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A STUDY ON THE ANALYSIS OF CULTURAL ELEMENTS IN EFL COURSEBOOKS WITHIN THE FRAMEWORK OF ELF AND RELATED PERCEPTIONS OF PRE-SERVICE AND IN-SERVICE LANGUAGE TEACHERS

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İNGİLİZCENİN YABANCI DİL OLARAK OKUTULDUĞU DERS KİTAPLARINDA KÜLTÜREL ÖĞELERİN İNGİLİZCENİN ORTAK DİL BAĞLAMINDA DEĞERLENDİRİLMESİ VE ÖĞRETMEN ADAYLARI VE ÖĞRETMENLERİN BU KONUDAKİ ALGILARI ÜZERİNE BİR ÇALIŞMA

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ABSTRACT

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Due to its global spread, English is now regarded as an international language to be used for political, cultural, financial, and educational purposes among a considerable number of non-native speakers. The current status of English has resulted in the fact that the number of non-native speakers of the language outnumbers the ones who speak it as native a language (Crystal, 1997). Another outcome of the global spread of English is that the traditional language teaching perspective training learners to imitate native speakers and reach native speaker competency level has changed to possess intelligibility and successful communication. Since English is employed as a lingua franca among non-native speakers to communicative with each other more frequently, the exposure of language learners to a wide range of non-native uses of the language including references to various cultural backgrounds has become a must. Therefore, the current qualitative study aimed at finding out to what extent the status of English as a lingua franca is depicted in English language teaching course-books published by MoE in Turkey, and what the related perceptions of Turkish pre-service and in-service language teachers of the inclusion of cultural elements in language teaching are. To this purpose, the content of five course-books published by MoE for Turkish high school students were analyzed by employing the approach put forward by Murayama (2000) so as to determine the frequency of the cultural representations of Inner, Outer, and Expanding Circle countries. An open-ended questionnaire is used to gather data from Turkish pre-service and in-service language teachers regarding their perceptions. The data gathered from the content analysis were quantified and discussed in line with the findings of the previous studies conducted on the content analyses of various course-books. The findings of the open-

ended questionnaire were displayed in tables and discussed in line with the findings of the previous studies conducted on the beliefs and perceptions of pre-service and in-service language teachers. The analyses revealed that foreign language teaching course-books published by MoE showed inadequacy in reflecting the impact of English as a lingua franca (ELF) as Jenkins (2002) stated that English language teaching materials still focus primarily on Inner Circle norms. The analyses of Turkish pre-service and in-service language teachers' perceptions regarding the current status of English and the inclusion of cultural elements belonging to various countries which have a variety of cultural backgrounds to bring into the communication with individuals from other non-native speaking countries indicated that they do not regard ELF and its varieties as legitimate. Finally, the results were discussed referring to the previous studies conducted on the current issue and some suggestions for further studies were made in foreign language learning and teaching context.

Keywords: ELF, Course-book Analysis, Cultural Elements, Perceptions, Pre-service and In-service Language Teachers

ÖZET

İNGİLİZCENİN YABANCI DİL OLARAK OKUTULDUĞU DERS KİTAPLARINDA KÜLTÜREL ÖĞELERİN İNGİLİZCENİN ORTAK DİL BAĞLAMINDA DEĞERLENDİRİLMESİ VE ÖĞRETMEN ADAYLARI VE ÖĞRETMENLERİN BU KONUDAKİ ALGILARI ÜZERİNE BİR ÇALIŞMA

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İngilizce, küresel boyutta yayılmasının sonucu olarak, politik, kültürel, mali ve eğitim ile ilgili konularda yabancı dil konuşucuları tarafından kullanılmak üzere günümüzde uluslararası bir dil olarak görülmektedir. İngilizcenin son dönemde sahip olduğu statü, dili yabancı dil olarak kullananların sayısının ana dil olarak konuşanların sayısından fazla olmasına sebep olmuştur (Crystal, 1997).İngilizcenin küresel yayılmasının başka bir sonucu da öğrencilerin İngilizceyi öğrenirken dili anadil olarak konuşanları taklit etmesini ve ana dil konuşucusunun yeterlik düzeyine ulaşmasını öngören geleneksel dil öğretim perspektifinden anlaşılır ve başarılı iletişime sahip olmayı öngören bir öğretim perspektifine geçiş yapılmasıdır. İngilizce daha çok farklı anadillere sahip konuşucular arasında *lingua franca* olarak birbirleriyle iletişim kurmak amacıyla kullanıldığından, dil öğrenenlerin farklı kültürleri içeren farklı anadiller konuşan kişilerin hedef dili kullanımlarına geniş bir yelpazede maruz kalmaları zorunluluk haline gelmiştir. Bu nedenle, mevcut nitel çalışma İngilizcenin *lingua franca* statüsünün Türkiye'de Eğitim Bakanlığı tarafından yayınlanan İngilizce dil öğretimi ders kitaplarında ne derece tasvir edildiğini ve Türk dil öğretmen adayları ile hizmete başlamış öğretmenlerin dil öğretiminde kültürel öğelerin dâhil edilmesiyle ilgili algılarını bulmayı amaçlamaktadır. Bu amaçla, Türk lise öğrencileri için MEB tarafından yayınlanan beş ders kitabının içeriği, Murayama (2000) tarafından ileri sürülen yaklaşım kullanılarak dili anadil, ikinci dil ve yabancı dil olarak konuşan ülkelerin kültürlerinin tasvir edilişinin sıklığını belirlemek amacıyla analiz edilmiştir.Türk öğretmen adayları ve hizmete başlamış öğretmenlerin

algılarını belirlemek amacıyla Açık uçlu bir anket kullanılmıştır. İçerik analizinden elde edilen veriler sayılara dökülerek

 ifade edilmiş ve çeşitli ders kitaplarının içerik analizi üzerine yapılan önceki çalışmaların bulguları doğrultusunda tartışılmıştır.Açık uçlu anketin bulguları tablolarda gösterilmiş ve dil öğretmen adayları ile hizmete başlamış öğretmenlerin inançları ve algıları üzerine yapılan önceki çalışmaların bulguları doğrultusunda tartışılmıştır.Analizler, MEB tarafından yayınlanan yabancı dil öğretimi ders kitaplarının Jenkins (2002)'in de belirttiği gibi İngilizcenin lingua franca özelliğinin (ELF) etkilerinin yansıtılmasında yetersizlik gösterdiğini ortaya çıkarmıştır.Türk öğretmen adayları ile hizmete başlamış öğretmenlerin İngilizcenin mevcut durumu ve İngilizceyi ana dil olarak konuşmayan farklı ülkelerin bireyleri arasındaki iletişime katacakları çeşitli kültürel altyapılara ait kültürel elementlerin dil öğretimine katılması ile ilgili algılarının analizleri İngilizcenin *lingua franca* özelliğini ve dilin diğer çeşitlerini meşru olarak görmediklerini ortaya çıkarmıştır.Son olarak, sonuçlar mevcut konuda yapılan önceki çalışmalara atıflar yaparak tartışılmış ve sonraki çalışmalar için yabancı dil öğrenimi ve öğretimi bağlamında bazı öneriler sunulmuştur.

Anahtar Kelimeler: ELF, Ders Kitabi Analizi, Kültürel Elementler, Algılar, Öğretmen Adayları ve Hizmete Başlamış Öğretmenler

To the team members of Sakarya University ELT Department

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CHAPTER I

INTRODUCTION

The phenomenon of English as an international language has become so widespread that it is necessary to analyze the past and see the developments that have paved the way for English to acquire such a global status (McArthur, 2001). Today English has gained the title 'lingua franca' bringing millions of people with a wide range of purposes for communication in a variety of circumstances. English as a lingua franca (ELF) is defined as "any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option" (Seidlhofer, 2011, p.7). In recent years, the dominance of English as a language of communication, business, and technology has led its global speakers to use it to interact globally while representing their own cultures in the international arena. Björkman (2013) asserts that English has developed its current position as a result of colonial imposition of the United Kingdom in various parts of the world. Hence, according to Björkman (2013)after World War II, English has accomplished to acquire the status of being the international language leaving the main competitors such as Spanish, French, German, and Russian behind with its spread and frequency in use.

By the end of the nineteenth century, Britain, with its many communities of English speakers settling around the world along with trade, enabled English to become the lingua franca of theworld. As the way English is perceived has been changing dramatically, the reasons for studying and using the language have started to increase as well, and the attempts to acquire English have mainly focused on having an additional language of wider communication. English with its spread, status, and functions around the world has such an impressive position in human history that no other language has had before. This unique status has created a new case in which English is no longer solely used by Turkish, Italian, Korean, Japanese, or Russian

people to communicate with Americans, the British, or Australians, yet, people from Asia have started to use English to communicate with people from Europe, South America, or Africa and vice versa when there is no native speaker of English present. English has been used by non-native speakers in various contexts such as academic conferences, business meetings, diplomatic gatherings, tourism, etc(Björkman, 2013).

Kachru (1985) defined three main groups of English speakers as speakers from "Inner Circle", "Outer Circle", and "Expanding Circle". The Inner Circle consists of English speakers from the countries where English is spoken as the native language such as the USA, the UK, Ireland, Canada, Australia, and New Zealand. The Outer Circle involves English speakers who speak it as a second official language in some or all the institutions of their countries such as India, Singapore, Nigeria, South Africa, and the Philippines. The Expanding Circle, however, is the one represents the major group of the speakers of English in this century (Björkman, 2013). The Expanding Circle includes English speakers who learn and speak it as a foreign language such as China, Japan, Turkey, Poland, etc. The use of English has mainly been among the second and the circle speakers with the aim of interacting with each other- non-native speakers. The number of non-native speakers of English was claimed to be higher than native speakers of English by the year 1997 (Crystal, 1997; Graddol, 1997). Moreover, a number of studies revealed that English was increasingly used in the international context among solely non-native speakers without native speakers' presence (Graddol, 1997, 2006; Jenkins, 2000; Smith, 1983; Widdowson, 1994). Resulting from the global spread of English language, the ownership of the language has been questioned. Therefore, English has recently been titled as a lingua franca (ELF) which does not only belong to one country but it is used for global, political, cultural, and financial relations among various countries (Brumfit, 1995; Widdowson, 1994).

1.1 STATEMENT OF THE PROBLEM

The spread of English as a global language has had a great effect on research conducted on language teaching and pedagogy (Sifakis, 2007). The subject areas of

the recent research studies mainly centralized on sociolinguistics of English as a global, international, or world language (Melchers& Shaw, 2003), the ownership of English by its users (Widdowson, 1994), the historical processes towards the global character of English (Pennycook, 1998; Phillipson, 2003), shifting roles of 'native speakers' and 'non-native speakers' (Davies, 2002), the nature of standard language (Cyrstal, 2003; Widdowson, 2003), the attitudes and beliefs of learners and teachers (Sifakis& Sougari, 2005; Timmis, 2002), intelligibility in English as a lingua franca (Pickering, 2006), intercultural communicative competence (Alptekin, 2002), and cultural perspectives in ELT course-books (Çelik& Erbay, 2013; Liu& Laohawiriyanon, 2013). As a result of the shift in the status of English from past to present, the notion of standard English, native and nonnative speakers of the language, and the ownership of English have become the main issues to question for the scholars, researchers, and linguists. Therefore, teaching English has become a very challenging task in relation with the changes in the approaches to the target language in terms of 'multiculturalism', 'multilingualism', 'intercultural communicative competence', and 'non-nativism' (Seidlhofer, 2011). The idea that native speakers of the language have the 'ownership of the language' has been questioned radically (Widdowson, 1994). Instead, the contribution of the non-native speakers of the language with their own mother tongue and culture has been recognized (Seidlhofer, 1999). As the global spread of English is not closely related to the contributions of the native speakers, it is claimed that native speaker norms should not necessarily be followed by non-native users of it (Kuo, 2006). Jenkins (2002) asserts that learners of English as a second or foreign language should not attempt to acquire intelligibility for native speakers or develop communicative competence on the basis of a native speaker model. Baker (2009) rejects 'native-speaker cultural assumptions and frames of reference', and instead suggests cultures in ELF based on local and global references aiming intercultural communication. The need for a notion of 'intercultural communication' across a variety of cultures has emerged as a result of the 'heterogeneous perspective' on culture and language (Baker, 2009). Non-native speakers of English employ English to communicate in cross-cultural settings not necessarily including native speakers of English. Therefore, the content in course-books, which are still perceived as an indispensable part of language teaching, has the need of change due to the global spread of English so as to accommodate the global demand for English. Vettorel and Lopriore (2013)

suggest that ELT materials and publications have shown a tendency to introduce sociolinguistic reflection of the global spread of English. Yet, in relation with the effect of ELF on the material development, especially course-books, there still can be observed some gaps in need of exploration (McKay, 2002; Tomlinson, 2005). Namely, there need to be more studies which can provide more insight regarding the place of culture in EFL course-books, how cultures of non-native speakers are dealt in these materials, and the perceptions of future and current language teachers about the place of cultural elements within the framework of ELF in teaching materials. In this study, a sample of a group of course-books will be examined with the purpose of the inclusion of culture of Inner, Outer, and Expanding Circle countries in every section of the course-book except listening since the audios are not available, and pre-service and in-service language teachers will be questioned on their views of the inclusion of cultural elements in line with ELF phenomenon.

1.2 PURPOSE OF THE STUDY

The purpose of the current study is to provide insights into ELF studies by scrutinizing culture representation in course-books adhered to English language teaching (ELT) in Turkish state high schools, and the perceptions of pre-service and in-service language teachers regarding ELF and the representation of non-native speakers' culture. To be more specific, it is aimed to examine the cultural contents presented via selected course-books to see how the culture of Inner, Outer, and Expanding Circle countries ispresented. With the purpose of determining the perceptions of pre-service language teachers at Sakarya University Department of Foreign Languages and Kocaeli University Department of Foreign Languages, and in-service language teachers working in Sakarya were surveyed so as to gain an understanding of their perceptions. The emphasis of the study is on the recognition of English as a global language and discussions on the ownership of English in relation with course-book design in terms of the inclusion of the culture of Inner, Outer, and Expanding Circle countries.

1.3 SIGNIFICANCE OF THE STUDY

With the changing face of English in the world, it has been the primary duty of language teachers to equip learners with the necessary knowledge and skills to interact with the people from other countries with different cultures. In relation with this necessity, Toprakand Aksoyalp (2014) stress the significance of the revision of the role and representation of culture in course books. Furthermore, the inclusion of local and international culture is highly recommended so as to enable learners acquire intercultural awareness which can prevent the creation of 'a sense of alienation' from their culture. At this point, the tolerance towards the culture of others can be generated as a result of effective functioning of the target culture.

As Alptekin (2002) criticizes 'the validity of the pedagogic model based on the native-speaker notion of communicative competence', the current status of English as a lingua franca is neglected as a result of 'native speakership'. Although much of the world is in need of using English for instrumental purposes including academic, professional, and commercial ones, the learners are mainly equipped with the natives-speaker model of communicative competence. The question which should be asked here is that "Is there an only one accurate way of using English?". Alptekin (2002) strongly asserts that one set of language unit cannot be superior to all the others, and those language patterns are invalid to the speakers of English as a second and foreign language. As a result of this, the necessity for a change in the concept of communicative competence has emerged. Hence, for language learners the context for communicative competence is required to include interaction between not only native speakers and nonnative speakers but also nonnative speakers and nonnative speakers. However, the interactions in English presented in course-books take place mainly among native speakers. Alptekin (2002) suggests the inclusion of 'localized language' so that learners can make use of it more effectively and the language itself can be more real for them. Unlike the traditional idea that the culture belonging to the native speakers of the language should be taught during language teaching, the current global status of English makes it necessary to have materials including cultural content belonging to the local setting of language learners in order to improve English language teaching practices in Outer or Expanding Circle countries.

Namely, the inclusion of local and international culture in course-book materials makes it possible for learners to acquire the language in cross-cultural settings.

Another criticism about the existing language teaching pedagogy is related to the concept of 'authentic' language used in teaching materials (Kramsch, 1995). As a result of the phenomenon ELF, the question about which culture and which linguistic features can be allocated as authentic language components has become a significant issue to be addressed. Presenting language materials written or spoken by native speakers for native speakers in Europe or the USA in course-books lacks the pedagogy of appropriateness for nonnative language speakers (Widdowson, 1998). In order to make the teaching of English relevant to local culture of the language learners, and to make the learners feel comfortable with both national and international culture exposure, the requirement for cross-cultural materials in course-books as input has been accepted by many researchers (Alptekin, 2002; Kramsch&Sullivan, 1996; Widdowson, 1998). All in all, the phenomenon of ELF and the role of course-books in ELT have motivated the researcher to examine the course-books published by the Ministry of Education for state school language education in Turkey in terms of the inclusion of cultural elements of Inner, Outer and Expanding Circle countries according to Kachru's Model for the countries where English is used, and the perceptions of pre-service and in-service language teachers regarding ELF and the inclusion of cultural elements in course-books.

Hence, the following research questions were formulated:

1. How are the Inner, Outer and Expanding Circle countries depicted in course books used in Turkish state high schools in terms of Kachru's Tri-Partide Model?
2. What are the reported perceptions of pre-service teachers about the inclusion of cultural elements regarding inner, outer and Expanding Circle countries in foreign language teaching/learning?
3. What are the reported perceptions of in-service teachers about the inclusion of cultural elements regarding inner, outer and Expanding Circle countries in foreign language teaching/learning?

1.4 LIMITATIONS OF THE STUDY

Current study has a number of limitations which necessitate recommendations for further research. To begin with, the sample chosen for the study is relatively limited. The study was carried out with pre-service teachers from Sakarya University Department of Foreign Languages and Kocaeli University Department of Foreign Languages in Turkey and in-service language teachers from Sakarya, and course books proposed by the Ministry of Education for state schools were chosen. Hence, the results of this study can only be generalized to Turkish state school context in Turkey and specific course-books. So as to generalize the findings of the current study to a larger population, it ought to be replicated with different ELT course-books published locally and internationally for not only Turkey but also other countries from Inner, Outer, and Expanding Circle. The inclusion of the perceptions of pre-service teachers from other universities and in-service language teachers working in different schools in different countries should be taken into consideration as the findings of the current study is taking limited number of pre-service and in-service language teachers' perceptions towards foreign language teaching, learning, and materials in only one specific context into consideration. For the present study, the background knowledge about pre-service teachers and in-service language teachers is not taken into consideration. Thus, further studies can be conducted investigating the impact of backgrounds of pre-service and in-service language teachers on their perceptions of ELF and cultural representation of Inner, Outer, and Expanding Circle countries.

Secondly, a limited perspective with the cultural content filtered through the three categories of references to Inner, Outer and Expanding Circles might be presented with the analysis of the course books based on Kachru's Tri-Partide Model. There are a number of criticisms about this model which was proposed by Kachru (1985) regarding the division of countries as Inner, Outer and Expanding.

Thirdly, it must be stressed that course books include a variety of supplementary materials. The current study is limited to the verbal materials presented in the students' books of the selected course books, and the general visual aspect of the content is briefly mentioned. Other supplementary materials are left out of the current study.

Lastly, the background knowledge about the scholars who contributed to the preparation of the course-books for the current study is not taken into consideration. However, this may also affect the preparation of the course-books in terms of integrating cultural elements belonging to Inner, Outer, and Expanding Circle countries.

1.5 DEFINITION OF KEY TERMS AND CONCEPTS

The following terms referred in this study are used with the meanings given in the corresponding definitions:

World Englishes (WE): It isused as an umbrella term to cover all varieties of English in inner, outer and Expanding Circle countries (Kachru, 1985).

English as a Lingua Franca (ELF): It is defined asa contact language between people who do not share a common native language or common national culture and for whom English is the chosen foreign language of communication (Firth, 1996) .

English as an International Language (EIL): The termis defined as 'a kind of composite lingua franca which is free of any specific allegiance to any primary variety of English language' (Widdowson, 1998).

ELF andEIL are one and the same phenomenon, and both refer to lingua franca usesof English primarily along its non-mother-tongue-speakers (Jenkins 2007, p. xi).

Communicative Competence: The term is recognized as the underlying systems of knowledge and skill required for actual communication (Canale and Swain, 1980).

Intercultural Communicative Competence: It can be defined as all thecharacteristics required for an effective communication between culturally different individuals (Chen and Starosta, 1996).

Culture: It refers to the total of the inherited ideas, beliefs, values and knowledge, which constitute the shared basis of social action (Collins Dictionary).

Pre-service Language Teacher: It refers to the students who are studying in teacher education course or program to have basic teaching techniques and a broad general

background in teaching and in their subject matter before they begin teaching (Longman Dictionary of Language Teaching and Applied Linguistics).

Course-book: It is defined as a book in language teaching that contains all the materials necessary for a particular type of language learner at a particular level.

1.6 ABBREVIATIONS

WE……………………….World Englishes

EIL……………………….English as an International Language

ELF……………………….English as a Lingua Franca

ENL……………………..... English as a Native Language

EFL………………………..English as a Foreign Language

ESL……………………….English as a Second Language

ELT………………………English Language Teaching

L1……………………….First Language

L2……………………….Additional Language

MoNE…………………….Ministry of National Education

CHAPTER II

LITERATURE REVIEW

This part mainly focuses on the review of the literature on the spread of English across the globe, the current status of English as a lingua franca, teaching culture in EFL context which is followed by definitions of culture, culture and foreign language teaching, EFL course books and teaching target, local and international culture through EFL course books.

Since the current study investigates the target culture, local culture, and international culture elements in EFL course books and the opinions of pre-service and in-service language teachers about those cultural elements, the concept of culture needs to be defined and clarified. Bektas-Cetinkaya (2012) categorized the major theoretical issues related to the ELF under three subdivisions: the spread of English, the ownership of English and the intelligibility. Under the following headings, these related issues will be dealt in detail so as to gain a deeper understanding of the current status of English language.

2.1 THE SPREAD OF ENGLISH

The current status of English language across the world is agreed to have surpassed any other languages which are widely used by its speakers; therefore, English is now called as the lingua franca resulting in an increasing research interest in its global spread and variable uses. The debate regarding its spread globally has stressed some significant cultural, socio-political, and psychological issues which prepared the way for English to reach its current condition. The worldwide presence of English as a lingua franca has been attributed to two reasons: its status as a native language and its status as a second or foreign language (Bhatt, 2001). Due to the movement of

English-speaking populations to North America, Canada, Australia, and New Zealand and the acceptance of English as the language of the new nation, English has become one of the major languages of the world like Arabic, French, German, Russian, and Spanish. The current status of English language is claimed to have been established in its second phase when it began to be accepted as a second or foreign language in South Asia, Africa, and Latin America where the previous sociolinguistic profile of English language changed enormously due to the impact of 'un-English' socio-cultural contexts. Kachru (1965) pointed out that as a result of the contact of English with various different languages, regional varieties of English such as Indian English, Singaporean English, Philippine English, and etc. were developed. In order to demonstrate the historical, sociolinguistic, and literary contexts of the spread of English, Kachru (1985) developed a concentric circle model in which the Inner Circle represented the use of English as a native language, the Outer Circle referred to the use of English as an official second language, and lastly the Expanding Circle, with a steady increase in number, consisted of the use of English as a foreign language. Crystal (1997) proposed that there are 320-380 million speakers of English as a native language, 150-300 million speakers of English as a second language, and 100-1000 million speakers of English as a foreign language. Figure 1 shows the Inner, Outer and Expanding Circlecountries where English is spoken in various contexts.
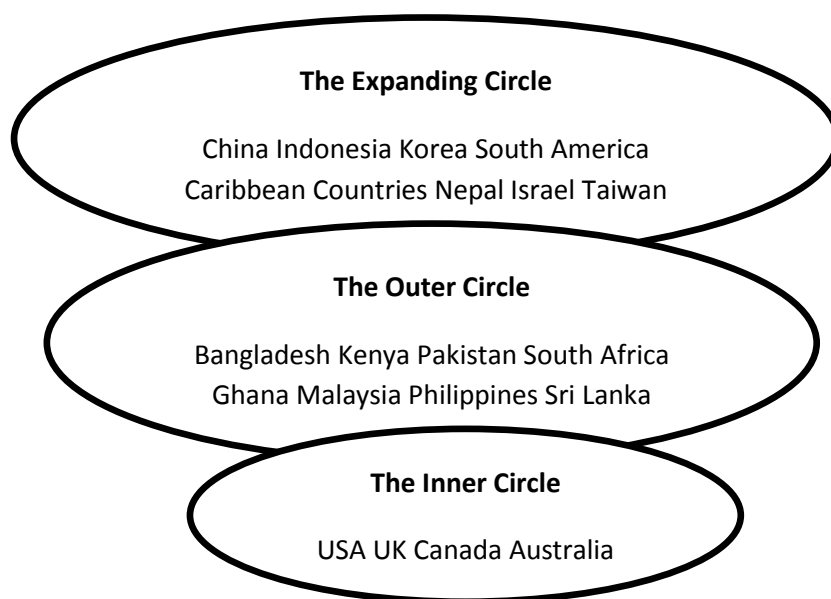
Figure 1. Kachru's Tri-Partide Model

Coşkun (2010) asserted that among these circles, the one which is rapidly increasing is the Expanding Circle referring to Gnutzman's estimation (2000) that 80% of verbal exchanges with the use of English as a second or foreign language include non-native speakers of English without the need for the presence of native speakers. Another estimation regarding the increase in the number of non-native speakers of English was proposed by Graddol (1999) suggesting that the number of non-native speakers of English will increase to 462 million by the year 2050. As a result, English has widely begun to be used as a means of communication in a wide range of contexts such as trade and business, international politics and diplomacy, academic gatherings, and etc. However, what the relationship between English and the culture in which it is embedded means to the speakers of English varies from region to region. To illustrate, Birch and Liyanage (2004) pointed out that it is not necessary for a Thai businessman who is negotiating with an Indian trader in English to be familiar with the culture of Inner Circle countries; yet, it would be beneficial for the Thai businessman to know the Indian culture although they benefit from English as a means of communication so as to negotiate.

