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Department of Foreign Languages Education

Program of English Language and Teaching

DEVELOPING INTERCULTURAL COMMUNICATIVE COMPETENCE (ICC) BASED
CURRICULUM FOR TOURISM GUIDANCE DEPARTMENTS

Miray VAROL

Ph.D. Dissertation

Ankara, 2023

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TURİZM REHBERLİĞİ BÖLÜMLERİ İÇİN KÜLTÜRLERARASI İLETİŞİMSEL EDİNÇ
(KİE) TABANLI MÜFREDAT GELİŞTİRME

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Abstract

Intercultural communicative competence refers to the ability to interact with people from different cultures using a common language, in this case English. Culture has been incorporated in EFL courses to develop intercultural competence among L2 speakers of English. However, in ESP courses the integration of intercultural communicative competence is neglected due to various reasons. Among these reasons, the lack of a course curriculum specifically developed for the related profession, instructors' lack of knowledge and skills in subject area or language teaching pedagogy and lack of instructional materials that incorporate ICC could be listed. On the other hand, professions such as tourist guiding requires ICC more than other fields because tourist guides are constantly are subject to intercultural encounters. But, it is one of the fields where ICC is not emphasized sufficiently. Therefore, the main purpose of this study is to develop an ICC-based ESP course curriculum for tourist guiding bachelor's degree program students at Sinop University in Türkiye. To achieve this goal, a mixed-method approach was adopted as a research approach. Data were collected through ICC questionnaire, semi structured interviews with students and instructors, and a document analysis during the needs assessment stage. The findings obtained from piloting phase yielded the conclusion that the suggested course curriculum is appropriate for the target learners and it can benefit the development of ICC in ESP courses.

Keywords: intercultural communicative competence, intercultural competence, culture teaching, culture learning, english for specific purposes, vocational english, foreign language education.

Öz

Kültürlerarası iletişim yeterliliği, farklı kültürlerden insanlarla ortak bir dil yani İngilizce kullanarak etkileşim kurma becerisini ifade eder. Kültürlerarası elementler kültürlerarası iletişim yetkinliği (ICC) kazandırmak için İngilizce derslerine dâhil edilmektedir. Ancak, Mesleki İngilizce gibi Özel Amaçlar için İngilizce (ESP) derslerinin müfredatına uluslararası iletişimsel yeterliliğinin çeşitli nedenlerle entegre edilmediği görülmektedir. Bu nedenler arasında ilgili mesleğe özel olarak hazırlanmış bir ESP müfredatının olmaması, öğretim elemanlarının konu alanı veya dil öğretimi pedagojisi gibi bilgi ve beceri eksiklikleri ile ICC içeren öğretim materyallerinin eksikliği sayılabilir. Öte yandan, turist rehberliği gibi meslekler, diğer alanlara kıyasla ICC'nin daha fazla vurgulanması gerekir çünkü turist rehberleri işleri gereği sıklıkla kültürlerarası etkileşimlerde bulunmak zorundadır. Ancak, buna rağmen turist rehberliği programları ESP derslerinde ICC yeterince vurgulanmamaktadır. Bu nedenle, bu çalışmanın temel amacı, Sinop Üniversitesi turizm rehberliği mesleki İngilizce (ESP) dersleri için ICC'yi temel alan bir müfredat geliştirmektir. Bu amaca ulaşmak için araştırma yaklaşımı olarak karma yöntem benimsenmiştir. ICC anketi, öğrenciler ve öğretim elemanları ile gerçekleştirilen yarı yapılandırılmış görüşmeler ve son olarak doküman analizi yöntemiyle toplanan veriler müfredatın geliştirilmesi sürecinde kullanılmıştır. Pilot uygulama aşamasından elde edilen bulgular, önerilen müfredatın hedef grup için uygun olduğu ve Mesleki İngilizce derslerinde kültürlerarası iletişim becerilerinin kazandırılmasında fayda sağlayabileceği sonucuna varılmıştır.

Anahtar sözcükler: kültürlerarası iletişim edinci, kültürlerarası edinç, kültür öğretimi, kültür öğrenimi, özel amaçlar için İngilizce, mesleki İngilizce, yabancı dil eğitimi.

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Symbols and Abbreviations

CLT: Communicative Language Teaching

EFL: English as a Foreign Language

EIL: English as an international language.

ELT: English Language Teaching

ELF: English as a Lingua Franca.

ESP: English for Specific Purposes

ICC: International Communicative Competence

L2: Second/Foreign language

SLA: Second language acquisition

Chapter 1

Introduction

Last few decades, a major shift has been observed in the status of English as a foreign language (EFL) (Alptekin, 2002, 2005). The primary force behind this shift is the globalization which has lifted the borders between countries and enabled people from different parts of the world come together for a variety of purposes and goals (Alptekin, 2002). Today, people are able to frequently visit other countries and come into contact with individuals from different cultures where a different language is spoken than their own. Fantini (2009: 456), describes this situation as follow “More people than ever before in the history of the world now have both direct and indirect contact with each other, and increasingly, this contact includes people from a variety of diverse language and cultural backgrounds.” What’s more, during these “intercultural encounters” they are mostly required to speak English to communicate with one another regardless of the country they are in (Jenkins, 2009).

English which was once taught and learned as the language of Commonwealth countries like United Kingdom, United States, and Australia etc., now has become a global language which is spoken all around the world. In fact, the number of non-native speakers of English is constantly increasing and already outnumbered the native speakers (Crystal, 2003). Today, English is the most widely spoken language in the world. Moreover, irrespective of the location, English is the most commonly used instrument for economic, professional and academic purposes (Demirezen, 2011). Therefore, theoreticians and practitioners in foreign language teaching field recognized that the existing widely accepted approach to foreign language teaching, communicative language teaching, does not completely address the needs of these diverse learners and lack some key elements that will prepare learners of English for interactions with people from different cultures. In other words, communicative approach fails to address the diversity and adversity of English speakers mainly because it imposed the native speaker norms and emphasized the culture

of English speaking countries as the target culture. However, English is used as a means for communication by individuals from all over the world and all these speakers have different cultures and different norms that they bring in to their interactions. Hence, it has become mandatory, more than necessary, to incorporate teaching other skills in ELT classrooms in addition to communicative skills. Despite culture teaching has its fair-share in EFL classroom through communicative language teaching approach, it is usually neglected and overlooked in ESP curriculum and instruction due to the misconception that ESP classroom is culture free (Bower, 1992). A substantial amount of research is reported to have been conducted on teaching culture along with language in order to develop learners' intercultural communicative competence which is defined as the ability to interact with people from different cultures in a given foreign language (Fantini, 2009). But these studies mostly focus on developing intercultural communicative competence among EFL learners and underestimate the role of ICC in ESP classrooms. On the other hand, results from a limited number of studies signify that intercultural communicative competence teaching has not received the attention it deserves due to a variety of reasons. One of these reasons is that ESP curriculum courses are usually based on professional vocabulary and linguistic rules. Similarly, content of course materials for these courses are usually limited to these elements. However, in today's global world, people speak English not just as a tourist visiting other countries but also professionals working with people from other languages and cultures in intercultural contexts. Therefore, it is vital to include intercultural communicative competence in ESP curriculum.

Statement of the Problem

It is, today, widely accepted both in theory and practice that it is neither possible nor rational to separate language from culture in language classrooms because to successfully communicate with people from other cultures speakers must possess some degree of knowledge and awareness about their interlocutor's culture to use language appropriately and meaningfully. Thereby, through the adoption of communicative language teaching

(CLT) methodology, culture, at some point, has taken its place in EFL curriculum, classroom and instructional materials. However, the CLT was harshly criticized for imposing the native speaker norms and emphasizing teaching of English speaking countries' cultures. Furthermore, the impact of globalization leads to some major shifts in foreign language learning and teaching fields. Finally, an intercultural dimension to language teaching and learning was proposed to address the socio-cultural needs of language learners.

Although culture has its fair-share in EFL classroom, it is usually neglected and overlooked in ESP curriculum and instruction due to the misconception that ESP classroom is culture free (Bower, 1992). Furthermore, it is believed that in ESP classrooms, the emphasis is often given to job related vocabulary and some level of English grammar. What is more, even most prominent ESP text books fail to include cultural elements and do not emphasize intercultural aspect of English learning as a means for cross-cultural communication. However, integrating cultural elements into the ESP curriculum and instruction provides learners an opportunity to experience and practice the language as well as to relate the language to real life situations.

Developing intercultural communicative competence among Tourism guiding program students is of utmost importance because they are, among other professions, more likely to experience intercultural encounters. With this in mind, it is imperative for them to acquire essential knowledge, skills, and abilities to effectively communicate with their customers otherwise they may fail to meet the tourists' demands and expectations. Eventually, this might create crisis at work and disappointment economically both at local and national level.

One of the primary obstacles in achieving this goal is that ESP textbooks are not designed in a way to address the intercultural dimension of English learning. Although in the literature, a number of studies focused on the integrating ICC in ESP courses, none of these specifically focus on Tourism Guiding programs. Moreover, these studies are prescriptive in nature and do not go beyond giving suggesting on the ways including ICC or

culture in ESP courses, type of activities that could be used and finally features of materials to be used. Although this information is of great value to the instructors in general, unfortunately no study is reported to have attempted to design a material or curriculum to develop ICC among ESP learners, specifically students of Tourism guiding programs.

ESP classes in Tourism guiding programs and others are usually taught by either an ELT instructor or an instructor who is expert in the subject field. This often leads to the lack of solidarity pertaining to content, materials, and methodologies employed in the classroom. In other words, content and the methodology of the course may vary depending on the expertise and preferences of the instructor. Considering the fact that course materials are the most commonly used resources in classroom and many teachers rely on them for content and methods, filling this gap is of vital importance for helping ESP instructors to incorporate intercultural aspects of language into their curriculum and helping learners to acquire essential knowledge and skills for intercultural communication.

Current problem faced by ESP instructors is that course materials designed for ESP courses, specifically in Tourism guiding programs, fail to address necessary knowledge, skills and abilities required for successful communication with tourists with different cultural backgrounds. Moreover, it seems that no study previously focused on the acquisition of ICC in ESP courses in tourism guiding programs. Similarly, no studies mentioned in the literature have specifically focused on designing ICC based curriculum for ESP courses in these programs. Therefore, current study is an attempt to fill these gaps in the literature. Finally, the main problem addressed in this study is:

What are the features of an ESP course curriculum for development of intercultural communicative competence in ESP courses in Tourism guiding programs?

Aim and Significance of the Study

The primary purpose of Tourism guiding programs is to raise tourist guides who are equipped with personal and professional skills that are essential to be able to successfully

perform their profession. In addition to content knowledge such as the history of a specific geographical area, also the ability to convey this information to foreign tourists is of utmost important for tour guides. To achieve this goal, it essential for them to acquire language skills and effective communication skills. Consequently, teaching intercultural communicative competence in ESP courses would be an efficient way to help future tour guides acquire four language skills as well as intercultural competence which will enable them to effectively communicate with tourists with diverse backgrounds and languages. Integrating intercultural component of language into the course materials plays a critical role in achieving this goal.

In the literature, a limited number of studies focus on incorporating ICC into the ESP instruction through a variety of techniques and using authentic materials. However, none of these studies focus on ICC teaching process specifically in tourism guiding programs. Given that the nature of this profession, lack of ICC from ESP courses poses many challenges for future tourist guides during their interactions with foreign tourists. Therefore, current study aims to develop an intercultural communicative competence based course curriculum for ESP courses in Tourist Guiding Bachelor's degree program at Sinop University.

Research Questions

1. What is the current ICC level of students?
2. To what extent the development of Intercultural Communicative Competence is addressed and emphasized in the current ESP course curriculum?
3. What are the gaps in the current ESP course curriculum in terms of teaching of Intercultural Communicative Competence based on?
 - a. the opinions of instructors
 - b. the opinion of students

4. What elements should be included in the suggested ESP course curriculum for developing intercultural communicative competence (ICC) in Tourism Guiding program at Sinop University?

- a. What kind of cultural elements should be included?
- b. What type of linguistically oriented elements should be included?
- c. What type of teaching methods, techniques and activities should be included?

5. To what extent the suggested course curriculum fills the gaps in the current curriculum?

Assumptions

In the current study it is assumed that all the participants will respond to both questionnaire and semi-structured questionnaire questions in an honest and candid manner. As the main purpose of this study is to develop a curriculum for the development of intercultural communicative competence in ESP courses in tourism guiding programs, the sample of this study consists of students who are enrolled in those courses; instructors who have taught or are currently teaching ESP courses in this program. With the critical role that teachers and students play in the curriculum design process, it is assumed that the inclusion criteria of the sample are appropriate.

Limitations

This study aims to create a course curriculum which is integrating intercultural communicative competence in ESP courses taught in tourist guiding bachelor's degree programs at Sinop University. In this sense, the primary limitation of this study is that this new curriculum is designed to address the needs of prospective tourist guides enrolled in Sinop University therefore to be utilized in other programs in Türkiye, further tests and piloting procedures might be required. Also, some changes and adaptations might be necessary. Furthermore, the course curriculum is specifically designed for students whose

language proficiency ranges from B1 to B2, consequently, this curriculum may not address the language needs of students who have lower or higher proficiency in English. Another limitation with developed curriculum is that considering richness of the content that tourist guides should cover in their commentaries, it is impossible to address this content in one course therefore this course curriculum would not be sufficient to develop all the skills and knowledge to become a tourist guide.

Definitions

Communicative language teaching (CLT) or the communicative approach (CA), is an approach to language teaching that emphasizes interaction and communication in the target language as the means and the purpose of learning a second/foreign language.

Intercultural Communicative Competence (ICC): refers to the ability and skills that are required to communicate with people from different cultures.

English for Specific Purposes (ESP): An approach to teaching English as a foreign language. It refers to the teaching of English that focuses on developing communicative skills in a particular field or occupation. ESP focuses on to meet the specific needs of the learners, with reference to the particular vocabulary and register they require.

English as a lingua franca (ELF): It refers to the use of English as a common language for speakers of different native languages.

Curriculum: It refers to the lessons and academic content taught in a school or in a specific course or program.

Chapter 2

Theoretical Basis of Research and Literature Review

In this chapter, firstly definitions of culture and the relationship between culture and language will be given. Later, communicative competence, models of communicative competence, intercultural communicative competence, the instruments developed to assess intercultural communicative competence, ICC in ESP courses, ICC in tourist guiding ESP courses will be covered. Finally, a summary of the previous research on ICC and the role of ICC in ESP courses will be described.

Definition of Culture

Culture is a complex phenomenon which has been the center of attention in various fields of study. The diversity of fields that are studying culture has led to a number of definitions to be proposed for this intricate concept. For example, famous British anthropologist Tylor defines culture as “complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” (1870: 1; cited by Avruch 1998: 6). Similarly, Matsumoto proposes that culture is ‘the set of attitudes, values, beliefs, and behaviors shared by a group of people, but different for each individual, communicated from one generation to the next.’ (Matsumoto 1996: 16). On the other hand, Bodley puts forwards a simple yet strong definition for culture, according to him, culture is “what people think, make and do” (1994:22). Finally, Kramsch states that “culture is a social construct, the product of self and other perceptions” (1993, p.205). From these definitions, it could be assumed that whether it is concrete or abstract, any notion that has human as a social being on the center is a part of the culture of the community he/she belongs to. In other words, human as a member of a specific social group is both the creator and the product of that community’s culture.

