C2_).

2 Construct with the foreign learners their own context of reception, i.e. find an equivalent phenomenon in C1 and construct that C1 phenomenon with its own network of meanings (C1, C1_).

3 Examine the way in which C1_and C2_contexts in part determine C1_ and C2_, i.e. the way each culture views the other.

4 Lay the ground for a dialogue that could lead to change. (Kramersch, 1993a, p. 210, her emphasis)

2.7 Assessment of ICC

Assessment of intercultural competence is based on context, purpose and the concept of ICC. Thus, ICC includes cognitive, behavioural and effective domains, its' evaluation should be formative rather than summative (Lussier et al., 2007). In addition, Lussier states that assessment of ICC should be continue during a course and should be carried out at different phases of course (Lusier et al., 2007). Further distinction is made between holistic and analytic assessment, and direct and indirect evaluation (Lusier et al., 2007). As Sercu (2010) proposes most of the assessment instruments have been developed for business sector.

2.7.1 Behavioural Assessment Scale for Intercultural Communication

Ruben's behavioural assessment scale (1976) is significant for its relation to educational context and present study. According to Ruben (1976) seven dimensions comprise intercultural competence:

1. Display of respect
2. Interaction posture
3. Orientation to knowledge
4. Empathy
5. Self-oriented role-behaviour

6. Interaction management
7. Tolerance for ambiguity

Ruben develops an assessment instrument to evaluate each dimension of Intercultural competence and the results of the study show that Ruben's scale has predictive and face validity and reliability (cited in Mete, 2011)

2.7.2 The Intercultural Development Inventory

The Intercultural Development Inventory is based on Bennett's Developmental Model of Intercultural Sensitivity (cited in Mete, 2011) Sixty-item scale provides the opportunity to self-assessment of the denial, defence, minimization, acceptance, cognitive adaptation and behavioural adaptation scales. These stages are explained the model of ICC section in detail.

2.8 ICC and English Language Teaching

Teaching a language to learners mean opening their minds to new cultures, ways of life, and new perspectives together with linguistic features of language. Sercu (2002) points out that language teaching can be no more viewed as a mostly linguistic task and Sercu (2005) also states that a foreign language which is brought to the classroom connects learners to a culturally different world. In this context, it should be decided whether the focus will be the teaching national culture or an intercultural approach which provides new abilities to students in global world. In this respect, Risager (1998) recommends that teachers are supposed to leave the traditional culture teaching approach and move to multicultural and intercultural teaching. Because some abilities such as ability of being open-minded, ability to tolerance of differences, and ability to respect for self and others are required in multicultural world. Moreover, these abilities are widely accepted as among the most effective ways of fostering intercultural communication in the foreign language classroom (Skopinskaja, 2009). So the main goals of intercultural learning in an EFL classroom can be depicted as cultural awareness, acceptance of cultural differences and interest in target culture and cultures in general (Fageeh, 2011).

ICC should be taught in foreign language classroom for many reasons. Significant scholars in the field emphasize that fostering intercultural competence among students increases ability of empathy, communication with others, and understanding one's own and

others (Byram, 1997; Corbett, 2003; Kramsch, 1998; Phipps & Gonzalez, 2004). First of all, to avoid misunderstanding among culturally different people, enabling efficient communication, the correct use of vocabulary and grammar is necessary. Then, making the learning easier and more relaxed is required when one or two foreigners exist in the classroom (Peđich et al., 2003). Moreover, ICC enables learners to become aware of their own way of thinking and culture, and others' (Sinicrope et al., 2007). Also teaching ICC in classroom and the acquisition of such abilities may be important not just for individual level but also it is necessary for future educators, leaders or professionals for successful cultural collaboration (Sinicrope et al., 2007).

2.9 ICC and Textbook Relation

As it is stated before, intercultural communicative competence has significant role in foreign language education. From educational point of view, much acquisition of intercultural communicative competence is instructed and it occurs within an educational setting (Byram, 1997). In this respect Skopinskaja (2003) focuses on the development of learners' awareness about intercultural issues and their ability for communication in various situations and context effectively is one of the aims of foreign language classroom. In Fischer's words (1994, p.261) language classrooms are 'a symbolic linguistic arena' and textbooks are indispensable tool of this arena. Venezky (1992 cited in Lebrun et al., 2002, p. 437), views the textbook as "a cultural artefact and as a surrogate curriculum". Moreover, textbooks are seen as a device which helps students to get not only familiar with the linguistic aspects of a language but also with social and cultural aspects of that language (Keshavar & Malek, 2009). Davcheva and Sercu (2005) point out textbooks continue to exist in foreign language classrooms, and with a high probability will exist in the future. Sercu and Dacheva's research (2005) shows that most of the teachers who participated in research do use textbooks in their teaching. As textbooks are indispensable parts of foreign language teaching courses and used by most of the teachers around the world, content of these textbooks is also important from intercultural competence perspectives. As Ndura (2004, p.143) submits 'the content of instructional materials significantly affects students' attitudes and dispositions towards themselves, other people and societies and play the role of cultural mediators. There are related researches on the content of textbooks and instructional materials around the world. Skopinskaja (2003) states that textbooks are written for foreign language instruction principally to facilitate language learning but they cannot achieve this aim since language learning is inseparable from its

cultural context. Another important scholar states similar point of view about the lack of cultural content of textbooks; Sercu (2005) emphasizes that textbooks which are used by teachers, do not contain adequate cultural information and in his work teachers state that cultural information included in textbooks is ‘cliché’ and stereotypical. Even if cultural information included in textbooks, it is often confined to tourist-oriented representation of target society. Làzàr (2003) focuses that this kind of cultural content is still quite common. Furthermore, cultural representation of societies in textbooks remains at the traditional knowledge-oriented level and do not take learners as part in reflection of inner circle’s cultural content, and the domination of inner circle’s cultural content exists in most of the textbooks (Shin et al., 2011).

2.9.1 Classification of Textbooks

Various classifications have been made in terms of cultural nature of foreign language textbooks. Dunnet, Dubin and Lezberg (1986) identify two types of textbooks; one-dimensional and two-dimensional textbooks. The first group of materials emphasizes target culture and have little chance for comparison. On the other hand, two-dimensional textbooks foster intercultural understanding and present culture-related themes of target culture and source culture from comparison and contrast perspective. However, Cortazzi and Jin (1999, p.204) identify three types of cultural information which are present in foreign language textbooks:

1. source culture materials that draw on the learners’ own culture;
2. target culture materials that refer to the culture of the country where a foreign language is used as a first language;
3. International target culture materials that employ a variety of cultures where the target language is used as an international language, namely lingua franca.