In order to fully comprehend how the English language began its changeable, continuous and extensive status in communication, business, education, and technology which led to its current aspect as the lingua franca of the world, it is necessary to examine its origins and the historical issues which enhanced its spread. The English language, which belongs to the Germanic family of the languages, reached England with Anglo-Saxon migrants resulting in an Anglo-Saxon civilization there in the fifth century (King, 2006). The earliest known inhabitants in the island were reported to be Celts whose languages maintained their existence as Irish, Welsh, and Scots Gaelic. McArthur (1998) presented the division of the history of English as such:

1) Germanic roots (prior to *c.*500 AD),

2) Period of development in the British Isles by Jutes, Angles, Saxons, Celts, and others, prior to the Norman Conquest (*c.*500–1150),

3) Period of development subsequent to the Norman invasion under the influence of the English, French, Celts (to whom the language continuously has spread), Danes, etc. (*c.*1150–1450),

4) Period of development that accompanied the consolidation of a "people" and a nation out of the heterogeneous elements of the earlier phase, often called the "Early Modern" period of English (*c*.1450–1700),

5) The epoch constructed as "Modern English," which featured the continued change of the language within the British Isles, where it continued to spread, joined by other outposts of English speaking communities, in particular in North America and Australia,

6) Period of development in the world, as English continuously spread around the globe, jointly developed by the English, but also by Asians, Africans, and others.

As it can clearly be seen from the division above, the spread of English began in the British Isles themselves where its progress was slow when it is compared to its current status as the language spreading globally. Therefore, in this first phase of its spread, English was solely spreading as a regional language which did not exceed the borders of the home nation but limited to that geographical area only. Following the four phases of the spread of English throughout the British Isles, its spread began in North America and Australia by exceeding the borders of the British Isles with the establishment of British colonies in these regions at the beginning of the seventeenth century. However, the spread still did not necessarily lead to the creation of World English but the foundation of English as a national language of many nations such as United States, Canada, Australia, and New Zealand, which resulted from the fact that the immigrants who politically controlled these nations brought their native language themselves when they colonized them. This creates a discussion among scholars as to the reason why English replaced local languages of the nations in most of the British Isles, North America, and Australia while it only continued to exist alongside with the languages spoken in Asia and Africa. Quirk (1988) explained the reasons behind the spread of English over Africa and Asia with political and economic issues stating that it did not take place via demographic means unlike its spread in the British Isles.

Although there was not any proved and accepted explanation to this matter but only unproved assumptions, the dominance of English over indigenous languages in the British Isles was considered to pose a threat to other languages as well among linguists objecting the concept of World English (Phillipson, 1999). While the scholars were discussing that issue, there came another model of language spread in

which the effects of political and economic developments of the eighteenth century were considerably seen. Different from what was observed during colonization of Britain, having political and economic control over Asia and Africa necessitated a different form of colonization which set up the required conditions for the existence of a world language. Quirk (1988) defined the new model of colonization as 'econocultural model' which simply refers to the economic and cultural/intellectual reasons for the spread of English. With the increasing control of England over the world market, the means of communication for the international trade and business relations began to be English gaining the status of a world language since other languages such as Spanish, French, Arabic, or Chinese did not possess world econocultural functions of a language. Mazrui and Mazrui (1998) claimed that the spread of English to the rest of the world was not what the British attempted to accomplish with a linguistic or cultural imperialism policy but it resulted from natural historical processes of development suggesting that the current status of English with econocultural functions would not be explained with linguistic or cultural imperialism. Crystal (2003) pointed out that the reason why a language becomes a global language depends on the people who speak that language rather than the number of those speakers giving the example of Latin which was once an international language because of the Romans who were more powerful than other empires not because they outnumbered other empires. Therefore, the connection between the spread of a language and economic, technological, and cultural power of the country which owns that language makes it clear that in the absence of such a strong power, English would not be able to progress as a global language. However, there are some scholars who claimed that English has become so popular owing to its unique features. Crystal (2003) mentioned a British reviewer who wrote in the British periodical The Athenaeum in 1848 as following:

In its easiness of grammatical construction, in its paucity of inflection, in its almost total disregard of the distinctions of gender excepting those of nature, in the simplicity and precision of its terminations and auxiliary verbs, not less than in the majesty, vigour and copiousness of its expression, our mother-tongue seems well adapted by organization to become the language of the world.

The misconception of the claim lays in the fact that other languages such as Latin and French were once international languages although they had many inflectional endings and gender differences. Moreover, children from different countries learn

their native languages nearly at the same period although their languages differ in grammar, vocabulary, or pronunciation. While the structural features of a language having a large number of vocabulary or its being associated with literature, culture, or religion may be appealing for some people, and these features may increase their extrinsic motivation to learn that language, they fail in ensuring a language's global spread. Hence, it becomes obvious that the main reason for a language to become internationally spoken is the political and economic power that its people have (Crystal, 2003).

As a result of the spread of English across the globe, a number of scholars have mentioned the possible risks of the existence of a global language (Alptekin, 2005; Crystal, 2003; Phillipson, 1992). The very first risk is associated with the *linguistic power* that the native speakers of English might have over the people who learn it as a second or foreign language. In the international community, for example, a researcher may have difficulty in getting acceptance for his research if the study is written in a language other than English. *Linguistic complacency* is the second risk mentioned by the scholars. With the spread of English, the motivation for people to learn a second or third foreign language may diminish or disappear. Crystal (2003) exemplified the risk by referring to a European Business Survey conducted by Grant Thornton in 1996 which showed that 90 per cent of businesses in Belgium, The Netherlands, Luxembourg, and Greece had an executive able to negotiate in another language, whereas only 38 per cent of British companies had someone who was able to speak another language. The next risk is about the *linguistic death*. As a result of having a global language and its dominance all over the world, the minority languages may face extinction. It is already known that lots of languages died due to the assimilation of ethnic groups by a more dominant society in North America, Brazil, Australia, and etc. Crystal (2003) made a prediction that within the next century there may be a loss of at least 50 per cent of the world's 6,000 or so living languages.

Examining these risks that the spread of English has brought with itself, the scholars initiated another discussion about whether it is possible to stop a language from its global spread. Since the global status of a language depends on its speakers' political and economic power, with the balance in political and economic power it can be possible to stop the global spread of any language. With the advancement in

technology, it may be possible to communicate with alternative ways rather than being in need of a common language. Another possibility of not requiring a global language may be achieved through accurate and fast automatic translation. The current status of English is undeniable; however, the two third of the world's population still do not speak English or in some parts of the world English is used in very limited areas, which questions the future of the global status of English (Crystal, 2003).

The settings that English has been used for many different purposes have been generally categorized as English as a Native Language (ENL), English as a Second Language (ESL), and English as a Foreign Language (EFL). It is necessary to examine these distinct contexts in detail so as to follow the steps that English has taken to reach its current status.

2.1.1. English as a Mother Tongue

English with its other members such as High German, Low German, Dutch, and Swedish comes from the Germanic family of languages. Due to the difficulty of knowing the specific date and place of the birth of a language, the roots or origins of that language are not easy to be determined. Nevertheless, it is stated that the growth patterns of a language throughout the world can be put together (King, 2006). Kirkpatrick (2007) defined British, American, and Australian English as 'traditional' varieties of English which specifically are adhered to be native varieties and spoken by native speakers. In addition, the newer varieties of English developing in the places where English was not originally spoken, yet where it developed and started to be spoken with the influence of local languages and cultures are called 'nativised' varieties of English (Kirkpatrick, 2007).

Questioning the distinction between native and nativised varieties of English, Kirkpatrick (2007) pointed out that before English arrived in England, America, or Australia, there were local languages spoken in those areas, so it is not possible to say that English was not influenced by those local languages or cultures. Two criteria have been offered by scholars to distinguish between native and nativised varieties of English: native variety exists for a long time and influences other newer varieties of English in some ways. Kirkpatrick (2007) criticizes these criteria by pointing out

that 'long time' can be very subjective and difficult to define, and also the influence can be mutual among all languages, for example, British English may have influenced American English although American English is called native variety of English, which can result in the question whether American English is nativised variety of English or not. The disqualification of speakers of English from the status of native speaker based on the variety they speak is contradictory as many British or American speakers of English can speak more than one variety while people from other varieties such as Indian or Malaysian can speak British or American varieties (Kirkpatrick, 2007).

Due to the contradictory features of the criteria offered to distinguish between native and nativised varieties of English, Kirkpartick (2007) stated that the distinction between the varieties of English can be explained by calling all of them as nativised varieties which means a variety influenced by the local cultures and languages of the people in that particular variety. Therefore, the assumption that speaking the 'native' variety is superior to speaking any other nativised varieties as everyone speaks a nativised variety in the end.

2.1.2. English as a Second Language

L2 (Second language) speakers of English have English as a second or additional language which might be either a local form of English or an international variety. The reasons behind the creation of different kinds of English-speaking communities have been argued and adhered to different colonial processes (Leith, 1996). The colonization of India, West Africa and East Africa led to the status of English as a second language required for education and government jobs. However, Ho and Platt (1993, as cited in Mesthrie and Bhatt, 2008) asserted that there was no difference between ENL and ESL; only the acquisitional contexts weredifferent. Moreover, Thornbury (2006) stated that it is difficult to classify English as a foreign language in some countries because the distinction between a foreign language and a second language is not always clear-cut. Graddol (1997) anticipated that the speakers of English as a second of foreign language will outnumber the ones who speak English as a native language and determine the future of its status as a global language.

Figure 2 summarizes the English usage in three different settings with varied contexts.

Possible Language Shift

Possible Language Shift

750 million EFL speakers

375 million L2 speakers

370 million L1 speakers
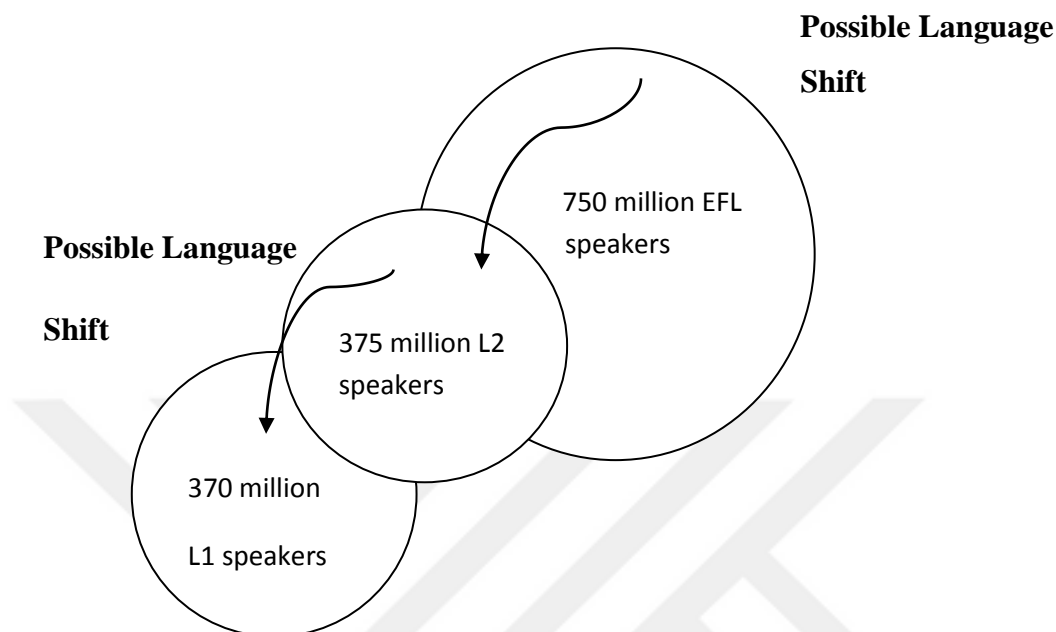
Figure 2. Three Circles of English according to Graddol (1997)

Speakers of English as a second language have varied competency of English from native-like fluency to poor one just like speakers of English as a foreign language and the use of English is mainly limited internal communication purposes; therefore, in these areas a particularly variety of English is developed having the influence of the local language and culture.

2.1.3. English as a Foreign Language

The number of people who learn another language beside their mother tongue in schools or language courses has increased considerably. Learning English as a foreign language (EFL) is defined as learning the language in a formal classroom setting, with limited or no opportunities to use it outside the classroom, in a country in which English does not have any significant role in internal communication (Richards & Schmidt, 2002). Moreover, Graddol (1997) asserted that in the EFL world, there is no local model of English, yet the characteristics of their first language may be reflected on their English accents and error patterns in the target

language. In the countries such as Spain, Brazil, Japan, and Turkey, English is taught as a foreign language, which means Spanish, Brazil, Japanese, and Turkish are the languages used for communication and instruction while other foreign languages have no official place in social or professional interaction in daily life. Unlike the learners of English as a second language (ESL), learners of EFL have the chance to choose one from the varieties of English. In Turkish context, for example, learners can choose either British or American varieties based on their preferences as both varieties are taught in Turkey. On the other hand, according to the results of the study conducted by Kocaman and Kocaman (2013) with 361 freshmen pre-service teachers at Sakarya University, it was found out that participants criticized the language planning policies in Turkey listing the reasons as lack of motivation, lack of equipment, and teacher quality. Broughton, et al. (2003) believed that the choice of variety is partly influenced by the availability of teachers, partly by geographical location and political influence by giving the example Europe where generally British English is taught. Although it was easier to draw the distinction between different language learning settings in the past as West (1953, as cited in Broughton, et al., 2003) stated that foreigners learn English with the purpose of expressing their ideas not their emotions since they have their native language for that purpose, in these days the distinction is not clear cut due to the ongoing shifts in the status of English.

2.1.4. English as a Lingua Franca

As stated previously, the increased use of English on a global scale has brought out numerous lingua franca contexts in which English is widely used by millions of people for a wide range of purposes. Parkvall (2005) pointed out that the term 'lingua franca' was originally used to refer to the oldest pidgin which was the language of Franks and used by the communities around the Mediterranean such as Turkish, Greek, Italian, Arabic, Portuguese, Spanish, and French for trade purposes. Although the original lingua franca was also used for the same purpose of connecting people with different first language backgrounds, it was a mix of different languages and its vocabulary and syntax was also limited. Furthermore, the original lingua franca was mainly spoken and practical while today's lingua franca is not only spoken but also written with a variety of contexts (Parkvall, 2005). Hence, English is the one and

only language which holds the status of being a native speaker and a global language at the same time.

Graddol (1997) listed the twelve major international contexts that English has been used increasingly as following:

1. Working language of international organizations and conferences,

2. Scientific publication,

3. International banking, economic affairs and trade,

4. Advertising for global brands,

5. Audio-visual cultural products, e.g. TV, popular music,

6. International tourism,

7. Tertiary education,

8. International safety,

9. International law,

10. In interpretation and translation as a relay language,

11. Technology transfer,

12. Internet communication.

Although the spread of English as the common working language of the world has brought out positive reactions among scholars, it created the need to define terms clearly to prevent conceptual gaps. Although Seidlhofer (2005) defined the term English as a lingua franca as "a way of referring to communication in English between speakers with different first languages", it is clear that native English speakers take place in international communication through English as well. Hence, the definition proposed by Jenkins (2006) which includes communication in English among the speakers with different 'linguacultures', in which different socio-cultural contexts play a major role, is more extended and relevant as it stresses the connection between language and culture in communication. As a result, the norms for communication have begun to be driven from multi-lingual varieties rather than native English-dominant regions (Baker, 2009). Pölzl (2003) proposed the inclusion of the mother tongue (L1) of the speakers of English as a lingua franca in their communication so as to clarify their cultural identity by providing the speakers with

the feeling of the membership of different groups. The integration of L1 into ELF is believed to enable speakers to create their own temporary culture by integrating their individual mother culture and target culture.

Previously Matsuda (2003) pointed out the fact that the way English is taught should not be based on the pedagogical assertions that Inner Circle countries impose as long as English is learned as an international language. In line with what Matsuda (2003) proposed, Kuo (2006) touched upon the main discussion topics of English as a lingua franca by referring to the irrelevance of native speakers, their Englishes, and their ownership of English due to the evidence provided about the frequency of English use by non-native speakers for international communication. The native-speaker presence in the global spread of English was questioned considerably and found to be redundant for L2 learners.

Furthermore, Jenkins (2002) asserted that English language learners should not be taught to acquire intelligibility to be understood by native-speakers or to have the communicative competence which is proposed by a native-speaker model implying a necessary change in second language teaching pedagogy. A theoretical framework was constructed by Seidlhofer (2001) asserting the necessity of codification in the form of computerized corpus data and compilation of dictionaries in order to establish a standard ELF variety which can be used in its own right due to the judgments on ELF such as considering its usage as incorrect or ungrammatical. In order to make the distinction between ELF and ENL, Seidhlhofer (2001) pointed out that the differences in the usages of English resulted from the different users using English in different contexts so both usages possess the same authority and authenticity in their own contexts. In order to contribute to the issue, Jenkins (2000) wrote a book called 'The phonology of English as an International Language', and Seidlhofer (2002) constructed the corpus called 'the Vienna-Oxford International Corpus of English (VOICE) by analyzing a variety of speakers of English from different backgrounds.

On the other hand, the increasing spread of English as a global language has evoked a variety of discussions, controversies and negative reactions as well. Kuo (2006) drew attention to the restricted description of ELF focusing on the instrumental function of English as a means of communication in global contexts neglecting the necessary aspects of language such as literacy, register, style, and social functions.

Other contradictory issues required further elaboration were listed as: "the problem of an intelligibility-driven language model, the validity of computerized corpus data, learner voice, and English for international communication and intra-national competition" (Kuo, 2006).

Furthermore, Phillipson (2008) criticizing the term lingua franca used for English to refer to its role for international communication proposed describing English as a lingua economica (in business and advertising), lingua emotiva (in popular culture), lingua academica (in research papers), lingua cultura (in literary texts), lingua bellica (in wars), and lingua americana (in USA impact). Defining English as a culturally neutral means of communication which does not entail ideological dangers was considered as a false approach due to the elimination of linguistic diversity resulting in linguicide.

Georgieva (2010), also, questioned the reliability of a codified model for ELF stating the difficulty of describing a variety that has neither a relatively stable community of speakers nor a distinctive set of social practices or contexts of use, and the irrelevance of choosing 'non-nativeness' as the most salient feature of the variety and excluding native speakers from participation in international communication.

On the other hand, there are scholars who are in favor of the possibility of 'a unified international variety' of English. To illustrate, Crystal (2003) pointed out that "a new form of English" called as the World Standard Spoken English (WSSE) would arise as a neutral global variety of English so as to meet the demands of the people from outer and Expanding Circle countries when they are in need of communication with people from foreign countries. Another term to meet the demands of the international communication as an alternative for ELF used by Jenkins (2006) was English as an international language (EIL); yet, EIL was claimed to be confusing and misleading as it may suggest that "there is one clearly distinguishable, codified and unitary variety called International English, which is certainly not the case" (Seidlhofer, 2004). Seidlhofer (2005) analyzed the terms critically referring to several scholars as following:

Defined in this way, ELF is part of the more general phenomenon of 'English as an international language' (EIL) or 'World Englishes'. (For comprehensive overviews, see Jenkins 2003; McArthur 1998; Melchers and Shaw 2003.) EIL, along with 'English as a global language' (e.g. Crystal 2003; Gnutzmann 1999), 'English as a world language' (e.g. Mair 2003) and 'World English' (Brutt-Griffler 2002) have for

some time been used as general cover terms for uses of English spanning Inner Circle, Outer Circle, and Expanding Circle contexts (Kachru 1992). The traditional meaning of EIL thus comprises uses of English within and across Kachru's 'Circles', for intra-national as well as international communication. However, when English is chosen as the means of communication among people from different first language backgrounds, across lingua-cultural boundaries, the preferred term is 'English as a lingua franca' (House 1999; Seidlhofer 2001), although the terms 'English as a medium of intercultural communication' (Meierkord 1996), and, in this more specific and more recent meaning, 'English as an international language' (Jenkins 2000), are also used (p. 339).

Furthermore, from a functional perspective, Firth (2009) defined the term as 'the inherent interactional and linguistic variability that lingua franca interactions entail rather than any specific language or discourse forms' (p. 150). Echoing Firth, Seidlhofer (2011) asserted that ELF should be 'functionally not formally defined; it is not a variety of English but a variable way of using it' (p. 77).Hence,the researcher used the term ELF in this thesis so as to refer to the global status of English today.

2.2 THE OWNERSHIP OF ENGLISH

The issue of the ownership of English, which is closely related to being a native or non-native speaker of the language, has become contradictory as a result of the current status adhered to English language. Norton (1997) underlined the existence of the conception that English is owned by the native speakers of the language, which implied that native speakers had the right to control the forms and norms of English globally. She questioned the categorization of speakers into native and non-native speakers as it leads to a dichotomy which prevents learners from owning English because they are prevented from becoming legitimate speakers of it. On the other hand, according to Rampton (1990), it is not easy to provide an exact definition for native speakers since an individual can be a native speaker of not only one language but two or more. Hence, he proposes alternative terms such as *expert speaker* or *language expert*. With the spread of English, there have been many other scholars trying to conceptualize native and nonnative speakers and investigate related issues (Moussu &Llurda, 2008; Arva & Medgyes, 2000; Medgyes, 1994). Murray and Christison (2011), for instance,pointed out that the concept of native speaker is a 'socio-cultural construct' rather than a linguistic one. Questioning the ownership of

English, Jenkins (2006) pointed out that there are more non-native speakers of English than native speakers due to the position of English as a lingua franca who interact with other non-native speakers by means of English rather than native speakers of English, so the dominance of native speakers over the English language should be revised. Supporting the recognition of English as a lingua franca and the criticism proposed by Jenkins (2006), Matsuda (2003) indicated that the native speaker norms of language teaching driven from Inner Circle countries (e.g. England or the United States) should be declined; instead, the norms related to the international status of English should be added to language teaching curriculum. Crystal (2003) proposed five major features of *Standard English*(SE) as following:

1. it is a variety of English, like a dialect,

2. the linguistic features are chiefly matters of grammar, vocabulary and orthography, and not a matter of pronunciation,

3. Standard English is the variety of English which carries most prestige within a country,

4. the prestige attached to Standard English is recognized by adult members of the (English-speaking) community, and it is the norm of leading institutions, such as the government, law courts and the media,

5. finally, although Standard English is widely understood, it is not widely produced.

Hence, based on the standards that Crystal (2003) proposed, it can be said that Standard English is regarded as the variety of English which is used by mostly its educated native speakers implying the fact that the speakers of one language set the standards for the language claiming ownership of that language.

Rejecting the ownership of English, Widdowson (1994) asserted that "the very fact that English is an international language means that no nation can have custody over it". In line with this statement, Bektas-Cetinkaya (2012) underlined the necessity of recognition of English as an international language by its native speakers so that they would not claim ownership of English by asserting that true ownership of a language begins with adopting the language, changing it, and expressing one's feelings through that language.

Moreover, due to the increasing number of speakers of English from different parts of the world, one cannot simply claim that the language belongs to one particular

culture; yet, it enhances cross-cultural understanding and communication, which turns the world into a global village (McKay, 2000). As a result, it terminates the need to internalize the norms of native speakers of English language.

Higgins (2003) argued the necessity of the use of native speaker and non-native speaker terms so as to refer to the different speakers of English since the misconception of accepting inner-circle varieties of the language as the sole legitimate one leaving out the outer-circle and expanding-circle varieties, which may result in a view that "only a minority of speakers around the world speak legitimate varieties, the rest speak illegitimate offspring of English" (Mufwene, 2001).

2.3 THE INTELLIGIBILITY

As a result of the increasing spread of English, various English varieties emerged in the countries where English is spoken as a native or second language. The identified varieties in the Inner Circle countries are: British English, American English, Australian English, New Zealand English, Canadian English, South African English, Caribbean English, and Irish, Scots, and Welsh English while the varieties in the Outer Circle varieties are: South Asian English, West African English, East African English, Singaporean English (Crystal, 2003). One of the major contradictory issues related to these varieties is whether any of these varieties result in unintelligibility in international communication (Davies, 1989; Kachru, 1992; Smith, 1992). Moreover, the studies conducted in the framework of ELF have been providing insights into the speakers of English in the Expanding Circle countries in which intelligibility has also been argued. According to Smith (1992), the stages of understanding people from different varieties of English are intelligibility, comprehensibility, and interpretability, which start with the recognition of the utterances, continue with the comprehension of meaning of those utterances, and end with the interpretation of the hidden meaning behind those utterances. Nelson (2011) related the reasons for the concern about a standard and accepted variety to the global spread of the language as the languages which less widely spread do not require the establishment of a single authority to present the standard variety without questioning the geographical position of the language variety.

Nelson (2011) argued that it is not likely to observe any two speakers pronounce the same word the same way, or even that the same speaker ever pronounces the same word the same way again not depending on their status as a native or non-native speaker of English, so it should not be surprising to encounter speakers with different varieties of English pronouncing the language differently. However, ongoing discussions over intelligibility trigger more discussions of which variety of English should be a model and standard to teach, learn, or acquire. Kachru (1992), for example, categorized non-native varieties as performance varieties used in foreign language context and institutionalized varieties used in a number of sociolinguistic contexts in a country, and asserted that the latter undergo a 'nativization' process with the development of new phonological, morphological, syntactic, semantic, and stylistic features resulting in the use of the language as if it is the native language in that context. Following the recognition and acceptance of institutionalized non-native varieties, they can be regarded as 'standard' English. On the other hand, Davies (1989) pointed out that 'adequacy' and 'prestige' are the norms which determine whether the variety will be regarded as 'standard' English. As opposed to what Davies (1989) proposed, Jenkins (2000) stated that native speaker norms should not be adopted by the learners of English as a lingua franca; instead, they should adapt their speech according to the audience of non-native speakers to make it intelligible. For instance, learners of English from Japan or any other outer and Expanding Circle countries do not have the need to imitate Inner Circle norms to be understood by others since intelligibility is not related to 'accentedness' determined by native speakers (Derwing & Munro, 1997). Smith (1992) argued the necessity of every user of English to be understood by other speakers of English suggesting that the speech or written output should be intelligible only to the people whom we are aiming at communicating with since there may be people from one variety of English who use English as a means of communication among each other without feeling the need to interact with people from other varieties of English. Therefore, it is safe to say that each group does not have to be bothered with the international intelligibility of their variety of English. International situations in which people happen to have the need to communicate with others in English bring out the question of how intelligible different varieties can be in the global sense.

2.4. RESEARCH INTO ELF

Since the term English as a lingua franca is defined and agreed on to be used to refer to the current status of English, and related contradictory issues presented, it becomes a necessity to investigate the studies conducted on ELF and ELF-oriented materials so as to gain a deeper understanding of the term. The studies have provided invaluable contributions to the growing acceptance of ELF and to the related issues varying from testing issues (Jenkins, 2006) to the nature of communication between non-native speakers (Pitzl, 2012), the characterization of ELF with regard to other indigenized varieties (Prodromou, 2008), and World Englishes (Seidlhofer, 2009, 2011; Schneider, 2012). There have been also other studies on the representation of ELF-oriented features in teaching materials mainly focusing on: (1) representations of English users and uses of English, (2) different varieties of English in audio materials, and (3) topics with an intention to raise learners'awareness about the sociolinguistic realities of the English language (Jenkins, 2005; Matsuda, 2006).