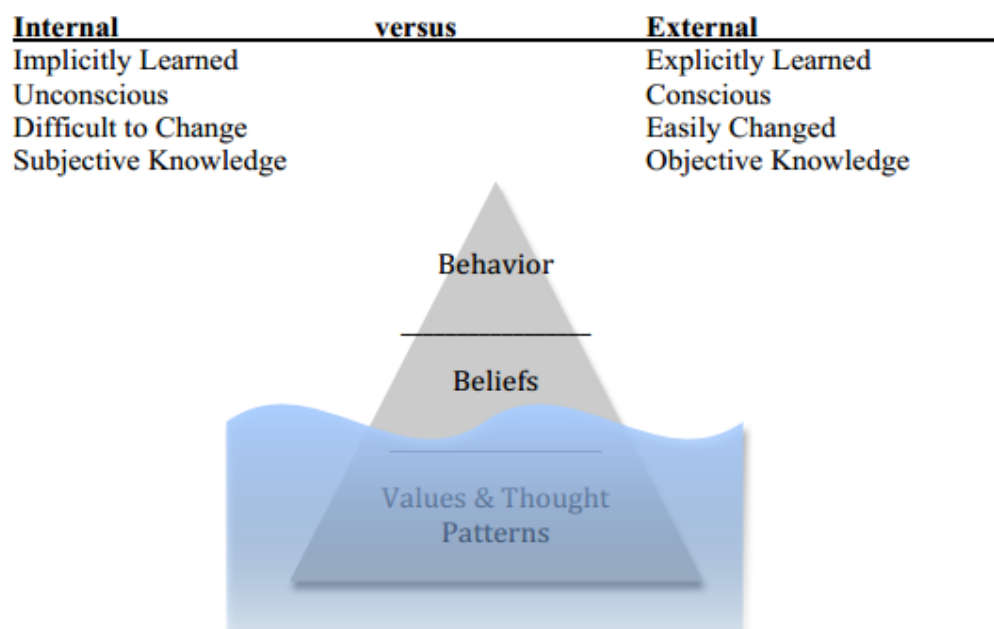
When we think of culture, we are most likely to think of the cuisine, history, art, clothing, music or language of a given social group. However, culture reserves far more

than these artifacts that are easy to detect, like Bodily states above, it also involves the feelings, thinking and behavioral patterns, values, beliefs, ideas, customs etc. These aspects that represent the culture often differs from one group to another significantly even within each group. Member of these social groups are immersed into their culture starting from the birth and embraced by it through socializing with others. Consequently, culture is an immensely complex concept which shapes and defines the way of living, thinking, behaviors and identities of its members (Atkinson, 1999: Kramsch, 1998, Robins, 2005).

In an attempt to illustrate the concept of culture clearly, Hall (1976) developed a model which presents culture as an iceberg. Based on his Cultural Iceberg Model, culture has two main facets 1) visible aspects of culture that are acquired consciously and 2) invisible aspects that are acquired unconsciously.

Figure 1

Cultural Iceberg (Hall, 1976)



Visible cultural aspects are tangible and easily detectable to an outsider such as celebrations, clothing, and food. On the other hand, invisible aspects are intangible and

deeply ingrained in the personality, identity and lifestyles of members. Therefore, these visible aspects which constitute the surface culture is what people first recognize when they enter an unfamiliar culture. Also, these features are relatively easier to change or forsake on the part of a group member. However, invisible or deep culture elements are hidden in a way that individuals are literally hardwired to think and act in a certain way but they are hardly aware of what lies behind their behavior and thinking. Furthermore, to a person who is new to the culture, these aspects are not visible at first but may only be noticed and interpreted through enough socialization with the group members and this process might require a great deal of effort on the observer's part.

Culture and Language

There is a consensus on the idea that there is a powerful link between language and culture of the community it is spoken in, therefore, it is impossible to separate them (Altay, 2005). Firstly, language is considered to be a fundamental component of language, for, it is the prominent vehicle through which the cultural norms, beliefs, traditions, values are transferred not only to the next generations but also to the members of other cultures. To put it differently, language plays a critical role in transmitting and maintaining the culture and contributes to its continuity. Brown asserts that "culture is deeply ingrained into the very fiber of our being, but language – the means for communication among members of a culture – is the most visible and available expression of that culture" (1994:170).

Metaphorically, language is a mirror that reflects the cultural norms, values and beliefs of a social group. What is more, it serves as a window which opens to the community it is spoken in and enables speakers from different groups to reach out to, explore and experience that particular culture. In short, language is an essential vehicle which enables the speakers navigate within a given culture (Moran, 2001).

Communicative Competence

The ideal language system, in Chomsky's view, is competence, which enables speakers to make and comprehend an endless number of sentences in their native tongue and to discern between grammatical and non-grammatical sentences. Speech mistakes and other "grammatically irrelevant situations" have no impact on this. According to him, performance is the actual use of language in real-world contexts, whereas competence is the knowledge of the norms underlying language use. Chomsky's concept of competence was initially questioned by Dell Hymes, who claimed that Chomsky's definition of competence was too narrow and suggested a concept of communicative competence that encompassed both linguistic competence and sociolinguistic understanding of grammatical rules. Hymes (1972) claimed that social life has a key influence in both outward performance and interior competence because language use rules are more significant than language grammar standards. He distinguished between linguistic and communicative competence. According to Hymes, communicative competence deals with utilizing the language effectively in a particular situation, whereas linguistic competence is the capacity of speakers to comprehend and generate grammatically accurate sentences. Hymes (1972) also asserts that it is not possible to examine a language by separating it from socio-cultural aspects but Chomsky's concepts disregard the socio-cultural aspects of language and the critical role they play in communication. He further suggests that children not just learn language as linguistic codes but they also acquire through structuring and socialization the "competence as to when to ... [communicate], when not [to], and as to what to ... [communicate] with whom, when, where, in what manner" (p. 277) in a sense, they acquire language structures and the appropriate ways to put the language to use. Consequently, he proposed the term as a reaction to Chomsky's concepts of Competence and Performance that are also referred to as 'grammaticality' and 'acceptability' respectively (Chomsky, 1965). According to Hymes (1971) the aim of the model of communicative competence is "show[ing] the ways in which the systemically possible, the feasible, and the

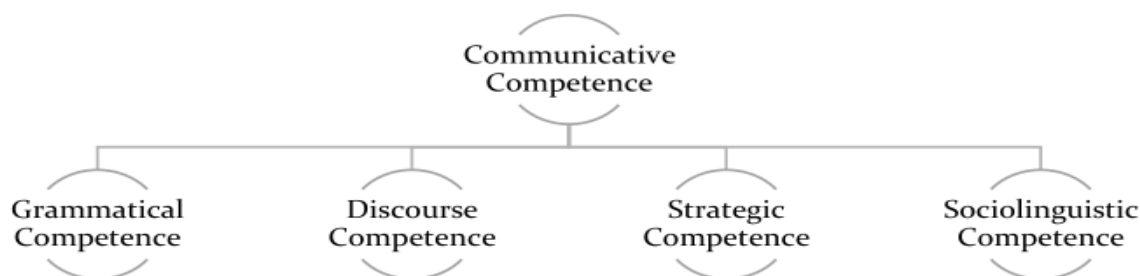
appropriate are linked to produce and interpret actually occurring [socio] cultural behavior” (p. 286). Although Hymes proposed these definitions and conceptualization of communicative competence for both first language (L1) and second language (L2) acquisition, his notions echoed in second/foreign language field under as the phenomenon of Communicative Approach to language teaching.

A substantial amount of models of communicative competence have been developed in the field (Canale & Swain, (1980); Canale, (1983); Bachman, (1990); Celce-Murcia, Dornyei, & Thurrell, (1995); Celce Murcia, (2000, 2008); Usó Juan and Martinez-Flor, (2006)). Among these, Canale and Swain (1980) developed their own model for communicative competence. Based on their proposed model of IC was described as “a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions and knowledge of how utterances and communicative functions can be combined according to the principles of discourse” (Canale and Swain, 1980, p.2). Grammatical competence, sociolinguistic competence, and strategic competence were the three sub-competences initially made up their model. Discourse competence was later added as a separate component rather than as an extension of sociolinguistic competence (Canale, 1983). Grammatical competence also called linguistic competence refers to the acquisition of phonological, morphological, syntactic and semantic rules. The term "sociolinguistic competence" relates to the study of the pragmatic elements that spoken performance is based on such as cultural values, norms, and other socio-cultural conventions in social contexts (Mede and Dikilitas, 2015). Another component of rule knowledge is discourse competence, which emphasizes the significance of knowing how to connect grammatical forms and meanings to produce cohesive written material in a variety of genres. In general, this kind of competence has to do with the cohesion and coherence in a variety of language. Lastly, the final component which is strategic competence refers to the mastery of verbal and nonverbal communication strategies to avoid and fix communication breakdowns caused by constrained circumstances or limited

proficiency competence and to improve the overall communication process. Grammatical competence and discourse competence are two of the four components of the model that are related to the language system. Functional dimensions, on the other hand, consist of strategic competence and sociolinguistic competence. Figure 3 below shows the components of the communicative competence model developed by Canale and Swain (1980).

Figure 2

Communicative Competence Model by Canale and Swain (Taş and Khan, 2020, p.90)



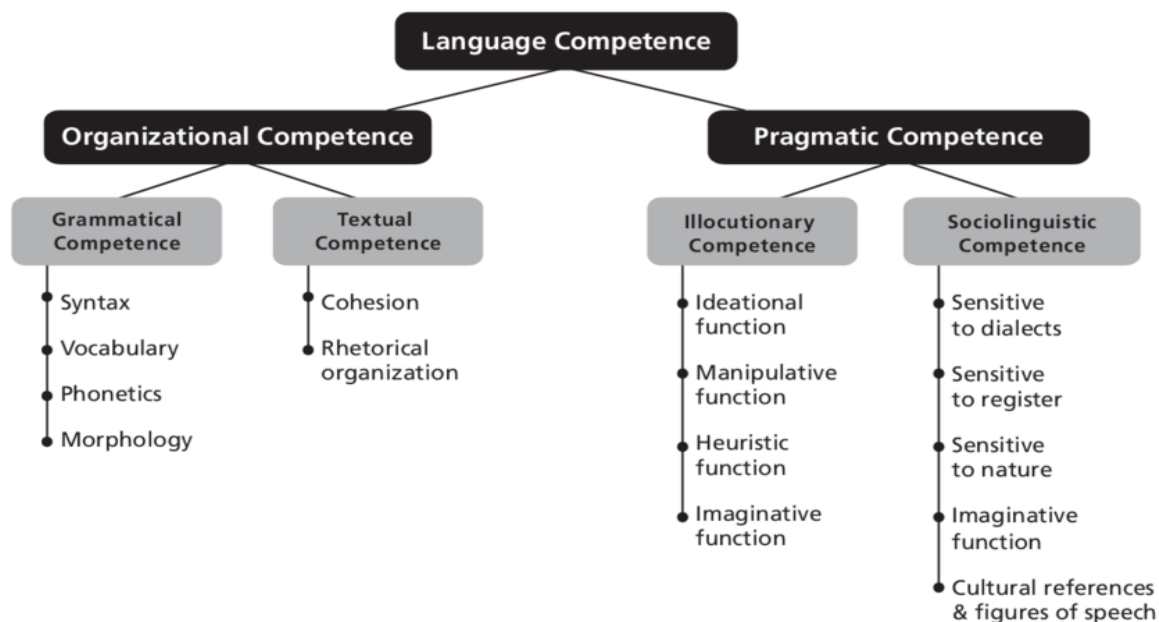
A paradigm was later put forth by Van Ek (1986), according to which a speaker must develop seven different skills in order to be communicatively competent. The fundamental distinction between Van Ek's model and Canale's was the inclusion of additional social and cultural components. Van Ek separated socio-cultural competence from sociolinguistic competence, by introducing social competence as a new competence. His model consisted of linguistic, sociolinguistic, discourse, strategic, socio-cultural competence and social competence.

In addition to previous models proposed by aforementioned influential names, Bachman also (1990) presented a model of communicative language ability that has had a tremendous impact in the field. Bachman's wider perspective does not clearly distinguish between performance and abstract knowledge. Instead, it encompasses both knowing and doing under the communicative language ability, which is made possible by the interplay of all the parts that make up this capacity.

In Bachman's model of language competence, organizational competence and pragmatic competence are two sorts of abilities that are articulated along with the understanding of language components. The ability to use linguistic structures appropriately and knowledge of the protocols for linking utterances to construct a text in accordance with rules of cohesiveness and rhetorical organization constitute organizational competence. Illocutionary competence and sensitivity to language use standards in context are two aspects of pragmatic competence. Bachman's model widens his framework of communicative language ability to incorporate strategic competence in addition to the other elements proposed by Canale and Swain (1980). The term "strategic competence" refers to the capacity to make up for insufficient linguistic resources in a second language through performance. Figure 3 below illustrates the components of Bachman's model for Language Competence.

Figure 3

Components of Language Competence (Bachman, 1990, p. 87)



Another model of communicative competence is put forth by Celece-Murcia, Dornyei, and Thurrell (1995), who claim that it is a continuation of the model proposed by Canale and Swain (1980) and Canale (1983). The five competences in their paradigm are

discourse competence, actional competence, sociocultural competence, linguistic competence, and strategic competence. This model aimed to elaborate sociolinguistic competence, which was divided into the sociocultural and actional competences. Celce Murcia et al. underline that actional competence is mostly limited to spoken communication in their model; actional competence in written communication would be analogous to rhetorical competence.

In these models, a number of competences are defined under communicative competence, linguistic, sociolinguistic, discourse, strategic competences are among these. The common feature of these models are that they all emphasize the idea that language cannot be taught in isolation from the context where it is spoken therefore in language education, linguistic aspects of a language and its socio-cultural aspects should be introduced together.

The emphasis placed on the role of socio-cultural elements in language teaching and learning within the framework of communicative competence has led to a number of radical changes in foreign language learning and teaching pedagogies and content. For example, foreign language policies in western countries that are the center of attention for immigrants due to the economic, technological, educational and scientific advancements have begun to make adjustments in their educational policies. This mobility towards western world have also created the need for changes in foreign language policies to ensure that their citizens acquire the necessary communication skills and abilities to interact with people from diverse backgrounds. Therefore, the importance of including an intercultural dimension to foreign language have led primarily to changes in foreign language education goals, objectives, content, and methodologies. For example, Common European Framework of Reference for Languages (CEFR) in Europe have addressed intercultural communication as an enriching aspect in identity and personal development (Council of Europe, 2001) and emphasized teaching foreign languages to prepare learners for culturally diverse environments (Mirici, 2015) . Furthermore, in the United States, US Standards for Foreign

Language Learning (ACTFL, 2006) redefined the language goals as communication, cultures, connections, comparisons, and communities in purpose of developing students' both linguistic and intercultural competence.

As a result of these developments, some prominent changes occurred in foreign language teaching field. Firstly, the focus on correct use of linguistic rules have lost credence due to the idea that the main purpose of learning a language should be to communicate with other speakers. Departing from this view, it is also suggested that the norms of the context in which language is spoken should be given equal attention within language curriculum. At this point, culture of English speaking countries has been incorporated in English language courses. For, without knowledge of target culture and communication patterns of native speakers, learners are likely to experience difficulties while communicating with native speakers. Departing from this new trend in language teaching field, educational professionals have begun to more and more focus on teaching target culture foreign language classrooms, especially English which is the most commonly spoken foreign language in the world.

Intercultural Communicative Competence

Culture plays a crucial role in foreign language classroom since grammar translation method even the teaching of it was limited to the classical texts on fine arts and literature written in Latin (Kramsh, 2013). In methods later developed and proposed, teaching culture of the target language was always addressed because scholars asserted that it is impossible to separate culture from language therefore (Bennett, 1997; Byram et al., 2002; Kramsh, 2013) if we teach a language without referring to the culture of the country it was spoken then the learners could have difficulties while communicating in L2. Understanding culture is essential for surviving and thriving in a society because it gives the guidelines for appropriate behavior to navigate in any given society (Gudykunst, 2004; Li, 2004). Therefore, we must understand the rules and norms of the target culture in order to fit in

and be successful because these rules vary from one culture to another. For a successful communication, we should be aware of these factors and acquire the skills to use the cultural information in our conversations with other speakers of L2. Until CLT dominated the foreign language teaching field, culture teaching was focused on merely transferring cultural information of L2 to learners (Savignon, 1990). The main problem with this approach in terms of integrating culture into the foreign language education is that the culture addressed and emphasized in language classroom was limited to the culture of target language. In CLT, language learners were taught to become competent communicators of the target language and follow the native speaker norms including the social and cultural aspects.

With the rise of the intercultural approach, the focus shifted from native speaker norms and communicative competence to intercultural speaker norms and intercultural competence. An intercultural approach aims to improve language learners' communication skills by preventing misunderstandings and conflicts that arise when negotiating with individuals from different cultural backgrounds. Consequently, through an intercultural approach, learners become aware of cultural similarities and differences, and reflect this awareness during their interactions. The intercultural method, which goes beyond the conventional notion of teaching the target culture, was viewed by as the new way of teaching foreign languages and cultures to promote the essential skills and knowledge to be successfully communicate in L2 (Baker, 2015). And the main purpose of this approach is to foster "intercultural competence" which is the competence of communicating in L2 with people from different cultures. Likewise, an individual who is "interested in other cultures, sensitive enough to detect cultural distinctions, and also willing to adapt his or her behavior as an indication of respect for the people of other cultures" is said to be interculturally competent (Bhawuk & Brislin, 1992). Deardorff (2006) defined this competence as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (p. 247). On the other hand, the term

“intercultural *communicative* competence” situates language at the heart of intercultural abilities, commonly left out of most models and unmentioned by most intercultural scholars.