Another classification of textbooks is made by Newby (1997) and Freebaim (2000) as international/global textbooks and local/locally produced textbooks. International textbooks may include either culture-specific or culture-generic representation of cultural information and produced for international market. On the other hand, local textbooks are produced by or with non-native authors and these textbooks adjust closely with the requirements of the

national curriculum and have a formal approval from the Ministry of Education of a specific country (Skopinskaja, 2003).

2.9.2 Cultural Content of Textbook

As Cortazzi and Jin (1999, pp. 199-201) point out, a textbook can represent many different things from most harmful ones such as authority or ideology, superiority of a nation to others, while it can also presents very useful ones such as content which has been skilfully used by both teacher and the students. According to Peterson and Coltrane (2003) if the main goals of ELT were to enable learners to communicate effectively in the target society, socio-cultural features should be well-integrated to the language materials, on the other hand if the goal was to enable learners to communicate in international settings for many purposes, aspects of language which are presumed to be shared by the world should be integrated into language materials. Unfortunately, most of the textbooks which are available on international market or locally produced ones are grammar-centred, providing little or no attention to cultural content in purposeful or planned manner (Fageeh, 2011). Cultural content should be integrated into teaching material to foster students' intercultural competence but there are severe debates about which cultures should be integrated into teaching materials. According to Alptekin (1993, p.138) most textbook writers are native speakers who consciously or unconsciously convey the values, beliefs, attitudes and feelings of their own English speaking community and usually the United States or the United Kingdom. When English as a *lingua franca* is considered the representation of these countries' culture directly or indirectly in teaching materials does not match up with the position of English. As Clarke and Clarke (1990, p.36) state that there are arguments about cultural representation in textbooks; if the textbooks represent only target culture, this raises the feeling of rejection in students. On the other hand, if target culture is removed or partly presented in teaching materials and learners' own culture is presented, stereotyping and distorted thoughts about target culture may arise in students' mind. A logical solution to hinder these negative conclusions of cultural integration into teaching materials is an intercultural approach. There are researches about the evaluation of cultural content in foreign language teaching materials and most of the research shows that either cultural content represents target culture namely the United States and the United Kingdom or cultural content of teaching material is lack of efficient representation of cultures. In this respect Argungu (1996) states that Muslim students come across various culture shock

in many ELT texts even if the author of textbook does not mean any malice. Similarly, Matsuda (2002) emphasizes those textbooks, which are approved by government in Japan, promoted American English as a standard and American character dominates exercises. On the contrary to these two examples; McKay (2004, p.11) focuses on the research which is carried in Chile, Japan and South Korea published textbooks to promote learners' own cultures and McKay (2004) found that while intending to end up linking English to Western countries' cultures, a different problem arises from focusing on local content that is students' being prevented from learning about other cultures in the world. Similar to McKay's research results Majdzadeh (2002) found that locally-produced Iranian ELT textbooks mainly contain Iranian culture and religion and this lack of cultural perspectives can hinder students' improvement of intercultural competence. Similarly, the results of Garcia's (2005) research show that Spanish ELT textbooks provide little opportunity for students to improve their intercultural competence. Another important point about cultural content of foreign language teaching material proposed by Coperías Aguilar (2008) is that textbooks should help to develop discovery skills which are helpful to get information in a situation when it is needed both in present and future time rather than reflecting a particular culture. Hence, culture learning is an exemplary learning, which encourages learners to develop certain skills rather than presenting a description of a culture (Zeuner, 1997, p.7). A textbook's cultural content should include essential cultural information about various cultures not just target culture. In addition, a textbook's cultural content should have adequate capacity to make foreign language learners develop some certain skills of intercultural competence. In this respect, cultural content of textbooks is significant to develop students' intercultural competence. However, Nault (2008) focuses that no- well designed ELT course books exist that directly emphasize on multicultural and cross-cultural themes from a global perspective.

In terms of content analysis, critical discourse and methodology are used by researchers in various studies. Garcia (2005, p. 62) creates a cultural analysis table which contains 'cultural objectives, cultural content, the methodology of the cultural component and assessing culture'. Taki (2008, p.130) analyzes 'contents', 'social relations' and 'subject positions' in the EFL textbooks. Another analysis is made by Murayama (2000) that the researcher analyzes the cultural content of EFL textbooks in Japan in terms of 'aspect' and 'level' of culture.

2.10 Textbook Evaluation Checklist from ICC Perspective

Foreign language teaching materials can be evaluated in two ways: predictive evaluation and retrospective evaluation (Ellis 1997, p.36); predictive evaluation is generally used to make a decision about choosing materials and retrospective evaluation is designed to evaluate materials which have been used in classroom. The literature which is related with content analysis of textbooks suggests several checklist evaluation criteria and generally culture has not been mentioned (Wallace, 1998). Checklists generally have focus on some cultural issues such as stereotyping of races and culture (Harmer 1991, p.283), awareness of cultural norms (Richards 1998: 138), cultural acceptability of thematic content for its intended audience in terms of students' age, sex and environment (Daoud & Celce-Murcia quoted in Byrd 2001, p. 425 cited in Skopinskaja, 2003). Various checklists are designed for content analysis by significant scholars in the field.

Sercu's checklist (1998, pp. 271–272) examines textbooks' representativeness and realism. The checklist is comprised of the following questions;

- . Do they only represent a tourist point of view?
- . Is the multicultural character of a society represented adequately?
- . Is the relationship between language and culture touched upon?
- . Are learners encouraged to consult additional sources about the foreign culture?
- . Is the cultural information integrated in the course or summarised in separate sections (for instance in the form of cultural briefings which many business language textbooks provide)?
- . Do the characters meet foreigners, do misunderstandings arise?
- . Do learners get a chance to reflect on their own culture?
- . Are learners given only dates and facts or are they encouraged to compare and evaluate materials?
- . Are questions like 'what do you think about...' preceded by 'what do you know about ...'?
- . Are insights gained in the textbook reused at a later stage, i.e. is there progression?

Another checklist for evaluation of content in terms of intercultural dimension is presented by Byram (1991; 1994) and Risager (1991). Byram (1994, pp. 51-52) in his checklist examines the content according to following areas;

- Social identity and social groups: social class, regional identity, etc;
- Social interaction at differing levels of formality;
- Belief and behaviour: daily routines and moral, religious beliefs;
- Socio-political institutions: state institutions, health care, law and order, etc;
- Socialisation and the life cycle: families, schools, employment, religion, etc;
- National history: historical and contemporary events seen as markers of national identity;
- National geography: geographical factors seen as being significant by members of the target language community;
- National cultural heritage: cultural artefacts perceived as emblems of the national culture;
- Stereotypes and national identity: symbols of national stereotypes.

Another Byram's (1991, pp.173-184) textbook evaluation model is made up of four dimensions;

- Analysis at the micro-social level of the social identity of textbook characters;
- Analysis at the macro-social level of socio-economic, geographic and historical representations;
- Analysis of the viewpoint taken by the author;
- Analysis at the intercultural level of mutual representations of foreign and native cultures.