To illustrate, in order to discuss language globalization and the effect of intercultural communication on Hungarian learners of English in terms of their attitudes and motivation, Dornyei, et al. (2006) carried out a longitudinal research collecting the data in 1993, 1999, and 2004 respectively with surveys conducted nationally. The findings indicated that Hungarian language learners consider English as the world language.

Bayyurt (2006) pointed out that non-native teachers of English language in Turkey 'international culture' (emphasizing native speaker cultures) and the local culture should be integrated into the curriculum. As a result, it shows that the shift in the status of English has been barely recognized by teachers who were persistent on following the traditional EFL practices.

In a more extensive study, Jenkins (2007) conducted a questionnaire with 326 respondents from twelve Expanding Circle countries and held interviews with 17 non-native teachers of English. With the help of the data gathered from the questionnaire, Jenkins (2007) aimed at determining how teachers perceive ELF accents such as inferior, inauthentic,deficient, or as legitimate accents for ELF

communication. The questions were designed to examine the ranking of five native speaker English accents, comments on ten selected non-native and native accents including Brazilian, Chinese, German, Japanese, Spanish, and Swedish from Expanding Circle countries, and American, British, and Australian from Inner Circle countries, and Indian from Outer Circle countries, and finally ranking of the ten particular accents in terms of their correctness, pleasantness, and acceptability for international communication.

The findings of the study indicated that many non-native language teachers of English regarded American or British English as the 'proper' one although there has been a great shift in English use and its users. According to the majority of the participants, native speaker English is the most desirable and appropriate one for international communication and also implementing ELF accents in classroom is not regarded as possible by the majority of the interviewees (Jenkins, 2007). Although the participants accepted the concept of ELF as a variety of English, they regarded only native speaker varieties of English as the legitimate one. Jenkins (2007) recognizing the mixed feelings of non-native speakers of English about ELF pointed out that the past experiences of participants, the present situation, and how they see the effect of their accent on their careers strongly influence their attitudes to their own accents and to theirchoice of accent.

In another study, Kopperoinen (2011) analyzed two English series used in Finnish upper secondary schools with the purpose of determining whether learners are exposed to non-native accents of English or not. Owing to the exposure to various non-native accents of English, non-native speakers of English can communicate with other non-native speakers without having much difficulty in comprehending the varieties (Kopperoinen, 2011). As a result of the analysis of course-books, Kopperoinen (2011) found out that the number of the audio materials including native accents outnumbered the non-native accents drawing a conclusion that due to inclusion of native accents mainly Finnish language learners of English have limited awareness about ELF.

Focusing on how L2 speakers of English negotiated meaning during their face-to-face interactions with different accents, Matsumoto (2011) conducted her qualitative study with six Master's and Doctoral students from a university in the USA. The findings revealed that the participants did not follow a standardized pronunciation

pattern; instead, they created their own English as a lingua franca norm during their interaction indicating the necessity of the representation of a wide range of English varieties to learners of English.

In a similar study, Groom (2012) investigated whether 22 non-native speakers of English with different European mother tongues European users of English regard non-native varieties as legitimate and whether they believe ELF should be taught instead of EFL at their schools in Europe. According to the results of this quantitative study, it was found out that non-native speakers of English in Europe consider native speaker norms as the legitimate ones and do not want to follow ELF paradigm believing that ELF does not meet their needs (Groom, 2012).

Sifakis (2014) stated that it is necessary to provide appropriate training for the teachers who are interested in integrating ELF in their own teaching context due to the fact that engaging with the growing ELF literature on their own and developing experimental learning materials and pedagogical practices that would be meaningful in their particular contexts are not easy tasks to conduct. Moreover, the training is proposed to include the involvement of teachers in a reflective journey that does not merely use the critical perspective but uses a more rigorous and transformative approach since such an approach can integrate numerous strengths of ELF and critical pedagogy research in teacher education courses. Moreover, the need for a change in teachers' mindsets and in their well-established pedagogical practices related to ELF can be accomplished with the transformative framework (Sifakis, 2014).

Sifakis (2014) asserted that the proposed teacher education program would involve all aspects of teacher preparation not only for pre-service teachers but also for in-service teachers. The designed framework suggested that teachers would:
1. engage with the principles of ELF and WE,

2. be prompted to form their own understanding of what these may mean for their own teaching context,

3. design whole lessons or individual activities on that basis,

4. teach these lessons or activities,

5. evaluate the impact of the lessons or activities for their learners, themselves and other stakeholders.

2. 5. THE PLACE OF CULTURE IN ENGLISH LANGUAGE TEACHING

Another question that emerged due to the current status of English language is whether to teach culture along with language or not. The contradictory question about the inclusion of culture in language teaching has been highly discussed by many researchers for about 20 years (Choudhury, 2014). Culture, which is a highly complex concept, is associated with a number of different notions by different people. There have been many different definitions proposed for culture with the changing perspective of language learning and teaching. As Tang (2006) pointed out, there is not one single definition of culture that all the researchers agree on due to its being a very broad term covering all aspects of human life. One of the definitions of culture is associated with the shared knowledge and schemes created by set of people for perceiving, interpreting, expressing, and responding to social realities around them (Lederach, 1995). To illustrate, the social realities can be exemplified as a system of learned and shared beliefs, values, customs, behaviors, and artifacts that members of a society use to interact with one another. Furthermore, Brown (1994) related culture to people's way of living and their collective identity considering its role like glue binding a group of people together. Despite this binding feature of culture and the increasing interaction among people from different countries, people still have the tendency to regard their own culture and reality as the correct one (Brown, 1994). In order to provide a more detailed understanding of the binding feature of culture, Adaskou, et al. (1990) listed four aspects for culture: the aesthetic, sociological, semantic, and pragmatic senses of culture. The first aspect of culture associated with the aesthetic sense of culture is represented with a capital C including elements such as the media, music, literature, and art. Chastain (1988) previously related big C culture to the economic, social, and political history and the great politicians, heroes, writers, and artists of a country. When it comes to the sociological sense of the culture, small c is used to reflect the things related to people's social life including as the nature of family and home life, interpersonal

relations, marital conditions, work and leisure, customs and institutions making it a more personal construct. Parallel with the definition of small c used by Adaskou, et al. (1990), Chastain (1988) also related small c culture to the way people live including the way of thinking, habits, customs, and traditions of a society. The next aspect is defined as 'the conceptual system embodied in language' including the semantic areas such as food, clothes, institutions, time and space relations, and feelings. Lastly, the background knowledge and social skills required to maintain a healthy conversation are involved in the pragmatic aspect of culture.

Due to the lack of one single accepted definition of culture, foreign language teachers have difficulty in deciding on which cultural elements of the target culture should be presented to the language learners. Consequently, while some parts of culture are focused in language classes, others may be neglected making it impossible to include all the features of culture. Hence, Tang (2006) reminded teachers that it is necessary to remember the inherently holistic nature of culture while emphasizing the practical purposes of culture separately. On the other hand, Lafayette (1988) stated that culture receives the least of attention in the curriculum due to the high amount of time and energy spent on grammar and vocabulary teaching. This also brings out the necessity to integrate culture into the process of foreign language teaching without teaching it separately.

The results of the studies conducted on teaching culture revealed that the language and culture are inseparable units (Brown, 2007; Kramsch, 1988; Kuang, 2007; Savignon & Sysoyev, 2005; Schulz, 2007; Tang, 1999). Supporting the previous research, Schulz (2007) stated that language and culture are interrelated so acquisition can be enhanced with the teaching of both simultaneously. Moreover, Brown (2007) highlighted the significance of this interrelatedness as the separation of language from culture results in losing the importance of either language or culture.

After determining the importance of culture in foreign language teaching, scholars centralized their studies on which culture or whose culture should be taught. The perspectives regarding this issue are categorized as three: teaching target language culture, teaching local culture, and teaching international culture (Cortazzi and Jin, 1999). The first perspective puts forward the inclusion of the target language culture with English so that language learners can acculturate themselves into the cultures of

English speaking countries (Byram, 1990). In this case, students are mainly exposed to the life in native English speaking countries such as The USA, The UK, and Australia. The second view proposes the teaching of local culture in language teaching so as not to limit it only to the culture of English speaking countries (Kramsch & Sullivan, 1996; McKay, 2003). In the case of Turkey, students are exposed to the materials that are based on Turkish society and culture which are familiar to the students. Lastly, due to the current status of English as a lingua franca, the prospect supporting the teaching of International culture has gained increasing support among scholars (Alptekin, 2005; Jenkins, 1996, 2000, 2002, 2005; Seidlhofer, 2001). For instance, in this case, students in Turkey read a text about the Rio Carnival in Brazil.

Rejecting the teaching of culture in foreign language teaching, Krashen (1982) stated that acquiring either language or culture in the classroom setting is not possible since only language rules can be taught in the classroom. In line with the ideas Krashen put forward, Damen (1987) emphasized the necessity of the integration of the 'dynamic view' of culture not only cultural facts. Nevertheless, there are scholars who are in favor of the inclusion of culture in foreign language teaching curriculum (Bada, 2000; Byram, 2008; Dai, 2011; McDevitt, 2004; Nieto, 2009; Pulverness, 2003).

It is asserted that language does not function as a means of communication without its proper cultural context which is defined as the language patterns used by particular people in various social interactions at a particular time and place (Byram, 1988). Therefore, teachers are highly recommended to include culture in foreign language teaching curriculum by making use of the elements of various contexts in which language use varies. Bada (2000), as well, held the view that teaching culture has a significant place in foreign language classrooms since students may encounter problems while communicating with the native speakers of the target language if they are not exposed to cultural elements of that target society appropriately.

In line with this perspective, Genc and Bada (2005) conducted a study examining the perceptions of 38 students of culture classes, and the results revealed that 68.4 percent of the students acknowledged the effectiveness of culture classes in terms of raising their awareness not only about the target culture but also their culture.

The reasons for the inclusion of culture in foreign language teaching for language learners are summarized by Damen (1987) are as follows:

a) to expand cultural awareness of both the student's native culture and the target culture; b) to increase tolerance and acceptance of the existence of different values, attitudes and belief systems as part of a target culture; c) to encourage a seeking to understand the new and different cultural patterns; d) to develop intercultural communicative skills in areas in which cross-cultural similarities occur; e) to develop a perspective of cross-cultural awareness that recognizes cultural differences and fosters understanding of the strength found in diversity; f) to develop an attitude of acceptance toward change and personal adjustment; g) to foster personal flexibility in order to open avenues for learning and growth throughout a lifetime; and h) to understand that culture shock is a natural process (p. 247).

The importance of culture teaching along with the target language has been emphasized once more in terms of developing intercultural communication skills, behavioral changes or understanding of others' cultures. In the same vein, Byram (1997) stressed the impact of the concept of 'intercultural communicative competence' on the integration of language and culture in foreign language teaching by asserting that this integration encourages learners to learn the target language due to the inclusion of both target and local culture. By using the term intercultural communicative competence, the process of acquiring the culture specific and culture-general knowledge, skills, attitudes required for effective communication with people from other cultures has been meant. Local culture was defined by George (2003) as culture and cultural symbols, including artefacts, music, folklore, architecture, heritage and geographic landscapes…longstanding traditions, customs and values of a particular society.

According to McKay (2003), the cultural elements taught in foreign language classrooms should not be limited to native speakers of English language but local cultural contents as well. McKay also highlighted the need for bilingual teachers who are proficient in both languages and cultures, and who can determine linguistically, methodologically, and culturally appropriate information for language learners in a particular place so as to implement locally appropriate pedagogy which enables learners to make use of English in order to interact with others. Stressing the significance of localization of language teaching, Squire et al., (2002), as well, pointed out that "contextualizing the curriculum is ultimately a local phenomenon that arises as a result of a number of factors, including students' needs, students'

goals, teachers' goals, local constraints, and the teacher's pedagogical values" (p.487).

With the global spread of English, the third view for the inclusion of culture in language teaching emerged indicating that most of the interactions that are taking place among non-native speakers of English with the absence of native speakers so the inclusion of target language culture may be neglected; instead, the inclusion of international culture of various speakers of English may be promoted (Alptekin, 2002, 2005; Brown, 1994, Harklau, 1999; Jenkins, 1996, 2000, 2002, 2005; Seidlhofer, 2001; Tang, 1999). Thus, the issue of culture teaching gains a new perspective that decreases the effect of the norms of native speakers of English language and its culture rather sustaining that the interaction among non-native speakers requires a broader cultural knowledge including the culture of other speakers of English varieties from different parts of the world. According to Buckledee (2010), the fact that there are millions of people learning English language so as to communicate with other speakers of English from different parts of the world generated the question of which variety of English should be taught to learners as a model to be used in a context in which English is regarded as a lingua franca.

Due to the complexity of culture in nature and the difficulty of the determination of a variety to fit all learners of English, the inclusion of culture in foreign language teaching classrooms requires a careful planning and implementation. Therefore, Peterson and Coltrane (2003) proposed eight strategies for teachers so as to integrate language and culture in their classrooms:

a) Using authentic materials such as films, news broadcasts, television shows, websites, photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials to engage the students in discussion of cultural issues, b) Using proverbs as a way to help students to explore the target culture, c) Having students act out a miscommunication based on cultural differences, d) Presenting objects such as figurines, tools, jewellery, or images that originate from the target culture to serve as a foundation from which the teachers can discuss other cultural historical, and linguistic factors, or the students can be asked to do further research to find more information about the items presented, e) Using exchange students, immigrant students, or students who speak the target language at home as expert sources for classroom discussion, f) Sending students into the community of the native speakers of the target language to find information about their target culture, g) Using literary texts as sources for learning culture, h) Using films and television

segments to provide students with an opportunity to witness behaviors which are not obvious in texts (p.66-67).

2. 6. THE PLACE OF COURSE-BOOKS IN ENGLISH LANGUAGE TEACHING

In language teaching programs, course-books play a major role for planning and teaching lessons; in addition, learners make use of them with the purpose of becoming familiar with linguistic content and models presented (Cunningsworth, 1995). Their role has become more fundamental due to the fact that communication has reached to a more global status with English being the major means of communication across boundaries. Hence, within the framework of World Englishes (WE) and English as a lingua franca (ELF), the necessity of accepting English as an international language has been acknowledged resulting in the inclusion of differentiated contexts so as to raise intercultural awareness among learners who are in need of becoming effective communicators in today's globalized world.

According to Tomlinson (1998), course-books are the core materials of a course since they provide the basis for language input and language practice opportunities presented to the learners. Moreover, English language teaching materials can be employed in order to introduce English language varieties to English language learners. For instance, Çakır (2010) asserted the necessity of integrating culture into foreign language teaching with activities including culture specific elements so that learners can become familiar with the cultures of various speakers of English. In the case of unavailability of any culture specific elements, teachers should be able to adapt these materials so as to provide input for learners in terms of culture since the lack of culture specific elements may result in failure to interact with people from other societies.

To Çakır (2010), becoming familiar with the target culture does not necessarily mean that one will be alienated from his own culture; instead, it enables learners to compare and contrast between cultures and combine these similarities and differences successfully to learn the target language. However, in a more recent study Tomlinson (2008) argued that the failure of many learners of English as a second or foreign language in terms of having basic competence to use it effectively

is mainly because of course-books. Despite the criticism they received from some scholars (Alptekin, 1993; Cortazzi & Jin, 1999; Gray, 2002, 2010; Prodromou, 1988), course-books are generally regarded as the leading materials in teaching especially in foreign language teaching since they constitute the content to be taught in the curriculum. In recently published course-books there are syllabuses to be followed and even lesson plans to be implemented. With the advancements in technology, many other instructional materials are offered along with the course-books such as online dictionaries, activities, and quizzes, yet hard copies of course-books are still widely used in schools.

Although course-books have undergone major changes due to the global spread of English language, clear guidelines on how to use materials effectively in order to put a current approach to different varieties of English and ELF paradigm into practice are neglected (Seidhlofer, 2011).Pennycook (1994) argued that although ELT publishing was growing enormously in many parts of the world, it still consisted of mainly materials from Inner Circle countries. In a more current study, Gray (2002) also criticized the content of the course-books pointing out "course-books are commodities to be traded, but what they contain isthe result of the interplay between, at times, contradictory commercial, pedagogical, and ethical interests" (p. 157).

Supporting the need for a shift from the representation of only linguistic or grammatical units to the inclusion of cultural elements in course-books, Risager (1991) asserted that instead of adopting narrow foreign language pedagogy, course-book developers are to pay more attention to the general cultural transmission within the educational system for the benefit of the society.

Accepting the need for a shift, Jenkins (2007) indicated that the current problem is not only the lackof non-NS-oriented materials, but also "the fact that ENL is almost always presentedas the only 'real' English, and its speakers as the only 'experts'". Matsuda (2003) also argued that new ways are to be found by applied linguists and publishers so as to promote ELF/EIL perspective in language teaching materials including course-books.

2. 7. THE STUDIES ON CULTURE AND FOREIGN LANGUAGE COURSE-BOOKS

Due to the global status of English, an enormous publication industry emerged fortifying the role of course-books in ELT as an indispensible part of foreign language teaching. Therefore, course-book analysis has become highly significant in the field of ELT with regard to the materials including reading texts, pictures, audios, and cultural elements presented in course-books. However, Jenkins (2004) argued that ELT publishers neglect the significance of ELF by integrating very few recordings of speakers with different non-native accents. In this section, the studies conducted on culture and foreign language course-books will be presented to provide insights into the field of ELT within the framework of ELF.

To begin with, Juan (2010) asserting the necessity of implementing culture teaching so as to obtain intercultural communicative competence analyzed the cultural content in College English (New) in order to find out what kind of cultural contents is presented in the college EFL course-books, what the features of cultural content are, and finally what the advantages and disadvantages of the cultural content are. The data were collected by means of content analysis of the course-book focusing on the evaluation of preface of the course-book, evaluation of texts, evaluation of pre-reading, and evaluation of exercises. The analyses indicated that the inclusion of cultural content was mostly neglected in designing and organizing the course-book College English (New); yet, the texts included some cultural details in the pre-reading, texts, footnotes, and exercises. The researchers highlighted the advantages and disadvantages of College English (New) in. The advantages are associated with its variety of topics, its realistic representation of the target community group, its inclusion of literary works, its explanations about confusing content, and lastly its inclusion of texts to trigger the students to think critically and deeply. On the other hand, the disadvantages included its inclusion of the target culture mainly leaving out the local and international language, its limited inclusion of cultural comparisons, and its limited incorporation of linguistic knowledge with cultural knowledge. The researchers proposed some adaptations such as including more passages to reflect the culture of other English Speaking communities, local culture and international cultures.

With the aim of evaluating New English File Series in terms of culture teaching, Taş (2010) conducted a study with 15 English instructors and 35 students in the Preparatory School of Foreign Languages at Namık Kemal University. The focus of the study was on the significance of the inclusion of culture in language learning and teaching, and whether there is target language culture in English language course-books. In order to collect data, an open ended interview was conducted with 15 English instructors and 35 students. According to the results of the reflections from the students' interviews showed that nearly all of the learners have developed an understanding on the place and function of culture in language classes. There were even some students who stated that learning target culture help to understand their own culture better. On the other hand, some students argued that they were afraid of losing their own cultural values at the expense of the target language culture. They even questioned the necessity of learning cultural elements since they wanted to learn the language for vocational purposes. The students claimed that the information about their own country is very limited so there should be more cultural elements about Turkey in course-books. When it comes to the results of the interviews with instructors, the findings revealed that most of the teachers are in favor of including culture in language learning and teaching due to the interrelatedness of language and culture. As a result of all the analyses, developing a critical and objective view towards course-books and their inclusion of cultural elements was suggested to be carried out with the participation of teachers, educators, and course-book publishers so as to hinder misunderstandings and prejudices.

In another content analysis of intercultural elements included in EFL course-books, Hamiloğlu and Mendi (2010) examined five course-books published in 1998, 1999, 2001, and 2006 respectively assuming that EFL course-books published after the spread of communicative approach to foreign language teaching would include more intercultural elements. Yet, the results indicated that the number of the cross-cultural elements was not related to the dates of publication, and also the distribution of inter-cultural elements was not balanced with the dates chronologically. The researchers pointed out that the exploitation of culture cannot be related to only the time period, but there may also be other factors such as the authors' perspective, awareness and intention, the political choice of the publisher's, the market tendency and demand for the cross-cultural/intercultural elements.

With the purpose of determining whether the cultural elements represented in course-books, Longman Elect and Treasure Plus, reflected the global status of English as an international language, Yuen (2011) analyzed the cultural content in terms of four aspects including products, practices, perspectives, and persons. As a result of the study, it was found that cultural elements in terms of products were presented more frequently compared to the other aspects. Moreover, it was revealed that cultural representations were related to English speaking countries; hence, there was no balance among foreign cultures.

Elham and Reza (2012) investigated to what extent English language course-books present the international status of the language by analyzing four different course-books published on different years. With that purpose, references to Inner Circle countries, references to Outer and Expanding Circle countries, non-native accents, dialogues in non-English speaking countries, place of home culture and famous people were examined. The findings indicated that there is a tendency towards the recognition of the international status of English among the selected course-books. In fact, more aspects of the Expanding and Outer Circle countries are presented rather than Inner Circle countries. The researchers suggested further analysis of books so as to help teachers and learners to gain deep and critical understanding of the material presented in English course-books.

Rajabi and Ketabi (2012) conducted a small scale descriptive study on four English Language course-books used currently in language teaching in Iranian context with the purpose of determining the most prominent cultural dimension found in these course-books and describing the cultural contexts portrayed. In order to analyze the content in the course-books, researchers adapted four dimensions of culture including the aesthetic, sociological, semantic, and the pragmatic aspects proposed by Adakou, Britten and Fahsi (1990). Text analysis is conducted by paying attention to informative or descriptive text material, texts presenting foreign attitudes and opinions, human-interest texts with details of everyday life, contextualized practice activities, writing tasks, lexis, and the exponents of the communicative function. According to the result of the analysis, culture distinctive occurrences were spread across fifteen chapters of the course-book. The pragmatic or sociolinguistic sense was in twelve out of fifteen. The sociological sense was found in eight chapters while the aesthetic sense was observed in seven chapters, and the semantic sense was

encountered in five chapters. In short, the number of the occurrences of the pragmatic or sociolinguistic sense of culture outnumbers the other ones throughout the course-books. By analyzing these findings, the researchers drew a conclusion that the course-books conform to the communicative language teaching approach which is the generally accepted ESL ideology in Iran by including the ability to use various exponents of communicative functions.

Referring to the studies conducted on the content analysis of government-issued course-books in Turkey in terms of the inclusion of home and target culture, Çelik and Erbay (2013) aimed at investigating language teaching materials so as to find out the claims of the previous studies are still valid. The aim of the study is stated as to find out whether government-authorized language teaching texts account for the development of global citizenship, helping students to look beyond the limits of Turkey, appreciate beauty in cultural diversity, avoid stereotyping of others, and in the end, contribute to global understanding. With the help of the findings, the researchers hope to promote the development of materials with greater cultural variety and help teachers to improve the quality of foreign language instruction. The results revealed that the course-books included elements not only from the home culture, but also from the target and international cultures. Even though the number of the cultural materials representing the target culture was greater than the others, it did not show a significant difference overall. Hence, it is safe to say that the findings of this study are not in accord with the findings of the previously conducted studies on the content analysis of course-books in terms of cultural elements with the results that the number of the cultural elements belonging to the home culture outnumbers the other categories (Cakir, 2010; Cortazzi & Jin, 1999; Ozil, 1999). The researchers highlighted the need for improved culture teaching in Turkish ELT context so as to raise awareness among teachers about how to provide their students with multicultural experiences.

In a relatively recent study, Karim and Haq (2014) designed a study to evaluate two English language teaching course-books, one used in schools and the other one used in private schools, from the point of view of hidden curriculum such as implicit ideological assumptions in the content, and the culture of language learning and teaching. The researchers, firstly, analyzed the text of the units by focusing on genre, contents and hidden curriculum the contents may embody. The second part of the

framework consisted of the analysis of the culture of language learning and teaching these books promote. For this purpose, focus was on rubric, questions/activities of grammar, vocabulary, and four language skills given in the exercises at the end of each unit. As a result of the study, it was found out that there was a huge difference between two course-books in the way they portray the culture of language learning through visible and hidden aspects. While one of them mainly consisted of drills and exercises limited for grammatical items, the other one included dialogues showing how the language is used for real-life communication purposes. The recommendation made by the researchers for teachers was the creation of a methodology for their teaching including a variety of topics according to the learners' needs and interests.

Andarab (2015) currently conducted his study with the purpose of examining the presentations of the characters in three claimed EIL targeted course-books. According to the result of the analyses, the contents of the course-books included characters rarely addressing social issues.According to the results of the study, the biased representation of the non-native speakers of English was observed throughout the entire series of the analyzed course-books, and they superficially surfaced a stereotypical association of culture and location/country. The researcher proposed the equal attention to be paid to the non-native varieties of English and equal balance in the presentation of the characters in the course-books rather than stressing the native speaker norms and cultures.

In brief, there have been many national and international studies on the evaluation of foreign language course-books focusing on their contribution to learning and teaching of the language and culture in the field of English language teaching and applied linguistics. Other studies conducted on the current issue will be summarized on the following Table 1. Furthermore, the perceptions of language teachers and students have been included in the studies due to the fact that ELT materials and course-books are used by them in foreign language teaching classes. However, the perceptions of pre-service language teachers of the inclusion of cultural elements in language teaching materials and course-books are mostly neglected. Hence, in this study, with the purpose of gathering more extensive data including course-book analysis, perception of in-service and pre-service language teachers are investigated. The study seeks to examine the representation of cultural content in foreign language teaching within the framework of ELF.