Different models have been developed and proposed by several authors for this phenomenon. One of the most well know model was developed by Bennet (1986) was the Developmental Model of Intercultural Sensitivity (DMIS) which was original developed based on Bennet’s comprehensive observations of students and educators to identify what sort of patterns and stages they follow to experience and adapt to cultural differences. His model was not originally developed for language teaching field therefore the language aspect was neglected and not addressed in this infamous model. Another influential model develop for intercultural competence was Deardorff’s Model of Intercultural Competence. In her study, she incorporated models and definitions of intercultural competence from a variety of authors to create a common definition. Based on the findings of her study, she defined IC as “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, p. 13). Attitudes refer to the openness, curiosity and respect towards other cultures. Knowledge refers to the cultural information about one’s own and other people to understand both cultures. Skills include the ability to observe, listen, interpret, evaluate, analyze, relate, compare to identify and comprehend the cultural differences. Internal outcomes are flexibility, adaptability and empathy that the individual need to see the culture through different lenses. Finally, external outcome refers to interact and behave appropriately in intercultural contexts. Fantini (2009) described intercultural communicative competence as the set of skills and abilities to perform appropriate behavior and effectively communicate with speakers from other cultures. Based on his model, the components of ICC are: 1) a complex of characteristics which constitute flexibility, openness, curiosity, empathy, tolerance, interest, for ambiguity, and suspending judgments, 2) three areas in terms of “the ability to establish and maintain relationships, to communicate with minimal loss or distortion, and to cooperate in order to accomplish tasks of mutual interest or need”

(p. 198). Furthermore, knowledge, skills, attitudes and awareness are also crucial elements of ICC. Process of learning a foreign language and foreign language proficiency along with developmental stage which indicates that ICC is a never ending, ongoing process are integral elements of ICC.

A number of terms have been used for describing the intercultural communicative competence some of these are intercultural sensitivity, cross-cultural adaptation, ethno relativity, multiculturalism, transcultural competence among others (Fantini, 2006). The term intercultural communicative competence was developed based on the limitations of communicative competence in language teaching field. Starting in 1950, more people began to travel from Western countries to other parts of the world (Fantini, 2012). Major communication breakdowns experienced during these travels have led scholars to criticize the communicative language teaching approach and there are still doubts regarding the validity and efficiency of such an approach to acculturate or socialize L2 learners into the target sociocultural context (e.g., Alptekin, 2002; Spitzberg & Changnon, 2009; Thanasoulas, 2001). In other words, the adaptation and application of the CLT in the L2 classroom has been considered to be inadequate in terms of equipping L2 learners with the affective, cognitive, and behavioral knowledge and skills they need to successfully communicate in multicultural and multilingual contexts (Alptekin, 2002; Thanasoulas, 2001). In the same line of thought, Alptekin (2005), asserts that the emphasis placed on native speaker norms in communicative competence makes this approach to teaching foreign language utopian, unrealistic and constraining. He supports this idea as follows;

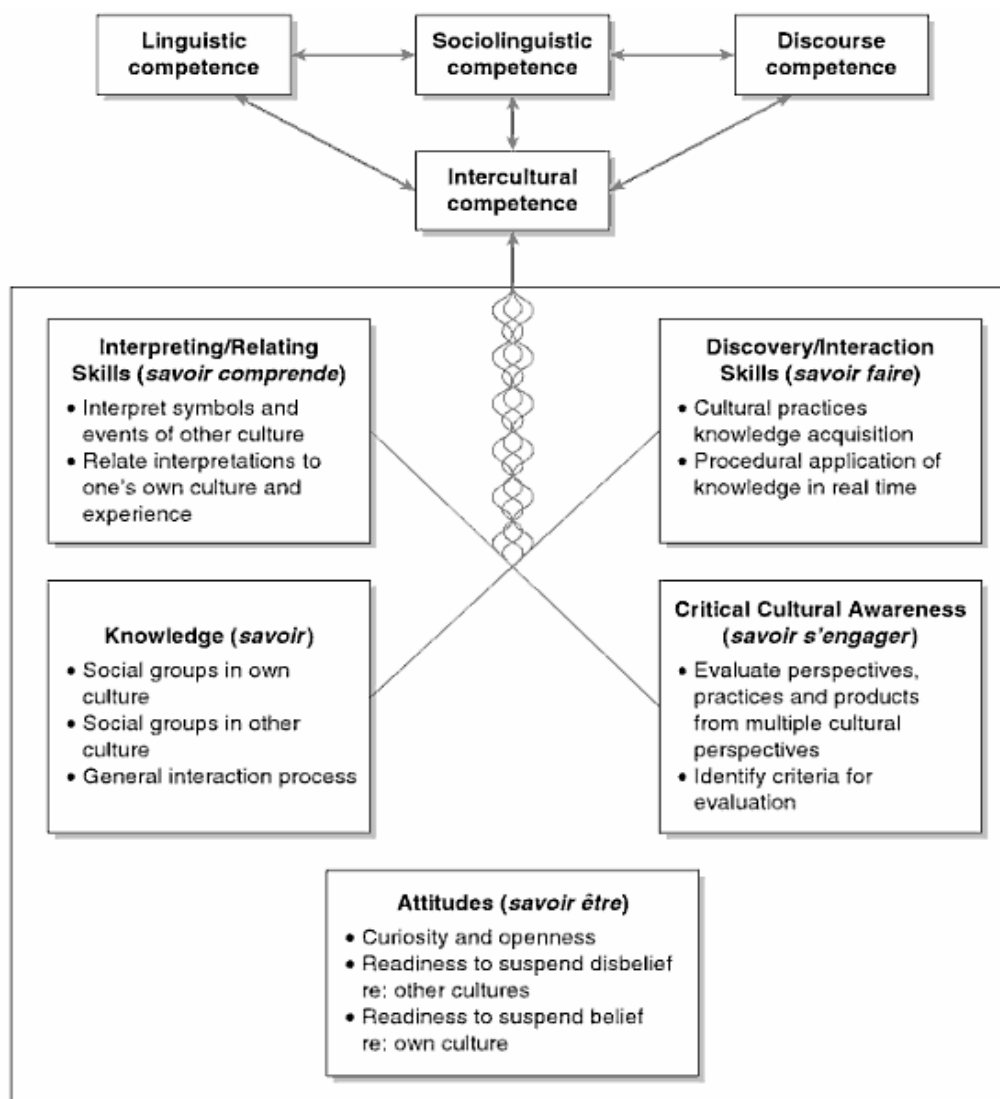
“It is utopian because a lingua franca cannot by definition have native speakers, it is unrealistic because achieving native like competence in a language without native speakers would be an anomaly. It is constraining because it circumscribes learner and teacher autonomy by focusing on the parochial confines of native speaker-based authenticity of a language of wider communication used chiefly by English-speaking bilinguals in context of cross-cultural encounter”.

The primary reason for this inadequacy has been identified as the teaching and learning of the idealized monolithic native speaker listener norms and conventions, in which diversities are disregarded. One of the main problems with communicative competence is that socio-cultural and socio linguistic aspects incorporated in language education was limited to that of English speaking countries. However, English is spoken as a common language by people from different countries therefore native language norms fail to address the multicultural communication skills necessary for communicating in cross-cultural encounters. Consequently, a need for integrating an intercultural dimension to communicative competence was of utmost importance. This intercultural dimension is then called intercultural competence which differs from intercultural communicative competence. According to Byram (1997), intercultural competence refers to an individuals' "ability to interact in their own language with the people from another country and culture" while ICC refers to "ability to interact people from another country and culture in a foreign language" (p. 71). He further suggests that "a person who has developed ICC is able to build relationships while speaking in the foreign language; communicates effectively, taking into consideration his own and the other person's viewpoint and needs; mediates interactions between people of different backgrounds, and strives to continue developing communicative skills" (Lopez-Rocha, 2016:107). Fantini (2000:8) describes five construct that is essential to acquire in order to develop intercultural competence, these are awareness, attitudes, skills, knowledge and language proficiency. Similarly, Byram (1997) put forward the components of intercultural competence as knowledge, skills, and attitudes. According to Byram, knowledge (Savoirs) includes understanding of social groups' processes, practices, and products in one's own and another's cultures. It does not just relate to knowledge of a particular culture or society. Three different skill categories are suggested for intercultural competence. The ability to interpret a document or event from another culture, explain it, and relate it to documents or events from one's own culture is known as "savoir comprendre." This ability is necessary to approach other cultures without prejudice and to look at our own culture objectively from the viewpoint of others. The ability

to learn about a culture and its customs, as well as the capacity to apply knowledge, attitudes, and skills in the context of real-time communication and contact, are referred to as skills of discovery and interaction (*savoir apprendre/faire*). The ability to critically assess things based on specific criteria, viewpoints, customs, and products in one's own culture as well as those of other cultures and nations is known as critical cultural awareness (*savoir s'engager*). Lastly, attitudes (*Savoir être*) pertain to openness, curiosity, and willingness to suspend disbelief regarding other people's as well as one's own culture and country.

Figure 4

Byram's model of Intercultural Communicative Competence (Deardorff, 2009, p. 17)



The figure above illustrates that Byram certainly does not overlook the communicative competence but only adds an intercultural dimension to it. Therefore, it is beneficial to stress that intercultural communicative competence is not a completely new approach to language learning and teaching but is a combination of communicative competence and intercultural competence.

Once the components of intercultural competence is clarified, the first question that bothers language teachers is that how they are going to teach such a complex competence? The first step teaching ICC is integrating different cultures into the curriculum and classroom. But the culture in the classroom should not be limited to mere superficial knowledge about other cultures and countries. It should provide students with insights into the social system, values, behavioral and communication patterns of a specific country and culture. This could be achieved through authentic materials but teachers should be precautionous while using authentic materials and ensure that they are presented in their context in order for students interpret and make sense of it (Nunan & Miller, 1995). Another key point they should be aware of is the language and content of the materials is appropriate. Otherwise, it could reinforce the misconceptions and stereotypes. At this point, students should be encouraged to ask questions about the new culture and compare and contrast new culture and home culture. This is one of the practical ways of developing students' intercultural awareness. One of the most efficient and practical ways of integrating culture is through experiential learning where the teacher plots a scenario or situation for students to experience a productive culture shock. This could be done through critical incident scenarios, culture simulations or simply role plays. These type of activities could also be used to introduce the nonverbal communication elements from different cultures. In short, the more different cultural elements are included in foreign language classes, the more likely the learners develop as interculturally competent communicators.

Assessment of Intercultural Communicative Competence

In this study, intercultural communicative competence is treated as a desired outcome of foreign language, specifically English language instruction. However, as the literature suggest in aforementioned in defining and conceptualization of ICC, it has been researched and studied in a variety fields such as communication, linguistics, sociology etc. in regards to definition, components and the ways of developing ICC among members of different groups. Therefore, researchers have also focused on the methods and techniques on how to assess and measure a person's ICC level and some influential names have attempted to develop tools to achieve this. The instruments that have been developed could be listed as: Intercultural Sensitivity Inventory (Bhawuk & Brislin, 1992), the Cross-Cultural Adaptability Inventory (Kelley & Meyer, 1995) and the Intercultural Development Inventory (IDI) developed by Hammer and Bennett, (1998), Intercultural Sensitivity Scale (Chen and Starosta, 2000), and Intercultural Effectiveness Scale (IES) (Portalla and Chen, 2010).

Intercultural Sensitivity Inventory (ISI) by Bhawuk and Brislin (1992) was designed to measure an individual's ability to modify behavior in culturally appropriate ways according to the diverse cultural contexts. Participants respond to same set of questions twice. Firstly, they visualize living and working in Japan and then they imagine living and working in the U.S. By this way, designers of this instrument have intended to measure the skills of flexibility and open-mindedness. In order to evaluate participants' cross-cultural communication abilities, Kelley and Meyer (1995) created the Cross-Cultural Adaptability Inventory (CCAI). This self-assessment instrument was created to examine emotional resilience, flexibility and openness, perceptual acuity, and personal autonomy. The Intercultural Development Inventory (IDI), created by Hammer and Bennett (1998), was designed to gauge how a person's attitude toward a different culture has changed over time. It sought to assess the preservice educators' level of worldview orientations and intercultural sensitivity before, during, and after cultural immersion. Additionally, Intercultural Sensitivity Scale developed by Chen and Starosta (2000) in order to measure students' intercultural

sensitivity (the affective dimension of ICC) as an indicator of their ICC levels. Intercultural Effectiveness Scale (IES) designed by Portalla and Chen (2010) was used to measure an individual's ability to adapt, adjust to and navigate in another culture. The components of the instrument are: message skills, interaction management, behavioral flexibility, identity management, and relationship cultivation.

Related Research on ICC

In the study conducted by Altundağ (2007), it was aimed to determine the ICC levels of university students learning Korean. The study also investigated the effects of cultural similarities and differences in language learning. For this purpose, data collected through questionnaires. Findings suggested that the similarities between native and target culture has positively effects on their foreign language learning process.

The study carried out by Penbek, Yurdakul, and Cerit (2009) intended to assess the ICC level of college students' through measuring intercultural sensitivity. The study's sample composed of 200 students who enrolled in various business programs in two Turkish universities. The primary factors on the measure were interaction engagement, interaction confidence, interaction attentiveness, interaction enjoyment, and respect for cultural differences. Results from the study indicated that as students learn more about international business, they grow friendlier and more prepared to interact with people from other cultures.

According to the Arasaratnam's 2009 study, which involved 302 graduate and undergraduate students from a major Sydney university and aimed to determine the connection between ICC motivation, attitude toward other cultures, and interaction involvement, these factors are all predictors of ICC.

Hao and Zhang (2009) conducted a study with Chinese universities who had been studying English for at least 12 years, in order to identify their ICC levels. The survey instrument they employed consisted of 3 parts: 1) intercultural awareness included items regarding intercultural psychology, value system, ethnocentrism, collectivism/ individualism,

identifying culture specific behavior and possible problem points. 2) intercultural communicative competence where items focused on cultural concepts such as gift giving tradition, interpersonal relationships, nonverbal and verbal communication, culturally accepted behavior in social interactions in various occasions etc. 3) intercultural knowledge included items related to, literature, geography, governmental system across cultures, history etc. They found out that the participants, even though they had been studying more than ten years, lacked the skills and knowledge for intercultural communication and their level of intercultural awareness was low. Furthermore, based on the results, researchers asserted that development of intercultural communicative competence is an ongoing and never ending process therefore some strict steps should be taken to guarantee the development of ICC in educational settings (Hao & Zhang, 2009).

Zhou and Griffiths (2011) surveyed 102 students who enrolled in a college level English course in China. They attempted to identify the students' ICC levels. Furthermore, they aimed to find out the reasons behind their inadequate performance in intercultural communication. Findings showed that majority of the participants had lower level of ICC and poor intercultural knowledge. Detailed data collected from participants showed that students suggested that they were not able to perform well with people from other cultures in English because they lacked listening comprehension skills; they are not aware of the cultural differences and similarities; teachers rely on traditional teaching methods in the classroom rather than focusing on teaching English as a means for communication.

Hişmanoğlu (2011) conducted a study with 35 EFL learners to explore the effect of abroad experience, formal instruction in ICC, and linguistic proficiency on overall ICC level of students. In his study, first he administered a KPDS exam to students to determine their proficiency levels and divided students into two groups based on their score as low proficiency and high proficiency level students. Then, he gave out scenarios to student and ask them to write down how would you respond in the given situation. The participants' responses to the given situations were evaluated by native speaker raters as acceptable or

unacceptable. Findings from this study showed that abroad experience, linguistic proficiency, and formal training in ICC have a positive impact on the development of ICC among EFL learners.

Yu (2012) carried out a study with 272 engineering students in the US. The main purpose of the study was to assess the intercultural competence of students in terms of degrees of awareness and sensitivity toward cross-cultural communication. Participants consequently displayed an ethnocentric perspective on intercultural communication as well as passive awareness of it. The author claims that while participants understood the value of cross-cultural communication, they were misinformed about the impact of classroom-based instruction. Departing from these findings, Yu (2012) made the recommendation that teachers adopt culture-general teaching strategies in their classes to support students' growth in intercultural sensitivity and awareness.

Behrnd and Porzelt (2012) investigated and compared the intercultural competence of two groups of students—who had been to abroad before and who had not. According to research findings, the students' intercultural competence increased during their abroad experience, and this abroad experience improved the efficiency of their intercultural problem-solving, communication, and individual and social intercultural competences.

In a study where 569 prospective English language teachers participated, Bektaş - Çetinkaya and Çelik (2012) attempted to identify the ICC levels of students. In order to gather data, the authors created the Intercultural Communicative Competence Inventory instrument by modifying questions from Fantini's Intercultural Adaptability Questionnaire and adding additional questions within Byram's ICC framework. Results indicated that students demonstrated a high degree of interest in and willingness to interact with foreigners, as well as a moderate level of willingness to change their conduct to interact with foreigners in a suitable manner. Participants' being pre-service English teachers and that they had been studying English for a long time could signify a positive relationship between ICC and language proficiency.