Kılıckaya (2004) presents a guideline to evaluate content of textbooks in intercultural dimension, as follows;

- Does the book give any information, instructions or suggestions about how the book may be used and how the cultural content may be handled?

- Does the book address specific learners or are there any characteristics of the learners that the book addresses to?
- Does the book suggest any role that the teachers using it should have?
- Do they include a variety of cultures or just specific ones such as British or American culture?
- Do they represent the reality about the target culture or the author's view?
- Where is the cultural information taken from? Author's own ideas or empirical research?
- What subjects do they cover? Are these specific to the target culture? Are there any topics that might not be culturally suitable for the learners in class?
- What cultural and social groups are represented? Is this adequate coverage of a variety of people or is this limited to a chosen people? If so, what kind of people are these? Are there any stereotypes?
- Does the book include generalizations about the culture? Does it inform the audience of the fact that what is true of the parts is not necessarily true of the parts?
- Is the cultural information presented with comments such as being good or being bad? Or is it presented without such comments?
- Are there illustrations? If so, are these appropriate to the learners' native culture? Would additional information be necessary to explain them or are they self-explanatory?
- What are the activities asked of the learners? Are they familiar to the learners?
- Would a teacher using this book need specialized training to be able to use it or is there enough information given?
- What are the learners supposed to do with the cultural information such as using actively or just be aware of it for a better understanding of the target culture?
- What is your overall view of the textbook?

Chao (2010) also designs a checklist which is based on Chen and Starosta's (1996, 1998) model of ICC and Chao divides his checklist into five parts as; the appropriateness of intercultural content, the presentation of content in developing intercultural communicative competence (ICC), the types and goals of exercises/activities related to ICC, the features and functions of illustrations related to ICC and pedagogical guidance in the information of developing ICC (2010, p.99). Similarly, Skopinskaja (2003) designs her own questionnaire for textbook's content analysis in terms of intercultural competence and evaluated textbook's content in six parts those are ; rationale: aims, goals and interests of the teaching materials, cultural content, presentation of contents in terms of: knowledge, attitudes, intercultural awareness and culture and language relation (pp. 59-67).

Cunningsworth's (1984), Sheldon's (1988) and Skierso's (1991) checklists focus mainly on cultural issues rather than intercultural dimension for this reason these checklists have not been presented in detail. Briefly, Cunningsworth focuses on cultural skills and cultural knowledge by questioning whether the content of textbook is culture specific or non-culture specific (Cunningsworth 1984, pp. 75,79 cited in Skopinskaja, 2003). Skierso (1991) points out the existence of difference aims of cultural acquisition such as global awareness or acculturation (pp. 444-452 cited in Skopinskaja, 2003). Another scholar Sheldon (1988, p.244 cited in Skopinskaja, 2003) focuses on materials' appropriateness, authenticity and cultural bias in his checklist.

CHAPTER 3

METHODOLOGY

3.1. Participants

A total of 69 language instructors who teach English at Gazi University School of Foreign Languages participated in the study and subjects were randomly selected by the researcher. Participants of the research were 46 female and 14 male. The questionnaire was administered to 59 participants of 70 instructors for quantitative data and 11 out of 59 participants answered interview questions for qualitative data of research. Gender, job experience and age variables were also questioned in the questionnaire but significant have not been observed because of these variables. Hence, age, gender and job experience variables have not been considered in the statistical analyses.

3.2 Instruments for data collection

The data of this study were collected with the help of a 20-item questionnaire which was developed by Liljana Skopinskaja (2003) and an interview comprised three questions was prepared by the researcher. The questionnaire was used to gather quantitative data of research and it was a five-point Likert scale. To respond to each item in the questionnaire 0 means 'not at all', 1 'not really', 2 'to some extent', 3 'to a large extent' and 4 'completely'. The scale attempts to evaluate language instructors' perspectives on content of textbooks in terms of intercultural communicative competence and it contains six parts and each part aims to gather data about the sufficiency of textbooks' content. The first part is called; rationale: aims, goals and interests of teaching materials and it aims to find answers to questions which are related to objectives, interests and goals of teaching materials. The second part examines the presentation of cultural content in teaching materials and aims to find out the degree of representation of foreign cultures. The third part is related to the knowledge dimension of intercultural competence and its presentation in the content. Furthermore, this part questions the knowledge dimension in ten items such as; historical, geographical, political perspectives, sub-cultures, stereotyping, etc. The fourth part of the questionnaire deals with the attitudes dimension of intercultural competence and examines to what extent teaching materials help students to gain attitudes of intercultural competence. The fifth part of the questionnaire is

related to intercultural awareness and examines to what extent the textbooks make students aware of intercultural communication. The last part of the questionnaire is designed by Skopinskaja (2003) to find out how culture and language are related. The qualitative data of research are gathered with an in-depth interview technique. The interview comprised three questions and the first question aims to seek answers about instructors' points of view about intercultural communication and its role in English language teaching. The second question aims to seek answers about the instructors' points of view in respect to textbooks' sufficiency in terms of intercultural communication. The last question aims to discover what the instructors think about further use of textbooks.

3.3 Research Design

The research method used in the study is a mixed method one. Qualitative data are obtained from interviews which are made with English language instructors who teach English at the school of foreign languages of Gazi University. The quantitative data are obtained through a questionnaire which was administered to obtain information about the content of the textbooks' appropriateness to intercultural communication.

The goal of this research is to examine English language instructor's perception about the content appropriateness of textbooks in terms of intercultural communication. The research aims to find answers to the following research questions;

1. Do instructors think that textbook series of 'English for Life' which are used at the School of Foreign Language suitable for students in terms of teaching materials' (English for Life) aims, goals, and interests from intercultural communicative competence perspectives?
2. Do instructors think that textbook series of 'English for Life' which are used at the School of Foreign Language have essential cultural content to represent foreign society/societies?
3. Do instructors think that textbook series of 'English for Life' which are used at the School of Foreign Languages present knowledge dimension of intercultural competence in content?

4. Do instructors think that textbook series of 'English for Life' which are used at the School of Foreign Languages present attitudes dimension of intercultural competence in content?
5. Do language instructors think that textbook series of 'English for Life' have sufficient content to make students aware of intercultural competence?
6. Do language instructors think that textbook series of 'English for Life' have sufficient content to present culture and language relation?

3.4 Materials/Textbooks

The quantitative data of the present research was gathered from the questionnaires which were answered for the textbook series of 'English for Life' and before the application of questionnaire it was requested from the participants to answer the questions for the content of the series of 'English for Life'. In the questionnaire 'TM' (Teaching Materials) reflects the textbook series of 'English for Life' and in the study 'textbooks' refer the series of 'English for Life'. Language instructors, who teach English at The School of Foreign Languages, use textbooks namely 'English for life', 'language Leader', 'English Unlimited' etc... and also English language instructors may use different teaching materials in their language classes. The researcher analyzed the data results of 'English for life' by Tom Hutchinson, published by Oxford University Press. 'Language leader' and 'English Unlimited' have not been analyzed because of limited questionnaire results. Since the researchers used 'English for Life' as material of research.