Table 1. StudiesConducted on the Content Analysis of Course-Books and Related Perceptions of Teachers and Students

Study	Course-book	Participants	Cultural Category	Findings	Implications
Jing and Laohawiriyanon (2010)	Listening and Speaking 1-4 (Second Edition) of New Horizon College English	The perceptions of teachers or students were not involved in this study.	Big "C" and little "c" cultural categories	Big "C" cultural elements appeared more than little "c" elements. The EFL listening textbook did not contribute to students' intercultural communicative competence.	The materials should be designed to include not only target culture but also international target culture as well as source culture. Little "c" has a large role in promoting students' intercultural communicative competence.
Deneme et al. (2011)	Fairyland 1-3, Access Grammar Book 1, Skills Builder Flyers 1, Happy House 1- 2, Family and Friends 2 and 4, and Family and Friends 3.	A hundred primary school students of different language levels enrolled in state and private primary schools in Edirne – Turkey	Foreign culture	The students learn foreign culture through their parents, family members and relatives, television programs, computers, friends, school, real life, experiences, books, newspapers, magazines, games and songs. There are few or no cultural themes in the course-book of the public schools.	Additional cultural elements should be included in the curriculum of public schools. Video games have enough potential to teach foreign cultures to children and they are motivating enough, considering the children's tendency to play video games.
Gonen and Saglam (2012)	Content analysis was not included in this study.	60 teachers teaching English as a foreign language to adult students enrolled at the university context	Local culture, target culture and international culture	Teachers are generally aware of the importance of teaching and integrating culture in the foreign language classroom. Although there are some differences	Further studies are required to explore the actual cultural teaching activities foreign language teachers practice in their classrooms through observations.

				among teachers about which aspects of the target culture to give priority, they generally stated that culture is an indispensable part of foreign language, and the language classroom should always welcome cultural elements for students' success.	Besides, students' perceptions need to be taken into account to better understand what they think about culture in foreign language learning, how prepared they feel for the growing challenges of the globalized world and their understanding of intercultural communication.
Cetin (2012)	Content analysis was not included in this study.	117 Turkish university preparatory students	Target culture, local culture	The great majority of Turkish students do not consider Western culture in their course-book as a threat to their national identity, culture, and values. On the contrary, unlike their parents, teachers, and education officials, they view the target culture in the syllabus as a source of motivation, exploration and challenge for learning and practicing course material.	In the design and preparation of any course material including a course-book, reader, interactive-software program, or video, a comprehensive analysis which includes students' beliefs should be conducted. As this study suggests, it is unfortunately a common fallacy to believe without inquiry that we know what other people think and want.
Toprak and Aksoyalp (2014)	17 English course books written by international publishers	The perceptions of teachers or students were not involved in this study.	Cultural representations across different English-speaking countries (i.e., the UK, the USA, Australia, Canada, and New Zealand).	The majority of cultural elements presented in course books belonged to the UK and the USA while the other English speaking countries remained underrepresented. There was a positive	The researchers proposed that future research should be conducted by using a larger corpus for analyses. Foreign language pedagogy should re-think the function and

					relationship between the level of the course books and the types and frequencies of cultural elements.	place of culture in course books. For this reason, course books should include local and international settings that are familiar to the lives of learners.
Incecay and Akyel (2014)	Content analysis was not included in this study.	One hundred Turkish EFL teachers and 10 teacher educators	Target culture and home culture		A great majority of the participating teachers are resistant to use ELF in their classrooms. However, it is apparent that EFL teachers who participated in this study were tolerant with the usages of English which are not acceptable in Standard English norms especially in oral language use. It is important to integrate ELF in teacher education programs either as a separate course or a part of an already existing course in order to raise the teacher candidates' awareness of this concept and its applicability in their teaching practices. As for the role of culture, the EFL teachers mentioned integrating both cultures in their teaching. They also stated the importance of choosing tasks from cultural aspects.	In order to meet the needs of these visiting students, language teachers should be aware of ELF which gives flexibility to Standard English norms. To educate language teachers who are aware of the necessities of the century, teacher education programs should be revised by including the English as a Lingua Franca in their intensive program. Unless language teaching/learning materials and assessment with specific attention to ELF are not developed, it is difficult to talk about teaching of ELF, and integrating this subject into the teacher education programs is not an easy task in expanding countries.

Shah et al. (2014)	Oxford Progressive English	The perceptions of teachers or students were not involved in this study.	Target culture	The detailed analyses of the contents and the findings of the research highlight that there are such social, cultural, religious and pedagogical contents in these textbooks that do not match with the cultural values and pedagogical needs and objectives set for the ESL learners in Pakistan.	There is a need to replace the foreign cultural contents in the ESL/EFL textbooks written by the foreign authors with the local and indigenous culture so that the ELT objectives may fully be achieved.
Ahmed (2015)	Headway New Third Edition intermediate, upper intermediate and advance.	Six English instructors	Inner, Outer and Expanding Circle countries	The textbook analysis revealed a tendency towards a world from Inner Circle. Most of the famous people come from Inner Circle countries. Most of the instructors believe that the series is target culture-bound and reflected the world just from the Inner Circle countries.	Content of reading texts should include more multicultural topics, more depictions of Outer and Expanding Circles (more diverse racial and cultural backgrounds so that more exposure to different perspectives). There should be more representation of non-native accents.

CHAPTER III

METHODOLOGY

In this section, the research methodology employed in this study is presented. Firstly, in the 'Research Design' section brief information is given about the research method used in the study. Information about the backgrounds of the participants is presented in 'Participants' section. In the 'Instruments' section the instruments used in the study are explained. Then, in the 'Data Collection Procedure' section the procedure followed to gather data during the study is presented. Finally the 'Data Analysis' section displays how the collected data are analyzed and evaluated.

3.1 RESEARCH DESIGN

Although the significance of ELF perspective in language teaching has recently been accepted more, its impact on teaching materials cannot be observed that much (Jenkins, 2002). In other words, materials prepared for ESL and EFL context still present primarily Inner Circle norms rather than Outer or Expanding Circle norms. Jenkins (2004) names the ELT publishers as 'gatekeepers' and accuses them for not considering ELF important as they include only a very few cultural elements of non-native speakers in their course-books. Therefore, the future for ELF lies in the hands of the researchers who can present how ELF is seen in a wider English speaking context in outer and Expanding Circles and how it affects language teaching and teaching materials.

With the purpose of determining cultural elements, several studies have been carried out to examine ELT course-books with a variety of aspects.

Toprak and Aksoyalp (2014) aimed at investigating the extent of the cultural representations and their distribution across different Inner Circle countries in 17

English course-books published by international publishers and used in EFL context. The researchers used a quantitative content analysis to examine the course-books. The results revealed that the course-books consisted of a great number of target cultural elements and the distribution was not equal as the largest proportion belonged to the UK and the USA respectively. The least proportion was of New Zealand with 1 %.

Another study was conducted by Çakır (2010) to analyze culture-specific expressions in English Language course-books used at the 6th, 7th, and 8th grades of elementary education. The result of the analysis of the content in the course-books indicated that the majority of the teaching activities do not involve sufficient cultural elements. The dialogues which are used to present language do not involve culture specific expressions, yet, a simple and plain language. As indicated by the results, the number of culture specific expressions is inadequate to enable learners to come across authentic and realistic situations in the target language.

Another recent study was conducted by Meidani and Pishghadam (2013) with the aim of finding out to what extent English language textbooks demonstrate the international status of the language. Four different course-books published in different years were selected for the analysis. The findings of the study revealed that there is a tendency among the selected course-books towards the inclusion of the international status of English. According to the results of the study, the presentation of cultural elements of Outer and Expanding Circle countries has become greater in number and diversity; on the other hand, cultural references to Inner Circle countries have decreased indicating that textbooks are moving more towards the principle of EIL. Another significant finding of the study was about the inclusion of non-native accents. Although a change in the area of pronunciation is stressed by a number of researchers (Jenkins, 2000), the analysis of the selected course-books was in sharp contrast with it as they had a limited number of dialogues non-native accents.

Therefore, with the aim of analyzing the cultural elements in the course books used by high schools affiliated to MoNE and these elements' attributions to ELF, the researcher chose five course books and analyzed them in terms of their inclusion of cultural elements and the circles these elements belong to. Upon the analysis of the cultural elements in the course books, the researcher conducted an open-ended questionnaire with 60 pre-service teachers studying English Language Teaching at

Sakarya University and Kocaeli University, and 20 in-service English language teachers working at Sakarya to determine their perceptions of inclusion of cultural elements into language teaching and course books. The answers of the following questions were sought throughout the study:

1. How are the cultural elements portrayed in course books used in Turkish state high schools in terms of Kachru's Tri-Partide Model?

2. What are the reported perceptions of the pre-service teachers about the inclusion of cultural elements regarding inner, outer and Expanding Circle countries in foreign language teaching/learning?

3. What are the reported perceptions of the in-service teachers about the inclusion of cultural elements regarding inner, outer and Expanding Circle countries in foreign language teaching/learning?

In the spring term 2014-2015academic year, the related literature was reviewed and the design of the study was constructed. In the following term, fall term of 2015-2016 academic year, data from course books and pre-service teachers were yielded. The pre-service language teachers were selected among ELT undergraduate students studying at Sakarya University and Kocaeli University, and the participants spared 60 minutes to fill in the open-ended questionnaire. The in-service language teachers were selected among language teachers working at Sakarya, and it took 60 minutes for participants to answer the questions in the open-ended questionnaire regarding teaching culture and the representation of cultural elements in course-books.

In the English Language Teaching Departments, the pre-service teachers are required to take compulsory and elective courses. Among the compulsory courses, there are methodology courses in which the student teachers learn the necessary approaches, methods, and techniques to teach English language. To output what they have learnt, the teacher candidates perform microteaching experiences in these courses. In addition to these methodology courses, the pre-service teachers also have other courses in which they are taught necessary theoretical background of language teaching and material evaluation and designing courses. One of these courses is ELT 315 Materials Evaluation and Design for Language Teaching at Sakarya University and YIO405 Materials Evaluation and Design in Foreign Language Teaching. This course focuses on acquainting student teachers with the theory and principles of ELT materials design (e.g.: selecting, adapting, developing and evaluating materials) and

equipping student teachers with the basic arguments for and against the use of course-books in the classroom. Student teachers will be sensitized to the relation between methodology, ideology and the course-book writer. This course emphasizes issues related to selection of language materials: suitability regarding the format, the students' proficiency level, learnability, ease of use, cultural content, availability of communicative interaction and language use, and the use of corpus-based authentic materials set in a real-world context which allows learners to interact with each other or the teacher in meaningful ways.

In this study, with the aim of answering the research questions, qualitative and descriptive research designs were employed. Jacob (1987) defines these designs as follows:

Qualitative research method of inquiry employed in many different academic disciplines, traditionally in the social sciences, qualitative researches aims to gather an in-depth understanding of human behavior and the reasons that govern such behavior. The qualitative method investigates the why and how of decision-making. Descriptive research involves a collection of techniques used to specify, delineate, or describe naturally occurring phenomena without experimental manipulation and it shares characteristics of qualitative research designs (pp. 19-20).

For the analysis and interpretation of the data collected, percentages and frequencies were employed gaining the study a quantitative aspect and a mixed perspective. A content analysis was conducted through five course-books proposed by the Ministry of Education for the language teaching in state high schools in Turkey. The course-books were examined with the purpose of determining the presence of cultural elements in reading texts and categorizing these cultural elements under the headings of inner, outer and Expanding Circle so as to find out the frequencies of the inclusion of cultural elements and their percentages. The criteria for the evaluation of the cultural representation in the selected course-books based on the approachrecommended by Murayama (2000) were used. According to Murayama's approach, the focus should be on the cultural content presentation as well as the level of the presentation of cultural information. In other words, the focus was on both 'aspects of cultures' and levels of cultural presentation' by providing in depth analysis of the cultural material presented in course books. For in depth analysis, references to Inner, Outer and Expanding Circle countries in reading texts were evaluated with the help of the categorization made by Kachru (1986). Other sections

in the course-books such as vocabulary or grammar teaching were excluded from the study.

The second part of the study was carried out with 60 pre-service language teachers at Sakarya University ELT Department in Sakarya, Turkey and Kocaeli University ELT Department in Kocaeli, Turkey. A survey with twelve open-ended questions was used to collect data regarding the perceptions of pre-service language teachers.

The third part of the study was carried out with 20 in-service language teachers in Sakarya. The adapted version of the survey prepared for pre-service language teachers was used to collect data regarding the perceptions of in-service language teachers of teaching culture.

3.2 PARTICIPANTS

The convenience sampling, which is about the selection of the nearest people as participants of a study (Cohen et al., 2007; Robson, 1993), was employed in order to select participants for the study because in convenience sampling the researcher uses available individuals rather than selecting from the entire population. In this study, the sample consisted of 60 voluntary pre-service language teachers at Sakarya University in Sakarya, Turkey and Kocaeli University in Kocaeli, Turkey, and 20 in-service language teachers working in Sakarya. The demographic data about pre-service language teachers' age, grade and gender are presented below:

Gender: Erten (2007)

Male	%	Female	%
14	23,4	46	76,6

Grade: 4th

Age: Mean score: 22.88

20	1
21	18
22	19
23	11
24	2
25	4

27	1
29	1
30	2
40	1

The demographic data about in-service language teachers' age, years of experience, and gender are presented below:

Gender: Erten (2007)

Male	%	Female	%
6	30	14	70

Years of Experience: Mean Score: 8.5

Age: Mean Score: 32

3.3 INSTRUMENTS

For the purpose of collecting data, mainly 2 instruments were used in the current study; a questionnaire with twelve open-ended questions and a content analysis of the selected course books. The questionnaire was provided for both pre-service (12 questions) and in-service language teachers (10 questions) including both similar and different questions depending on the context. The questionnaire had two parts: in the first part demographic data about the participants were collected while in the second part the perceptions of participants regarding the inclusion of cultural elements in language teaching in ELF context (See Appendix A and B).

In order to answer the first two questions of the study about the presence of cultural elements at course books used at state high schools in Turkey, a content analysis was conducted. Content analysis is defined as "a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use" (Krippendorff, 2004, p. 18).Cohen et al., (2007) puts forward that content analysis is descriptive in nature since it looks at individuals, groups, institutions, methods and materials in order to describe, compare, contrast, classify, analyze and interpret the entities and the events that constitute their various fields of inquiry. Therefore, it is safe to state that in this study the cultural elements in course books will be examined so as to see what is presented as cultural elements.The course

books used published by the Ministry of Education are Icebreakers A1.1, English A1.2, Yes You Can A2.1, Yes You Can A2.2, and Yes You Can A2.3. In the Course Introduction part of the course books, it is claimed that mainly student centered activities are employed by means of communicative methodology. The course books are claimed to contain games, poems, jokes, cartoons, authentic photos, illustrations, comics, and activities to promote general knowledge and cultural awareness. The curriculum of the set of nine course-books is prepared for students aged between 14 and 19 from A1 level to reach C1 level of proficiency in English language. For the current study, only five course books were selected for analysis since the in-service language teachers participating in the study were using the aforementioned five course books.

In fact, different criteria have been recently used to evaluate the culturalcontent of the course-books. The present study which is based on the approachrecommended by Murayama (2000) examines five course-books.Murayama's approach was specifically chosen for this study because it focuses notonly on the cultural content presentation but also the level of presentation of culturalinformation. Hence, the emphasis is given to 'aspects of cultures' and 'levels ofcultural presentation'. The framework addresses the existence of different culturalmaterials in the course-books.

3.4 DATA COLLECTION PROCEDURES

In the fall term of 2015-2016 educational year, data from course books and pre-service teachers were yielded. The pre-service teachers were selected among ELT undergraduate students studying at Sakarya University and Kocaeli University, and the participants spared 60 minutes to fill in the open-ended questionnaire. The in-service language teachers were selected among the teachers working in Sakarya who volunteered to participate.The course-books were selected from the ones which were published by MoNE. The research was conducted in accordance with the approach suggested byMurayama (2000), which investigates the concept of culture in course-books frompoints of view of both 'aspect' and 'level'. 'Aspect' looks at which countries aredealt with, while 'level' looks at how culture is dealt with in the course-books. Themain interest in 'aspect' analysis was to what degree current EFL books

reflect theissue of ELF. In this study, an attempt was made to find out the Inner, Outer,and Expanding Circle countries that have been referred. Thus, the aspect of cultural content of these countries in these course-books was analyzed.

3.5 DATA ANALYSIS

In order to answer to the first research question, the content of the course-books was examined to find out howcourse-books differ in depicting cultural elements in Inner, Outer, and Expanding Circle countries. TheseCircles, as aforementioned, refer to Kachru's (1985) profiling of English speakersaround the globe and classification of English speaking countries in the world. Theywere used as an integral categorization in this study since they are still a pivotalframework for underlining the plurality of English speakers around the world.The data were analyzed both qualitatively and quantitatively step by step. First of all, after forming the researchquestions, the selected course-books were examined carefully by focusing on theresearch questions. After defining main categories, specific words, phrases and themesrelated to them were detected. Furthermore, categories were coded by marking the keywords or phrases with a highlighter and placed in the categories that were identified. For each category, different colors of highlighters were used. Fraenkel & Wallen (2006) assert that counting is a significant component of content analysis. Hence, making use of numbers with frequencies and percentages to interpret data is employed according to the set categories in the research. In order to achieve inter-raterreliability every category were read more than once by another researcher. Finally, the findings were reportedand interpreted.

For the second and third research questions, pre-service and in-service language teachers' perceptions regarding the inclusion of cultural elements in language teaching materials were examined with the help of the open-ended survey. In order to reach reliability and validity, after the questions were prepared, three expert views were taken and questions were adapted accordingly. Then, the questions were piloted with 25 third-year pre-service language teachers at Sakarya University, and three in-service language teachers working in Sakarya. The questions which were regarded as obscure or irrelevant were taken out of the survey and 12 twelve questions were left

for the actual study. After in-service and pre-service language teachers answered the questions, the researcher analyzed the answers and wrote down the themes to prepare tables of the responses. In order to increase the inter-rater reliability, another researcher was consulted to analyze the responses. The analyses of the responses were used to support and compare the results gathered from the contentanalysis of the course-books. With regard to qualitative data analysis, the resultsobtained from the questionnaire were categorized with the principle of thePattern - Coding Approach (Miles and Hubermann, 1994) to reach more well-groundedconclusions.

CHAPTER IV

RESULTS

In this chapter, the findings of the content analysis and survey are presented. Firstly, the results of the content analysis were presented in the tables. Then, the results gained from the survey conducted with pre-service language teachers were provided in order to support the findings of the content analysis.

4.1 RESULTS OF THE CONTENT ANALYSIS OF THE FIVE COURSEBOOKS

The content analysis of five course-books called Icebreakers A1.1, English A1.2, Yes You Can A2.1, Yes You Can A2.2, Yes You Can A2.3 were carried out in order to present the cultural elements reflected in these course-books and find out the differentiation of the materials regarding the variety of the speakers of English according to Kachru's three circle model. The approach proposed by Murayama (2000) was employed since it examines the concept of culture in course-books from the 'aspect' and 'level' points. To begin with, the course-books were analyzed on the 'aspect' basis so as to determine cultural elements of which countries were presented regarding Inner, Outer and Expanding Circle Countries. Then, with the aim of gaining a deeper understanding of the data, the 'level' basis was employed so as to reach detailed information about the cultural elements presented regarding culture with Big C and culture with small c.

4.1.1 Research Question 1: How are the Inner, Outer and Expanding Circle Countries Depicted in Course Books Used in Turkish State High Schools in terms of Kachru's Tri-Partide Model?

To be able to present the cultural elements regardingInner, Outer, and Expanding Circle Countries portrayed in course-books used in Turkish state high schools, five course-books were analyzed. The model proposed by Kachru was used since the Inner, Outer and Expanding Circle Countries are still seen as the major categorizations of varieties of English speakers around the world.

Table 2. Frequency of All References to Inner Circle, Outer Circle,and Expanding CircleCountries in Five High School Course-Books

Book	Circle Countries	Frequency	Percentage
Icebreakers A1.1	Inner	84	60.8
	Outer	3	2.1
	Expanding	51	36.9
English A1.2	Inner	58	49.1
	Outer	3	2.5
	Expanding	57	48.3
Yes You Can A2.1	Inner	75	60.4
	Outer	4	3.2
	Expanding	45	36.2
Yes You Can A2.2	Inner	64	41.5
	Outer	9	5.8
	Expanding	81	52.5
Yes You Can A2.3	Inner	28	43.7
	Outer	0	0
	Expanding	36	56.2

Table 2 shows the overall frequencies of the cultural elements belonging to the three circles defined by Kachru in different levels of the course-books published by MoNE. There is no systematic change in the frequencies of the cultural representation of each circle from elementary to higher levels. However, it can be seen that the frequency of cultural elements of Inner Circle countries is either higher or the same with Expanding Circle countries in course-books with lower level. The last two levels of these series of course-books are observed to include more cultural representations of Expanding Circle. The highest frequency of the references to Inner Circle countries is in the course-book Icebreakers A1.1 (n=84) followed by Yes You

Can A2.1 with a frequency of 75.On the other hand, the highest frequency of the representation of countries from three circles belongs to Expanding Circle countries in the course-book Yes You Can A2.2 (n=81). When it comes to Outer Circle, it can easily be seen that the frequency of the cultural references to these countries is the least (n=2, 4, 9 or 0). The highest representation is observed in the course-book Yes You Can A2.2 (n=9). According to these statistics, it can be said that there is no relationship between the difficulty level of the course-book and the frequency of Inner, Outer or Expanding Circle countries. In Table 3, the references to Inner Circle Countries in Icebreakers A1.1 course-book is presented.

Table 3. All References to Inner Circle Countries in Icebreakers A1.1

Name of the Course-book	Page	The country that is referred to	Kachruvian circle the country belongs to	Reference entails
Icebreakers A1.1	11	The UK	Inner Circle	Countries and Nationalities
Icebreakers A1.1	11	The UK	Inner Circle	The English Alphabet
Icebreakers A1.1	12	The US	Inner Circle	Names
Icebreakers A1.1	12	The US	Inner Circle	City Name
Icebreakers A1.1	19	The US	Inner Circle	Names
Icebreakers A1.1	19	The US	Inner Circle	Celebrity
Icebreakers A1.1	20	The US	Inner Circle	Breed of Dogs
Icebreakers A1.1	20	The UK, The US	Inner Circle	Names
Icebreakers A1.1	20	The US	Inner Circle	Address
Icebreakers A1.1	20	The US	Inner Circle	Celebrity
Icebreakers A1.1	21	Canada, The UK, The US	Inner Circle	Names
Icebreakers A1.1	22	The UK, The US	Inner Circle	Names

Icebreakers A1.1	23	The UK, The US	Inner Circle	Names
Icebreakers A1.1	24	The UK, The US	Inner Circle	Names
Icebreakers A1.1	25	The UK, The US	Inner Circle	Names
Icebreakers A1.1	26	The UK, The US	Inner Circle	Names
Icebreakers A1.1	26	The UK	Inner Circle	City
Icebreakers A1.1	27	The UK, The US	Inner Circle	Names
Icebreakers A1.1	27	The UK	Inner Circle	City
Icebreakers A1.1	28	Canada	Inner Circle	Airline
Icebreakers A1.1	31	The US	Inner Circle	Celebrity
Icebreakers A1.1	34	The UK	Inner Circle	Currency
Icebreakers A1.1	34	The US	Inner Circle	Names
Icebreakers A1.1	35	The US	Inner Circle	Names
Icebreakers A1.1	36	The US	Inner Circle	Movie
Icebreakers A1.1	36	The US	Inner Circle	Celebrity
Icebreakers A1.1	37	The US	Inner Circle	Names
Icebreakers A1.1	38	The US	Inner Circle	Movie
Icebreakers A1.1	38	The US	Inner Circle	Names
Icebreakers A1.1	39	The US	Inner Circle	City
Icebreakers A1.1	39	The US	Inner Circle	Names

Icebreakers A1.1	40	The US	Inner Circle	Names
Icebreakers A1.1	41	The US	Inner Circle	Names
Icebreakers A1.1	41	The US	Inner Circle	Technology
Icebreakers A1.1	43	The US	Inner Circle	Names
Icebreakers A1.1	47	The US	Inner Circle	Names
Icebreakers A1.1	48	The US	Inner Circle	Swimmer
Icebreakers A1.1	49	The US	Inner Circle	Swimmer
Icebreakers A1.1	49	The US	Inner Circle	Names
Icebreakers A1.1	50	The US	Inner Circle	Names
Icebreakers A1.1	51	The US	Inner Circle	Names
Icebreakers A1.1	56	Canada	Inner Circle	Celebrity
Icebreakers A1.1	56	Canada	Inner Circle	City
Icebreakers A1.1	56	Canada	Inner Circle	Measurement
Icebreakers A1.1	72	The US	Inner Circle	Address
Icebreakers A1.1	73	The US	Inner Circle	Address
Icebreakers A1.1	74	The US	Inner Circle	Address
Icebreakers A1.1	84	The US, The UK	Inner Circle	Ticket
Icebreakers A1.1	84	The US	Inner Circle	Postcard
Icebreakers A1.1	84	The US	Inner Circle	Letter
Icebreakers A1.1	85	Australia,	Inner Circle	Cities

		Canada		
Icebreakers A1.1	87	The US	Inner Circle	Currency
Icebreakers A1.1	87	The US, The UK	Inner Circle	City

In Table 3 all the cultural references to Inner Circle countries are summarized. As it is indicated in the table, the most frequent reference to Inner Circle countries is the use of names without categorized under any of the Inner Circle countries. However, no detailed facts or information are provided about those names to determine which country it is from Inner Circle countries. Among Inner Circle countries, the US is the most frequently represented one in the whole course-book while Australia is referred only once on page 85 with its cities (See Appendix C). Canada is referred with the elements including cities, names, celebrity, measurement, and an airline company. The references belonging to Outer and Expanding Circle countries in Icebreakers A1.1 course-book are shared in Table 4.