In a similar study, Mirzaei and Forouzandeh (2013) aimed to design an instrument to measure ICC. The sample of the study 180 undergraduate students enrolled in ELT programs at various Iranian universities. With this study, they also aimed to investigate the relationship between ICC and L2 learning motivation. The findings indicated that ICC cognitively and affectively contribute to the L2 learning process and there is a strong, positive correlation between participants' ICC levels and L2- learning motivation.

Öz (2015) conducted a survey study with 216 college students enrolled in English language teaching program in Ankara. In his study, he also investigated the levels of ICC and Ideal L2 self among participants. Moreover, he aimed to explore the relationship between levels of ICC and L2 self. The results showed that participants had higher ICC levels, demonstrating that the participants understood the value of ICC in developing cross-cultural communication skills. Additionally, he discovered that there is a positive relationship between the ideal L2 self and ICC.

Adıyaman (2016) sought to assess the intercultural communicative competence levels of international students. To gather data, interviews were conducted with 47 international students. The analyses of interviews showed that although students who are exposed to Turkish culture for the first time experience a variety of communication challenges, they still, to a certain extent, develop intercultural communicative competence.

In order to determine whether ideal L2 self, academic self-concept, and intercultural communicative competence can predict students' willingness to communicate in English, Kanat - Mutluoglu (2016) conducted a study with 317 students who were enrolled in an intensive English language program in Türkiye. The findings showed that all of the variables had statistically significant positive correlations with one another.

Peng and Wu (2016) evaluated the effect of intercultural contact on intercultural communication competence according to the structural equation model in their research. The data were obtained from Chinese university students through questionnaires. Findings

suggested that intercultural contact has a beneficial effect on intercultural communicative competence.

Köroğlu (2016), examined the integration of intercultural communicative competence into the textbook. Also, aimed to collect the perceptions of English instructors in regards to the content of the course books in terms of integration of intercultural communicative competence. Results showed that language instructors found the content of the textbook insufficient in terms of providing opportunities for the development of intercultural communicative competence.

In their study, Güneş and Mede (2019) sought to investigate teachers' and students' perceptions both before and after intercultural communication competence was incorporated into the English language course curriculum. It was concluded from the findings that there was a noticeable difference once intercultural communicative competence was incorporated into the English curriculum.

Intercultural Communicative Competence in ESP Courses

English for Specific Purposes is an approach to teaching English for the purposes of academic, vocational purposes. Typically, it relates to teaching the English language to college students or those who are already employed, with emphasis on the specific vocabulary and abilities they require. In contrast to General English, which emphasizes language learning from a wide perspective covering all the language abilities and the cultural features of the English-speaking population, ESP teaching is known to be learner-centered, placing learners' needs and goals as the highest value. However, these goals and needs are primarily professional, vocational and academic rather than linguistic. In other words, a General English course gives students the chance to learn the language with the goal of becoming fluent ESP delivers content that has been tailored to the needs of the learner and the demands of their profession. In language classroom curriculum and instructional materials vary according to the goals for which students study English. In

general English courses, content on a variety of topics are delivered in addition to language skills to help the learners become competent communicator. On the other hand, in ESP classroom, the priority is teaching the target content which is customized based on the professional goals. The interaction the ESP learners are prepared for is usually limited to workplace or professional settings.

Despite the fact that culture made its way to foreign language classroom even during grammar translation and developing communication skills to interact in English with people from different cultures has become one of the main goals of English learning. On the other hand, in ESP classrooms cultural elements and intercultural communicative competence have been neglected classrooms primarily because ESP is considered as culture free (Kavalir, 2013) To succeed in the modern, international and globalized workplace, employees who have the ability to effectively connect with people from different cultural backgrounds are increasingly needed. Liu and Zhu (2016) emphasize the fact that today's professionals are not only expected to be experts in their profession, but also competent in intercultural communication to work in harmony and productively with coworkers. Therefore, intercultural communicative competence is one of the most crucial skills professionals across all careers need to develop for effective communication in culturally diverse workplaces where English is the common language for personal and professional communication.

In ESP courses, which are usually offered at university level, the content is generally selected and determined based on the professional needs of the learners. Thus, the language skills and vocabulary taught in these classes principally focus on the field. Although, one of the main purposes of ESP courses is to prepare learners for workplace communication, compared to general English classroom, some essential skills and components required for a successful communication may be neglected in ESP classroom. Among these, components of intercultural communicative competence such as knowledge about other cultures, cultural differences and similarities, the role of culture in

communication could be listed. If the ESP courses fail to address these components, learners may experience difficulty in interacting with colleagues, coworkers and customers from diverse cultures in professional life. For example, Liu and Zhu (2016) examined a cabin service training program and found that the cabin crew's poor intercultural communicative competence led to complaints from guests who were not satisfied with the services they received. According to their findings, authors also suggested that ESP courses for this specific field should address language proficiency, knowledge of professional practices, and intercultural communicative competence.

One of the indicators and possible reasons for not giving enough attention to intercultural communicative competence in ESP classrooms could be considered the fact that commercial textbooks developed for different career paths also fail to include IC. According to Liton (2016), cultural aspect of communication is incorporated and integrated in a number of textbooks written for a variety of disciplines, however, in some fields topics such as the cultural elements, the impact of culture in communication and its relationship to the discipline are underrepresented. Naing Soe (2018), examined a number of ESP textbooks written for a variety of profession such as medical practitioners, aviation, catering, tourism and hospitality, management to find out if ICC was addressed. Findings from his review yielded the conclusion that some commercial textbooks include cultural elements to facilitate the development of ICC. For instance, in a commercial textbook for medical practitioners, "Communication Skills in English for the Medical Practitioner" (McCullagh & Write, 2008), components of intercultural communication are incorporated. The authors, covers communication and culture in a unit and emphasizes the elements such as cultural awareness, nonverbal communication etc. Similarly, ESP textbooks for Hotel and Catering Industry, (Stott and Pohl, 2014) and Tourism and Hospitality, Mol (2008), different cultures and the role of culture in industry is highlighted and addressed. Also, tips for utilizing cultural information and overcoming difficulties caused by cultural differences were also provided Naing Soe (2018). Furthermore, in their ESP textbook for management, Corballis and

Jennings (2009), emphasize the impact of organizational culture on communication. On the other hand, within textbook for aviation English (Shawcross, 2011) and technology (Hollett & Sydes, 2009), the cultural aspect of communication is neglected and authors focused on mostly aspects of work specific language. To help ESP learner to become interculturally competent professionals in their respective disciplines, Moore (2013) and O'Connell (2014) proposed a complete multi-aspect approach in ESP course design to foster learners' language proficiency and intercultural competence in a variety of workplace contexts. O'Connell (2014) asserts that "authenticity" in textbooks and instructional resources should be adjusted for ESP courses. This could be achieved by integrating online programs and multimedia tools to provide students opportunities to access to true "real life" intercultural communications. By this way, they will become familiar with intercultural workplaces and develop skills and knowledge to compare and contrast their own culture with other cultures in particular professional contexts. Findings from research in ICC in ESP courses indicate that The lack of cultural elements and components of ICC in ESP curriculum and in teaching materials are considered to be the reasons that hinders development of ICC. Additionally, shortcomings of language teacher education programs, pedagogy and assessment process are the most problematic fields in terms of developing ICC (Byram, 2014) because language teachers who teach ESP courses usually do not receive a training on teaching ESP courses therefore, sometimes instructors who are specialized in the subject area teach ESP courses.

Intercultural Communicative Competence in Tourist Guiding ESP Courses

Thus far, the review of literature has covered research on the definition, conceptualization, framework, and teaching of ICC in language classroom, more specifically in ESP courses. In this section, research findings related to role and teaching of ICC in particularly in tourist guiding bachelor's degree programs in Türkiye and in the world will be summarized.

Tourist guides are crucial to the success and sustainability of the tourism industry because they provide cultural exchange between tourists and the destination. They are viewed as cultural bridge which connects the country they come from and the country they are visiting (Cansu and Tanrısever, 2019). World Federation of Tourist Guide Association defines a tourist guide as “the person who guides visitors in the language of their choice and interprets the cultural and natural heritage of an area which person normally possesses an area-specific qualification usually issued and/or recognized by the appropriate authority.” (<https://wftga.org/>) From the definition, one can conclude that tour guiding profession is a complex profession which involves multiple missions connected to one another and cannot be separated. A tourist guide achieves these goals utilizing communication skills.

In Türkiye, to be certified as a tourist guide, one must graduate from tourist guiding/tour guiding associate', bachelor's or graduate degree programs and then score at least 75 on Foreign Language Exam (YDS). Alternatively, people who want to get certified as a tourist guide can attend and successfully complete the training programs organized by the Ministry of Culture and Tourism. Tourist guides must acquire communication, management, leadership, and problem solving skills to help the tourists feel welcomed, safe during sightseeing. They are expected to accomplish a number of tasks in order to ensure that tourists build memorable experiences. To achieve this goal, tourist guides must develop communication, leadership, management, and problem solving skills. What's more, they should be able to exhibit these skills in foreign language if they are guiding foreign tourists, thus, foreign language courses they take during their tourist guiding programs in university.

In Türkiye, there are more than 100 tourist guiding programs at university level. one of the issues with tourist guide education in Türkiye is the lack of standards in terms of foreign language courses they receive at universities. The hours of courses, content, modes of delivery, instructor type and qualifications vary depending on the program (Cansu and Tanrısever, 2019). Eker and Zengin (2016) interviewed a total of 40 tourist guides in order to find out their perception on the tourist guide education in Türkiye. Findings revealed that

higher educational institutions play an important role in raising tourist guides, but the theoretical instruction given is insufficient. In a similar study, Cansu and Tanrısever (2020) surveyed 384 tour guides to gather their perceptions regarding the quality of foreign language education they received in associate and bachelor's degree programs. According to the findings, tourist guides found that ESP courses they received in the program failed to include practical knowledge and skills required to work as a tour guide. Effective communication is an important skill that a tourist guide should possess. During their interactions with tourists, guides are expected to display a good command of English. Furthermore, they must have nonverbal communication skills and should be aware of the cultural differences and similarities to effectively communicate with the tourists. In other words, without intercultural communicative competence, it would be unrealistic to assume that a tourist guide could accomplish the missions assigned to them as the cultural ambassador or representative of Türkiye. Therefore, inclusion of intercultural communicative competence in the tourist guiding ESP courses would enable them to become interculturally competent. As Liu and Zhu (2016) suggested, ESP courses should focus on teaching linguistic component, field specific knowledge and intercultural communicative competence. In the literature, a number of studies conducted to determine the ICC levels of tourist guides. For instance, Yu, Weiler, and Ham (2001) investigated the relationship between Chinese tourists' experiences and tourist guides' intercultural competence levels. The study's goal was to create a scale with high reliability and validity. The research findings support the notion that the intercultural communicative competence levels of tourist guides play a significant role in determining how satisfied tourists are with their travel experiences. In a similar study, Leclerc and Martin (2004) examined the communication skills of tour guides. They also aimed to investigate American and European tourists' perception on tourist guide communication skills. Research findings showed that compared to European tourists, American tourists found nonverbal and verbal communication elements more significant. They reported that based on tourists' views, the communication skills of tourist guides matter. In their study, Huang and Wang (2007)

attempted to determine the intercultural communicative competence of tourist guides in England. The research findings led to the conclusion that English tourist guides have a strong command of the Chinese language, are sensitive to cultural differences, and have respect for other cultures.

Hiroe (2010) conducted a study to determine the communication competence of tourist guides in Japan. They asked tourists what kind of competence they expect from their Japanese Tourist Guides. In their responses, they emphasized that tourist guides should be knowledgeable, polite, friendly, energetic and careful about their appearance; they should display leadership skills and have a good command of the target language. Communication skills were rated as the second most important characteristic of an effective tourist guide.

In a study undertaken by Şahin and Avcıkurt (2013), 1177 tourists from Germany, Russia and England were surveyed to determine the importance they attach to the communication competence of tourist guides and their views on the communication performance of Turkish tourist guides. According to the data obtained from questionnaires tourists' perceptions about the tourist guides communication competence differed depending on their nationalities. English tourists are the group that placed more importance on communication competence among tourist guides.

In order to identify the qualities that make up intercultural communicative competence, Ateş (2020) looked into the intercultural sensitivity, intercultural awareness, and intercultural effectiveness of tour guides. Data were gathered from tourists who took guided tours. According to the research's findings, in order to engage in cross-cultural dialogue, a tourist guide needs to have a strong command of a foreign language and knowledge of local culture.

Chapter 3

Methodology

In this chapter the design and methodology employed in this study is described in detail. The chapter begins with information on the research design. This is followed by the descriptions of the participants and settings. Next, data collection procedures instruments are described in detail. Furthermore, the procedures used to analyze the data are described.

The main purpose of this study was to develop an ICC-based course curriculum for the purpose of integrating intercultural communicative competence in ESP courses in Tourist Guiding bachelor's degree programs. In other words, this study ultimately aimed to create a course curriculum to help prospective tour guides gain field specific knowledge required to carry out the profession, intercultural awareness along with communicative skills necessary for successful communication in English with tourists with diverse cultural backgrounds. Although, the term curriculum is usually defined as the lessons and academic content taught in a school or in a specific program, in this study it was used as synonym for course syllabus and course content. Considering the complex nature of language learning and teaching process, it is highly important to involve the instructors and students in the process of developing the aforementioned teaching curriculum. Meaning that the needs of both learners and instructors should be first identified and addressed. In other words, the material should be designed in a way that not only the content but also the teaching methods and techniques it uses should be appropriate for both the learners and instructors.

Type of Research

In parallel with the goals previously mentioned, this study used a combination of qualitative and quantitative research methods. That's to say, this study used a Mixed-methods research design, more specifically, a convergent mixed-parallel design. Mixed-methods is a research methodology which combines both qualitative and quantitative data

within the context of a single study (Creswell, 2012). Therefore, the strengths of both approaches are also combined and at the same time, the limitations of both qualitative and quantitative research methods on their own are minimized. Furthermore, adopting both qualitative and quantitative research provides various perspectives and gives more comprehensive understanding of research problem(s) (Creswell, 2009, 2014). In a convergent-parallel design, qualitative and quantitative data are collected concurrently, analyzed separately and the results are merged for comparison and finally interpreted. In this study, qualitative data were collected firstly through semi-structured interviews with instructors. Then a document analysis procedure where qualitative data were obtained was conducted. On the other hand, quantitative data were collected through a questionnaire which again was developed within the scope of this study. The present study was concerned with developing a curriculum for the purpose of integrating intercultural communicative competence in the ESP courses offered in Bachelor's degree program of tourist guiding, it was vital to identify the gaps in the current curriculum, the needs and expectations of learners and instructors, determine the contents, teaching methods and techniques that should be emphasized in the suggested curriculum. Therefore, a mixed method, more specifically a convergent mixed-parallel design was used over other methods because it helps the researcher to have a deeper and richer understanding of the research problem by enabling access to as much detailed data as possible.

Research Population and Participants

The target population of this study were students who were enrolled in Vocational English courses in Tourist Guiding Bachelor's degree program and instructors who taught these courses at Sinop University in Sinop, Türkiye. There were a total of 228 (F=127, M=101) students enrolled in the program. Among these, 106 students participated in the questionnaire. 5 students participated in semi-structured interviews. Their ages range from 18 to 25. Also, 5 instructors who were teaching or had previously taught ESP courses in this program were among the participants. The rationale for inclusion of the instructors in

this study was that their experiences, ideas, needs as teachers of this course would most certainly inform the material development process.