3.5 Procedures and Data Analysis

The data were analyzed by using SPSS (statistics program for social scientists) for Windows version 17.0. Frequencies and Descriptive statistics are used to assess the results of each item of the survey instrument. Three different variables were added before the application of questionnaire such as age, gender and job experience. However, significant

differences between the items and variables were not observed. Hence, frequencies and descriptive statistics were used. The interview results were analyzed through the main subjects of interview.

CHAPTER 4

FINDINGS AND DISCUSSIONS

4.1 Findings

This chapter aims to present findings and discussions of the present research. The first part of the chapter presents findings of research and this part's first section shows frequency analysis of questionnaire which is used for gathering quantitative data of research. Second section of part's shows the result of interview which is used for gathering qualitative data of research. Then the second part of the chapter presents discussions and interprets findings of research in the light of related literature.

4.1.1 Frequency Analysis of Questionnaire

Section A of questionnaire aims to find out the appropriateness of the objectives, goals and topics of the teaching material to students' conceptual framework and questions the correspondence of textbooks to the needs and goals of students in terms of age, gender, environment and social setting. Section A also questions whether the goal of cultural instruction is stated.

Table 1. Aims, goals and interests of the teaching materials

Frequencies Variables

Items	4		3		2		1		0	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Item1	1	1.7	25	42.4	23	39.0	10	16.9	-	-
Item2	2	3.4	25	42.4	27	45.8	5	8.5	-	-
Item3	6	10.2	15	25.4	24	40.7	14	23.7	-	-
Item4	5	8.5	18	30.5	21	35.6	14	23.7	1	1.7
Item5	4	6.8	13	22.0	30	50.8	12	20.3	-	-
Item6	2	3.4	14	23.7	31	52.5	10	16.9	2	3.4
Item7	1	1.7	11	18.6	29	49.2	15	25.4	3	5.1

As it is understood from the figures of table which is presented in Table 1 above, A1 has the highest percentage (42.4%) ‘to a large extent’, which questions textbook’s aims, goals and their suitability to student’s conceptual framework, in addition to this 39.0% ‘to some extent’ has the second highest percentage. A2 questions teaching material’s correspondence to needs and goals of students, the highest percentage with 2 ‘to some extent’ (45.8%) A3 questions topics suitability to the interest of the students according to their age, and the highest percentage (40.7%) ‘to some extent’. A4 questions topics’ suitability to the interest of the students according to their sex and the highest result is (35.6%) ‘to some extent’ and the lesser percentage is (30.5%) ‘to a large extent’. A5 is related with environment factor and the highest score is (50.8%) ‘to some extent’. In the case of A6 the highest percentage is 52.5% ‘to some extent’, which questions topics’ suitability to the students’ interest which is determined by their social settings. The last item of part A, A7 questions to what extent goal of cultural instruction stated and the highest percentage 49.2% ‘to some extent’.

Section B of the questionnaire is related with the cultural content of teaching material and comprised of seven items. The results of this section are presented below.

Table 2. Cultural content

Frequencies Variables

Items	4		3		2		1		0	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Item1	4	6.8	23	39.0	21	35.6	10	16.9	1	1.7
Item2	8	13.6	19	32.2	23	39.0	8	13.6	1	1.7
Item3	4	6.8	18	30.5	27	45.8	9	15.3	1	1.7
Item4	-	-	16	27.1	25	42.4	18	30.5	-	-
Item5	4	6.8	16	27.1	27	45.8	11	18.6	1	1.7
Item6	2	3.4	16	27.1	26	44.1	11	18.6	4	6.8
Item7	2	3.4	13	22.0	31	52.5	11	18.6	2	3.4

B1 questions whether teaching materials reflect cultural character of the foreign society. In this item, 4 'completely' and 3 'to a large extent' was marked by the participants of research if cultural content also includes negative and problematic, social or cultural aspects of foreign society, 1 'not really' and 0 'not at all' was marked by the participants of research if cultural content only presents tourism-oriented situations. B1 has the highest score with 3 'to a large extent' (39.0 %) and the second highest score with 2 'to some extent' (35.6 %). B2 questions cultural content integration into course and participants of the research marked 3 or 4 if cultural content of teaching material presented within context, participants marked 1 or 0 if cultural content presented as isolated facts. B2 has the highest score with 2 'to some extent' (39.0 %) and the second highest score with 3 'to large extent' (32.2 %). B3 is concerned with characters' representativeness of foreign society in the teaching materials in respect to foreign society's age and it has the highest score with 2 'to some extent' (45.8 %). B4 is concerned with characters' representativeness of foreign society in the teaching materials in respect to foreign society's social class and it has the highest score with 2 'to some extent' (42.2 %) and the second highest score is 1 'not really' (30.5 %). B5 is concerned with characters' representativeness of foreign society in the teaching materials in respect to foreign society's interests and it has the highest score with 2 'to some extent' (45.8 %). B6 is concerned with characters' representativeness of foreign society in the teaching materials in respect to foreign society's mentality and it has the highest score with 2 'to some extent' (44.1 %). The last item of section B, B7 is concerned with characters' representativeness of foreign society in the teaching materials in respect to foreign society's family situation and it has the highest score with 2 'to some extent' (52.5 %).

Section C of the questionnaire was designed to evaluate teaching material with respect to subject boundaries by knowledge especially materials on political, ideological, geographical and religious, etc. perspectives in order to convey national identity of target language community (Skopinskaja, 2003). Section C consists of 10 items and each of them is questioning different aspect of knowledge dimension of intercultural communication.