Table 4. All References to Outer and Expanding Countries in Icebreakers A1.1

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
Icebreakers A1.1	11	France, Germany, Portugal, Turkey, Sweden, Italy, Spain, Japanese, Mexican	Expanding Circle	Countries and nationalities
Icebreakers A1.1	12	Turkey	Expanding Circle	Names
Icebreakers A1.1	18	Poland, China, Turkey, Brazil, Japan, Italy, Germany, France, Spain, Venezuela, Hungary	Expanding Circle	Countries and Nationalities (Flags)

Icebreakers A1.1	19	Turkey	Expanding Circle	Names
Icebreakers A1.1	19	Italy	Expanding Circle	Names
Icebreakers A1.1	20	Turkey	Expanding Circle	Dog Name
Icebreakers A1.1	20	Spain	Expanding Circle	Names
Icebreakers A1.1	20	Hungary	Expanding Circle	Names
Icebreakers A1.1	20	Italy	Expanding Circle	Food (Fettuccini)
Icebreakers A1.1	25	Poland	Inner Circle	Country Name
Icebreakers A1.1	26	Japan	Expanding Circle	Names
Icebreakers A1.1	26	Mexico	Expanding Circle	Names
Icebreakers A1.1	26	India	Outer Circle	Names
Icebreakers A1.1	28	Turkey	Expanding Circle	Passport
Icebreakers A1.1	34	Europe	Expanding Circle	Currency
Icebreakers A1.1	37	Italy	Expanding Circle	Country
Icebreakers A1.1	38	Turkey	Expanding Circle	City, Country, Nationality
Icebreakers A1.1	48	Spain	Expanding Circle	Football Team
Icebreakers A1.1	49	Spain	Expanding Circle	Language
Icebreakers A1.1	53	Spain	Expanding Circle	Tennis

Icebreakers A1.1	54	Spain	Expanding Circle	Language
Icebreakers A1.1	58		Expanding Circle	TV Programs
Icebreakers A1.1	62	Turkey	Expanding Circle	Radio Program
Icebreakers A1.1	68	India	Outer Circle	Names
Icebreakers A1.1	80	Turkey	Expanding Circle	City
Icebreakers A1.1	81	Turkey	Expanding Circle	City
Icebreakers A1.1	81	Turkey	Expanding Circle	Historical Places
Icebreakers A1.1	81	Turkey	Expanding Circle	Food
Icebreakers A1.1	82	China, Italy	Expanding Circle	Food
Icebreakers A1.1	82	Turkey	Expanding Circle	Historical Places
Icebreakers A1.1	87	Europe	Expanding Circle	Currency
Icebreakers A1.1	88	Spain, France	Expanding Circle	Languages
Icebreakers A1.1	88	Asia	Expanding Circle	Continent

The frequency of Expanding Circle countries in the Icebreakers A.1.1 course-book is 52 while it is 2 for Outer Circle countries. However, there are again some references which do not involve facts or detailed information such as names. For example, on page 11 and 18, there are references to a wide range of countries and nationalities of Expanding Circle countries. The country from Expanding Circle which is frequently is represented is obviously Turkey since the course-book is published specifically for

Turkish language learners (n=13). The references include wide range cultural elements such as names, cities, nationality, historical places, food etc. For example, on page 62, we can see some information about a radio program (See Appendix D). From Outer Circle countries, India is represented twice (n=2) with its names on page 26 and 68. The presentation of the references of cultural elements to Inner Circle countries in English A1.2 course-book is displayed in Table 5.

Table 5. All References to Inner Circle Countries in English A1.2

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
English A1.2	9	The US, The UK	Inner Circle	Maps
English A1.2	10	The US, The UK	Inner Circle	Names
English A1.2	11	The US, Australia	Inner Circle	Names
English A1.2	15	The UK	Inner Circle	Education
English A1.2	24	The US, The UK	Inner Circle	Celebrities
English A1.2	37	The US, The UK	Inner Circle	Greeting Gesture
English A1.2	37	The UK	Inner Circle	Eating Habits
English A1.2	37	The US	Inner Circle	Manners
English A1.2	39	The UK	Inner Circle	Names
English A1.2	40	The UK, Canada, The US	Inner Circle	Life Style
English A1.2	42	The UK	Inner Circle	Superstitions

English A1.2	46	The US	Inner Circle	Thanksgiving
English A1.2	46	The US	Inner Circle	Food
English A1.2	47	Ireland	Inner Circle	Orange Men's Day Festival
English A1.2	47	Ireland	Inner Circle	Clothing
English A1.2	47	The UK	Inner Circle	Summer Solstice Festival
English A1.2	50	The UK	Inner Circle	Sports
English A1.2	50	The US	Inner Circle	Sportsman
English A1.2	52	Canada	Inner Circle	Lacrosse
English A1.2	53	The US	Inner Circle	Measurement
English A1.2	53	The US	Inner Circle	Street Luge Race
English A1.2	53	The UK	Inner Circle	Sport
English A1.2	53	The US	Inner Circle	ESPN's X Games
English A1.2	59	The UK, The US	Inner Circle	Sportsmen
English A1.2	60	The UK	Inner Circle	Sailor
English A1.2	62	The US	Inner Circle	Amputee Footballer
English A1.2	64	The US	Inner Circle	Quotes
English A1.2	74	The UK	Inner Circle	Pictures of Historical Place
English A1.2	75	The UK	Inner Circle	Historical Places
English A1.2	77	The US	Inner Circle	TV Programs

English A1.2	79	The US	Inner Circle	Movies
English A1.2	80	The US	Inner Circle	Movie
English A1.2	81	The US	Inner Circle	Movies
English A1.2	82	The US	Inner Circle	Music
English A1.2	83	The UK	Inner Circle	Glaston Burry
English A1.2	86	The US, The UK	Inner Circle	Authors

As Table 5 indicates, in the English A1.2 course-book the number of the cultural elements referring to Inner Circle countries is equal to that of Expanding Circle countries (n=58). However, there are again some references such as names, address, and idioms which do not include facts or information. On the other hand, there are several representations of movies, historical places, TV programs, music, authors, quotes, life style, eating habits, festivals etc. The reference to Ireland is seen in this course-book on page 47 including Orange Men's Day Festival and Clothing. The dominance of the US is again obvious in this course-book. For example, on page 9 there is a reference to its map while on page 37 there is some information about manners referring to the US. On page 53, in another case, another reference to the US can be seen with a text including some information about Street Luge Race (See Appendix E). The second most frequently represented country (n=18), the UK, has references including superstitions, education, celebrities, greeting gesture, eating habits, sports etc (See Appendix F). The cultural representation of Outer and Expanding Circle countries in English A1.2 course-book is listed in Table 6.

Table 6. All References to Outer and Expanding Countries in English A1.2

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
English A1.2	9	Italy, Turkey	Expanding Circle	Maps
English A1.2	9	Italy	Expanding Circle	Names
English A1.2	10	Turkey	Expanding Circle	Names
English A1.2	15	Turkey	Expanding Circle	Education
English A1.2	21	Turkey	Expanding Circle	Language
English A1.2	21	Turkey	Expanding Circle	Names
English A1.2	21	Turkey	Expanding Circle	City
English A1.2	22	Turkey	Expanding Circle	Historical Figure
English A1.2	23	Turkey	Expanding Circle	Musical Instrument
English A1.2	36	Turkey	Expanding Circle	Quotes
English A1.2	37	Turkey	Expanding Circle	Culture
English A1.2	37	India	Outer Circle	Gesture
English A1.2	37	Turkey	Expanding Circle	Greeting Gesture
English A1.2	37	Holland	Expanding Circle	Greeting Gesture
English A1.2	37	India	Outer Circle	Eating Habits

English A1.2	37	Germany, Switzerland	Expanding Circle	Manners
English A1.2	37	Japan	Expanding Circle	Manner
English A1.2	39	Mexico, China	Expanding Circle	Names
English A1.2	39	Korea, France, Arabia	Expanding Circle	Country
English A1.2	39	Korean, Arabic, French	Expanding Circle	Life Style
English A1.2	40	Germany, Japan	Expanding Circle	Life Style
English A1.2	41	Turkey, Greece	Expanding Circle	Superstitions
English A1.2	46	China	Expanding Circle	Lantern Festival
English A1.2	46	Japan	Expanding Circle	Seijin no Hi Festival
English A1.2	46	Japan	Expanding Circle	Clothing
English A1.2	46	China	Expanding Circle	Food
English A1.2	49	Turkey	Expanding Circle	Turkish Days in New York Festival
English A1.2	50	Greece, France, Argentina, Brazil, Uruguay	Expanding Circle	Sports
English A1.2	53	Germany	Expanding Circle	Extreme Ironing World Championship
English A1.2	57	Greece	Expanding Circle	History of Olympic Games

English A1.2	58	China	Expanding Circle	Olympic Game in 2008
English A1.2	59	Switzerland, Argentina, Turkey, Jamaica	Expanding Circle	Sportsmen
English A1.2	59	Philippines	Outer Circle	Sportsmen
English A1.2	64	France	Expanding Circle	Quotes
English A1.2	69	China	Expanding Circle	Names
English A1.2	74	Turkey	Expanding Circle	Pictures of Historical Place
English A1.2	76	Turkey	Expanding Circle	Special Days
English A1.2	76	Turkey	Expanding Circle	Historical Figure
English A1.2	77	Turkey	Expanding Circle	TV Programs
English A1.2	82	Turkey	Expanding Circle	Music
English A1.2	84	Colombia	Expanding Circle	Celebrity
English A1.2	86	France	Expanding Circle	Authors
English A1.2	88	Denmark	Expanding Circle	Short Story
English A1.2	90	Turkey	Expanding Circle	Special Days

Although Outer Circle countries only reach to 2.5 % of the all countries with the frequency of 3 in English A1.2 course-book, Expanding Circle countries are represented with wide range of countries including facts and information about those representations. To illustrate, on page 22, we can find some information about a

historical figure of Turkey. Other representations involve education, eating habits, life style, Olympic Games, festivals, special days etc. For example, on 57 referring to Greece some information is given about the history of Olympic Games (See Appendix G). The cultural references in Yes You Can A2.1 course-book about Inner Circlecountries are shown in Table 7.

Table 7. All References to Inner Circle Countries in Yes You Can A2.1

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
Yes You Can A2.1	23	Ireland	Inner Circle	Map
Yes You Can A2.1	25	Ireland	Inner Circle	City
Yes You Can A2.1	28	The UK	Inner Circle	Address, City, Phone number, E-mail address
Yes You Can A2.1	29	The UK	Inner Circle	Name
Yes You Can A2.1	39	The US	Inner Circle	Gap Year
Yes You Can A2.1	43	Australia	Inner Circle	City
Yes You Can A2.1	43	The US	Inner Circle	Gap Year
Yes You Can A2.1	45	Australia	Inner Circle	City
Yes You Can A2.1	46	Australia	Inner Circle	City
Yes You Can A2.1	47	Australia	Inner Circle	City
Yes You Can A2.1	55	The UK	Inner Circle	Name, E-mail address
Yes You Can A2.1	58	The US	Inner Circle	Celebrities
Yes You Can A2.1	59	The US	Inner Circle	Celebrities

Yes You Can A2.1	59	The US	Inner Circle	TV Characters
Yes You Can A2.1	61	New Zealand	Inner Circle	Country
Yes You Can A2.1	75	The US	Inner Circle	Movie
Yes You Can A2.1	76	The US	Inner Circle	Movie
Yes You Can A2.1	78	The UK, The US	Inner Circle	Poets
Yes You Can A2.1	81	The US, The UK	Inner Circle	Movie, Poet, Celebrities
Yes You Can A2.1	89	The US	Inner Circle	Poster
Yes You Can A2.1	96	New Zealand	Inner Circle	Country
Yes You Can A2.1	97	New Zealand	Inner Circle	Tourism
Yes You Can A2.1	101	The US	Inner Circle	City

In Yes You Can A2.1 course-book, Inner Circle countries have more than 60% of the all the representations of cultural elements with a frequency of 75. Nevertheless, there are several elements which do not have any related facts or information such as names and a blog. Other representations mainly consist of map, city, address, gap year, celebrities, movies, poets, tourism etc. For example, on page 23, there is a map about Ireland. The cultural elements about New Zealand are presented on page 96 and 97 with references to city and tourism (See Appendix H). The references to Australia, on the other hand, solely include cities on page 43, 45, 46 and 47 respectively. The country from Inner Circle which is mainly presented is the US just like it was in the previously mentioned course-books. The cultural elements include gap year, celebrities, TV characters, movies, poster, poets and cities. Hence, it is safe to say that the range of the cultural elements represented in this course-book is not varied.   Table 8 presents the cultural references to Outer and Expanding Circle countries in Yes You Can A2.1 course-book.

Table 8. All References to Outer and Expanding Countries in Yes You Can A2.1

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
Yes You Can A2.1	18	Spain	Expanding Circle	Names
Yes You Can A2.1	21	Europe	Expanding Circle	Currency
Yes You Can A2.1	26	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.1	31	Thailand	Expanding Circle	Name
Yes You Can A2.1	37	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.1	39	Japan, Colombia, Nepal	Expanding Circle	Country
Yes You Can A2.1	44		Expanding Circle	Names
Yes You Can A2.1	57	Mexico	Expanding Circle	Movie
Yes You Can A2.1	58	Mexico	Expanding Circle	Names
Yes You Can A2.1	61	Netherlands	Expanding Circle	Countries
Yes You Can A2.1	61	Tanzania	Outer Circle	Countries
Yes You Can A2.1	64	Japan	Expanding Circle	Technology
Yes You Can A2.1	65	Japan	Expanding Circle	Technology
Yes You Can A2.1	66	Japan	Expanding Circle	Country, Food, Games

Yes You Can A2.1	70	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.1	73	Austria	Expanding Circle	City
Yes You Can A2.1	73	Germany, Italy, Austria	Expanding Circle	Musicians
Yes You Can A2.1	74	Austria	Expanding Circle	Biography of a Musician
Yes You Can A2.1	81	Austria, France	Expanding Circle	Cities
Yes You Can A2.1	83	Switzerland, Iceland, Norway, Sweden, Costa Rica	Expanding Circle	Countries
Yes You Can A2.1	91	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.1	95	Mexico	Expanding Circle	Country
Yes You Can A2.1	95	Nepal	Expanding Circle	Geography
Yes You Can A2.1	96	Egypt, South Africa, Turkey, Portugal	Expanding Circle	Tourism
Yes You Can A2.1	97	Egypt, Kenya, France, Costa Rica	Expanding Circle	Tourism
Yes You Can A2.1	97	India, South Africa	Outer Circle	Tourism
Yes You Can A2.1	99	Tibet	Expanding Circle	Country
Yes You Can A2.1	100	Kenya	Outer Circle	Country

| Yes You Can A2.1 | 103 | Japan, Egypt, Germany, Greece | Expanding Circle | Historical Places |

In contrast, the references to Expanding Circle countries comprise 36.2 % of the all references presented in the Yes You Can A2.1 course-book while there are only 4 cultural elements related to Outer Circle countries. Unlike the representation of Inner Circle countries, the majority of the elements presented for Expanding Circle countries mostly include facts or information except for names presented on page 32 and 44. Another noteworthy point is that the countries referred in Yes You Can A2.1 highly varied including   Japan, Egypt, Germany, Greece, Turkey, Tibet, Costa Rica, Colombia, Thailand, etc (See Appendix I). The following table (Table 9) involves references to Inner Circle Countries in Yes You Can A2.2 course-book.

Table 9. All References to Inner Circle Countries in Yes You Can A2.2

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
Yes You Can A2.2	16	The US	Inner Circle	Celebrities
Yes You Can A2.2	17	The UK	Inner Circle	Flying Dentist
Yes You Can A2.2	17	Australia	Inner Circle	Country
Yes You Can A2.2	18	Ireland	Inner Circle	Education
Yes You Can A2.2	18	The US	Inner Circle	Country
Yes You Can A2.2	21	The US	Inner Circle	Movies
Yes You Can A2.2	28	The US	Inner Circle	Natural Disaster
Yes You Can A2.2	30	Canada, The US	Inner Circle	Geography
Yes You Can A2.2	31	The US, The UK	Inner Circle	Geography

Yes You Can A2.2	32	Canada, Australia, New Zealand	Inner Circle	Capital Cities
Yes You Can A2.2	33	The US, The UK, Australia	Inner Circle	Historical Places
Yes You Can A2.2	34	The US	Inner Circle	City
Yes You Can A2.2	42	The UK	Inner Circle	Currency
Yes You Can A2.2	43	The UK	Inner Circle	Currency
Yes You Can A2.2	44	The UK	Inner Circle	Health
Yes You Can A2.2	50	The US	Inner Circle	TV Programs
Yes You Can A2.2	51	The US	Inner Circle	Names, City
Yes You Can A2.2	52	The UK	Inner Circle	Tourism
Yes You Can A2.2	58	The US	Inner Circle	Historical Place
Yes You Can A2.2	60	The UK, The US	Inner Circle	Historical Figure
Yes You Can A2.2	61	The US	Inner Circle	Scientists
Yes You Can A2.2	63	The US, The UK	Inner Circle	Names
Yes You Can A2.2	64	The UK	Inner Circle	Names
Yes You Can A2.2	66	The US	Inner Circle	Biography
Yes You Can A2.2	67	The US	Inner Circle	Currency
Yes You Can A2.2	74	The UK	Inner Circle	Name
Yes You Can A2.2	75	The UK	Inner Circle	Name, Language

Yes You Can A2.2	82	The US	Inner Circle	Movies
Yes You Can A2.2	83	The US	Inner Circle	Movie
Yes You Can A2.2	84	The US	Inner Circle	Movies. Directors
Yes You Can A2.2	88	The UK, The US	Inner Circle	Music
Yes You Can A2.2	89	The UK	Inner Circle	Music
Yes You Can A2.2	91	The US	Inner Circle	Newspaper
Yes You Can A2.2	93	The US	Inner Circle	Celebrity
Yes You Can A2.2	94	The US	Inner Circle	Name, Currency
Yes You Can A2.2	99	Australia	Inner Circle	Country
Yes You Can A2.2	100	The US	Inner Circle	Geography
Yes You Can A2.2	101	The US	Inner Circle	Geography

In the Yes You Can A2.2 course-book, the inclusion of cultural elements regarding Inner Circle countries constitutes 41.5 % with a frequency of 64. Yet, it is necessary to stress the fact that there are several references of names which do not include any specific fact or information. The references are not only limited to the US or the UK; yet, there are some references to Australia, Canada, Ireland and New Zealand as well with a low frequency (n=8). The most frequently included cultural element is Geography following names. On page 33, historical places in the US, the UK and Australia are mentioned (See Appendix J). The currency of the UK and the US is presented several times on different pages. Ireland is referred on page 18 with its education while New Zealand is presented with its capital city on page 32. In Table 10, cultural elements of Outer and Expanding Circle countries are listed.

Table 10. All References to Outer and Expanding Countries in Yes You Can A2.2

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
Yes You Can A2.2	17	Turkey	Expanding Circle	Musician
Yes You Can A2.2	17	Cuba	Expanding Circle	Country
Yes You Can A2.2	18	France	Expanding Circle	Country
Yes You Can A2.2	18	Norway	Expanding Circle	Country
Yes You Can A2.2	18	Spain	Expanding Circle	Language
Yes You Can A2.2	18	South Africa	Outer Circle	Country
Yes You Can A2.2	22	Spain	Expanding Circle	Language
Yes You Can A2.2	24	Hungary, Austria, Spain	Expanding Circle	Cities
Yes You Can A2.2	25	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.2	28	Japan	Expanding Circle	Natural Disaster
Yes You Can A2.2	30	Germany, China, Maldives, Brazil, Turkey, Egypt, Spain, Nepal	Expanding Circle	Geography
Yes You Can A2.2	30	Tanzania, India	Outer Circle	Geography
Yes You Can A2.2	31	Brazil, Italy, Luxemburg,	Expanding Circle	Geography

		Japan, Turkey, France, Norway, China		
Yes You Can A2.2	31	Pakistan, India	Outer Circle	Geography
Yes You Can A2.2	31	Spain, France, China, Italy	Expanding Circle	Food
Yes You Can A2.2	32	Cuba, Venezuela, Finland, Morocco	Expanding Circle	Capital Cities
Yes You Can A2.2	33	Italy, France, Spain	Expanding Circle	Historical Places
Yes You Can A2.2	33	India	Outer Circle	Historical Places
Yes You Can A2.2	35	Madagascar	Expanding Circle	Country
Yes You Can A2.2	36	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.2	44	China, Brazil	Expanding Circle	Health
Yes You Can A2.2	50	Malaysia	Outer Circle	Country
Yes You Can A2.2	52	Italy	Expanding Circle	Tourism
Yes You Can A2.2	53	Italy	Expanding Circle	Tourism, Food
Yes You Can A2.2	54	Russia	Expanding Circle	Tourism
Yes You Can A2.2	55	Egypt, Iraq, Greece, Turkey	Expanding Circle	Tourism
Yes You Can A2.2	56	Peru, Brazil, Jordan, China,Italy,	Expanding Circle	Tourism

		Mexico		
Yes You Can A2.2	56	India	Outer Circle	Tourism
Yes You Can A2.2	56	Spain, France	Expanding Circle	Languages
Yes You Can A2.2	58	Turkey, France, Egypt, Mexico, Argentina, Peru	Expanding Circle	Geography
Yes You Can A2.2	58	Spain	Expanding Circle	Language
Yes You Can A2.2	60	Poland, Germany, Russia	Expanding Circle	Historical Figure
Yes You Can A2.2	61	Spain	Expanding Circle	Celebrity
Yes You Can A2.2	63	Switzerland	Expanding Circle	Scientists
Yes You Can A2.2	69	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.2	71	Spain	Expanding Circle	City
Yes You Can A2.2	74	Kenya	Outer Circle	Country
Yes You Can A2.2	75	China	Expanding Circle	Country, Language, Food, Traditions
Yes You Can A2.2	78	Austria	Expanding Circle	Festival
Yes You Can A2.2	85	Italy, Spain, France, The Netherlands	Expanding Circle	Painters
Yes You Can A2.2	86	The Netherlands	Expanding Circle	Biography

Yes You Can A2.2	88	Jamaica	Expanding Circle	Music
Yes You Can A2.2	91	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.2	91	Austria, France	Expanding Circle	Newspaper
Yes You Can A2.2	93	Turkey, Argentina	Expanding Circle	Celebrity
Yes You Can A2.2	99	Czech Republic	Expanding Circle	Name, Country
Yes You Can A2.2	100	Turkey	Expanding Circle	City
Yes You Can A2.2	101	Czech Republic	Expanding Circle	Name, Country

In contrast, Outer and Expanding Circle countries are presented with approximately 59% of all the references of cultural elements in the whole course-book. While 5.8 % constitutes cultural elements of Outer Circle countries, Expanding Circle countries include 52.5 % of references. Therefore, it is obvious that in Yes You Can A2.2 the most frequently mentioned one is Expanding Circle not Inner Circle. Several countries belonging to Expanding Circle are presented with a wide range of different cultural elements. For example, on page 17, Cuba is represented and the reference is to the country not a specific cultural element. Next, on page 30 several countries including Germany, China, Maldives, Tanzania, Brazil, India, Turkey, Egypt, Spain, and Nepal are presented with their Geography. Moreover, on page 75, detailed information about China including country, language, food and traditions is provided (See Appendix K). Furthermore, Outer Circle countries were depicted most in this course-book. Table 11 presents all references to Inner Circle countries in Yes You Can A2.3.

Table 11. All References to Inner Circle Countries in Yes You Can A2.3

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
Yes You Can A2.3	16	The UK	Inner Circle	Name, Country
Yes You Can A2.3	22	The UK	Inner Circle	Name, Currency
Yes You Can A2.3	23	The UK	Inner Circle	Name, Tourism
Yes You Can A2.3	24	The UK	Inner Circle	Postcard
Yes You Can A2.3	31	Australia	Inner Circle	Exchange Program, Language
Yes You Can A2.3	38	The US	Inner Circle	Celebrity
Yes You Can A2.3	45	The US	Inner Circle	Names
Yes You Can A2.3	49	The US	Inner Circle	TV Characters, TV Series
Yes You Can A2.3	50	The US	Inner Circle	TV Character
Yes You Can A2.3	52	The US	Inner Circle	Celebrities
Yes You Can A2.3	53	The US	Inner Circle	Celebrities
Yes You Can A2.3	60	The US	Inner Circle	Native Americans, Folktale
Yes You Can A2.3	66	The UK	Inner Circle	Biography
Yes You Can A2.3	71	Australia, The US	Inner Circle	Tourism, Currency

Yes You Can A2.3	72	The US	Inner Circle	City, People, Weather, Food
Yes You Can A2.3	77	The US	Inner Circle	Names, Country
Yes You Can A2.3	93	The US	Inner Circle	Art Exhibition
Yes You Can A2.3	96	The US	Inner Circle	Name, Historical Place
Yes You Can A2.3	102	The US	Inner Circle	Quotes

The frequency of the references to Inner Circle countries is 28 with a percentage of approximately 44. However, as it can be seen from the table, some references are not specified to categorize under one specific Inner Circle country since no fact or information is mentioned. A worth-mentioning point is that Yes You Can 2.3 is the course-book in which Inner Circle countries are mentioned the least when it is compared to previous four course-books. Another significant finding is that only three countries, the US, the UK, and Australia, are presented with their cultural references. The majority of the references are from the US (n=13) followed by the UK (n=5) and Australia (n=2) respectively. For example, on page 49, TV characters and TV series are presented about the cultural elements of the US (See Appendix L). On page 66, there is a biography referring to cultural elements of the UK (See Appendix M). When it comes to Australia, cultural elements are limited to Exchange Program, Currency, Language and Tourism. References to Outer and Expanding Countries in Yes You Can A2.3 are listed on Table 12.

Table 12. All references to Outer and Expanding Countries in Yes You Can A2.3

Name of the Course-book	Page	The country that is referred to	The circle that the country belongs to	Reference entails
Yes You Can A2.3	17	Brazil	Expanding Circle	Name
Yes You Can A2.3	24	Brazil	Expanding Circle	Name, Address

Yes You Can A2.3	25	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.3	31	Sweden, Lithuania, Denmark	Expanding Circle	Exchange Program, Address, Names, Website
Yes You Can A2.3	33	China, France, Japan	Expanding Circle	Country
Yes You Can A2.3	34	Japan	Expanding Circle	Name
Yes You Can A2.3	35	Greece, Turkey	Expanding Circle	Flags, Historical Figure
Yes You Can A2.3	39	Turkey	Expanding Circle	Life Style
Yes You Can A2.3	69	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.3	71	Nepal, Brazil, Spain, Greece, Turkey, Cuba, China, Russia	Expanding Circle	Tourism
Yes You Can A2.3	72	Turkey, Japan	Expanding Circle	City, People, Weather, Food
Yes You Can A2.3	74	Argentina	Expanding Circle	Country
Yes You Can A2.3	77	Italy	Expanding Circle	Tourism
Yes You Can A2.3	82	Peru, China	Expanding Circle	Historical Events
Yes You Can A2.3	85	Yemen	Expanding Circle	Country
Yes You Can A2.3	91	Turkey	Expanding Circle	Historical Figure
Yes You Can A2.3	96	Brazil	Expanding	Name, Historical

			Circle	Place
Yes You Can A2.3	102	Greece, Germany, Denmark, China	Expanding Circle	Quotes

In contrast, the references to Expanding Circle countries are 56.2% (n=36) of all the representations of cultural elements in Yes You Can A2.3 since cultural references to Outer Circle countries are not included in this course-book. Unlike the representations of the cultural elements of Inner Circle Countries, those of Expanding Circle countries are not limited to a few countries. Not only the countries but also the type of cultural elements also varies in the representation of Expanding Circle countries. For example, on page 31, an exchange from is mentioned by referring to Sweden, Lithuania, and Denmark and specific information to address, names, and website. Furthermore, another example from page 71 depicts tourism of countries such as Nepal, Brazil, Spain, Greece, Turkey, Cuba, China, and Russia (See Appendix N).