Data Collection

Initially, an intercultural communicative competence questionnaire was developed to identify the student participants' intercultural communicative competence levels so that the information they provided in their responses to the questionnaire could be used to determine the content that was going to be included in the curriculum. Upon receiving approval from Hacettepe University Ethical Committee, firstly, necessary permissions were obtained from Sinop University School of Tourism and Hotel Management prior to the data collection procedures. Once the permission was granted, students enrolled in ESP courses under the Tourism Guiding program during the spring semester of 2021-2022 Academic year were administered the ICC questionnaire developed by the researcher. The details regarding the questionnaire development process are revealed in the following section under the heading instruments. The ICCQ was administered in Turkish to ensure that all the participants fully understand the questions. Participants filled out questionnaire forms online through google forms. Before collecting data, each participant was given an informed consent form which stated that the participation in the study is completely voluntarily; any information the participants provided would be kept confidential and secure and only used for the purposes of completing this study then they would be allowed sufficient time to read the form thoroughly and ask questions if they have any. After reading the consent form, participants were asked to sign two copies of it. They kept one of the copies while the other copy was collected and stored by the researcher. The researcher was present in the classroom at the time of the data collection to inform the participants about the purpose and methods of the study as well as to answer the potential questions. The completion of questionnaires took approximately 10 to 15 minutes. After the ICCQ was administered, semi structured interviews were conducted with students and instructors. Identifying the student participants for interviews, convenient sampling was utilized. The rationale for using this

method was to reach as detailed information as possible without having to collect repeating data. Interview time and location was arranged by the researcher based on the preference and convenience of the participant. In order to prevent any misunderstandings or misconceptions and to make sure that the participants feel comfortable enough to give as much information as possible, semi-structured interviews were carried out in Turkish. Similar to the questionnaire administration process, prior to the interviews, an informed consent form was given to the participants. Also, the researcher explained the purpose and the content of the interviews to the participants. Interviews were audio-recorded. Therefore, to ensure the protection of participants' identities, audio files for each participant were labeled by number. Interviews with the instructors who currently teach or previously taught ESP courses in Tourist Guiding Program were also conducted in Turkish for the same purposes mentioned above. Same steps in student interviews were followed during interviewing instructor. Data obtained from the student questionnaires and semi-structured interviews were used to determine the content of the curriculum. To examine the details regarding ESP courses offered in tourist guiding bachelor's degree programs in other Turkish universities. To achieve this goals, official websites of programs were examined. The ESP course syllabuses were examined to find out the content delivered, the instructor, textbooks used, courses on culture and communication. The information collected was used during the development of the curriculum.

One chapter from the developed curriculum was then piloted in the classroom. Piloting was carried out by the instructor of the ESP course who had a bachelor's degree in English language teaching. Upon completing the piloting process, in an attempt to evaluate the material a semi structured interview was conducted with the instructor. Based on the views and comments of the instructor, some changes are made to the curriculum.

Instruments

This study consists of three parts as 1) needs assessment and 2) curriculum development and 3) Piloting. Data collection instruments that were employed in this study were a questionnaire developed by the researcher, semi structured interviews and a list of questions developed for document analysis procedure and semi structured interview used following the piloting process. Intercultural Communicative Competence Questionnaire (ICCQ) developed by the researcher was administered to collect data on participants' perceptions on their intercultural attitudes towards other cultures such as openness, curiosity and respect for other cultures, verbal communication skills in English, non-verbal communication skills, and knowledge about other cultures. The questions in the semi-structured interviews conducted with students and instructors prior to the curriculum development process were used to determine the content that is covered in the ICC based ESP curriculum for tourist guiding bachelor's degree programs. Furthermore, a list of questions was created and used during the document analysis procedure. Finally, following the piloting stage, participants were asked open ended questions to reflect their views and experiences with the curriculum. Additionally, a semi-structured interview was carried out with the instructor to identify the weaknesses and strengths of the curriculum. Data collection Instruments employed in this study and the related research questions are given in Table 1 below.

Table 1

Data Collection Instruments

Research Questions	Data Collection Instrument
Question 1	ICC questionnaire, Semi-structured interview, document analysis
Question 2	Semi-structured interview
Question 3	Semi-structured interview
Question 4	Semi-structured interview and ICC questionnaire
Question 5	Semi-structured interview

Instrument 1

First data collection instrument used in this study was an Intercultural communicative competence questionnaire which was developed by the researcher based on Byram's conceptualization of ICC. As the previously developed questionnaires developed was not appropriate for this study, a questionnaire was developed to identify the perceived ICC levels of participants. Initially, the relevant literature on ICC questionnaires were reviewed and items to be included in the questionnaire were designed based on Byram's (2007) model of ICC, which consists of four components: attitude, skills, knowledge and awareness. The questionnaire items were created and an item pool composed.

As soon as the item pool was composed, for content reliability, the draft questionnaire was sent to 5 experts specialized in English language teaching field as teacher educators. They were asked to give feedback regarding the clarity and relevance of statements. The draft was revised based on the feedback received from experts and administered to the participants. Further statistical analyses concerning the questionnaire development process were reported in detail in the following chapter.

Intercultural Communicative Competence Questionnaire (ICCCQ) (see Appendix 2) was composed of 3 parts. First part included questions concerning demographic information. In this part, participants were asked questions related to their gender, age, high school type, and Prep class attendance in high school, Prep class attendance at university, grade level, abroad experience, and length of abroad experience. In the second part, participants were asked to respond to a total of 56 questions. In this part, the purpose was to identify their ICC level based on their intercultural attitudes towards other cultures, verbal communication skills in English, non-verbal communication skills, knowledge about other cultures. With an attempt to determine participants' intercultural attitudes towards other cultures, they were asked 15 questions. Similarly, to identify their perceptions about their verbal communication skills in English 17 questions were asked. In order to find out perception regarding nonverbal communication skills, 8 questions were asked. Lastly, to

determine their knowledge about other cultures participants were asked 8 questions. In the third part of the ICCQ question participants were asked 4 questions about the content of the ESP courses. The distribution of number of questions and the component they are related to is given in the table 2 below.

Table 2

Number of Questions and Factors in the ICC Questionnaire

Factor	Number of Questions
Intercultural Attitudes	15
Verbal Communication Skills	17
Non-Verbal Communication Skills	8
Knowledge about Other Cultures	8

The questionnaire used a five-point Likert scale. The point values of the options corresponding to the items were as follows: 5 = strongly agree; 4 = agree; 3 = partially agree; 2 = disagree; 1 = strongly disagree.

Instrument 2

The second data collection instrument utilized in this study was semi structured interviews. To collect data from students and instructors, following the administration of the questionnaire, a series of semi structured interviews were carried out with 5 students and 5 instructors. Interviews were used for the purpose of needs assessment to reach more detailed information about the current curriculum. Qualitative data collected through semi structured interviews were used to identify the gaps in the current curriculum based on student and instructor views. Conducting semi structured interviews following the administration of ICC questionnaires enabled the researcher to reach more in depth information on participants' responses on the questionnaire (Mackey and Gass, 2005) by allowing the participants share their experiences, needs, expectations in detail. During the interviews, student participants were asked 10 questions while instructors were asked 12

questions. Interview questions were used to elicit information on the current curriculum from both instructors' and students' perspectives. In other words, they were developed in a way that the gaps in the current curriculum could be identified along with the needs and expectations of the participants. During the interviews, students were asked questions such as: "Do you think, as a prospective tour guide, is it necessary for you to have knowledge about different cultures to communicate with foreign tourists effectively?", "In your ESP courses, are differences and similarities between Turkish culture and foreign cultures addressed?", "In your ESP courses do you learn the values, beliefs and taboos of different cultures?", "Do you learn translation strategies and techniques that will aid you in translating information specific to Turkish culture such as Turkish dish names, recipes, rituals?" etc. On the other hand, instructors were asked questions such as "In your classes, do you teach the cultures of different countries?", "Do you address differences and similarities between Turkish culture and other cultures?", "When teaching cultural information what type of materials do you use?", "In your classes, to what extent do you teach nonverbal communication such as gesture, facial expressions, body language, proxemics etc.?" etc.

Instrument 3

In addition to the questionnaire and semi structured interviews, document analysis procedure was carried out to collect data. Document analysis is a type of qualitative research method which is sometimes used as a stand-alone method and often preferred as an alternative method for the purpose of triangulation (Bowen, 2009). In this study it was used mainly as a method for triangulation. Another purpose of using document analysis was to obtain detailed information about the ESP courses offered in tourist guiding bachelor's degree programs in Türkiye. Document analysis procedures involved examining the ESP syllabi published online at Student Information Packages of 35 state universities that offer Bachelor's degree programs in tourist guiding.

During this procedure, curriculum and ESP course syllabuses of tourist guiding bachelor's degree programs offered in 35 state universities. During the procedure, the purpose was to identify the type of English courses (such as academic, general, ESP etc...), the number of hours that these courses were taught weekly, information on the instructors (educational background), content of the courses and topics covered, and materials. Qualitative data collected were summarized and interpreted following the procedure. The findings obtained were used during the curriculum development process.

Data Analysis

Since the purpose of this study was to develop an ESP curriculum for tourist guiding bachelor's degree programs. In line with the purpose, initially a needs assessment was conducted through an ICC Questionnaire developed by the researcher, semi structured interviews with instructors and students to collect in-depth information concerning the current curriculum and language teaching process in ESP courses. Survey method was used as an effective way of collecting data on perceptions and opinions of a population (Fraenkel and Wallen, 2006). A Mixed-method approach was adopted in this study. The Quantitative data were collected through Intercultural Communicative Competence Questionnaire (ICCQ) and findings were analyzed on IBM SPSS 21. Qualitative data collected through semi structured interviews with instructors and students were initially transcribed and later analyzed using content analysis technique in other words, the concepts within the data will be analyzed in order to find commonalities and differences. Following coding, data were decoded to create overarching codes and finally direct quotes from the interviews were used to support the themes created in coding and decoding processes. The results were reported descriptively in the next chapter. In addition to ICCQ and semi structured interviews, a document analysis procedure was carried out. Document analysis is used as a qualitative research for the purpose of triangulation. Document analysis procedures involved examining the ESP syllabi published online at Student

Information Packages of 35 state universities that offer Bachelor's degree programs in tourist guiding. Document analysis procedure was yielded by 6 questions:

- 1) How many hours of English courses are offered in the program weekly?
- 2) What type of English courses are taught in the program curriculum?
- 3) In what field is the instructor of the course specialized? (ELT, Tourism, Tour Guiding etc.)
- 4) What are the contents covered in the course?
- 5) What course book is used?
- 6) Is there any course on Intercultural Communication in the curriculum?

The data collected from document analysis were initially summarized then interpreted and finally reported descriptively in the following chapter. In the table 3 below data sources and data collection procedures to answer each research question are presented.

Table 3

Summary of Research Questions and Related Procedures

	Research question	Instrument	Sample	N	Data analysis	Statistical analysis
RQ 1	What are Students' current ICC level?	ICCQ	Students	106	Quan.	Means and standard deviation; one-sample t-test; paired sample t-test
RQ 2	To what extent the development of ICC is addressed and emphasized in the current course curriculum?	ICCQ	Students	106	Quan.	Independent samples t-test; ANOVA test;
		Semi-structured interviews	Students	5	Qual.	Thematic content analysis
		Semi-structured interviews	Instructors	5	Qual.	Thematic content analysis
		Document analysis				Document analysis

RQ3	What are the gaps in the current curriculum in terms of teaching of ICC; a. the opinions of instructors b. the opinion of students	ICCQ	Students	106	Quan.	Independent samples t-test; ANOVA test; Thematic content analysis Thematic content analysis
		Semi-structured interviews	Students	5	Qual.	
		Semi-structured interviews	Instructors	5	Qual.	
RQ 4	What elements should be included in the suggested course curriculum for ICC in Tourism Guiding program at Sinop University? a. What kind of cultural elements should be included in the suggested course curriculum? b. What type of linguistically oriented elements should be included in the suggested course curriculum? c. What type of teaching methods, techniques and activities should be included in the suggested course curriculum?	ICCQ	Students	106	Quan.	correlation
		Semi-structured interviews	Students	5	Qual.	Thematic content analysis
		Semi-structured interviews	Instructors	5	Qual.	Thematic content analysis
RQ 5	To what extent the suggested course curriculum fills the gaps in the current curriculum? a. What are the opinions of the students about the suggested course curriculum? b. What are the opinions of the instructors about the suggested course curriculum?	Semi-structured interviews	Students	5	Qual.	Thematic content analysis
		Semi-structured interviews	Instructor	1	Qual.	Thematic content analysis

Chapter 4

Findings, Comments and Discussion

Findings and results from data collection and analysis procedures are presented in this chapter. The chapter begins with the descriptive statistics for all study variables that were collected through survey. Following these, statistical analyses of quantitative data collected through questionnaire and analyses of qualitative data collected through document analysis and semi structured interviews are presented in detailed. Then, findings and results for each research question are given separately. Finally, the comments and discussions on the interpretation of the findings in relation to the existing literature are presented.

Findings and Results

Participants' Demographic Data

The data were collected from students and educator interviews as well as student survey. A total of 106 students enrolled in tourist guiding bachelor's degree program in Sinop University during 2021-2022 academic year participated in the survey for this study. The students' demographic data include eight variables (gender, age, high school type, high school preparation class status, university preparation class status, grade, abroad experience, and length of abroad experience). A total of 57 female (53.8%) and 49 (46.2%) male students responded to the questionnaire. Majority of the participants, 96 (90.6%) were between the ages of 18-24 and only 10 (9.4%) were between ages of 25-34. In terms of the type of high school variable, the results indicate that 79 (74.5%) participants graduated from Anatolian high schools and only one participant graduated from Social Science High School. Table 4 below shows the frequency distribution and percentages of participants by high school type.

Table 4*Frequency Distribution of Participants based on High School Type*

	Frequency	Percent
Social Sciences High School	1	0.9
Anatolian High School	79	74.5
Vocational and Technical High School	5	4.7
Anatolian İmam-Hatip High School	5	4.7
Private High School	7	6.6
Other	8	7.5
Total	105	99.1
Missing	1	0.9

The students participating in this study were asked to indicate whether they attended English prep class in high school and university. Among the participants, 17 (16%) attended and 89 (84%) did not attend English prep class in high school. 21 (19.8%) participants reported that they attended and 85 (80.2%) did not attend English prep school in university. Among all the participants only 3 students attended prep class during both in high school and in university and total of 32 students attended prep school either in high school or in university. On the other hand, majority (n=71) of the participating students in the survey did not attend any English prep class at. Table 5 below shows the frequency distribution and percentages of participants by prep class attendance.

Table 5*Frequency Distribution of Participants by the Type of Prep Class*

	In High School		In University	
	Frequency	Percent	Frequency	Percent
Attended English Prep School	17	16	21	19.8
Did not Attend English Prep School	89	84	85	80.2
Total	106	100	106	100

The participants were asked to indicate whether they had been to abroad or not. Also, they were asked how long they stayed abroad. Among all the participants, 20 (18.9%) reported that they had been to abroad and 86 (81.1%) reported that they have not been to abroad. Participants who had been to abroad, 10 participants indicated that their abroad experience was less than a month. Only 5 participants reported that their abroad experience was more than 6 months. Table 6 below shows the frequency distribution and percentages of participants based on the length of abroad experience.

Table 6

Frequency Distribution of Participants by the Length of Abroad Experience

	Frequency	Percent
Never been to abroad	86	81.1
Stayed less than a month	10	9.4
A couple Months	5	4.7
Longer than 6 Months	5	4.7
Total	106	100

Most of the participants were senior (50%) and freshman (36.8%) students. Table 7 below presents the frequency distribution and percentages of participants based on their grade level.

Table 7

Frequency Distribution of Participants by Grade Level

	Frequency	Percent
Freshman	39	36,8
Sophomore	9	8,5
Junior	5	4,7
Senior	53	50,0
Total	106	100

Prior to the statistical analyses in order to answer the research questions, a data reduction process was performed on the 56 questionnaire items. The goal of factor analysis was to reduce the complexity of data in order to improve the presentation and interpretation of data results. Therefore, a principle factor analysis was conducted for 56 items in the questionnaire.

Initially, the factorability of the 56 questions was examined by checking the correlations of items with each other. The correlation analyses revealed that all 56 items were found to be correlated at least $r=.4$ with at least one other item in the questionnaire. After finding out all items correlated at least on other item the Kaiser-Meyer-Olkin measure of sampling adequacy was checked, and was found .84. This value is above the recommended value of .60. Beside KMO test, the Bartlett's test of sphericity was conducted and judged to be significant ($\chi^2(1540) = 4680.97, p < .001$). The results of KMO and Bartlett's test of sphericity assures that the 56 items in the questionnaire shared some common variances with other items and thus performing factor analysis is appropriate on this set of data.

After reaching the conclusion that performing factor analysis is appropriate on this data set, principle components extraction method factor analysis was conducted on the 56 items. Initially, 11 factors with eigenvalues greater than one were extracted. This 11-factor solution was explaining 72.74% of variance. In this eleven-factor solution, most of the extracted factors consist of one, two, or three items. Additionally, these factors were also explaining less than 4% of the total variance. Since the purpose of the principle components extraction is to reduce the set of items to composite scores in order to perform more meaningful and easy analyses for interpretable results, several factor analyses were performed in an attempt to decrease number of factors. At the end of the analyses four-factor solution was preferred as it is the most interpretable and simplest solution as well as it was sufficient for explaining 55.78% of the total variance.