Table 3. Presentation of content: knowledge

Frequencies variables

Items	4		3		2		1		0	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Item1	1	1.7	13	22.0	29	49.2	14	23.7	2	3.4
Item2	-	-	14	23.7	23	39.0	20	33.9	2	3.4
Item3	3	5.1	8	13.6	21	35.6	21	35.6	6	10.2
Item4	2	3.4	14	23.7	20	33.9	19	32.2	4	6.8
Item5	9	15.3	5	8.5	20	33.9	22	37.3	3	5.1
Item6	1	1.7	14	23.7	29	29.2	13	22.0	2	3.4
Item7	2	3.4	9	15.3	33	55.9	14	23.7	1	1.7
Item8	1	1.7	7	11.9	24	40.7	23	39.0	4	6.0
Item9	1	1.7	8	13.6	18	30.5	23	39.0	9	15.3
Item10	1	1.7	16	27.1	23	39.0	16	27.1	3	5.1

C1 is related with historical perspective existence to explain the national identity of the target language culture or cultures and it has the highest score with 2 ‘to some extent’ (49.2 %). C2 is related with geographical perspective existence to explain certain characteristics of national character of the target language culture/cultures and 2 ‘to some extent’ and 1 ‘not really’ have approximate values. The former one has (39.0 %) and the latter one has (33.9 %). C3 questions whether teaching materials take into consideration target culture or cultures’ political, ideological and religious perspectives and C3 has same values between 2 ‘to some extent’ and 1 ‘not really’. Both of them have (35.6%). C4 questions whether teaching materials offer insight into creative arts of target language culture or cultures and similar to C2, 2 ‘to some extent’ and 1 ‘not really’ have approximate values. 2 is (33.9 %) and 1 is (32.2 %). C5 is related with teaching materials’ presentation of variety of cultures in its content and the highest score with 1 ‘not really’ has (37.3%). C6 questions sub-cultures’ existence in teaching materials’ content and the highest score with 2 ‘to some extent’ have (29.2 %). C7 is concerned with whether teaching materials include taboo topics or socially acceptable topics in its content or not. C7 has the highest score with 2 ‘to some extent’ has (55.9%). C8 questions whether content of teaching material offer insight into cultural, racial and gender stereotypes. C8 has approximate values in 2 ‘to some extent’ and 1

‘not really’. 2 is (40.7%) and 1 is (39.0%). C9 is related with teaching materials’ offering insight into students’ own culture or cultures and it has the highest score with 1 ‘not really’ (39.0 %). The last item of section C, C10 questions whether teaching material offer insight into socio-political problems the target language culture or cultures such as unemployment, pollution, etc. C10 has the highest score with 2 ‘to some extent’ (39.0%)

Section D of the questionnaire was designed by Skopinskaja (2003) exploring to what extend teaching material develops a better understanding, tolerance of others and feeling of empathy towards others. Section D is comprised of six items and each item is related with attitudes dimension of intercultural communicative competence.

Table 4. Presentation of content: attitudes

Frecuencias variables

Items	4		3		2		1		0	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Item1	3	5.1	17	28.8	29	49.2	9	15.3	1	1.7
Item2	2	3.4	15	25.4	26	44.1	12	20.3	4	6.8
Item3	1	1.7	11	18.6	27	45.8	18	30.5	2	3.4
Item4	1	1.7	16	27.1	26	44.1	13	22.0	3	5.1
Item5	4	6.8	21	35.6	20	33.9	13	22.0	1	1.7
Item6	3	5.1	18	30.5	24	40.7	13	22.0	1	1.7

D1 questions whether teaching materials develop tolerance towards otherness or not in its content and the D1 has the highest score with 2 ‘to some extent’ (49.2 %). D2 is concerned with teaching materials’ content’s suitability to develop feeling of empathy towards otherness and it has the highest score with 2 ‘to some extent’ (44.1%). D3 questions whether teaching material challenge students’ existing stereotypes or not and it has the highest score with 2 ‘to some extent’ (45.8%). D4 is related with teaching materials’ suitability to develop a feeling of the national identity and an awareness of being a member of an international community and it has the highest score with 2 ‘to some extent’ (44.1%). D5

questions whether teaching materials encourage curiosity about other culture/cultures and it has the highest score with 3 ‘to a large extent’ (35.6%) and the second highest score with 2 ‘to a large extent’ (33.9%). The last item of section D, D6 questions whether teaching materials prepare students to behave appropriately when in contact with the members of other culture or cultures and D6 has the highest score with 2 ‘to a large extent’ (40.7%).

Section E of the questionnaire is related with intercultural awareness and consists of two items which question whether content of teaching material makes students aware of intercultural competence.

Table 5. Presentation of content: intercultural awareness

Frecuencias variables

Items	4		3		2		1		0	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Item1	10	16.9	7	11.9	23	39.0	19	32.2	-	-
Item2	5	8.5	14	23.7	26	44.1	13	22.0	1	1.7

E1 aims to find out whether teaching materials encourage students to compare the foreign culture with their own culture especially the abilities to observe and analyse similarities and differences. As it is understood from the Table5 above, E1 has the highest score with 2 ‘to some extent’ (39.0 %) and the second highest score with 1 ‘not really’ (32.2%). E2 is related with whether teaching material offers mutual representations, images and stereotypes of the students’ own and the foreign culture. E2 has the highest score with 2 ‘to some extent’ (44.1%).

Section F aims to analyse culture and language relation in teaching materials’ content. Section is comprised of four items.

Table 6. Presentation of content: culture and language

Frequencies variables

Items	4		3		2		1		0	
	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%	<i>f</i>	%
Item1	5	8.5	19	32.2	16	27.1	18	30.5	1	1.7
Item2	2	3.4	9	15.3	25	42.4	23	39.0	-	-
Item3	4	6.8	11	18.6	28	47.5	16	27.1	-	-
Item4	7	11.9	21	35.6	21	35.6	10	16.9	-	-

F1 of section F, questions whether cultural context of teaching material develops students' awareness of different linguistic means to express their attitudes. The highest score of F1 is (32.2%) which is score of 3 'to a large extent' and the second highest score of F1 is (30.5%) which is score of 1 'not really'. F2 questions whether teaching materials develop students' awareness of the paralinguistic means to express their attitudes or not. F2 has the highest score with 2 'to some extent' (42.4 %) and the second highest score with 1 'not really' (39.0 %). F3 of the section F is concerned with to what extent teaching materials teach the register appropriate to the students' needs such as formal or informal, slang, regional idioms, etc. F3 has the highest score with 2 'to some extent' (47.5%). F4 questions authentic material usage in content of teaching materials and 3 'to a large extent' and 2 'to some extent' have the same score with (35.6%).

4.1.2 Interview Analysis

In this part, the results of in-depth interview, which is comprised of three questions, are presented. The first question is about language instructors' perception about the role of intercultural communication in language classrooms and the function of intercultural communication in language education. According to 10 of 11 participants of in-depth interview, intercultural communication is an important component of language education and should take place in language classrooms. One of the interviewee's point is; 'intercultural communication is of course important. The language we are trying to teach is a global language. We choose some stereotypes culture. This sometimes causes problems especially in our course books' and one another interviewee's point is; 'In language acquisition intercultural communication is of great importance. Thus textbooks should include cross-

cultural texts and tasks to engage students in the language in a more effective ways'. One of the participants of in-depth interview states that; 'intercultural communication is of utmost importance in terms of language teaching. However, this is not reflected in language classes. I mean, teachers are not equipped with necessary skills, knowledge of intercultural issues. They don't receive education on that issue either. Hence, they fall short in including intercultural communication in their classes'.