4.2 RESULTS OF THE PRE-SERVICE LANGUAGE TEACHERS' PERCEPTIONS ABOUT THE INCLUSION OF CULTURAL ELEMENTS IN COURSE-BOOKS

In this part of the study, the results of the survey carried out with pre-service language teachers are presented by categorizing the responses in the following tables.

4.2.1. Research Question 2: What are the Reported Perceptions of Pre-service Language Teachers about the Inclusion of Cultural Elements Regarding Inner, Outer and Expanding Circle Countries in Foreign Language Teaching/Learning?

With the aim of determining the perceptions of pre-service language teachers about the inclusion of cultural elements regarding inner, outer, and Expanding Circle

countries in foreign language teaching/learning, the responses of pre-service language teachers to the survey are categorized in the following tables.

Table 13. Participants' Answers to Question 1 "Can you please define culture in your own words?"

Definition	N	%
Life Style	30	50
Tradition	25	41.6
Attitude	17	28.3
Identity	4	6.6
No answer	1	1.6

As it can be seen from Table 13, the definition of culture varied among participants. In 50% of the participants' responses culture was defined as life style while in 41.6% culture was perceived as tradition. 28.3% of responses revealed that culture was related to attitude. Only four participants defined culture as identity and one participant did not answer the first question. Some of the answers extracted from the survey are as follows:

"*Culture is a reflection of a society. Culture can include anything such as language, traditions, customs etc.*"

"*It is something that reflects one country's way of living.*"

"*Culture is the way of eating, thinking, doing something. We can say that it is a way of living which is peculiar to a certain community.*"

"*Culture is belief, habits, and attitudes of a nation.*"

"*Culture is a term to define the past, current and upcoming habited or gained historical, social or traditional aspect of a social unity.*"

"*Culture is the alive identity of a future.*"

Table 14. Participants' Answers to Question 2 "Do you believe that teaching culture should be included in foreign language teaching? Why? Why not?"

Perceptions	N	%
Yes	56	93.3
No	2	3.3
Maybe	2	3.3

As displayed in Table 14, the majority of the participants (N=56) believed in the necessity of the inclusion of culture in foreign language teaching. Two of the participants reacted negatively while other two were not sure about it.

Table 15. Participants' Stated Reasons for Question 2

Perceptions	Reasons	N	%
Positive	Inseparability of language and culture	22	36.6
	Contextual Teaching/Learning	11	18.3
	Use of language	15	25
	Language Learner Identity Development	7	11.6
	No Reason	2	3.3
Negative	Not beneficial	2	3.3
Neutral	Only in high school or university	1	1.6
	Should be limited	1	1.6

As for the second part of the question, the participants were asked to provide reasons for their responses. The participants who held positive views (93.3%) provided four different reasons for the inclusion of culture in foreign language teaching including inseparability of language and culture, contextual teaching/learning, use of language, and language learner identity development. The participants who reacted negatively to the question gave only one reason stating that the inclusion of culture is not beneficial. The reason for the answer maybe is supported by two conditions for the inclusion of culture in foreign language teaching such as being limited in amount and also being limited to the inclusion at high school or university. The responses regarding the reasons are provided below:

"Culture should be included in foreign language teaching. Because of lackness of target culture, I suffer from communication problems, for example, I don't understand some jokes."

"Yes, I believe that culture should be taught in foreign language teaching because culture is not separated with language and also affects the language system."

"Yes, it should be included in order to make teaching meaningful and provide a context for teaching. It will broaden students' minds too. It will develop students' cultural knowledge, background knowledge, inter-cultural knowledge too."

"Definitely yes! Knowing about the culture behind the target language helps the learners immensely. For example, if a language learner knows about the culture of the target language they will discover new ways of humor and traditions and be more sophisticated human beings."

"No. There is no point."

"I think that it should be limited because we don't have to deal with cultural issues."

"It should be included in high school or university, but not in primary or secondary school."

Table 16. Participants' Answers to Question 3 "If culture should be included in foreign language teaching, which culture should be taught? Local culture? Target culture? International culture? Why?"

Culture Type	N	%
International	15	25
Target	18	30
Local	1	1.6
Mixed	25	41.6
No Answer	1	1.6

Table 17. Participants' Stated Reasons for Mixed Cultures

Mixed	N	%
International+Target+Local	15	60
International+Target	5	20
Target+Local	5	20

As Table 16 shows, the majority of the participants (N=25) stated that international, local, and target culture should be mixed while teaching a foreign language. The majority of the participants who supported the mixture of different cultures stated

that international, target, and local cultures should be mixed without leaving out any of them. Yet, 20% of the responses were about the mixture of international and target culture. Another 20% supported the idea of mixing target and local without including international. However, there were no responses regarding the mixture of international and local culture while leaving out target culture. The second most frequent response (N=18) was the inclusion of target culture followed by international culture (N=15). There was only one participant who supported the idea of including local culture in foreign language teaching.

Table 18. Participants' Stated Reasons for Question 3

Preferences	Reasons	N	%
International	To eliminate communication breakdown	3	5
	To be familiar with different life styles	2	3.3
	To be familiar with universal themes	8	13.3
	No Reason	2	3.3
Target	To be familiar with the culture of the target language	5	8.3
	To comprehend the context	3	5
	To create a meaningful context	2	3.3
	No Reason	6	10
	No need for other cultures	2	3.3
Local	No Reason	1	1.6
Mixed	To widen students' horizons	4	6.6
	To be familiar with other cultures	3	5
	To use the target language properly	4	6.6
	To be familiar with differences among cultures	5	8.3
	Depending on students' needs, level, interests	4	6.6
	No Reason	5	8.3

For the second part of the question, the participants were asked to provide reasons for their preferences. The participants who favored the inclusion of international culture put forward eliminating communication breakdown, being familiar with different life

styles, and being familiar with universal themes as their reasons while two participants did not provide any reason for their preferences. As it can be seen from the Table 16, the participants who believed on the necessity of the inclusion of target culture provided being familiar with the culture of the target language, comprehending the context,creating a meaningful context, and not being in need of other cultures as reasons. The only person who favored the inclusion of local culture did not provide any reasons for that. The reasons provided for the mixture of three categories of culture depending on students' needs, level, and interests are widening students' horizons, being familiar with other cultures, using the target language properly, being familiar with differences among cultures as it is presented in Table 15. The extracts from participants' responses are as follows:

"It depends on your topic. If your topic is about festivals in America or England, it is target culture, but your topic is about things in Turkey, it is local culture."

"International culture. Because English is lingua franca. Nobody wants to be native. No need to local culture."

"I think target culture should be taught because we need to know English culture itself."

"International culture for communication with other people."

"Target culture should be taken into consideration because the aim is to teach target language and its culture."

"International culture. Because they should know differences between their own language and the target language."

"It depends on the situation, I think. According to the situation, needs of students, levels of students, and students' interests, these three type of culture can be taught in foreign language teaching."

"In my opinion, both local and target culture should be taught. Thanks to it, the learners can compare and contrast their own culture with the target culture."

"Three of them can be taught. The more knowledge the better identity."

"Target culture, international culture, and local culture all. They should know our culture, the differences with others and they should be able to choose the best aspects for themselves from different cultures."

"I think all of them should be taught. Because everyone needs to know their own and others' cultures so they can respect all the cultures."

Table 19. Participants' Answers to Question 4 "The phenomenon 'English as a lingua franca' suggests that while teaching English, native speaker culture should not be imposed as native speakers can no longer claim the ownership over the language. Do you agree with the statement above? Why? Why not?"

Preferences	N	%
Agree	31	51.6
Disagree	16	26.6
No Idea	3	5
No Answer	10	16.6

As it is obvious from the Table 19, more than 50% of the participants stated that they agreed with the statement that while teaching English, native speaker culture should not be imposed as native speakers can no longer claim the ownership over the language. However, approximately 27% of the participants disagreed with the statement provided. While 5% of the participants asserted that they did not have any idea, almost 17% of the participants preferred not to answer the question.

Table 20. Participants' Stated Reasons for Question 4

Preferences	Reasons	N	%
Agree	English as an International language	15	25
	The increasing number of the speakers of English	5	8.3
	Variety of native speakers	4	6.6
	No Reason	7	11.6
Disagree	Native speaker ownership of the language	6	10
	Automatically imposed norms	4	6.6
	Being competent in the target language	2	3.3
	No Reason	4	6.6

As for the second part of the question, the participants are asked to provide reasons for their opinions. As the table above demonstrates, the participants who agreed stated that the reasons are English being International language, the increasing number of speakers of English, and variety of native speakers with a percentage of 25, 8.3, and 6.6 respectively. On the other hand, the participants who disagreed with the statement also provided reasons such as the native speaker ownership of the language, automatically imposed norms and native speakers' being competent in the target language. Moreover, there are 11 participants who did not provide any reasons for their opinions. The extracts from participants' responses are provided below:

"I have no idea."

"No, I don't agree with this statement because, if we are learning a language we are automatically imposed by the culture of it even if it is used as lingua franca."

"I don't agree because even if English is lingua franca, there are still roots of English there. I mean true and pure culture is in England. The other country can add something from their own culture."

"I don't agree with the statement. The aim of teaching a language is to enable our students to communicate with other people. At this point, if the learner doesn't know the meaning behind the utterance, he/she cannot understand the message since he/she does not know the target culture appropriately."

"I don't agree with the idea that native speakers can no longer claim the ownership over the language. They own this language no matter what happens. Of course, in time there can be some changes in language but in my opinion it does not cause disappearance of the language."

"If we accept that English is a lingua franca anymore, then international culture should be in the center in terms of teaching culture."

"Because English no longer belongs to the native speakers. There are just 5 % native speaker and they cannot control a language."

"I agree with the phenomenon because English is used everywhere and their culture is mixing with other cultures."

"I agree with this statement. If a language becomes lingua franca, it means that lots of people speak this language. They may not belong to this nation. Because of this reason, they form their language as a lingua franca and their culture are different than the native ones."

"Yes. There are more than one country which speaks it as a native language. Which one are we gonna take as role-model?

Table 21. Participants' Answers to Question 5 "Do you think it is important to be familiar with the foreign culture when communicating with people from that culture? Why? Why not?"

	N	%
Agree	51	85
Disagree	2	3.3
Depends	2	3.3
No Answer	5	8.3

As seen in Table 21, the majority of the participants (85%) agree with the statement that being familiar with the foreign culture when communicating with people from that culture is important. While there are two participants who disagreed, other two participants put forward that it depends. Lastly, there are five participants who did not share their opinions regarding the importance of being familiar with foreign culture.

Table 22. Participants' Stated Reasons for Question 5

Preferences	Reasons	N	%
Agree	To eliminate misunderstanding/communication breakdown	35	58.3
	To use the language authentically	4	6.6
	To be more competent in the target language	3	5
	No Reason	9	15
Disagree	Not necessary	1	1.6
	No Reason	1	1.6
Depends	In case of communication breakdown	2	3.3

In the table above, the responses of the participants regarding the reasons for the importance of being familiar with the foreign culture while communicating are provided as to eliminate misunderstanding/communication breakdown (58.3%), to use the language authentically (6.6%), and to be more competent in the target language (5%). One of the participants who disagreed with the statement stated that it is not necessary to be familiar with foreign culture while another participant who also disagreed did not provide any reason. The two participants who noted that it depends mentioned the importance of being familiar with the foreign culture were of the opinion that being familiar with the foreign culture is important only when there is a communication breakdown. Some of the randomly chosen responses of the participants are as follows:

"Yes. Language become more realistic, authentic."

"Yes, you learn more from each other."

"Yes. It is because without culture, English learning would be limited."

"It is definitely important to be familiar with foreign culture if we communicate with people from that culture. When you are not aware of the culture, you may not understand each other. It may block the communication."

"Of course, since every society has its own cultural norms we must teach the foreign culture to make the communication more understandable."

"It is important for sure. Just knowing vocab and rules of a language is not enough to understand what is meant."

Table 23. Participants' Answers to Question 6 "What kind of cultural elements should be included in foreign language teaching?"

Cultural Elements	N	%
All	7	11.6
Body Language	8	13.3
Clothing	11	18.3
Food	19	31.6
Traditions & Values & Religion	26	43.3
Language & Literature	21	35
Life Style	13	21.6
Means of Transport	1	1.6
Festivals & Special Days	10	16.6
History & Geography & Art	14	23.3
Cinema& Theater &Music	10	16.6
Depends	1	1.6
No answer	4	6.6

No idea	2	3.3

As it can be seen in Table 23, the majority of the responses (43.3%) regarding the cultural elements to be included in language teaching were about traditions, values and religion. Next, language and literature are reported to be included in materials to teach culture while teaching the language. Besides, seven responses were about including all the cultural elements. The least preferred cultural element was means of transport (1.6%). On the other hand, four participants did not share their opinions regarding the question (6.6%). Some extracts from responses of the participants are provided:

"Certain idioms of a culture should be included."
"The ones that won't threat the Turkish nation unity and the ones that students can enjoy!"
"Literature is the best way to teach culture."

"Social rules and norms of culture can be learned because in case of being in this country it can be life saving."

Table 24. Participants' Answers to Question 7 "What do you think about the place of textbooks in teaching culture?"

The Role of Textbook in Teaching Culture	N	%
Important & Facilitative	22	36.6
Ineffective	12	20
Limited Content	15	25
Unnecessary	2	3.3
Only Source	2	3.3
No Answer	7	11.6
No idea	1	1.6

As the table above demonstrates, participants' responses regarding the place of textbooks in teaching culture varied. 36.6% of the responses revealed that textbooks have an important or facilitative place in teaching culture while 25% of responses were about the claim that textbooks have limited content to introduce culture. On the other hand, 20% of the responses exposed that 15 participants considered textbooks as ineffective to teach culture. While seven participants did not provide an answer to

this question, two of them regarded textbooks as the only source for teaching culture. Some extracts taken from participants' responses provided below:

"Textbooks are not good enough in teaching culture. We should widen the materials. We should include movies, videos etc. Textbooks have pictures and these pictures reflect the culture. Their place is important but they are not enough."

"I don't think that they are a must. We can do better without it in some cases, but it is beneficial for keeping up with the lesson."

"We learn culture thanks to textbooks."

"Most of them generally include some literary texts or songs but they should be improved to teach other cultural elements."

"They are so useless, insufficient, and inefficient because culture should be taught by a native or by one wandering seeing that country."

"In Turkey, it is not sufficient for learners. Learners should be exposed not only to language but also to cultural features of that language."

Table 25. Participants' Answers to Question 8 "Are you including cultural elements in your current micro- teaching experiences? If yes, what kind of cultural elements and from which culture? If no, why not?"

	N	%
Yes	34	56.6
No	18	30
No Answer	8	13.3

As it is seen in Table 25, 56.6% of the participants reported that they were including cultural elements in their micro-teaching experiences. On the other hand, 30% of the participants acknowledged that they were not. There were 8 participants who preferred not to answer the question.

Table 26. Participants' Stated Reasons for Question 8

Preferences	Cultural Elements	N	%
Target	Language & Literature	13	21.6
	Cinema & Theater &Music	6	10
	Food	5	8.3
	Clothing	1	1.6

	History & Geography & Art	2	3.3
	Names	1	1.6
	Body Language	2	3.3
	Life Style	2	3.3
	Festivals & Special Days	4	6.6
Local	Language & Literature	2	3.3
International	Food	1	1.6
	Festivals & Special Days	2	3.3
	Language & Literature	1	1.6
	History & Geography & Art	1	1.6
Not stated		12	20

As it can be seen in the Table 26, the participants who held a positive view provided detailed information about how they included culture in their micro-teaching under the categories of target, local and international culture. For the target culture, the participants reported that they were using various elements including language & literature, cinema & theater & music, food, clothing, history & geography & art, names, body language, life style, and festivals & special days. In addition, for the local culture, only two participants stated that they would include language and literature to teach culture. Furthermore, food, festivals & special days, language & literature, and history & geography & art were pointed out as the elements to teach international culture. There were 12 participants who did not state their preferences to include culture in their micro-teaching.

Table 27. Participants' Stated Reasons for their Negative Responses to Question 8

Preferences	Reasons	N	%
No	Not having enough experience	2	3.3
	Difficulty in finding cultural elements	1	1.6
	Not having enough knowledge	1	1.6
	Irrelevant topic	2	3.3
	No desire in including cultural elements	1	1.6
Not stated		11	18.3

As it is shown in Table above, the participants who stated that they did not include culture in their micro-teaching performances provided several reasons such as not having enough experience, having difficulty in finding cultural elements, not having enough knowledge, having an irrelevant topic, not having an interest for including cultural elements. Other eleven participants did not provide a reason for their negative attitude towards the inclusion of culture in their micro-teaching practices. Some responses of participants regarding the inclusion of culture are listed below:

"I added Halloween and some of students said that you are not Muslim. How dare you talk about wrong beliefs?"

"Yes, as much as possible. I try to include elements such as types of meals, festive holidays, street names etc of the target culture in order to familiarize my students with these elements, therefore become a learner that is active and aware."

"Yes I am trying to include such kind of elements. In fact, I try to blend local culture with the target one."

"Yes, I include cultural elements from target culture such as the term of brunch."

"I put cities and some historical places in my micro-teaching. I try to put elements from different cultures. I not only focus on the target culture but most of cultures around the world. It depends on the topic of my micro-teaching for sure. I believe that we should include culture while teaching language."

"No I haven't. It was about writing so there was no room for culture."

"No, I don't want to."

"I haven't included cultural elements in my micro-teaching so far. The topic was not related."

Table 28. Participants' Answers to Question 9 "How would you introduce culture in your future teaching experiences?"

How	N	%
In context	4	6.6
Authentic Materials	12	20
Videos & Movies & Music	20	33.3
Literary Texts & News & Books	13	21.6
Pictures & Photos	5	8.3
Technology	3	5
Visiting the target country	1	1.6
By explaining orally	2	3.3
Focusing on solely Local Culture	1	1.6
Not Answered	9	15

The responses to the question about the inclusion of culture in participants' future teaching career are listed above in the table. 6.6% of the participants reported that they would present culture in context. 33.3% of the participants stated that they would use videos, movies, and music to include culture in their teaching. On the other hand, 3.3% of the participants asserted that it would be enough to explain the cultural elements orally. Besides, one of the participants mentioned the fact that s/he would focus on solely local culture. Finally, 15% participants preferred not to provide any response to the question about their plans to use culture in their future teaching experiences. Some related extracts from participants' responses are presented below:

"By giving the form in cultural context."
"I would use different techniques to introduce culture. For example, I would advise them watching movies in that culture. Besides I can bring some authentic texts to the classroom to get them to see the target culture."
"I will just talk about local culture. I will say close the windows, Turkish one is best."
"I can show a video, even a picture, play an audio (a song, a dialogue maybe). I can read a text…"
"By the help of films, or communicating with other students online via Skype."
"With the help of authentic materials."

Table 29. Participants' Answers to Question 10 "Have you ever checked foreign language teaching course-books in terms of their cultural representations? If yes, which culture was represented most?

	N	%
Yes	26	43.3
No	24	40
Not Answered	10	16.6

As the table above demonstrates, while 43.3% of the participants reported that they checked foreign language teaching course-books in terms of their cultural representations, 40% of the participants noted that they did not check. Besides, 16.6& of the participants did not provide an answer for the question.

Table 30. Participants' Responses for the Represented Culture

Represented Culture	N	%
International	5	8.3
Target	18	30
Local	4	6.6

The second part of the question is aimed at providing more information about the participants' experiences regarding course-book evaluation in terms of cultural representations of different countries. 30% of the participants notified that target culture was represented most while 8-3% of the participants stated that international culture was more common. In addition, 6.6% of the participants noted that they came across local culture most in the course-books they checked.

Table 31. Participants' Answers to Question 11 "If you could choose your own material to teach English, would you include texts with cultural elements? If yes, which culture would be included most?"

	N	%
Yes	49	81.6
No	3	5
Not Answered	8	13.3

As Table 31 shows, 81.6% of the participants were positive about the inclusion of cultural elements in the materials that they would use to teach language. Yet, 5% of the participants reported negative attitude towards including cultural elements in the material. Besides, 13.3% of the participants did not answer the question.

32. Participants' Preferences for Cultures to be Included

Cultures to be included	N	%
International	16	26.6
Target	29	48.3
Local	5	8.3
Not Stated	2	3.3

For the second part of the question, participants were asked to report their preferences of the culture belonging to different countries to be included in teaching

materials. Majority of the participants (48.3%) stated that they would prefer target culture to include in teaching materials followed by international culture with a percentage of 26.6. Very few of the participants (N=5) noted that they would include local culture in teaching materials while two participants did not answer the question. Some extracts from participants' responses regarding the question are listed below:

"American culture would be included in my materials. The learners need to learn American culture to be familiar with the language they learn."

"I would include texts with cultural elements. I would give importance to British culture because my aim is to teach English language."

"I think International culture would be included most."

"Yes, both local and target culture would be included."

"Yes, I would. Mostly British and American culture as they are native speakers."

"Yes, I would include cultural elements of the history of Turkey."

Participants' answers to question 12 "If you have other comments on the inclusion of cultural elements in ELT materials, please state them briefly."

The last question of the survey aims to give a chance for participants to share their comments on the inclusion of cultural elements in ELT materials freely. However, not every participant responded to the question.

16 students answered: 26.6 %

Some stated points:

- Teachers should be aware of their own culture and the target culture so as to have more enjoyable and engaging lessons,
- Teachers should raise students' awareness and extend their knowledge about culture,
- Language cannot be learned completely without culture,
- Learning culture is a must to have successful communication,
- More deliberate attention should be paid to culture in language teaching,
- One should remember that local culture is as important as the target culture,
- There should be special courses for ELT teachers regarding the use of cultural elements in language teaching materials,
- In some books, there are little cultural sayings but students judge them especially food,

- Culture opens the learners' eyes to new possibilities and different perspectives in life.

4.3 RESULTS OF THE IN-SERVICE LANGUAGE TEACHERS' PERCEPTIONS ABOUT THE INCLUSION OF CULTURAL ELEMENTS IN COURSE-BOOKS

In this part of the study, the results of the survey carried out with in-service language teachers are presented by categorizing the responses in the following tables.

4.3.1. Research Question 3: What are the Reported Perceptions of In-service Language Teachers about the Inclusion of Cultural Elements Regarding Inner, Outer and Expanding Circle Countries in Foreign Language Teaching/Learning?

With the aim of determining the perceptions of in-service language teachers about the inclusion of cultural elements regarding inner, outer, and Expanding Circle countries in foreign language teaching/learning, the responses of in-service language teachers to the survey are categorized in the following tables.

Table 33. Participants' Answers to Question 1 "Can you please define culture in your own words?"

Definition	N	%
Common Values	10	50
Life Style	6	30
Identity	4	20

As Table 33 demonstrates, in-service language teachers viewed culture as common values shared by a society (50%), life style (30%), and identity (20%). Some of the answers extracted from the survey are as follows:

"Culture means the common values shared by the members of a society such as beliefs, traditions, and religion."

"Culture is the representation of a person's identity derived from the society he/she belongs to."

"Culture contains the clues about the life style of a group of people."

Table 34. Participants' Answers to Question 2 "Do you believe that teaching culture should be included in foreign language teaching? Why? Why not?"

Perceptions	N	%
Yes	20	100
No	0	

As it is shown in Table 34, all the participants (N=20) stated the need for including cultural elements in foreign language teaching. There were no negative responses regarding the question.

Table 35. Participants' Stated Reasons for Question 2

Perceptions	Reasons	N	%
Positive	Inseparability of language and culture	10	50
	Contextual Teaching/Learning	4	20
	Effective communication	4	20
	No Reason	2	10

As for the second part of the question, the participants were asked to provide reasons for their responses. The participants provided three different reasons for the inclusion of culture in foreign language teaching including inseparability of language and culture, contextual teaching/learning, and effective communication. Two participants did not provide any reason for their positive views regarding the inclusion of cultural elements in foreign language teaching. The responses regarding the reasons are provided below:

"There is no doubt that culture should be included in language teaching because language itself is an element of culture so they cannot be thought separately."
"Yes, because with the help of culture, language elements can be contextualized and students can acquire the language with the authentic materials."
"I definitely believe that culture should be integrated in foreign language teaching."

Table 36. Participants' Answers to Question 3 "If culture should be included in foreign language teaching, which culture should be taught? Local culture? Target culture? International culture? Why?"

Culture Type	N	%
International	6	30
Target	12	60
Local	2	10

Table 37. Participants' Stated Reasons for Question 3

Preferences	Reasons	N	%
International	To cope with globalization	3	15
	To broaden horizons	2	10
	Personal development	1	5
Target	To be familiar with the culture of the target language	6	30
	To comprehend the context	2	10
	To create a meaningful context	4	20
Local	Not to alienate from one's own culture	2	10

As it can be seen from Table 36, 60% of the participants reported that target culture should be included in language teaching while 30% of the participants favored international culture. Lastly, only 2 participants mentioned the inclusion of local culture in language teaching. The responses regarding the reasons are provided below:

"As I have mentioned above language and culture are integrated so target culture should definitely be taught to language learners."

"As the world is globalizing at a tremendous speed, language learners should be equipped with the knowledge of international culture to be able to communicate with foreigners."

"Although language learning is necessary, students should not be alienated from their own traditions and beliefs so I think local culture should be taught.

Table 38. Participants' Answers to Question 4 "The phenomenon 'English as a lingua franca' suggests that while teaching English, native speaker culture should not be imposed as native speakers can no longer claim the ownership over the language. Do you agree with the statement above? Why? Why not?"

Preferences	N	%
Agree	4	20
Disagree	16	80

As seen in Table 38, the majority of the participants (80%) reported that native speakers should claim the ownership over the language while 20% of the participants stated that native speaker norms should not be imposed.