During extraction of the factors, the items those selected were the ones with loadings greater than or equal to .45. This selection also disregarded those items which were loaded on two or more factors. With this method 8 items in the survey were not included in the factors. Four factors extracted with the analysis were named based on literature. The factor loading matrix and communalities of each items obtained from the principle component analysis with varimax rotation for 48 survey items are presented in Table 8 below.

Table 8*Factor Loadings and Communalities for ICC*

	Intercultural Attitudes	Verbal Communication	Non-verbal Communication	Knowledge about other Cultures	Communality
Item 50	.89				.82
Item 52	.86				.77
Item 51	.85				.75
Item 49	.84				.74
Item 53	.80				.68
Item 41	.72				.66
Item 37	.68				.63
Item 43	.68				.56
Item 56	.68				.53
Item 39	.67				.51
Item 36	.66				.63
Item 54	.65				.56
Item 40	.61				.53
Item 48	.60				.55
Item 55	.58				.44
Item 10		.80			.66
Item 15		.78			.72
Item 5		.75			.63
Item 8		.75			.64

Item 13	.74		.70
Item 4	.72		.60
Item 7	.68		.61
Item 3	.68		.56
Item 14	.66		.68
Item 6	.66		.55
Item 19	.64		.53
Item 16	.62		.49
Item 9	.62		.58
Item 18	.61		.53
Item 1	.59		.49
Item 17	.53		.32
Item 12	.52		.51
Item 26		.70	.66
Item 25		.64	.65
Item 21		.61	.49
Item 20		.60	.50
Item 27		.60	.49
Item 22		.58	.50
Item 24		.56	.61
Item 23		.47	.42
Item 31			.80
Item 30			.79
Item 29			.77
Item 38			.69
Item 35			.66
Item 34			.65
Item 32			.62
Item 33			.59

Note. Factor loadings < .45 are suppressed

The first factor extracted from the analysis was the intercultural attitudes factor. The intercultural attitudes factor consisted of 15 items. The Cronbach's Alpha for this factor, calculated using 15 items was .95. This high value indicates a high degree of consistency and homogeneity among items loading on the intercultural communication factor. The second factor extracted was the verbal communication factor that consisted of 17 items. The third and fourth factors extracted from this analysis were the non-verbal communication factor and knowledge about other cultures factor which were consisted of 8 items each. Table 9 below presents the overall descriptive statistics for all four factors. The high alpha value indicates coherence and homogeneity among the items within each factor.

Table 9

Descriptive Statistics for the Four Factors

	Number of items	% of Variance	Cumulative %	Alpha
Intercultural Attitudes	15	18.21	18.21	.95
Verbal Communication	17	16.83	35.04	.94
Non-verbal Communication	8	11.11	46.14	.89
Knowledge about other Cultures	8	9.16	55.30	.89

The purpose of the factor analysis was to reduce the items to composite scores then could be used for the descriptive and inferential analyses. There are two common ways to calculate composite scores: unit weighted and regression weighted. Since regression weighted composite scores are standardized, regression weighted composite scores are not suitable for comparisons of means of two or more composite scores. Because of this, for this study, composite scores for each factor were calculated the mean of all items loaded on each factor showed in Table 9 above. Table 10 below presents descriptive statistics of composite scores for all four subscales.

Table 10*Descriptive Statistics for the Four Composite Scores*

	Number of items	Mean	SD	Alpha
Intercultural Attitudes	15	4.43	.70	.95
Verbal Communication	17	3.31	.71	.94
Non-verbal Communication	8	3.84	.70	.89
Knowledge about other Cultures	8	3.49	.74	.89

Cronbach's Alpha values for composite scores were high as presented in Table 10 above. This implies that each factor's component parts exhibit strong coherence. Both descriptive and inferential statistics for each research topic are presented in the following sections.

Findings from the Semi Structured Interviews with Instructors

In this section, firstly, findings obtained from the semi structured interviews with instructors who teach ESP courses in tourist guiding program in Sinop University are reported. Then, findings from semi structured interviews with students who enrolled in tour guiding ESP courses in Sinop University are reported.

Based on the course syllabus published online at student information package, 10 hours of ESP courses are offered during the 1st semester in tour guiding program. The instructors use materials such as English for International Tourism and Turkish Odysseys Daily Newspapers. Islamic practices, evil eye, customs related to marriage, birth, circumcision, military service and Atatürk are among the topics covered in classes. An integrated skills approach is adopted but mostly the focus is on reading and speaking skills. Starting in the second semester, a total of 10 hours of ESP courses are offered in each semester. What's more, speaking, reading and listening skills are taught as separate courses, whereas writing is not taught as a separate course, at all. Oxford English for careers Tourism 1 by Robin Walker and Keith Harding is used by the instructor as a main

course book in speaking courses. In reading courses, newsletter articles and other texts on tourism and tour guiding profession is used as course materials. Similarly, in listening courses, authentic materials from web sources are used.

In an attempt to identify the contents and topics covered in tourism guiding ESP courses in Sinop University, semi-structured interviews were conducted with the instructors who taught ESP courses. 5 instructors volunteered to participate in interviews. Among the participants, 2 instructors were majored in English language teaching field. One of the instructors was a professional tour guide who also had a PhD in tourist guiding and 2 other instructors have a PhD in tourism management. The findings obtained from the semi structured interviews are summarized and reported in detail below.

Instructor #1

The participant is a professional tour guide who also holds a PhD in the same field. She believes that being able to convey the information using the effective language is a big part of the profession and without the linguistic competence “no matter how deep is your knowledge about the touristic places, tourist dissatisfaction due to the communication breakdowns will be inevitable”. Therefore, it is very important for prospective tour guides to acquire English speaking skills during undergraduate studies. She taught ESP courses in the program especially speaking courses and, in her courses, she focused teaching terminology related to Turkish culture, geography, history but the students were always more eager to talk about popular subjects rather than topics related to their future profession. She said that most of the materials she used in her classes came from websites such as official website of UNESCO, British council etc. In her classes she emphasizes topics related to Turkish culture such as wedding ceremonies in Turkish culture, regional customs and traditions around Türkiye. During classes, she says she mentions cultural differences and similarities between Turkish and foreign cultures to some extent. She says “tour guides are not given information about the cultures of tourists before the tour and

claims that training tour guides about other cultures would be beneficial to increase both tour guide and tourist satisfaction levels”.

Instructor #2

She is teaching ESP courses on reading, listening and speaking in tourist guiding program. Her field of specialization is tourism management. She didn't have any experience or training in teaching ESP before this course was assigned to her. In reading courses she uses simplified versions of world classics because the English proficiency level of students is not appropriate to study tourism English. In listening courses, she uses B1 level listening materials from British council website. These materials are mostly based on general English topics rather than tourist guiding field. She thinks that one of the major problems they face as ESP instructors is the lack of appropriate materials. They are not able to find an ESP course book specifically designed for tourist guiding programs, therefore instructors who teach these courses for the first time, experience difficulty in finding appropriate sources and materials. In listening courses, the popular songs are used as teaching materials. Students memorize the lyrics and sing it in the classroom. She says “since some of the students are not planning a career as a professional tour guide, their motivation to learn English is low, therefore we use listening and singing songs as an activity to improve fluency and motivate students in learning English.” She firmly believes that no matter what the field is ESP courses should be taught by English instructors. Because it requires the knowledge and skills of teaching a language more than the knowledge of the field.

Instructor #3

She holds a BA and MA in English Language and Literature and has been teaching English for more than ten years. She is teaching speaking courses in tourist guiding program. She doesn't specifically teach ESP because she believes that she is not qualified in tourism English. During her classes, she focuses on the topics from popular culture to motivate students to speak. She attempts to improve students' fluency in English through group, pair and whole class discussions on popular topics such as technology.

Instructor #4

He holds a BA in English Language Teaching and has been teaching English for 5 years. He has been teaching English in tourism programs but this is the first time he is teaching ESP in tourism guiding program. In his classes, he focuses on speaking skills with a little to no emphasis on field specific topics. He does not prefer teaching field specific topics because, similar to the former colleague, he believes that he is not qualified enough to teach field specific topics. He also claims that ESP courses should be taught by field experts because it emphasizes the field knowledge more than language. He asserts that “how would be possible for me to teach field specific English if I am not an expert of the field...” In his classes he assigns topics to students and tells them to collect information about the topic and share what they have found in the classroom. Moreover, based on the topics, he asks students to create dialogues and do role play in the classroom. He also claims that some students request to learn more about the terminology pertaining to tourist guiding field but the students who want to study tour guiding terminology in English is usually the ones whose English proficiency is above the class average. Since he focuses on improving fluency, he does not correct the mistakes that the students make while speaking English. According to him, the rationale for not correcting errors is not to make them feel judged or uncomfortable. He uses a list of topics for discussion and usually selects the topics based on students’ interests and expectations.

Instructor #5

He holds a PhD in tourism management. He is teaching listening classes in tourism guiding program. This is the first time he is teaching ESP. His English score on YDS is 82. He stated that the proficiency level of students varies and majority of the students lack even basic proficiency in English grammar therefore he is teaching mostly grammar and vocabulary as a preparation course for YDS. For listening part, he uses videos from the internet. The topics covered in the video clips are selected based on the interests of students. After listening to the videos and reading the transcriptions, they work on the

reading comprehension questions and the new vocabulary. Sometimes, he holds group discussions on the vocabulary or the reading comprehension questions. The topics covered in the classes are not specifically related to the profession. The instructional materials are limited to the grammar and reading books for YDS. In his classes, he uses materials from language schools which were developed specifically for students who prepare for YDS. He also claims that as instructors they realize that students who are also prospective tour guides have little to no knowledge and awareness towards other cultures and therefore they decided to offer a new course on world cultures to fill this gap. Their intention is to offer the course in English but due to the lack of instructor to teach the course in English, they have decided to offer it in Turkish. He also asserted that “the curricula of tourist guiding programs in Türkiye is designed as if the tour guides will only guide local tourist, in other words the international and intercultural aspects are not emphasized adequately.”

Findings from Semi Structured Interviews with Students

Student #1

He is a senior in tourism guiding program. He was born and raised in a multicultural area in Türkiye therefore he is very open minded towards cultural differences. He has experience as an assistant tour guide he had limited interaction with the tourists from different cultures. He says in his English classes, ELT instructors mostly teach general English topics rather than ESP because of the low proficiency levels of students. He stated that in 4th year, ESP speaking courses, they collect information about a destination and then present it in English in the classroom as if other students were tourists. He believes that in ESP courses giving English presentations on touristic destinations helps them improve their English skills and prepares them for the profession. On the other hand, in some ESP courses, the content is mostly limited to theoretical aspect of language therefore those courses could be boring and less beneficial. He thinks that in all courses, practices of the language should be in the center. He stated that “... I believe that we need more

opportunities to use the language starting in the first semester". He said he would be more comfortable speaking with native speakers because it is their native language and they could understand his message even when he makes a mistake. But speaking with tourists from other cultures who speak English as L2 could cause communication problems. Based on his statements, he believes that they could not learn English effectively in ESP courses because students' proficiency level varies; but we will begin learning once we begin guiding by experience and adds that "Once I begin to work as a tour guide and encounter with tourists from other cultures, I will have the opportunity to master skills especially communication skills to become a better tour guide."

In one of his courses, they learned about touristic destinations and cultures of different countries in the world but the medium of instruction was Turkish. In this course (tourism geography) different aspects of culture such as cuisine, language, holidays and celebrations were covered, the cultural information was limited. In communication course in first year, they learned about the universal elements of communication process however they didn't focus on cultural aspects. For example, they learned that they should avoid some type of hand gestures while interacting with foreign tourists because these gestures might carry a negative connotation and can be interpreted as insult or disrespect. In speaking courses, they mostly learn and practice how to transmit the culture of any given touristic area in Türkiye. They collect information about the cuisine, art, history or social life in different regions of Türkiye and present this information as if we are giving a tour commentary to foreign tourist. Sometimes, we create tourist and tour guide dialogues and act them out in the classroom. But in other courses such as listening and reading courses, we mostly focus on YDS preparation by solving questions from previous exams or translating texts on different topics.

Student #2

She worked as an apprentice tour guide in Samsun during summer as part of her internship. She had opportunity to interact with tourists from Germany and France. She said

that her experiences with foreign tourists helped her become aware of the cultural differences and the misconceptions she had for German and French people.

I also realized that the English communication skills I acquired during my studies in ESP courses failed to meet my needs during intercultural communications. “When a tourist comes to Türkiye, as a tour guide, I will be the only person that they know and I will be representing the Turkish culture therefore it is of vital importance for me to be able to understand their needs and expectations. We learn about the ways we should approach tourists especially foreign tourists in communication courses however I am not sure if we are able to reflect this information during our interactions with tourists.” When we are transmitting information about a destination or describing an art work to the foreign tourists, even their culture affects the way we present the information. We adopt different approaches depending on the culture that the tourists come from. That is why I believe it is very important for us to learn about other cultures and see the similarities and differences between that culture and our culture.”

Student #3

She graduated from Vocational High school of Health and after graduation worked as a nurse at a private hospital where she had the opportunity to have interactions with patients from different countries and cultures. Since she had interest in learning a language, she decided to study tourist guiding. In summer she works at travel agencies as an assistant tourist guide. Her interactions with tourists in English was limited but in Korean which is her L2, she had a lot of interactions with foreign tourists. She claimed that practices in ESP courses vary based on the instructors. She also asserted that:

...”in first year ESP courses the content we studied was based on the topics and themes from the tourist guiding field and our instructor was a tourist guide so we all learned a lot in those ESP courses. Starting with the 3rd semester, our ESP courses were divided as reading, speaking and listening and this had a negative impact on our language learning experience. Even though it is ESP, the content delivered is usually focus on general

English.” The participant also claimed that ESP courses in tour guiding should focus on teaching English version of the content they learned in content area courses such as history and geography. Furthermore, she believes that as prospective tour guides, they should be taught communication strategies in English and given opportunities to practice the language and communication skills in the classroom through activities. She added that ELT instructors focus on language component in ESP courses whereas instructors specialized in tourist guiding focus more on practicing the field specific content. She asserts that the ideal ESP course should be the combination of language and field specific content. Another point she made is that the lack of error correction, not using appropriate materials and ineffective and inconsistent assessment procedures are among the factors that demotivate her in ESP courses. These issues are mostly experienced in ESP courses taught by non-ELT instructors. Finally, she said they learn about other cultures in other courses such as the characteristic of the tourists, touristic destinations in different countries and cultural differences in some courses but they are not aware of the ways reflecting this knowledge in intercultural communications with tourists.

Student #4

She is a junior. She participated in Erasmus exchange program and studied 4 months in Poland. She believes that they are learning a lot in the courses in tourist guiding program curriculum but in terms of English, some ESP courses fail to help them acquire the essential communication skills in English. Some of the ESP courses are taught as general English courses and in some courses instructors focus mostly on vocabulary teaching in order to prepare students for YDS exam. She says that foreign cultures and cultural differences are not taught or mentioned in ESP courses but in communication courses cultural differences are emphasized. She also added that learning about other cultures and the communication styles in different cultures could benefit them while interacting with foreign tourists because if they understand the culture of the tourists and learn how to use this knowledge then they could serve better as a professional tourist guide. Also, she

asserted that if the tourist guides become aware of the cultures of the tourists that they will guide, they can feel more confident and prepared for possible situations.

Student #5

The participant is a junior. He studied 4 months in Poland in his sophomore year. He also participated in the Erasmus exchange program in high school. He says that in ESP courses on speaking, the instructor usually picks a popular topic, students collect information on the topic, and then there is a whole-class discussion on the selected theme or subject. In reading courses, however, they study reading comprehension passages from YDS preparation materials. They solve reading comprehension questions and memorize vocabulary, so the content of the ESP reading courses is not related to the tourist guiding field. On the other hand, in ESP listening courses, students watch and listen to videos and recordings from the British Council website. The content they focus on in listening courses is not directly related to their field but mostly based on general tourism topics. He also stated that in a communication course they learn about the communication process in different cultures. Also, their instructor mentioned the role of body language in communicating with foreign tourists. He added that the information they learned in the communication course was very helpful during his Erasmus experience. He also mentioned that during his stay in Poland, they gave a presentation about cultural differences, which he believed was a great experience for teaching Turkish culture and learning about other cultures. Finally, he asserted that learning about other cultures made him more confident in his interactions with students from other cultures.

The findings from Document Analysis Procedure

Based on the data on YÖKATLAS, a list of universities in Türkiye that offer programs in tourist guiding was first compiled for this study. Data from YÖKATLAS show that 37 Turkish institutions offer a total of 50 undergraduate programs in tourist guiding. Of these, 10 undergraduate programs are offered at the colleges, whereas 40 undergraduate

programs are offered at the faculties. Six of the 37 institutions are private, compared to 31 public universities. All program curricula were examined during the document analysis procedure within the parameters of the predetermined criteria. These criteria include the English classes offered in the program (names, hours, etc.), the subject matters covered in those courses, and the course materials.