According to 1 of 11 participants of in-depth interview, intercultural communication is not practical for language classes and education. Interviewee says that; 'they are usually not practical in language education in a class. They are more about daily life and communication in real life. So, they are in a crucial place to some extent, not totally'.

The second question of the interview questions whether textbooks used in their language courses have well-prepared content to enhance language learners' intercultural communicative competence and also this question aims to get concrete examples from content of series of 'English for Life'. According to 4 of 11 participants content of textbooks has parts to enhance students' intercultural communicative competence but their answers do not include any concrete examples. One of the interviewee of this 4 participants says that; 'Yes, it gives a lot of intercultural examples' and one another interviewee says that; 'Yes it has parts'. According to 7 of 11 participants, content of textbooks do not have adequate qualifications to make students intercultural competent individuals. One of the 7 participants states that; 'There are parts about British and American cultures in terms of their foods, clothing types, etc.' One another interviewee points out that; 'Textbooks have cultural items, but these are stereotypes or cliché things. They are not intercultural enough. They are particularly British and American. So, they are not well-prepared'. One another interviewee states that; 'No, they have just different dialects and aspects'.

The last question of interview asks to language instructors whether they are satisfied with textbooks content in terms of intercultural communication and whether they will use textbooks in the future. Also this question aims to get language instructors' opinions for improving textbooks' content from intercultural perspectives if they are not satisfied with the content. According to 3 of 11 participants of interview, they are not satisfied with the content and other 3 out of 11 participant state they are satisfied but some parts of textbooks' content need to be revised in terms of intercultural communication. On the other hand, 4 of 11 participants state that they are satisfied with the content of textbooks and 1 of 11 participant states that because of the absences of intercultural students' content is adequate. One of the interviewee's who is in the unsatisfied group states as follows; 'I am not really pleased with

the content. But I have to use it as long as the teachers' committee decides to do so. But I can use extra materials to aim at intercultural skills and knowledge. This is all I can do'. Another interviewee states that; 'No, it can include more authentic materials, texts, especially videos'. 3 interviewees who are satisfied with the content but have opinions about improving content of textbooks, suggest that non-native culture can be improved, different texts may be added and also videos can be showed to students to make students more aware of intercultural communication, and listening parts can be improved. Language instructors who are satisfied with the content of textbook answer the question³ with 'yes'.

4.2 Discussions

4.2.1 Discussions of questionnaire results

In this part, the results of statistical analysis are discussed part by part in the light of related literature. Firstly, Section A shows that A1 has a high score with 3 'to a large extent' (42.4%) and it can be interpreted as textbook's content is geared to students' conceptual framework. Other six items have high scores with 2 'to some extent' with various percentages. Textbook's content corresponds to the students' needs and goals to some extent. Besides, topics which are used in content are suitable for the interest of students' age, sex, environment, and social classes to some extent. The result of the last item in this part which questions whether cultural instruction has been stated or not also shows textbook's content is adequate to some extent. However, content should be well-prepared to make students more aware of intercultural communication. Results of section A present that textbook's content in terms of presenting aims, goals and interests of the teaching material is adequate to some extent but it is not fully adequate.

As it is mentioned before, section B of the questionnaire is related with the cultural content of textbook. The results of section B are similar to section A's results. The results of section B show that textbook's content reflects the cultural character of the foreign society to some extent. There is a difference in opinions about cultural content's integration into content which is questioned in B2. 2 'to some extent' and 3 'to a large extent' has closer percentage. This result shows that there are two groups of participants who have different point of views. According to one group cultural content is integrated into content mostly and the other group thinks that the integration of cultural content is not sufficient. Other items of section B question characters in the teaching material if they are representative of foreign society with

regard to their age, social class, interests, mentality, and family situation. The results of these items have the highest scores with again 2 'to some extent' with various percentages. The result may be interpreted as characters in content are not representation of foreign societies and their cultures.

Section C aims to find out how well textbooks cross the so-called subject boundaries adding knowledge especially to political, historical, geographical, etc. perspectives to convey national identity of target language culture or cultures. Knowledge dimension is one of the most important components of ICC and knowledge is named as *savoirs* by Byram (1997). Knowledge dimension includes culture specific and culture general knowledge, knowledge of self and other, knowledge of interaction; individual and societal, insight regarding the ways in which culture affects language and communication (Sercu, 2005). In this respect section C is important to gather language instructors' perception about textbook's content in terms of knowledge dimension of ICC. The results of section C mainly score with 2 'to some extent' and 1 'not really' with higher percentages than other options. This study reveals that content of textbook series 'English for Life' have weakness in offering insights into political, historical, geographical, and ideological perspectives to explain the national identity of the target language culture and cultures. The results show that textbook's content offers insight into socially acceptable or taboo topics of the target language culture and cultures to some extent. One of the important results of section C is found in the result of C9 which is related with students' own culture's existence in content. Thus, knowledge of self and other is concerned in this item. Most of the participants, (39.0 %), think textbook does not offer adequate content about students' own culture. Another important result of section C is seen in the result of C5 which asks whether textbook offers insight into a variety of cultures. Hence, English in modern times does not belong to any nation or groups (Crystal, 2001, p.21, 130; Jenkins, 2003, pp.162–168), and it is used in non-western contexts namely in different cultural settings. Score of C5, 1 'not really' (37.3 %) reveals that language instructors think various cultures are not represented in the content of textbook.

Skopinskaja (2003) states the aim of section D- attitudes- in her article as '... to explore the role of TM in developing a better understanding and tolerance of others' (p. 49). As an important dimension of ICC, attitude namely *savoir être* has an important role which should be gained by students. Byram (1997) states that *savoir être*, related with attitudes and values, comprised of showing curiosity and openness towards both others' culture and own culture. Section D of the questionnaire is comprised of six items. D1 inquires whether

textbook develops tolerance towards otherness or not and the results of this item show that to some extent textbook contains materials to develop tolerance. D2 of the questionnaire questions whether teaching material develops empathy towards otherness or not and the highest score of item2 is (44.1 %) in 2 'to some extent'. This result can be interpreted as textbooks have little content to develop feelings of empathy but they are not fully well-prepared. D3 is about stereotypes and inquires whether textbook challenges students' existing stereotypes or not. The results of D3 show that 2 'to some extent' (45.8%) and 1 'not really' (30.5%). The result of D3 may be interpreted as content of textbook is not sufficient to make students unprejudiced individuals. D4 questions whether textbook develops a feeling of the national identity or not and the results are similar to D3's results. Option 2 and option 1 have higher scores than other options with different percentages. This result may be interpreted as students do not gain awareness of national identity. D5 is related with curiosity about other culture and cultures. The results of D5 show that option 3 'to a large extent' has the highest score with (35.6 %) and it can be interpreted as textbook encourages curiosity to a large extent. D6 is significant in terms of evaluating textbooks' content in terms of intercultural communication since it questions whether teaching material prepares students to behave appropriately when in contact with the members of other cultures. D6 has the highest score with option 2 'to some extent' with 40.7 % percent and this can be interpreted as the content is not fully sufficient to prepare students for a possible intercultural experience.