Table39. Participants' Stated Reasons for Question 4

Preferences	Reasons	N	%
Agree	English as an International language	3	15
	No Reason	1	5
Disagree	Native speaker ownership of the language	10	50
	Useful for language teaching	4	20
	No Reason	2	10

When it comes to the second part of the question, the participants are asked to provide reasons for their opinions. As it is obvious from the table above, the participants who agreed with the statement reported the reason as English being an International language. Furthermore, the participants who disagreed provided reasons such as native speaker ownership of the language and automatically imposed norms. The extracts from participants' responses are provided below:

"I agree."

"No, I don't agree. Because native speaker culture will be useful for language acquisition."

"No, I don't agree. Native speaker culture should be taken into consideration because the language belongs to them so their cultureshould be taught."

"No, I don't agree with the statement."

Table 40. Participants' Answers to Question 5 "Do you think it is important to be familiar with the foreign culture when communicating with people from that culture? Why? Why not?"

	N	%
Agree	20	100
Disagree	0	0

As the table above demonstrates, all the participants stated the importance of being familiar with the foreign culture when communicating with people from that culture. There were no negative views regarding the question.

Table 41. Participants' Stated Reasons for Question 5

Preferences	Reasons	N	%
Agree	To have international relations	3	15
	To have healthy communication	12	60
	To broaden horizons	2	10
	No Reason	3	15

When it comes to the reasons regarding participants' views of the importance of being familiar with the foreign culture, the majority of the participants (60%) asserted that to have healthy communication, it is important to be familiar with the foreign culture. Other reasons are expressed as to have international relations, and to broaden horizons while three participants did not provide any reasons for their views.

Some of the randomly chosen responses of the participants are as follows:

"Of course, I do. It is impossible to give meaning to structures without culture."
"Of course, it is important. If the students are exposed to the language from the culture, they will have healthier communication."
"Yes it is. Because contacting with native speakers is an important way of broadening horizons."
"Of course. There are differences between the countries about relationships. The distance while speaking to each other for example."
"Yes, I definitely do. If the students learn other cultures, they can have better relationships with foreign people from other countries."

Table 42. Participants' Answers to Question 6 "What kind of cultural elements should be included in foreign language teaching?"

Cultural Elements	N	%
Body Language	2	4,8
Clothing	3	7,3
Food	2	4,8
Traditions & Values & Religion	7	17
Language & Literature	6	14,6
Life Style	5	12,1
Festivals & Special Days	10	24,3
History & Geography & Art	2	4,8
Cinema& Theater &Music	4	9,7

As it can be seen from the table above, the participants mentioned a variety of cultural elements to be included in foreign language teaching. To illustrate, the majority of the responses (24,3%) were about the inclusion of festivals and special days. The most frequently mentioned ones are traditions (17%), language (14,6),and life style (12,1) respectively. Some extracts from responses of the participants are provided:

"Traditions, body language, food, life style."

"Their traditional festivals are mentioned."

"I think the most important thing is values and beliefs of a country so they should be included."

"There should be definitely something about cinema and theater."

"Readings from literature of that country."

"Teaching body language and conversation rules help students."

Table 43. Participants' Answers to Question 7 "What do you think about the place of textbooks in teaching culture?"

The Role of Textbook in Teaching Culture	N	%
Effective	10	50
Ineffective	2	10
Limited Content	7	35
Only Source	1	5

As Table 43 demonstrates, in-service language teachers view the place of textbooks in teaching culture differently. While the majority of the participants (50%) regarded textbooks as effective, 10% of the participants considered textbooks as ineffective. On the other hand, 35% of the participants mentioned the limited content that textbooks contain. Also one participant stated that textbooks are the only source to teach culture in the classroom. Some extracts from responses of the participants are provided:

"We usually apply it in our courses. But I think it is not effective material throughout teaching a foreign language."

"I think textbooks help teachers a lot to teach culture."

"Textbooks are the main materials to get help to teach culture and other topics."

"Textbooks have a very important role to teach culture because reading texts are about other cultures."

"Textbooks don't have enough cultural elements to teach."

Table 44. Participants' Answers to Question 8 "Are you including cultural elements in your current teaching experiences? If yes, what kind of cultural elements and from which culture? If no, why not?"

	N	%
Yes	14	70
No	5	25
No Answer	1	5

As it is presented in,Table 44, the majority of the participants (70%) stated that they are including cultural elements in their teaching practices. On the other hand, 25% of the participants reported that they are not including. And only one participant did not answer the question.

Table 45. Participants' Preferences for Cultural Elements

Preferences	Cultural Elements	N	%
Target	Language & Literature	3	21,4
	Festivals	4	28,5
Local	Turkish idioms	2	14,2
International	Festivals & Special Days	1	7,1
	Traditions & Values & Beliefs	2	14,2
Not stated		2	14,2

As it is clear from the table above, the majority of the participants who reported that they were including cultural elements in their teaching practices favor cultural elements belonging to target culture including language & literature and festivals. On the other hand, two participants stated that they were including Turkish idioms referring to local culture. Furthermore, three participants mentioned the inclusion of international culture by means of festivals & special days and traditions & values & beliefs. Although there were two participants stating that they were including cultural elements, they did not specifically mention from which category they were including.

The participants who reported that they were not including any cultural elements (25%) stated some problems in terms of the inefficacy of classroom environment and materials prepared.

Some extracts from responses of the participants are provided:

"Yes, sometimes I include it. For example, Turkish idioms may be sometimes useful for teaching."

"I can't because of other elements (problems) of classes in Turkish education."

" I cannot because unfortunately lesson hours are not enough for all of them."

"I include how much there is in course book."

"It is easy to find cultural elements about international festivals and holidays so I use them."

"I sometimes use literary texts from British and American literature for students."

Table 46. Participants' Answers to Question 9 "Do you think course-books provided by the Ministry of Education for high schools have enough cultural elements?"

	N	%
Yes	2	10
No	14	70
No Answer	4	20

As it can be seen from the Table 46, the majority of in-service language teachers (70%) express the inefficiency of the course-books provided by the Ministry of Education for high schools in terms of cultural elements. On the other hand, two participants stated that the course-books provide enough cultural elements to

represent cultures of different countries. There were also four participants (20%) who did not answer the question.

Participants' answers to question 10 "If you have other comments on the inclusion of cultural elements in ELT materials, please state them briefly."

With the aim of providing in-service language teachers with the chance of sharing their personal comments, the last question was formulated. However, not every participant answered the question. The participants (60%) stated some points related to the inclusion of cultural elements in language teaching.

Some stated points are as follows:

- Culture has a key point in language teaching but the variety and the difficulty level should be determined according to the students' level of proficiency and age.
- There should be more flexibility for language teachers to include more cultural elements in foreign language teaching.
- There should be more visuals and texts presenting cultural elements of foreign countries to make the lesson enjoyable for students.
- Target language culture should be paid more attention because students can learn the language better.
- Language cannot be separated from culture so course books should include more cultural elements.
- Local culture should not be forgotten because our students should know their own traditions and values.
- To become more globalized, students should know more about international culture.
- There are more important things which should be changed in education system so culture is not the priority.

CHAPTER V

DISCUSSION AND SUGGESTIONS

In this chapter, the discussion of the findings obtained from the data analysis is provided by focusing on each research question in detail. With the aim of seeking to answer the first research question regarding the representation of cultural elements in course-books published by MoNE by means of Kachru's Tri-Partide Model including Inner, Outer and Expanding Circle countries, a content analysis of the selected course-books was conducted. So as to determine pre-service and in-service language teachers' perceptions regarding the inclusion of cultural elements in language teaching for the second and third research questions, open-ended questionnaire was employed and the findings were presented in the previous chapter. In relation to each research question, the findings are discussed referring to the previously conducted studies. Lastly, the implications for further research are presented.

Research Question 1: How are the cultural elements portrayed in course books used in Turkish state high schools in terms of Kachru's Tri-Partide Model?

Believing in the significance of the inclusion of cultural elements in foreign language teaching, the researcher aimed at determining the frequency of cultural elements portrayed in the course books published by MoNE for high school students in Turkey. Following the determination of the course books to be analyzed, the researcher decided on the criteria proposed by Murayama (2000) based on Kachru's Tri-Partide Model including Inner, Outer, and Expanding Circle countries to evaluate the course-books in detail by looking at the cultural representation and also the level of the presentation of the cultural information.

The results of the content analysis of the selected course books revealed that there was not any systematic increase or decrease in the frequency of the cultural elements

belonging to certain circles based on the level of the course books. This finding can be supported with the studies conducted previously. For example, Çakır (2010) reported that the acquisition of cultural knowledge can be achieved without depending on the proficiency level of the language learners.

Another finding was that the representation of cultural elements belonging to Inner Circle countries was either higher or the same with Expanding Circle countries in course-books with lower level. More cultural representations of Expanding Circle were observed in the last two levels of these series of course-books. Among the countries represented from the Inner Circle countries, the USA and the UK were the most frequently portrayed ones. On the other hand, Turkey was the mostly represented one among the countries from the Expanding Circle countries, which is not a surprise when it is thought that the course book is published for Turkish people who are planning to learn English as a foreign language. When the cultural representation of Outer Circle countries was analyzed, it was obvious that the frequency of the cultural references to these countries was the least frequent one.

The findings of the current study were in line with the studies conducted recently on the representation of cultural elements from countries belonging to the Inner, Outer, and Expanding Circle. According to the findings of the study conducted by Matsuda (2003), the majority of the presentation of the use of English referred to the Inner Circle countries signaling the close association of the language with the countries from the Inner Circle with the dialogues taking place in the Inner Circle countries among users from those countries. Hence, the limited representation of Outer and Expanding Circle countries was obvious due to the fewer number of characters from those countries were employed indicating the fact that the use of English was not represented for International use. In short, it can be said that there was no balance among the distribution of the elements belonging to each circle.

The current status of English as a lingua franca is not presented equally in all the selected course books due to the frequent representation of Inner Circle countries. A similar study of content analysis of course books conducted by Danaci (2009) revealed contrary results indicating that elements of international culture were more frequently employed.

Although Crystal (1997) anticipated that the number of the speakers of English as a non-native would outnumber the native speakers, the representation of this assumption in course books published by MoNE is not fully achieved since there needs to be more non-Turkish cultural representations in the selected course books to represent Expanding Circle countries. Moreover, as Mckay (2002) asserted, one of the primary reasons for learners to acquire English today is to provide information to others about their own community and culture, so there seems little reason to promote target cultural content in the English language classroom; instead, it would be more beneficial to include cultural elements representing international culture including local culture as well. The advantages of the inclusion of international culture should not be neglected since the texts including the conversation among bilingual users of English could enable the users to employ cross-cultural pragmatics and to gain in depth understanding of the current functions of English on a broad range of contexts. When the variety of the cultural elements represented is examined, it can be put forward that cultural elements are limited in terms of content and genre including mostly countries and character names. Although speakers of English in Turkish context will need English mainly to communicate with speakers of English from different countries with various cultural backgrounds due to the lingua franca aspect of the language, it was revealed that there needs to be more representation of International culture so as to improve learners intercultural communicative competence. As Byram et al., (2002, p.7) put forward that with the help of developing intercultural awareness, language speakers can have "human relationship with people of other languages and cultures". Hence, the cultural concepts to be taught in language classrooms or represented in course books require more careful treatment by acknowledging the existence of other less dominant speaker groups of English rather than   English or American culture. Namely, the inclusion of materials to improve intercultural communicative competence of language learners instead of teaching a dominant variety of English is highlighted by several scholars (Jenkins, 2004; Matsuda, 2006). In a nutshell, publishing course books with the stated ELF perspective can enable both native and non-native speakers of English to become familiar with different linguistic and cultural norms which they will make use of during communication with speakers from different cultural backgrounds.

Furthermore, ELT publishers are regarded as "gatekeepers" by Jenkins (2004) claiming that very few recordings of conversation with non-native accents are present in published materials without paying attention to the current status of English. Instead, course book publishers are invited to develop materials which have a focus on increasing the awareness among language learners regarding the variety of speakers of English from different parts of the world since the impact of ELF is not easily observable in language teaching or language teaching materials. Moreover, the inclusion of regional lingua franca speakers in language teaching materials to teach ELF is claimed to create fundamental changes in the language teaching curriculum and related language teaching materials in near future (Kirkpatrick, 2009).

Although there are several studies conducted in Turkish context about language teaching course-books in terms of cultural representations, there appears no specific study aiming at finding out the cultural representations in the course-books published by MoNE in terms of ELF perspective creating the need for further research into ELF inclusion in language teaching materials.

Research Question 2: What are the reported perceptions of pre-service language teachers about the inclusion of cultural elements regarding inner, outer and Expanding Circle countries in foreign language teaching/learning?

With the aim of determining pre-service language teachers' perceptions regarding the inclusion of cultural elements in foreign language teaching context, an open-ended questionnaire was distributed to 60 pre-service language teachers. They were firstly asked to define culture, and the results revealed that focusing on traditions, customs, and life style mainly pre-service language teachers' responses were in line with (Adaskou et al., 1990). However, it was an interesting finding that pre-service language teachers did not associate culture with language and communication. Lessard-Clouston (1997) also found out that participants stressed the sociological, aesthetic, semantic, and pragmatic aspect of culture respectively.

The pre-service language teachers' responses to the second question revealed that the majority of the participants agreed on the idea that culture should be integrated into language teaching. Several studies conducted on the inclusion of culture in language

teaching demonstrated similar results (Alptekin, 2002; Byram, 1991; 1993; Çakır, 2010; Kramsch, 1988; 1991; 1993).

As for the third question, pre-service language teachers were asked which culture should be included in foreign language teaching among international, target, and local ones. The majority of pre-service language teachers stated that the mixture of all cultures should be taught acknowledging the benefit of becoming familiar with different cultural backgrounds, and using the target language properly. In line with their responses to this question, pre-service language teachers reported for the next question that native speakers can no longer claim ownership over English due to the acceptance of English as an International and the increasing number of the speakers of English.

Moreover, the majority of pre-service language teachers stated the importance of becoming familiar with foreign cultures to communicate with people from those cultures. As pointed out by Byram (1997), it is important for language learners to have knowledge about their own country as well as other people's countries in order to have effective communication.

Pre-service language teachers showed in-depth understanding regarding the cultural elements to be taught in language classrooms since their responses focused not only in one category but revealed ten categories for cultural elements to be taught. Although their responses to defining culture were relatively limited focusing on some particular aspects, the cultural elements showed variety.

The role of the course-books in teaching culture was acknowledged, yet found limited by pre-service language teachers. It creates the need for the preparation of course-books which are rich in materials including cultural representation of various cultural backgrounds of other countries. Cortazzi and Jin (1999) also stressed the fact that one of the roles of course-books is being a teacher since it includes elements related to English speaking cultures to train language learners. Moreover, they asserted that another function of course-books could be ideology because a cultural system and a social construction are reflected to language learners so as to help them construct their own view of culture. Therefore, it is safe to say that the role of course-books in teaching culture oriented subjects cannot be ignored.

When pre-service language teachers were asked whether they were including any cultural elements in their micro-teaching practices, the majority of them reacted positively, which was in line with their previous statements regarding the importance of cultural inclusion in language teaching context. However, the students who reacted negatively stated that they lacked the necessary experience and knowledge on how to integrate culture and language teaching, which necessitates the training on how to manage the inclusion of culture in language teaching.

The next question was about pre-service language teachers' anticipation for their practices in language teaching and cultural integration. The majority of the students reported that they would use music, videos, and movies, which is not surprising when we think about the exposure of language learners to those popular culture elements outside the classroom. A very surprising finding was related to the preference of the use of literary texts, news, and books to introduce culture by pre-service language teachers since they did not mention any language oriented aspects of culture in the previous questions. Another promising finding was that pre-service language teachers pointed out that they would use authentic materials to introduce culture as defined by Morrow (1977, p. 13), as "a stretch of real language, produced by a real speaker or writer for a real audience and designed to convey a real message of some sort" . Gilmore (2011) asserted that a rich source of input for language learners to have a higher awareness of discourse features to develop a wide range of communicative competence is authentic materials.

The course-book analysis by pre-service language teachers was also questioned. While 40% of the participants stated that they had the experience, the other 40% stated that they did not have any experience in analyzing course-books in terms of their content regarding culture. 10% of the participants preferred not to respond to the question. The pre-service language teachers, who had the experience, reported that mostly target culture was represented in the course-books they analyzed. The finding reveals many issues related to the current issue foreign language teaching. Firstly, it is obvious that pre-service language teachers should be provided more chances to evaluate language teaching materials since they will be taking part in decision making process of evaluating teaching materials when they start teaching if not deciding which materials to be covered. Secondly, the most frequently presented culture belongs to target culture countries according to pre-service language

teachers' experiences in course-book analyses. This can be the reason why a considerable number of pre-service language teachers (30%) stated that target culture should be integrated into foreign language teaching, and it is also in line with the responses of pre-service language teachers regarding which culture to be included most. The majority of pre-service language teachers (48.3%) who responded to this question put forward that they would include target culture most followed by international culture (26.6%). When their answers to the third question are analyzed again, it can be seen that target culture is stated to be taught by more participants (30%) if the answer mixture is eliminated.

The last question left for pre-service language teachers' comments on the inclusion of cultural elements in ELT materials, and the comments revealed that pre-service language teachers consider culture as a significant element in foreign language teaching and assign a considerably important role to language teachers to integrate culture and language so as to encourage learners to gain intercultural communicative competence, which was also stressed by Beacco (2011) considering cultural awareness as an integral part of language teaching. Nevertheless, Celce-Murcia (2007) found out that intercultural dialogues in language classrooms are neglected, and the reason was assigned to the inadequacy in teacher education programs stating that cultural dimensions of language learning are still not examined in teacher education programs. The significance of the integration of cultural representations of different cultural backgrounds was also pointed out by Hofstede and Hofstede (2005, p. 11) "Studying a language without being exposed to its culture is like practicing swimming without water".

Research Question 3: What are the reported perceptions of in-service language teachers about the inclusion of cultural elements regarding inner, outer and Expanding Circle countries in foreign language teaching/learning?

The third dimension of the study is designed to reveal the perceptions of in-service language teachers of the inclusion of cultural elements in foreign language teaching/learning. An adapted version of the questionnaire distributed to pre-service language teachers was employed to gather data since in-service language teachers'

practices play a significant role in encouraging language learners to adopt a more tolerant and accepting attitude towards other cultures besides their own culture.

In-service language teachers' responses to the question regarding the definition showed a relatively limited view of culture when compared to pre-service language teachers' responses since they reported only three aspects including common values (50%), life style (30%), and identity (20%). As the majority of the participants defined culture as common values and life style, it can be said that sociological aspect of culture rather than pragmatic aspect of culture is valued more among in-service language teachers as Adaskou et al.(1990)revealed.This finding was in line with the perception of pre-service language teachers. Furthermore, it should also be stressed here that due to its complex nature, a precise definitioncannotbe assigned toculture as stressed by Hinkel (1999, p.1)"there are as manydefinitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities".

All the in-service language teachers participated in the study (100%) stated that they believed in the importance of the inclusion of cultural elements in foreign language teaching. It was higher in percentage for in-service language teachers when it is compared to pre-service language teachers. As mentioned earlier, the studies conducted on perceptions regarding the inclusion of cultural elements in foreign language teaching revealed similar results (Alptekin, 2002; Byram, 1991; 1993; Çakır, 2010; Kramsch, 1988; 1991; 1993).

As for the third question, 60% of the in-service language teachers pointed out that target culture should be taught implying the rejection of the lingua franca feature of the foreign language English. However, teachers in these days are supposed to teach both linguistic features of the foreign language and the socio-cultural background knowledge associated with the speakers of the foreign language from different countries so as to develop language learners' intercultural communicative competence (Castro et al., 2004). Unlike the current trend in language teaching context, in-service teachers participated in the study mainly regarded the culture to be taught as target culture rather than international or local culture. In line with their responses to this question, in-service language teachers pointed out that native speakers of English can claim ownership over the target language as a response to the following question.

As for the fifth question, all the in-service language teachers participated in the study asserted that knowing the foreign culture while communicating with foreigners is important. It is obvious that their responses to the fifth questions shows a contradiction since in-service language teachers previously stressed the importance of the focus on target language culture.

As for the elements to be taught in foreign language classroom, responses of in-service language teachers highly varied when the responses compared to the ones of pre-service language teachers including body language, food, clothes, traditions, life styles, movies, language and literature, festivals etc.

When the place of course-books in teaching culture is questioned, half (50%) of the in-service language teachers regarded course-books as effective while 35% of them stated that course-books have limited content to introduce culture. When their practices in terms of integrating culture into foreign language teaching are questioned, 70% of the participants stated that they were including culture into their teaching practices. When they are asked about which culture they are including, almost half of the participants reported that they were including target culture. 70% of the participants also pointed out the inadequacy of the course-books published by MoNE in Turkey in terms of cultural representations of various countries as a response for the following question. Four of the participants (20%) preferred not to respond to the question.

60% of the participants provided their comments regarding the inclusion of cultural elements in foreign language teaching such as the need for more flexibility for language teachers to include more cultural elements in foreign language teaching, the need for more cultural representations of foreign countries, the importance of learning the target culture followed by local culture while international culture suggested by some as well, and the inseparability of language culture.

When all the findings are analyzed critically, it can be clearly seen that the inclusion of culture in language teaching has found acceptance among Turkish in-service language teachers, yet it is mostly limited to the culture of the speakers of the target culture while the current studies promote the teaching of international culture to boost intercultural communicative competence as a result of the lingua franca feature of English (Byram, 1997; Alptekin, 2005; Crystal, 1997; Jenkins, 2006).

The necessity and significance of studies to be conducted on language teachers' beliefs regarding language teaching and learning practices have been pointed out by numerous studies. The previous studies conducted on the teachers' perceptions regarding any language related issue have revealed that the success of any kind of innovation depends on the acceptance of that innovation among language teachers since the implementation of the innovation can be achieved if language teachers decide to find the right ways to include it into their current teaching practices (Borg, 1998; Gallagher & Tobin, 1987; Woods, 1996).

Another aspect of the necessity of the research to be conducted on teachers' beliefs is that their beliefs regarding teaching might have been constructed due to their experiences as students or during their teacher education years (Johnson, 1994; LeLoup, 1995; Bailey et al., 1996). Namely, the way teachers shape their own teaching practices may be the result of the way they were taught, and it is generally not easy to change these set beliefs since they do not have any other images of teachers or teaching to adapt accordingly. Therefore, if we want in-service teachers of the 21st century to be equipped with the knowledge of recent developments in foreign language teaching/learning, the training of pre-service language teachers gains higher importance since the intervention into their beliefs about teaching and teachers can be altered relatively easier when it is compared to the one of in-service language teachers. However, encouraging in-service language teachers to attend academic conferences or seminars to follow the current trends and issues in foreign language teaching/learning can be a way to make sure that they participate in language teaching oriented research, contribute to the developments, and adapt their practices accordingly (Lieberman, 1995).

In brief, the findings of the current study revealed that the course-books published by MoNE for high school students neglect the representation of the cultural elements belonging to Inner, Outer and Expanding Circle countries in balance. Namely, as the outcomes of this study indicate the recent course-books prepared for teaching English as a foreign language in Turkey do not adhere much to the principles of ELF. In fact, more aspects of the Inner Circle countries are depicted in these course-books while the Outer Circle countries are basically eliminated. Another worth mentioning finding was about the perceptions of pre-service and in-service language teachers regarding ELF and its claims. It was found out that ELF and its varieties are not

regarded as valid and practical by not only pre-service but also in-service language teachers as put forward by Jenkins (2007) stating that non-native accents are often considered negatively by non-native speakers rather than native-speakers. According to the findings of the study conducted by Timmis (2002), both teachers and students regarded native speaker norms as more preferable in foreign language teaching disregarding the influence of non-native speakers. In another study, Decke-Cornill (2003) observed that German teachers regard the native speaker norms as "proper English" norms to be taught by them while teaching English as a foreign language. Sifakis and Sougari (2005) also reached the same results that Greek teachers adhere to the native speaker norms more in a relatively more recent study. However, the reason behind this adherence was that Greek teachers were not aware of the uses of English for International purposes. Jenkins (2007) found that non-native speakers believed in the existence of a link between having a native like accent and becoming successful as a teacher. Kopperoinen (2011) analyzed two English textbook series used in Finnish upper secondary schools to see if the students are exposed to non-native accents of English as a part of ELF. As a result of findings, she concluded that Finnish students are mainly exposed to native speaker accents of English, and the amount of non-native accents in Finnish upper secondary English course-books is not enough in relation to the current status of English as an international language. The reasons for the insufficiency in the inclusion of non-native accents are explained with the goals set in the Common European Framework and the National Curriculum of Finland as the curricula is claimed to be in favor of the native speaker norms. Therefore, the change is recommended to have started from the policy makers and decision makers so as to meet the requirements of the new status of English. Similarly, the in Turkish context the same recommendation could be applicable since MoNE is in charge of designing curriculum and publishing course-books for foreign language teaching practices in Turkey.

Implications and Suggestions

One of the very first implications of the current study is that cultural content of course books published by MoNE should be improved in order to have a more balanced representation of Inner, Outer, and Expanding Circle countries. Although the course books are published for Turkish students who are aiming at learning

English as a foreign language, the current status of English as a lingua franca necessitates the inclusion of various cultural elements of other countries.

Another implication is that while designing pre-service language teacher education curriculum and in-service language teacher training programs, the decision makers can benefit from the findings of the current study so as to include courses to present ELF and varieties of English to raise awareness among language teachers regarding the current status of English.

However, it is necessary to put forward some recommendations for further studies aiming to focus on ELF, cultural representations of Inner, Outer, and Expanding Circle countries on course-books, and perceptions of pre-service and in-service language teachers. The number of the participants in the current study may not be enough to generalize the findings of the study to the entire country, so it could be better to conduct a further study including participants from different regions of Turkey in order to reach more generalized results.

For the current study, the cultural representations of Inner, Outer and Expanding Circle countries are determined by means of frequencies without going into detail in terms of the category of the cultural elements. In course-book evaluation, several scholars propose different criteria (Brooks, 1986; Kramsch, 1993). Moreover, Byram (1993) proposed eight areas focusing on cultural content to be included in course books as follows:

1. Social identity and social group (social class, regional identity, ethnic minorities)

2. Social interaction (differing levels of formality; as outsider and insider)

3. Belief and behavior (moral, religious beliefs; daily routines)

4. Social and political institutions (state institutions, health care, law and order, social security, local government)

5. Socialization and the life cycle (families, schools, employment, rites of passage)

6. National history (historical and contemporary events seen as markers of national identity)

7. National geography (geographical factors seen as being significant by members)

8. Stereotypes and national identity (what is "typical" symbol of national stereotypes).

For further studies to be conducted on course-book evaluation in terms of cultural representations of foreign countries, the criteria proposed by Byram (1993) can be employed since it gives a deeper understanding of the categories in which cultural elements fit.