According to the findings of the document analysis, undergraduate programs for tour guides also provide a variety of English courses in addition to ESP courses. General English, English Grammar, Translation, Academic English, Business English, Tourism English, Exam English, and English Language Skills could all be included as examples of these. There are at least 2 and a maximum of 15 English hours of ESP courses available in the programs, while the weekly hours of the courses vary from university to university. The academic, professional, translation, and exam preparation English courses are all taught at the same time in various program curricula. The majority of the lecturers are ELT lecturers, but at some institutions, lecturers from tourism programs as well as ELT lecturers also teach ESP courses.

Although the subjects covered in the ESP courses should be directly related to the profession, such as archeology, history, Anatolian civilizations, and Turkish traditions, it has been observed that the content of the courses is not related to the field in some universities. Furthermore, general English, exam techniques for YDS, business English, and tourism English are also covered in the ESP course. General English and tourism English make up the majority of the course content in most universities.

The materials used in the courses also vary from program to program. The majority of the programs use Tourism English textbooks and resources for general English materials in ESP courses. In addition to these, and in parallel with the purpose and content of the courses, English materials are also used on topics such as YDS preparation, the tourist guiding profession, psychology, sociology, and business. Finally, apart from the sources in the reference list, English books and articles on the history of Turkey, web sites of the

Ministry of Culture and Tourism, travel and tourism magazines, and YDS preparation books are among the materials used by ESP instructors. The textbook "English for Professional Tour Guiding Services" by Leo (2014) was the only ESP textbook specifically designed for tourist guiding ESP courses. However, it is centered on Indonesian culture. All the programs offer courses on communication such as business communication, intercultural communication, interpersonal communication etc. In some communication courses, topics such as elements and principles of communication process, verbal-nonverbal and written communication are covered.

Findings from the document analysis procedures led to the conclusion that the content ESP courses fail to prepare the prospective tour guides for professional settings where they are required to interact with foreign tourists in English. The names of the courses, content/topics covered, and course materials used in tourist guiding ESP courses are summarized in the table below.

Table 11

Summary of Findings from Document Analysis

Course Name	General English
	Vocational English
	English Translation
	Business English
	Academic English
	Verbal Communication in English
	English Skills
	Tourism English
	YDS Preparation
	Exam English
Content/Topics Covered	General topics on Tourism
	English Grammar
	How to Guide a Tour

Anatolian civilizations

Archaeology/ancient cities

History of Türkiye

Exam English

Testing techniques

Tour guiding vocabulary

Geographical Regions of Türkiye

English for Travel and Hospitality

General Business English

Museums

A Systematic Approach to KPDS&ÜDS

Advanced Translation Practice.

Basic concepts in sociology

Cambridge Academic English B2

Cambridge English, Empower Book B1+

New Headway Elementary

English File Pre-intermediate

English for Careers Tourism 1

English for International Tourism

English for Professional Tour Guiding Services

Course Materials

English in mind 1

Face2face Student's Book

Flash on English for Tourism

High Season- English for the Hotel

How to be a Tour Guide

How to Start a Tour Guiding Business

Introduction to Psychology

New Headway Elementary

Oxford bookworm stage 1, 2, 3

Step up for Tourism

Tour Guiding: A Training Manual & Professional Approach to Guiding
in Tourism

Tourism English for Vocational High Schools

Welcome! English for the Travel and Tourism Industry

World English

Findings for Research Question #1

What is the current ICC level of students?

In order to answer this research question, initially an ICC questionnaire was developed and then administered to participants to identify the ICC levels of students enrolled in tourist guiding program in Sinop University. ICC questionnaire consisted of 4 main factors, these are as follows: intercultural attitudes, verbal communication skills, non-verbal communication skills and knowledge about other cultures.

The central tendencies for each factor were represented means and standard deviations. The results revealed that intercultural attitudes in the Intercultural Communicative Competence questionnaire was the highest rated factor with mean of 4.43 (SD = 0.70). On the other hand, the verbal communication factor was rated the lowest with mean of 3.31 (SD= .71) among all four factors extracted. The means of the composite scores for both scales are reported in Table 12.

Table 12

Descriptive Statistics for the Four Composite Scores

	N	Mean	SD
Intercultural Attitudes	106	4.43	.70
Verbal Communication	106	3.31	.71
Non-verbal Communication	106	3.84	.70
Knowledge about other Cultures	106	3.49	.74

As seen in the table above all four sub-dimensions have means greater than 3. In order to examine these differences were statistically significant; one sample t-test was conducted on four sub-dimensions by selecting 3 as test value. Test value was selected as 3 since it is the mid-point of 5-point Likert scale. The analysis results of the answers given by students on all four sub-dimensions did differ significantly from the test value. The one-sample t-test results for each sub-dimension are given in Table 13.

Table 13

One-sample t-test for each Composite Score

	Mean Difference	SD	T	df	p
Intercultural Attitudes	1,43	,70	20,998	105	,00*
Verbal Communication	,31	,71	4,484	105	,00*
Non-verbal Communication	,84	,70	12,380	105	,00*
Knowledge about other Cultures	,49	,74	6,905	105	,00*
Test value =3					
* p-value is significant at the 0.01 level (2-tailed)					

These results suggest that students indicate themselves intercultural communicative competence levels more than average. Moreover, they identify that their intercultural attitudes were the highest among the other factors of ICC. In order to find out whether the difference between sub-dimensions is statistically significant a paired sample t test was conducted. The findings suggest those students' perceived ICC levels in all four sub-dimensions different from each other and these differences are statistically significant. Table 14 below reports the findings of the paired sample t test comparing means of each composite score.

Table 14*Paired sample t-test for each Composite Score*

	Mean	SD	T	df	p
Intercultural Attitudes-Verbal Communication	1,13	,80	14,55	105	,00*
Intercultural Attitudes-Non-verbal Communication	,59	,63	9,64	105	,00*
Intercultural Attitudes-Knowledge about other Cultures	,94	,79	12,23	105	,00*
Verbal Communication-Non-verbal Communication	-,54	,61	-9,07	105	,00*
Verbal Communication-Knowledge about other Cultures	-,19	,72	-2,67	105	,00*
Non-verbal Communication-Knowledge about other Cultures	,35	,67	5,39	105	,00*

Note. Paired t-test null hypothesis is mean of each composite scores are equal to mean of the other composite scores.

* p-value is significant at the 0.01 level (2-tailed)

Paired sample t-test revealed that students participated in the study perceive themselves more capable toward intercultural attitudes more than verbal communication and non-verbal communication skills and knowledge about other cultures. Moreover, students perceive their verbal communication skills less sufficient than other three components. These differences were judge to be statistically significant.

In order to find out the effect of gender on competence levels of students, independent sample t-test was executed. The results of independent sample t-test indicate that there is a difference between self-reported intercultural attitudes of female students ($M = 4.61$, $SD = 0.48$) and male students ($M = 4.23$, $SD = 0.85$). This difference was judged to be statistically significant $t(104) = 2,86$, $p < .001$. The results also show that the differences between female students and male students self-reported verbal communication, non-verbal communication and knowledge about other cultures were judged to be not statistically significant. Table 15 below reports the findings of the independent sample t test comparing means of each composite score by the participants' gender.

Table 15*Independent sample t-test by Gender for each Composite Score*

		Mean	T	df	<i>p</i>
Intercultural Attitudes	Female	4,61	2,86	104	,01*
	Male	4,23			
Verbal Communication	Female	3,21	-,21	104	,13
	Male	3,42			
Non-verbal Communication	Female	3,87	,35	104	,73
	Male	3,82			
Knowledge about other Cultures	Female	3,47	,37	104	,71
	Male	3,52			

* *p*-value is significant at the 0.01 level (2-tailed)

Additionally, in order to find out the effect of preparation class attendance in high school and university as well as being on abroad on competence levels of students, were tested with independent sample t-test. The results of independent sample t-test indicate that there is no statistically significant difference between self-reported intercultural attitudes of students those who attended to prep class during their high school and university education and who did not attend. The results also revealed that there is no statistically significant difference between the students had been abroad and those had not been abroad in terms of their self-reported intercultural attitudes, verbal communication, non-verbal communication and knowledge about other cultures. Table 16, Table 17, and Table 18 below reports the findings of the independent sample t-test comparing means of each composite score by the participants' prep class attendance during high school education, during college education and being abroad.

Table 16

Independent sample t-test by Attendance to Prep Class in High School for each Composite Score

	Attendance to Prep Class in High School	Mean	T	df	p
Intercultural Attitudes	Yes	4,55	,72	104	,48
	No	4,41			
Verbal Communication	Yes	3,32	,09	104	,93
	No	3,31			
Non-verbal Communication	Yes	3,86	,10	104	,92
	No	3,84			
Knowledge about other Cultures	Yes	3,36	-,85	104	,40
	No	3,47			

Note: equal variances assumed

Table 17

Independent sample t-test by Attendance to Prep Class in University for each Composite Score

	Attendance to Prep Class in University	Mean	T	df	p
Intercultural Attitudes	Yes	4,52	,61	104	,54
	No	4,41			
Verbal Communication	Yes	3,25	-,43	104	,67
	No	3,32			
Non-verbal Communication	Yes	3,96	,83	104	,42
	No	3,82			
Knowledge about other Cultures	Yes	3,36	-,91	104	,37
	No	3,53			

Note: equal variances assumed

Table 18*Independent sample t-test by Abroad Experience for each Composite Score*

	Been Abroad	Mean	T	df	<i>p</i>
Intercultural Attitudes	Yes	4,40	-,23	104	,82
	No	4,44			
Verbal Communication	Yes	3,33	-,17	104	,87
	No	3,30			
Non-verbal Communication	Yes	3,74	-,71	104	,48
	No	3,86			
Knowledge about other Cultures	Yes	3,69	1,35	104	,18
	No	3,45			

Note: equal variances assumed

Findings for Research Question #2

To what extent the development of Intercultural Communicative Competence is addressed and emphasized in the current curriculum?

To answer this question, initially, intercultural communicative questionnaire (ICCC) results were analyzed and further statistical procedures were carried out to compare the ICC levels of students by their grade levels. The purpose with this procedure was to determine if there were any differences which could be interpreted as the outcome of the current curriculum. Table 19 below reports the means and standard deviations of each composite score for all grade levels.

Table 19*Descriptive Statistics for each Composite Score by Grade Level*

		N	Mean	SD
Intercultural Attitudes	Freshman	39	4,45	,67
	Sophomore	9	4,47	,65
	Junior	5	4,28	,74
	Senior	53	4,43	,75
	Total	106	4,43	,70
Verbal Communication	Freshman	39	3,24	,56
	Sophomore	9	3,47	,93
	Junior	5	3,02	1,12
	Senior	53	3,36	,73
	Total	106	3,31	,71
Non-verbal Communication	Freshman	39	3,77	,67
	Sophomore	9	3,85	,76
	Junior	5	3,88	,90
	Senior	53	3,90	,71
	Total	106	3,84	,70
Knowledge about other Cultures	Freshman	39	3,26	,66
	Sophomore	9	3,75	,96
	Junior	5	3,30	1,11
	Senior	53	3,64	,68
	Total	106	3,49	,74

As seen in the table 19 above participants from different grade levels reported similar competence levels for each composite score. To find out whether there is a difference between any grades level, one-way ANOVA analysis procedure was performed. The results of one-way ANOVA showed that there is a statistically significant difference on the composite scores of knowledge about other cultures $F(3, 102) = 2.62, p = 0.04$. Additionally, an LSD Post Hoc test was conducted and results showed that freshman students'

knowledge about other cultures ($M = 3.26$, $SD = 0.66$) and senior students' knowledge about other cultures ($M = 3.64$, $SD = 0.68$) is different. ANOVA results also presented that there are no significant differences between grade levels on other composite scores. Table 20 presents the one-way ANOVA results of intercultural competence levels by students' grade levels.

Table 20

One-way ANOVA results of Intercultural Competence Levels by Grade Level

		Sum of	df	Mean	F	p
		Squares		Square		
Intercultural attitudes	Between Groups	,152	3	,05	,10	,96
	Within Groups	51,70	102	,51		
	Total	51,85	105			
Verbal communication	Between Groups	,94	3	,31	,62	,60
	Within Groups	51,53	102	,51		
	Total	52,47	105			
Non-verbal communication	Between Groups	,37	3	,12	,24	,87
	Within Groups	51,41	102	,50		
	Total	51,78	105			
Knowledge About Other cultures	Between Groups	4,07	3	1,36	2,62	,04*
	Within Groups	52,88	102	,52		
	Total	56,95	105			

Findings indicated that there is a difference between perceived knowledge about other cultures of freshman students ($M = 3.26$, $SD = 0.66$) and senior students ($M = 3.64$, $SD = 0.68$). This difference was judged to be statistically significant ($t(90) = -2,70$, $p < .001$). The independent sample t-test results also show that the differences between freshman students and senior students perceived intercultural attitudes, verbal communication, and

non-verbal communication were judged to be not statistically significant. Table 21 below reports the findings of the independent sample t test comparing means of each composite score between freshman students and senior students.

Table 21

Independent sample t-test by Grade Level

		Mean	T	df	<i>p</i>
Intercultural Attitudes	Freshman	4,45	,19	90	,85
	Senior	4,43			
Verbal Communication	Freshman	3,24	-,82	90	,41
	Senior	3,36			
Non-verbal Communication	Freshman	3,77	-,87	90	,39
	Senior	3,90			
Knowledge about other Cultures	Freshman	3,26	-2,70	90	,00*
	Senior	3,64			

* p-value is significant at the 0.01 level (2-tailed)

In addition to the statistical procedures, semi-structured interviews were conducted with students and ESP instructors to identify the extent to which ICC is addressed and emphasized in the current ESP curriculum. Instructors were asked a series of questions concerning the content they teach in ESP. Their responses to the question revealed that ESP instructors do not specifically address or emphasize the development of ICC in ESP courses. In their courses, they primarily focus on teaching topics related to tourism, or they simply teach general English topics for multiple reasons. The main reason behind teaching general English topics is that instructors specializing in ELT do not consider themselves adequate to teach field-specific topics; therefore, they focus on the part that they are qualified to teach. One of the instructors replied to this question as follows:

"It is not my job to teach the English used in tourist guiding because I was not trained for it; my specialization is teaching English, so that is what I do. Anyways, I think the instructors in tourist guiding should teach ESP courses, not ELT instructors."

The same instructor also asserted that in his classes, he picks topics related to popular culture or any other topic students find interesting, then through whole-class discussions, they work on speaking skills and fluency. He added that he doesn't teach culture or cultural differences or similarities. Another ESP instructor who is also a professional tourist guide suggested that in her ESP classes she teaches mainly Turkish culture and how to give a commentary on touristic destinations and local culture through role-playing and drama activities. However, she said she doesn't focus solely on cultural differences or similarities but mentions them or gives examples when the circumstances require it.

Findings from the student interviews revealed that ESP instructors mostly teach topics and skills in relation to general English proficiency. The content covered in the ESP courses varies depending on the instructor, and each instructor adopts a different approach to teaching ESP; however, none of the instructors address or emphasize specifically the teaching of components of ICC. On the other hand, components of ICC and the skills and abilities required to become interculturally competent are sometimes touched upon in other courses, such as communication courses. In sum, the ICC is not specifically addressed or explicitly developed in the current ESP curriculum.

Findings for Research Question #3

What are the gaps in the current curriculum in terms of teaching of Intercultural Communicative Competence based on; a) the opinions of instructors, b) the opinion of students?

Based on the findings obtained from semi-structured interviews, it can be concluded that there is not a complete and well-prepared ESP curriculum taught in tourist guiding ESP courses. The instructors do not follow a syllabus; rather, they use a "process syllabus," where they constantly adjust or change the content they deliver depending on the immediate expectations and needs of the students. And, the ICC related knowledge and

skills are not among the needs that they try to address and develop among prospective tourist guide. Foreign cultures and the differences and similarities between Turkish culture and other cultures are not taught in ESP courses. Students claimed that they would expect the instructors to teach content from the field of tourist guiding in order to prepare them for practicing the profession in English. Furthermore, they suggested that learning about other cultures could enable them to better communicate with tourists. One of the instructors stated that:

"If prospective tour guides learn about what to do and what to avoid during English interactions with tourists from other cultures, it could make the tour a better experience for the tourists and increase the chance of revisiting our country by contributing to the destination image. If the tourists feel welcomed and respected, they will eventually come back or at least recommend Türkiye to their friends."