Section E is concerned with intercultural awareness and comprised of two items. E1 of section E questions to what extent teaching material encourages students to compare the foreign culture with their own. E1 has the highest score with option 2 'to some extent' and option 1 'not really' with high percentages and the results may be interpreted as the students do not become more aware of similarities and differences between their own culture and the foreign culture or cultures with the help of textbook. E2 looks for an answer to this question; 'to what extent do the TM offers mutual representations, images and stereotypes of the students' own and the foreign culture?' and the results of this item show that most of language instructors think that textbook do not offer mutual representations, images and stereotypes of both students' own and foreign culture.

Section F analyzes culture and language relation of textbook and consists of 4 items. These four items are concerned with content's suitability to make students aware of different linguistic means to express their attitudes, students aware of paralinguistic means to express their attitudes. Also, items of this section questions content of textbook whether it provides knowledge about formal-informal, slang, regional idioms or not, and materials' authenticity.

The results of F1 which seeks for answers to content's suitability to make students aware of different linguistic means to express their attitudes, show that language instructor's perception divided into two groups. First group thinks that content is well-prepared to make students aware of different linguistic means. Hence, their percentages is (32.2 %) with option 3 'to a large extent'. Second group thinks that content is not suitable for making students aware of different linguistic means and their percentages is (30.5 %) with option 1 'not really'. The point is in F1, attitudes namely *savoir être* is interpreted differently by language instructors and this interpretation causes a misunderstanding of F1. F2 has highest results with option 2 and option 1 with different percentages, so this may be interpreted as textbook's content is not well-prepared to make students aware of the paralinguistic means to express their attitudes. F3 asks whether textbook teaches the register appropriate to the students' needs such as formal, informal, slang and regional idioms etc. The results of F3 indicate that content teaches such kind of usage to some extent according to language instructors. As mentioned before, F4 of section F is related with materials authenticity. It is understood from the results of F4 that most of language instructors think materials are authentic.

4.2.2 Discussions of interview results

With the aim of gathering further information about the role of intercultural communication in language education and to discover perceptions of language instructors about the content of textbooks in terms of intercultural communication, researcher selected ten language instructors randomly. The results of interview are mentioned in previous part and it is understood from the results that most of the interview participants think that intercultural communication has a significant role in language education and should take place in language learning environment. Secondly, most of language instructors think that content is not adequate to enhance learners' intercultural communicative competence and textbook series of 'English for Life' need to be revised. Results of the last question in interview are a bit complicated. Some of the language instructors are satisfied with the content and they want to use textbook series in the future, some of the others think that textbooks' some parts are need to be revised and the others are not satisfied with the content of textbooks in terms of intercultural communication. This may result from different thoughts about the integration of intercultural communicative competence into textbook's content not comprehended by language instructors.

First research question of the present study is ‘Do instructors think that textbooks which are used at the School of Foreign Language suitable for students in terms of teaching materials’ (English for Life) aims, goals, and interests from intercultural communicative competence perspectives?’ The results of questionnaire show that language instructors think aims and goal of ‘English for Life’ gears to the conceptual framework of the students to some extent.

Second research question of the present study is ‘Do instructors think that textbook series of ‘English for Life’ which are used at the School of Foreign Language have essential cultural content to represent foreign society/societies?’ The results of section B have been discussed in previous parts. Language instructors think that content offers essential material to present foreign society/societies to some extent.

The third research question of the present study is ‘Do instructors think that textbook series of ‘English for Life’ which are used at the School of Foreign Languages present knowledge dimension of intercultural competence in content?’ According to the results of section C, content of textbook is not sufficient to make students intercultural competent individuals in terms of knowledge dimension of intercultural communicative competence.

The fourth research question of the study is ‘Do instructors think that textbook series of ‘English for Life’ which are used at the School of Foreign Languages present attitudes dimension of intercultural competence in content?’ The results of section D show that content does not offer adequate materials to present attitudes dimension of intercultural communicative competence.

The fifth research question of the study is ‘Do language instructors think that textbook series of ‘English for Life’ have sufficient content to make students aware of intercultural competence?’ The results of section E show that students do not aware of intercultural communication through the content of textbooks.

The sixth research question of the study is ‘Do language instructors think that textbook series of ‘English for Life’ have sufficient content to present culture and language relation?’ According to language instructors content presents different linguistic means and the materials used in the texts, exercises are authentic. On the other hand, language instructors think that content is not sufficient to teach the register appropriate to the students’ needs such as formal/informal, slang, regional idioms, etc. Also, according to language instructors content of textbooks’ is not sufficient to make students aware of the paralinguistic mean to express their attitudes.

To some up, it can be said that textbook namely 'English for Life' is not efficient to make language learners competent individuals in terms of intercultural communication. Language instructors who teach English at school of foreign languages think intercultural communication has a significant role in language education and the series of English for Life need to be revised.

5. CONCLUSION AND RECOMMENDATIONS

5.1. Summary of the Study

The role of intercultural communication in the 21st century has been discussed in the earlier parts of the present research. As the researcher Guo-Ming Chen said “the need for intercultural communication competence in the globalizing society becomes indispensable for a peaceful and successful life in the new millennium” (Chen, 2006, p. 1). In this respect, the role of intercultural communication in educational settings especially in English language education has been discussed. Moreover, teacher, student and learning environment comprise these educational settings. Textbooks have a significant place in learning environments. Current study mainly focuses on content of textbooks in terms of intercultural communication. This research focuses on intercultural communication theories, intercultural communicative competence, models, assessments and its relation with language education, role in language classrooms and relation with textbook which used in language classes. Research aims to receive language instructors’ perceptions about textbooks which are used at the School of Foreign Languages, Gazi University. Due to the limited number of answered questionnaire, two textbooks’ results namely ‘Language Leader’ and ‘English unlimited’ have not been analyzed. The result of present research concentrates on Language instructors’ viewpoints about content of ‘English for Life’ in terms of intercultural communicative competence. In the light of literature, results indicate that above mentioned textbook’s content is not sufficient in the way of intercultural communication. Both the results of qualitative data and quantitative data propose that textbooks need to be revised in the way of intercultural communication.

5.2 Pedagogical Implications

According to Sercu (2002) ‘...a foreign language means entering a cultural world that may to a lesser or a larger extent be different from one’s own. Therefore, all language education should also be intercultural education’. Textbooks are essential parts of language education and from this angle the present study aims to gather language instructors’ perceptions about textbooks’ content in terms of intercultural communication.