Although the current study focused on ELF from three different perspective paying attention to the cultural representations on course-books and perceptions of both pre-service and in-service language teachers, the reasons lying behind the cultural representation on course-books and perceptions of pre-service and in-service language teachers could be investigated so as to have a deeper understanding of the current issue. In order to collect more detailed data, semi-structured interviews with curriculum designers at MoNE, pre-service and in-service language teachers could be carried out. For example, Cakir (2010) found that language teachers reported lack of time or time limitations were the reasons why they were avoiding culture teaching in their classrooms.

Another recommendation could be about investigating native-speaker teachers of English in foreign language teaching context to broaden the scope of the study. Including their perceptions regarding the inclusion of cultural elements and the global spread of English would contribute a lot to the field since the ownership of English is highly discussed in these days.

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Appendices

Appendix A

Dear Participant,

This open-ended questionnaire is designed to find out the perceptions of Turkish pre-service language teachers regarding *the inclusion of cultural elements in language teaching in the context of ELF (English as a lingua franca)*. You are expected to answer the questions based on your personal opinions. Your responses will only be used for this scientific study, so they will not be shared with a third party. You are not required to write your name and surname. Therefore, please answer the questions sincerely and carefully. Thank you for your cooperation and contribution.

Res. Assist. Burcu KOC

Sakarya University, ELT Department

burcukoc@sakarya.edu.tr

The First Part

Gender: Female (………) / Male (…………..)   **Grade:** (1) / (2) / (3) / (4)

Age: (…………….)

The Second Part

ENGLISH AS A LINGUA FRANCA

1. Can you please define culture in your own words?

2. Do you believe that teaching culture should be included in foreign language teaching? Why? Why not?

3. If culture should be included in foreign language teaching, which culture should be taught? Local culture? Target culture? International culture? Why?

4. The phenomenon 'English as a lingua franca' suggests that while teaching English, native speaker culture should not be imposed as native speakers can no longer claim the ownership over the language. Do you agree with the statement above? Why? Why not?

5. Do you think it is important to be familiar with the foreign culture when communicating with people from that culture? Why? Why not?

6. What kind of cultural elements should be included in foreign language teaching?

7. What do you think about the place of textbooks in teaching culture?

8. Are you including cultural elements in your current micro teaching experiences? If yes, what kind of cultural elements and from which culture? If no, why not?

9. How would you introduce culture in your future teaching experiences?

10. Have you ever checked foreign language teaching course-books in terms of their cultural representations? If yes, which culture was represented most?

11. If you could choose your own material to teach English, would you include texts with cultural elements? If yes, which culture would be included most?

12. If you have other comments on the inclusion of cultural elements in ELT materials, please state them briefly.

I, the undersigned, agree that the necessary information about the use of these data has been provided to me. By signing this form, I agree that I participate in this study voluntarily, and the researcher can make use of the results of these data. I am informed by the research that my name will not be mentioned in any part of the study.

Signature:_____

Appendix B

Dear Participant,

This open-ended questionnaire is designed to find out the perceptions of Turkish in-service language teachers regarding *the inclusion of cultural elements in language teaching in the context of ELF (English as a lingua franca)*. You are expected to answer the questions based on your personal opinions. Your responses will only be used for this scientific study, so they will not be shared with a third party. You are not required to write your name and surname. Therefore, please answer the questions sincerely and carefully. Thank you for your cooperation and contribution.

Res. Assist. Burcu KOC

Sakarya University, ELT Department

burcukoc@sakarya.edu.tr

The First Part

Gender: Female (………) / Male (…………..)   **Years of Experience:** (…………)

Age: (……………)

The Second Part

ENGLISH AS A LINGUA FRANCA

1. Can you please define culture in your own words?

2. Do you believe that teaching culture should be included in foreign language teaching? Why? Why not?

3. If culture should be included in foreign language teaching, which culture should be taught? Local culture? Target culture? International culture? Why?

4. The phenomenon 'English as a lingua franca' suggests that while teaching English, native speaker culture should not be imposed as native speakers can no longer claim the ownership over the language. Do you agree with the statement above? Why? Why not?

5. Do you think it is important to be familiar with the foreign culture when communicating with people from that culture? Why? Why not?

6. What kind of cultural elements should be included in foreign language teaching?

7. What do you think about the place of textbooks in teaching culture?

8. Are you including cultural elements in your current teaching experiences? If yes, what kind of cultural elements and from which culture? If no, why not?

9. Do you think the course-books provided by the Ministry of Education for high schools have enough cultural elements?

10. If you have other comments on the inclusion of cultural elements in ELT materials, please state them briefly.

I, the undersigned, agree that the necessary information about the use of these data has been provided to me. By signing this form, I agree that I participate in this study voluntarily, and the researcher can make use of the results of these data. I am informed by the research that my name will not be mentioned in any part of the study.

Signature:_____

Appendix C

The representation of Australia on page 85

2. READ

A. Look at the e-mail pages below. Why do you think they write these e-mails? Guess.

B. Read the e-mails and check your guesses. Then complete the table.

	PLACE	WEATHER	WHEN?
ABBIE			
JAMİE			
ARNIE			

Send   To... alexes@yahoo.com

Hi Alex,

I've got great news. I am going to go to Australia next month. I'm going to travel by plane and I'm going to buy my ticket next Sunday. I'm going to stay for two weeks. You know August is the best time for holiday. The weather is sunny but not very hot. It's really warm. It's going to be a great summer holiday? What about your holiday plans?

Abbie

Send   To... spikejennifer18@gmail.com

Hello Jenny,

How is it going? You know my dream holiday is to visit Canada in winter. My dream comes true! This winter I'm going to go to visit Toronto with my cousins. We are going to stay for a week probably from 18th to 24th, so don't send me e-mails. You can send me text messages. I'm going to go skiing and sightseeing. I'm going to go shopping next week and buy boots because the weather is very cold and snowy in winter in Canada. Isn't it great?

Jamie

Send   To... samueljones01@hotmail.com

What's up Samuel?

Guess what? I'm going to go on a cruise holiday with my parents in July. We are going to travel for a week. We are going to watch the dolphins, swim in the ocean. I'm going to pack my bag tomorrow. I'm going to take my sunglasses and a hat because the weather is going to be very hot and sunny. Are going to go on a holiday this summer?
Write to me,

Arnie

C. Read the e-mails again and complete the sentences. Write Arnie, Abbie or Jamie.

1. _____ is going to go on holiday with her family.
2. _____ has a dream holiday.
3. _____ likes winter holiday.
4. _____ has got great news.
5. _____ is going to travel by plane.
6. _____ and _____ are going to stay for a week.

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Appendix D

The representation of Turkey on page 62

A. Look at the picture and the title of the text. Do you know the man? What does he do?

B. What is Melon Şapka? Read and find.

melon şapka

Melon Şapka is a radio DJ for Radyo D 104FM. It's not his real name. People don't know his real name. He is a DJ, an author and a poet. He writes poems. He has seven books. His books' names are Melon Şapka and his radio programme is Melon Şapka, too.

His programme starts late at night. His daily routine is different from ours. He gets up late in the morning. He doesn't have breakfast, he has lunch. He writes his books and has a rest in the afternoon. At about 9 he has dinner and then he goes to work. He starts the programme at 11p.m., finishes at 1p.m. from Sunday to Thursday. He gets home about 3 o'clock in the morning and he goes to bed.

C. Read again and complete the sentences about him.

1. Melon Şapka is _____ .

2. People _____ .

3. He _____ at about 9.

4. He _____ from Sunday to Thursday.

5. He _____ at 11p.m.

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Appendix E

The representation of US on page 53

Appendix F

The representation of UK on page 37

VALUES

THEME III

CULTURAL DEFERENCES • SUPERSTITIONS • FESTIVALS AND CELEBRATIONS

THEME 3 PART 1 CULTURAL DEFERENCES

WARM-UP
What does 'culture' remind you of? Look at the diagram and complete it with the words that 'culture' reminds you of.

TURKISH CULTURE

1 READING & SPEAKING

1A Make a definition of 'culture' in your own words.

Culture is all of the behaviors ....

1B Read the text and guess the missing information with the help of the choices.

Each country in the world has its own customs, traditions and beliefs. Every culture is different from each other. For example, the meanings of gestures can be very different in different parts of the world. People shake their heads horizontally. This means 'No' in many countries. But in India, it means (1) .... Greeting each other is also different from one country to another. English and American people don't kiss each other on the cheek at the (2) .... meeting. People kiss each other on the cheek twice in Turkey; however people kiss each other on the cheek (3) .... in Holland. The eating habits also vary from one country to another. In England, people don't put their (4) .... on the table. It is a rude behavior. In India, people don't eat (5) .... because it is forbidden. On the other hand, Muslim people don't eat (6) .... Human relationships are also different from culture to culture. For example, it is normal to arrive (7) .... for a meeting in Latin America, but it is extremely rude in Germany and Switzerland. People laugh as a result of happiness in many countries, but it is different in Japan. Laughing is a sign of confusion and (8) .... As a result, there are many differences and similarities among the cultures and they are very important for cross-cultural relationships.

1- a) 'Not now'   b) 'I don't know'   c) 'Yes'   d) 'I'm fine'
2- a) second   b) first   c) all   d) each
3- a) four times   b) three times   c) five times   d) once
4- a) knives   b) forks   c) plates   d) elbows or hands
5- a) chicken   b) fish   c) beef   d) lamb
6- a) pork   b) chicken   c) lamb   d) beef
7- a) early   b) on time   c) late   d) quickly
8- a) happiness   b) shame   c) surprise   d) embarrassment

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Appendix G

The representation of Olympic Games

READING & SPEAKING

2A Look at the pictures and tell the important figures of the Olympic Games.

2B Read the text and write the numbers of the paragraphs which tell about the answers of the questions below.

1-_____ What is the opening ceremony of the games like?

2-_____ What is the goal of the Olympic Games today?

3-_____ What are the Olympic sports and awards?

4-_____ What is the information about the first Olympic Games?

5-_____ How did the flag of Olympic Games develop?

The first Olympic Games were in Olympia in Greece in 776 B.C. It was a national sports organization. Baron Pierre de Coubertin reviewed the games in 1896 and a lot of sportsmen from different countries joined this organization in Athens in that year. Thus, the Olympic Games became an international sports organization.

Today, the Olympic Games take place every four years. They are very popular because they bring people from all countries together for a short time. The goal is to educate youth through sports and teach friendship.
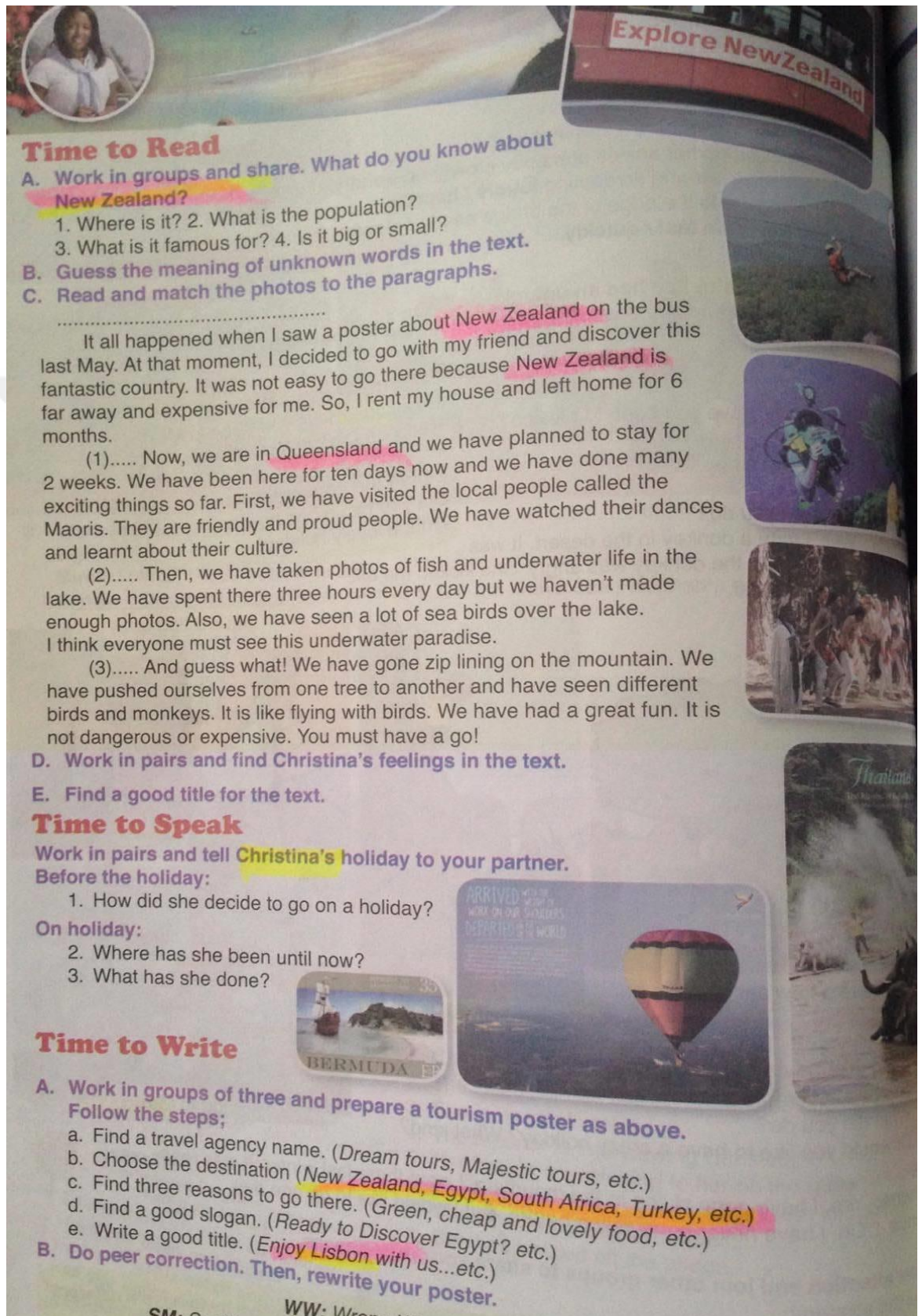
The flag of the Olympic Games is very famous. Pierre de Coubertin designed it in 1920. It contains five rings with a white background. The rings are in different colours. They symbolize the five continents - green for Europe, black for Africa, yellow for Asia, red for America and blue for Australia.

The location of the games changes each time. The committee chooses two places every year because one is for Summer Games and the other one is for Winter Games. Before the games, a team of runners goes to Athens and they light the Olympic torch. Then, they run to the host country and light another torch there. This is the start of the games.

The Olympic Games include a variety of individual and team sports. Some of them are cycling, fencing, volleyball, winter sports, swimming, and wrestling. The awards are gold, silver and bronze medals. The winners also receive flowers and fame.

Appendix H

The representation of New Zealand on page 96

Explore NewZealand

Time to Read
A. Work in groups and share. What do you know about New Zealand?
   1. Where is it? 2. What is the population?
   3. What is it famous for? 4. Is it big or small?
B. Guess the meaning of unknown words in the text.
C. Read and match the photos to the paragraphs.

....

   It all happened when I saw a poster about New Zealand on the bus last May. At that moment, I decided to go with my friend and discover this fantastic country. It was not easy to go there because New Zealand is far away and expensive for me. So, I rent my house and left home for 6 months.
   (1)..... Now, we are in Queensland and we have planned to stay for 2 weeks. We have been here for ten days now and we have done many exciting things so far. First, we have visited the local people called the Maoris. They are friendly and proud people. We have watched their dances and learnt about their culture.
   (2)..... Then, we have taken photos of fish and underwater life in the lake. We have spent there three hours every day but we haven't made enough photos. Also, we have seen a lot of sea birds over the lake. I think everyone must see this underwater paradise.
   (3)..... And guess what! We have gone zip lining on the mountain. We have pushed ourselves from one tree to another and have seen different birds and monkeys. It is like flying with birds. We have had a great fun. It is not dangerous or expensive. You must have a go!

D. Work in pairs and find Christina's feelings in the text.

E. Find a good title for the text.

Time to Speak

Work in pairs and tell Christina's holiday to your partner.
Before the holiday:
   1. How did she decide to go on a holiday?
On holiday:
   2. Where has she been until now?
   3. What has she done?

Time to Write

A. Work in groups of three and prepare a tourism poster as above.
   Follow the steps;
   a. Find a travel agency name. (Dream tours, Majestic tours, etc.)
   b. Choose the destination (New Zealand, Egypt, South Africa, Turkey, etc.)
   c. Find three reasons to go there. (Green, cheap and lovely food, etc.)
   d. Find a good slogan. (Ready to Discover Egypt? etc.)
   e. Write a good title. (Enjoy Lisbon with us...etc.)
B. Do peer correction. Then, rewrite your poster.

   SM: Spelli...   WW: Wrong W...

Appendix I

The representation of Expanding Circle Countries on page 103

1. Have you ever been to abroad?
   a. Yes   b. No

2. Have you eaten sushi?
   a. Yes   b. no

3. Have you gone on holiday with your friends?
   a. Yes   b. No

4. Where are the Pyramids?
   a. In Tunisia   b. In Italy   c. In Egypt

5. Where is the Berlin Wall?
   a. In Germany   b. In France   c. In Spain

6. Where is the Temple of Athena?
   a. In Portugal   b. In Greece   c. In Jordan

Appendix J

The representation of the US, the UK, and Australia on page 33

Get Ready

A. Match the landmarks to the countries.

a. The Taj Mahal
b. The Statue of Liberty
c. The Tower of London
d. The Opera House

___ 1. New York, the USA
___ 2. Paris, France
___ 3. Rome, Italy
___ 4. Agra, India
___ 5. London, England
___ 6. Barcelona, Spain
___ 7. Sydney, Australia

e. The Eiffel Tower
f. The Sagra De Familia
g. The Colosseum

B. Which of these landmarks would you like to visit? Why?

I'd like to visit Colosseum because I'm interested in history.

C. Choose the right option.

1. What's the hottest desert in the world?
   a) Patagonia   b) Gobi   c) Sahara
2. What's the highest man - made structure ever made?
   a) Empire State Building in New York   b) the Burj Dubai   c) The Egyptian Pyramids
3. What's the smallest country in the world?
   a) Monaco   b) Sri Lanka   c) Vatican
4. What's the world's most popular sports?
   a) soccer   b) baseball   c) tennis
5. What's the most dangerous profession in the world according to you?
   a) stuntman   b) astronaut   c) tight - rope walker
6. What's the most expensive spice in the world?
   a) saffron   b) coriander   c) ginger

Appendix K

The representation of China on page 75

I'm Pete Middleton from London. I was in Wuxi, China for an AIESEC Project in 2010. When I arrived in Wuxi, I experienced a culture shock because nobody could speak English there. Luckily my shock passed quickly and I decided to learn Chinese. I worked from 9 to 5, Monday - Friday and taught children English and they taught me some Chinese words. All the weekend I traveled by myself to different areas in China. Everywhere was wonderful. I tried local food. Chinese food was so delicious. I stayed with a Chinese family and their mother was a great cook. Everybody in the family was so friendly and there was always someone ready to help me. They will be my friends forever.

Keep in Mind!
Indefinite Pronouns
Everywhere was wonderful.
Nobody could speak English there.
There was always **someone** ready to help me.

C. Read about Helen and Pete and write Agree (A) or Disagree (D).

...... 1. Helen worked as an English teacher in a local primary school once a week.
...... 2. Helen didn't have any time to travel around Kenya so he couldn't see anywhere.
...... 3. Helen had no difficulties in Kenya.
...... 4. Pete could speak English with everybody in Wuxi.
...... 5. Pete loved Chinese dishes.
...... 6. Everybody in the family was helpful.

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Appendix L

The representation of the US on page 49

A. Do you know these TV characters?
Tick the name of the series they take part in.

| a. Charlie's Angels |
| b. How I Met Your Mother |
| c. Desperate Housewives |
| d. The Golden Ladies |

Susan is a sociable and positive person. She is one of the funniest women on Wisteria Lane. Actually, she is an easy-going and friendly woman, but as a single parent, she is very strict and overprotective to her daughter, Julie. She always gets into sticky situations because she is a little bit simple-minded. She is loyal to all her friends on Wisteria Lane except Edie.

Gabrielle is an ambitious and determined woman. She is obsessive on her look, so she is very careful about her diet and she is also a fitness freak. She is lively and materialistic, but she can be sympathetic and supportive to her friends and family. In hard times, Gaby actually shows her strength and becomes reliable.

Lynette is a motherly, dynamic and hard working person. She tries hard to deal with her four children, her husband and her job. She is lovable because of her chaotic life and her ability to be honest about it. With four little children, it is impossible for her to keep the house neat, so she is a little bit untidy.

Bree is a perfectionist, fastidious woman and the most obsessive character on Wisteria Lane. She is a perfect hostess, friend, wife and mother. But her family is fed up with her emotional coldness, obsession with appearance and her endless demands on their lives. She is a very talented housewife and a skilful cook.

Edie is a strong-willed and self-employed business woman. She is probably the most hated character on Wisteria Lane because she spoils other women's lives. Her biggest rival is Susan and she is jealous of Gabrielle's luxurious life.

B. Read the profiles of characters above and tick "True", "False" or "Don't know".

	True	False	Don't know
1. Susan is less friendly than Bree.			
2. Susan is the most simple minded of all.			
3. Gabrielle is more obsessive than Bree.			
4. Edie is the fittest of all.			
5. Lynette is more powerful than Edie.			
6. Lynette is the tidiest of them.			
7. Bree is colder than Susan.			
8. Bree is the worst cook on Wisteria Lane.			
9. Edie is better at babysitting than Lynette.			
10. Edie is the richest of all.			

Appendix M

The representation of the UK on page 66

A. Match the genres of music to the pictures. Which one is your favourite and why? Compare yours with your partner's.

1. ....   2. ....   3. ....   4. ....   5. ....   6. ....

a. Rock   b. Jazz   c. Classical   d. Pop   e. Rap   f. Folk

B. Read the biographies and find a statement you agree with and one you disagree with. Then explain why.

THE BEATLES

The Beatles were a rock and pop band from Liverpool, England. Formed in 1960, the group primarily consisted of John Lennon (rhythm guitar, vocals), Paul McCartney (bass guitar, vocals), George Harrison (lead guitar, vocals) and Ringo Starr (drums, vocals). The group worked with different musical genres, ranging from rock and roll to psychedelic rock. Their clothes, style and statements made them the most important trendsetters in 1960s. After the band broke up in 1970, all four members started their successful solo careers. The Beatles released more than 40 different singles, albums, and EPs selling over one billion records internationally. Theirs was the greatest commercial success in the history of popular music. In 2004, Rolling Stone magazine ranked the Beatles number one on its list of 100 Greatest Artists of All Time. Their influence on pop culture is still evident today.

John Lennon
(1940-1980)
Lennon was in the group from the very beginning. He wrote many hit songs together with McCartney. After the band broke up, he continued his solo career in the USA until a fan of his murdered him in New York.

Paul McCartney
(1942-)
McCartney was the songwriter fellow of Lennon. Theirs was one of the most successful songwriting partnerships of the 20th century. In 1997, the Queen, knighted him as Sir Paul McCartney.

George Harrison
(1943-2001)
Harrison was the lead guitarist of the Beatles. After the band's break up, he released many successful albums. He took part at number 11 in Rolling Stone magazine's list of "100 Greatest Guitarists of All Time". Harrison died of lung cancer in 2001.

Ringo Starr
(1940-)
He became the Beatle drummer in 1962. He composed unique, stylistic drum parts for the Beatles' songs. He is married to Barbara Bach and he was a movie partner of hers in the 1981 movie "Caveman".

Statement you agree with	Why?
Statement you don't agree with	Why not?

C. What made the Beat...

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Appendix N

The representation of Expanding Circle countries on page 71

Types of Tourism

A. Match the types of tourism to the pictures. Which one is your favourite? Why?

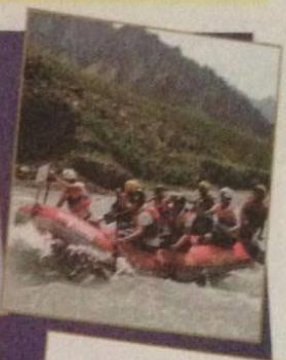..... 1. Echotourism   ..... 2. Music tourism   ..... 3. Safari tourism   ..... 4. Virtual tourism

B. Read the texts and answer the questions.

1. Do you think you are brave enough to join ghetto or disaster tourism?
2. When you get old, do you think you will have a cosmetic surgery?
3. If you have a lot of money in the future, do you think you will spend it on a personal space flight?

Adventure Tourism

Adventure tourism is a type of tourism, involving exploration or travel to a remote, exotic and dangerous touristic area. This may include activities such as mountaineering, trekking, bungee jumping, mountain biking, rafting, zip-lining and rock climbing. Some extreme forms of adventure travel include disaster and ghetto tourism. Other rising forms of adventure travel include social and jungle tourism. Scuba diving at the Great Barrier Reef in Australia, hang gliding at Rio de Janerio, ski and snowboarding in Nepal, rock climbing in Spain, mountain tourism in Greece and white water rafting in Turkey can be some possible recent travelling options of adventure tourism.

Medical Tourism

Medical tourism (also called health tourism) is a term describing the rapidly-growing enormous travelling practice across international borders to get healthcare. Some typical curing services include surgeries such as joint replacement (knee/hip), cardiac surgery, dental surgery, and cosmetic surgeries. Over 50 countries have identified medical tourism as a national industry. Israel is famous for the Dead Sea, a world-famous therapeutic resort. Cuba provides cancer treatment, eye and cosmetic surgery and addictions rehabilitation. China serves treatments in cardiology, and neurology. India is famous for alternative medicine. And Turkey gives one of the best and most affordable treatments in ivf (in vitro fertilization) known as "test tube baby".

Space Tourism

Space tourism is space travel for recreational, leisure or business purposes. A number of start-up companies are trying to create a space tourism industry these days. Orbital space tourism opportunities are limited and expensive, so only the Russian Space Agency provides transport by giving people dates in advance. The space tourists paid incredible, giant amount of money (US$ 20–35 million) for the flights during the period 2001–2009. Some organizations such as the Commercial Spaceflight Federation use the term "personal spaceflight" instead of space tourism.