The results of the present study suggest changes for textbooks' content in terms of intercultural communication and presentation of cultural items of various communities which speak a common language. First of all, English as a *lingua franca* does not belong to any nation or society so textbooks should also touch upon other countries not just the Great Britain or the United States of America. Besides, when presenting culture of a community, textbooks should present every level of society more than stereotypical characters of that society (Davcheva & Sercu, 2005). Moreover, textbooks should make reference to cultural heritage of the country by presenting texts which are related with customs, history, geography, religion and politics of the country. In addition to this, culture presentation of a society, should be made in a comparative way (Byram & Morgan et al., 1994; Byram & Zarate, 1995). Hence, students can see the similarities and differences among the cultures. Also, presentation of cultural information is important. When cultural information is presented in a humorous, colourful and attractive way, information becomes interesting and it can draw students' attention (Davcheva & Sercu, 2005).

As it was mentioned before, the aims of textbooks are not to give tourist information about other cultures or teaching culture or cultures. Textbook should also develop attitudes and behaviours beside knowledge. Empathy, openness towards others, openness towards others' worldviews, ability to change perspectives and recognise misunderstandings and ability to overcome need to be gained by students with the help of textbooks' content (Wandel, 2002). In this respect, Damen (2003) proposes that material writers and publishers should devote more attention to issues such as cultural misunderstanding, cross-cultural pragmatics, stereotypes, non-verbal communication and culture shock. Damen's suggestion indicates that students' abilities such as recognising misunderstandings and ability to overcome them can be gained by presentation of these issues. As Ting-Toomey and Chung state 'intercultural communication skills are needed to solve problems, manage conflicts, and forge new visions as a dynamic global employee or leader' (2005, p.4). Moreover, audiovisual materials, newspapers of foreign countries, literary texts of foreign countries, images of communities, information about radio broadcasts or television programmes can be integrated into textbooks' content to enhance students' awareness about other cultures. In addition to this, making projects, collages and presentations may be added to units as tasks to encourage learners to do research about cultural information (Dlaska, 2000). Another suggestion is to make textbooks more suitable for intercultural communication is adding discussion parts which concern with proverbs, sayings and idiomatic expressions of another

culture (Skopinskaja, 2003) Students may explore both other culture and similarities between cultures.

To sum up, learners can become intercultural competent individuals through textbooks in learning environments if the necessary activities, exercises and materials are presented within textbooks' content. Sub-dimensions of intercultural communicative competence: knowledge, attitudes, behaviours in another words *savoirs* can be gained by students with the help of textbooks.

5.3 Recommendations for Further Research

Present study is limited with the School of Foreign Languages at Gazi University. A further research may be carried at other universities' schools of foreign languages. A further research may be carried with more participants to gather more reliable results about the content of textbooks. Current study received language instructors' perceptions about the content of 'English for Life' in terms of intercultural communication. Students' perceptions may be received also to reach more precise conclusion. Present research may lead to a detailed content analysis of textbook in terms of ICC since the results are based on language instructors' perception about textbooks.

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APPENDIX 1

Teaching Materials Evaluation Guide

(Coursebooks, workbooks/activity books, cassettes, CDs, videotapes, teacher manuals)

General descriptive information your age: 20/30 30/40 40/50
 Name of the teaching material: job experience: 0/2 2/5 5/10 10/20 20/50
 Author: gender: male or female

Rating scale:

4 'completely'	'3 to a large extent'	2 'to some extent'	'1 not really'	0 'not at all'
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A. Rationale: aims, goals and interests of the teaching materials		
1. To what extent are the aims and goals of the TM (teaching materials) geared to the conceptual framework of the students (as determined by their age, social class, cultural background)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
2. To what extent do the aims and goals of the TM correspond to the needs and goals of the students?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

3. To what extent do the TM cover a variety of topics suitable to the interests of the students, as determined		
a) by their age	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
b) sex (female/male)	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
c) environment (rural/urban)	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
d) social setting (middle class/working class/farmers)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

4. To what extent is the goal of the cultural instruction stated (for example, if it is primary to other goals, give a 3 or 4, if secondary, give a 1 or 0)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
B. Cultural content		
1. To what extent do the TM reflect the cultural character of the foreign society (for example, if they also include negative or problematic social or cultural aspects, give a 3 or 4, but if they only incorporate tourism-oriented situations, give a 1 or 0 depending on the amount and type of information)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
2. To what extent is the cultural content integrated in the course (for example, if it is presented in context, give a 3 or 4, if only as isolated facts, give a 1 or 0)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
3. To what extent are the characters in the TM representative of the foreign society with regard to,	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
a) their age	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

b) their social class	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
c) their interests	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
d) their mentality	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
e) their family situation	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

C. Presentation of content: knowledge		
1. To what extent is the historical perspective present to explain the national identity of the target language culture(s)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
2. To what extent is the geographical perspective present to explain certain features of the national character of the target language culture(s)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
3. To what extent are the political (also ideological, and religious) perspectives of the target language culture(s) taken into consideration?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
4. To what extent do the TM offer insight into the creative arts of the target language culture(s)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

5. To what extent do the TM offer insight into a variety of cultures (for example, British, American, Indian, African, etc.)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
6. To what extent do the TM offer insight into a variety of sub- cultural groups (namely, professions)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
7. To what extent do the TM offer insight into the socially acceptable or taboo topics of the target language culture(s)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
8. To what extent do the TM offer insight into the cultural/racial/gender stereotypes?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

9. To what extent do the TM offer insight into the students' own culture?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
10. To what extent do the TM offer insight into socio-political problems of the target language culture(s) (unemployment, pollution, etc.)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
D. Presentation of content: attitudes		
1. To what extent do the TM develop tolerance towards otherness?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
2. To what extent do the TM develop empathy towards otherness?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

3. To what extent do the TM challenge the students' existing stereotypes?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
4. To what extent do the TM develop a feeling of the national identity (and an awareness of being a member of an international community as well)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
5. To what extent do the TM encourage curiosity about the other culture(s)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
6. To what extent do the TM prepare students to behave adequately when in contact with the members of other culture(s)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

E. Presentation of content: intercultural awareness		
1. To what extent do the TM encourage students to compare the foreign culture with their own (namely, to observe and analyse similarities and differences between their own and the foreign culture)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
2. To what extent do the TM offer mutual representations, images and stereotypes of the students' own and the foreign culture?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
F. Presentation of content: culture and language		
1. To what extent does the cultural context of the TM develop students' awareness of different linguistic means to express their attitudes?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
2. To what extent do the TM develop students' awareness of the paralinguistic means to express their attitudes?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
3. To what extent do the TM teach the register appropriate to the students' needs (formal-informal, slang, regional idioms, etc.)?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>
4. To what extent is the material used in the texts, exercises, tapes, etc., authentic?	4	<input type="checkbox"/>
	3	<input type="checkbox"/>
	2	<input type="checkbox"/>
	1	<input type="checkbox"/>
	0	<input type="checkbox"/>