Another instructor suggested that "when students know the differences and similarities between our culture and other cultures, the tourists' culture in this case, they could use this information while giving a tour commentary." Or at least they could avoid some inappropriate behaviors." One of the students said that "while working at the travel agency, thanks to my interactions with foreign tourists (German and French) and my observation of them, I realized that most of what I thought I knew about them was incorrect. I had so many misconceptions and prejudgments towards French tourists, but they were friendly and nice to me. Because of my misconceptions, I kind of hesitated to start a conversation with them and stayed distant instead. As a tour guide, knowing about the culture of the tourists, could help us become more self-confident and assertive rather than hesitant and shy. Thus, I believe we should learn this kind of information in our classes, and more importantly, we should acquire the skills to reflect this information in our interactions with the tourists."

The above statements of the participants led to the conclusion that the cultures of other countries are not incorporated in ESP courses. Similarly, the skills and abilities required for intercultural communication are neglected in ESP courses.

Findings for Research Question #4

What elements should be included in the suggested course curriculum for developing intercultural communicative competence (ICC) in Tourism Guiding program at Sinop University?

a. What kind of cultural elements should be included in the suggested course curriculum? According to the findings from instructor and student interviews, the ESP curriculum for tourist guides should primarily focus on Turkish culture as field-specific knowledge because they will be teaching tourists Turkish culture.

Based on the interview responses, develop intercultural communicative competence among prospective tour guides; they should be aware of the cultural differences between Turkish culture and the culture the tourists come from. Additionally, one instructor suggested that "learning about the categories and classifications used to define the cultures might enable prospective tour guides to develop awareness and sensitivity towards other cultures." They begin to pay extra attention to the differences and similarities so as not to cause any misunderstandings during intercultural encounters. Student participants who had been abroad suggested that in order to develop cultural awareness, we should see that sometimes what is acceptable in our culture might be regarded as taboo or awkward behavior from the perspective of a different culture. Also, it could be the other way around, meaning that what is taboo in our culture might be considered perfectly normal behavior by the members of another culture. If we learn about these acceptable and unacceptable behaviors in different cultures, we can protect ourselves from awkward situations, and as professional tourist guides, using the same information, we can prepare the tourists for the extraordinary situations and experiences in Türkiye. "What's more, if we know the

differences, then we can explain the Turkish culture better using examples from their own culture or making comparisons between two cultures."

b. What type of linguistically oriented elements should be included in the suggested course curriculum? Students' and instructors' responses to this question were similar. Both groups asserted that in ESP courses, field-specific language should be taught, meaning that the vocabulary and grammar should be selected and presented based on the needs of the tourist guide who will guide foreign tourists. The vocabulary should be based on the areas that make up the tourist guiding profession, which are history, geography, archaeology, cuisine, etc. In addition to the vocabulary, grammar rules and sentence structures that are used by the tourist guides should be taught in the ESP classrooms. On the other hand, greetings, how to start and end a conversation appropriately, how to address people depending on their age and gender, and how to speak fluently and naturally should also be emphasized in ESP courses to help tourist guides develop essential language skills. Also, participants suggested that tourist guides should be able to use a polite tone with the tourists; therefore, they should be able to use polite language even when their message is negative. So, it is very important for them to use polite language to avoid misunderstandings and not offend the tourists.

c. What type of teaching methods, techniques and activities should be included in the suggested course curriculum? Both the instructors and the teachers agreed that ESP courses should include a variety of activities to give students opportunities to practice and master the language skills. The majority of the students claimed that they had difficulty speaking in English in ESP courses because they are not comfortable using the language when other people are around. However, they are also aware that the only way to overcome this is by practicing the language they learn. They suggested that they expect ESP courses to include various speaking activities. One student stated that in ESP courses, the mistakes they make are not corrected by the instructor, and some of the instructors don't give them feedback on their performance in the classes. Thus, based on

the responses of the participants, in ESP courses, like in any other language classroom, the instructor should give students feedback to help them assess their progress. Also, to make students comfortable using the language, the medium of instruction should be English.

Findings for Research Question #5:

To what extent the suggested course curriculum fills the gaps in the current curriculum?

a. What are the opinions of the instructors about the suggested course curriculum?

One chapter from the curriculum developed by the researcher was piloted in ESP courses. It was planned to pilot the three chapters, but due to unexpected circumstances, only one chapter was implemented in tourist guiding ESP courses. The implementation of the chapter took place in 3rd and 4th grade ESP courses. The chapter on Turkish cuisine was piloted. The instructor suggested that the choice of vocabulary and the level of language used is appropriate for the proficiency level of the students. She also stated that students did not have difficulty understanding the instructions and that the organization was also appropriate. The information given in the reading texts was beneficial to the learners in terms of professional development. However, she also criticized the materials in terms of the choice and size of the visuals. She said the size and clarity of the visuals made it difficult to see the details in pictures. Another point she criticized was that the main reading text in the chapter titled "Turkish Cuisine" did not include reading comprehension but only included fill-in-the-gaps exercises for the vocabulary presented in the text. She said a set of reading comprehension questions could be added to the text.

Comments and Discussion

The main purpose of this study is to develop an ICC-based ESP curriculum for the tourist guiding bachelor's degree program at Sinop University. To achieve this purpose, research questions with six sub-questions were developed, and this study was yielded by

these questions. These questions are: What is the current ICC level of students? To what extent is the development of intercultural communication competence addressed and emphasized in the current curriculum? What are the gaps in the current curriculum in terms of teaching intercultural communicative competence based on a) the opinions of instructors and b) the opinions of students? What elements should be included in the suggested curriculum for developing intercultural communicative competence (ICC) in the Tourism Guiding program at Sinop University? a. What kind of cultural elements should be included in the suggested curriculum? b. What type of linguistically oriented elements should be included in the suggested curriculum? c. What types of teaching methods, techniques, and activities should be included in the suggested curriculum? To what extent does the suggested curriculum fill the gaps in the current curriculum? a. What are the opinions of the instructors about the suggested curriculum? Findings for these questions revealed in-depth information about the content of the ESP courses in the tourist guiding program and the ICC levels of students enrolled in the program.

According to the results of the ICC questionnaire administered to students, the ICC level of the participants is above average. Also, there is not a statistically significant difference between the perceived ICC levels of students enrolled in the program. In other words, freshman students and senior students reported similar responses to the questions. In aligned with the purpose and the research questions, a series of semi-structured interviews were carried out with ESP instructors and students. Both groups of participants claimed that the ESP courses do not solely focus on tourist guiding language for various reasons. Based on the findings from interview data, ICC is not emphasized in ESP courses. Data also suggest that in other courses, such as communication courses, ICC-related components are mentioned. Furthermore, participants stated that first and foremost, the ESP curriculum should be based on field-specific vocabulary and language structures as linguistic elements. As for the cultural elements, participants said that including knowledge about other cultures in the curriculum would be beneficial to developing ICC among prospective tour guides. They also expressed the need for including activities that will

enable them to practice the language they learned. Finally, the instructor who piloted the chapter of the curriculum found the curriculum to be practical and feasible.

Participants' responses to the ICCQ revealed that they perceived their ICC levels as high because they received a score above average. Additionally, no statistically significant difference was found between the ICC levels of freshman and senior students. The purpose of comparing the levels of two groups was to determine the possible impact of the current curriculum on their ICC development. Statistical analyses revealed that students who participated in the study assigned the highest scores to the intercultural attitudes component of ICC, which means they consider themselves less competent in verbal communication, non-verbal communication skills, and knowledge about other cultures. Moreover, students assigned the lowest scores to verbal communication skills rather than the other three components. Also, these differences between scores were judged to be statistically significant. Participants' responses to the interview questions were also aligned with the results obtained from the ICC questionnaire, meaning that participants were exposed to different cultures in different courses in the curriculum. Also, they learn about some aspects of intercultural communication in the communication course. These two factors might have contributed to their high scores on perceived ICC levels. Similarly, instructors' and students' statements concerning the content delivered in ESP courses also support the findings from the questionnaire in terms of linguistic competence being the lowest score. For instance, students claimed that in some ESP courses they do not learn English for communication purposes but simply study it for the YDS exam by reading articles and solving reading comprehension questions. In the light of these findings, it could be concluded that in ESP courses, verbal and nonverbal communication components of ICC are not sufficiently emphasized. What's more, document analysis procedures revealed that tourist guiding ESP courses in Turkish universities follow similar patterns; in other words, they do not specifically teach the English required for the tourist guiding profession but mostly focus on general English content. They also fail to address the intercultural communication aspect of the profession by not specifically including cultural information

and emphasizing the role it plays in English communication. Thus, students perceive themselves as individuals who are open to, curious about, and interested in different cultures, but they do not perceive themselves as competent in verbal and nonverbal communication skills along with knowledge about other cultures. These findings are confirmed by the findings from studies by Cansu and Tanrısever (2020) and Eker (2016). In their studies, researchers surveyed professional tour guides to determine the participants' opinions of the quality and efficiency of ESP courses in tourist guiding programs in Türkiye. They obtained similar results as this study, meaning that the ESP courses are not efficient in preparing students for the tourist guiding profession.

The lack of a curriculum specifically designed for tourist guides could be listed among the causes of this deficiency. Findings from the document analysis led to a similar conclusion. It was founded that there is not a textbook available for tourist guiding ESP courses therefore, instructors mostly rely on ESP textbooks written for general tourism ESP courses or other subjects. Consequently, the lack of an ESP textbook specifically developed for the field might be considered a possible cause for not teaching field-specific English. Findings from document analysis support this finding, showing that English for Professional Tour Guiding Services by Leo (2014) was the only ESP textbook specifically designed for tourist guiding ESP courses. However, the issue with this textbook was that it was centered on Indonesian culture, meaning that it was developed for Indonesian tourist guides. Considering the fact that tourist guides are expected to represent the culture of their country, an ESP textbook written for tourist guides should include the cultural elements of the home country. The suggested curriculum developed by the researcher addresses this aspect by organizing the content around Turkish culture. According to the findings, the curriculum was designed in two parts: the first part focuses on the definition of culture, culture and language relationships, and cultural norms, taboos, beliefs, and superstitions around the world. By this means, the researcher aimed to lay the foundation for ICC. In the second part, mostly linguistic, more specifically tourist guiding language is emphasized. Additionally, the content consisted of Turkish culture in the second part. Furthermore, at the end of each chapter,

cultural tips for tourist guide are given. Although only one chapter of the suggested curriculum was piloted in the classroom, the instructor who implemented it suggested that the content and the language level were appropriate for the participants.

Chapter 5

Conclusion and Suggestions

This chapter will conclude the study by summarizing key research findings in relation to the research aims and research questions, as well as the value and contribution thereof. It will also review the limitations of the study and propose opportunities for future research.

This study aimed to develop an ICC-based ESP course curriculum for the tourist guiding bachelor's degree program at Sinop University. More specifically, the main purpose of the study was to design an ESP course curriculum to promote the ICC among prospective tourist guides. To achieve this goal, first a needs assessment was conducted through a questionnaire and semi-structured interviews with students and instructors. The data gathered was used to answer five main research questions and six sub-questions. Findings revealed that ICC is not specifically addressed in the ESP curriculum. Also, ESP courses do not teach a specific curriculum, but different content is delivered in each course depending on the instructor. Furthermore, besides the instructor, who is also a professional tour guide, instructors do not teach tourist guide English in ESP courses for various reasons. Additionally, instructors suggested that developing ICC in ESP courses would benefit students by helping them develop the skills and awareness they need to perform better as tour guides. Findings for the research questions revealed that, according to instructors' and students' views, a tourist guiding ESP curriculum should focus on teaching how to convey Turkish culture to foreign tourists, but also include linguistic and cultural elements to help the prospective tourist guides develop essential skills to successfully communicate with foreign tourists. Therefore, they suggested that the curriculum should utilize techniques and activities to give students the opportunity to be exposed to cultural information such as similarities and differences between Turkish culture and other cultures. Also, they asserted that such a curriculum should focus more on the speaking skills of students because the profession is solely based on oral communication. In the light of these findings, the

curriculum was developed, and the key findings summarized above were addressed and emphasized in the suggested curriculum. Then, the curriculum was sent to an instructor to be piloted in ESP courses. It was piloted in two different grades, in 3rd and 4th year ESP courses. Due to the unexpected circumstances, only one chapter could be piloted completely. The instructor commented that the information given in the chapter is appropriate for the purpose of the course. The content and the language level were also good fit for the proficiency level of the students. She added that the selection and organization of the topics and activities were appropriate. Although she found the curriculum beneficial, she criticized that more visuals could be used and that the size of the existing visuals should be adjusted to increase clarity. Finally, she suggested that reading texts should include reading comprehension questions in addition to vocabulary exercises. Based on the instructors' suggestions, all the necessary adjustments were made to the curriculum.

This study has several limitations. Firstly, the sample from which data collected was limited to students and instructors at Sinop University; therefore, future research could include a more comprehensive sample, such as prospective tourist guides, professional tourist guides, tourists from different countries, Ministry of Culture and Tourism officials, etc. Another limitation is that the curriculum developed is limited compared to the richness of Turkish culture and the knowledge and skills that the tourist guides must acquire and master. Therefore, future studies on tourist guiding ESP curriculum design could design a separate curriculum for each geographical region in Türkiye. Additionally, in future curricula, a teachers' book, an activity book, or other supplementary materials could be developed.

The current study makes several contributions to the discipline. First of all, it calls attention to a problem that has been neglected so far, namely the curriculum development and material design in the ESP field. The ESP is considered an approach to teaching English as a foreign language, but neither ESL experts nor experts in various disciplines have completely reclaimed the field. ELT experts and instructors defend that field experts should teach ESP as it is field-specific; on the other hand, field experts assert that it is still

about teaching language, therefore ELT instructors should teach ESP courses. Due to this dilemma, ESP has been neglected in curriculum development and the language teaching field. Thus, this study calls on ELT experts to pay more attention to ESP and reclaim the field to improve the content and the teaching of English in ESP courses. Another issue that this study draws attention to is the lack of a course on teaching ESP in ELT teacher education programs. Instructors who are assigned to teach ESP courses do not receive any formal or informal education or training on teaching ESP in various fields. Therefore, such a course could be included in the curriculum of ELT programs in Türkiye.

From the findings of this study, it is obvious that there is not a standard ESP curriculum implemented in the tourist guiding program in Türkiye. Therefore, to address this issue, this study calls on the Turkish Ministry of Culture and Tourism to carry out a project by including experts from the ELT and tourist guiding departments and have them design a standard curriculum that will be implemented in all tourist guiding programs in Türkiye. These experts should also develop and design instructional materials for ESP courses. What's more, a training program could be designed to equip instructors with essential skills and knowledge to teach tourist guiding ESP courses.

In sum, the current study shows that ESP in tourist guiding programs is a significant yet neglected field. In order to raise tourist guides who are eligible and competent enough to represent our country as cultural ambassadors, ELT experts and tourist guiding experts should work together to help them develop ICC in ESP courses. Without ICC, it would be unrealistic to expect them to perform the profession successfully and also increase destination loyalty among foreign tourists. To achieve this goal, the first step taken with this study was developing an ICC-based ESP curriculum for prospective tourist guides. This study also proves that promoting ICC in ESP courses would not be possible without the inclusion of ELT experts.

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APPENDIX-A: Kùltùrlerarası İletişim Yeterlilięi Anketi

Sevgili öğrenciler, bu anket Hacettepe Üniversitesi Eğitim Bilimleri Enstitüsü bünyesinde yürütölmekte olan bir doktora tez çalışması kapsamında veri toplamak amacıyla geliştirilmiştir. Tez çalışmasının amacı, Sinop Üniversitesi'nde Turizm Rehberliği lisans programında kayıtlı öğrencilere Mesleki İngilizce derslerinde kùltùrlerarası iletişim yeterlilięi kazandırmada kullanılacak bir öğretim materyali geliştirmektir. Birazdan dolduracağınız anket ile siz profesyonel rehber adaylarının kùltùrlerarası iletişim yeterlilik düzeylerini belirlemek hedeflenmektedir. Anketi doldurmak tamamen gönüllölük esasına dayalıdır ve en az 10 dakikanızı alacaktır.

Veriler tamamen gizli tutulacak ve sadece araştırmacı tarafından değerlendirilip bilimsel amaçlar için kullanılacaktır.

***Bu araştırma için Hacettepe Üniversitesi Etik Komisyonundan izin alınmıştır.**

Katkılarınız için şimdiden teşekkürler.

BÖLÜM 1

Demografik Bilgiler

1.	Cinsiyetiniz:	Kadın Erkek
2.	Yaşınız:	0-17 18-24 25-34 35 ve üstü
3.	Mezun olduğunuz lise türü nedir?	Fen Lisesi Sosyal Bilimler Lisesi Anadolu Lisesi Mesleki ve Teknik Anadolu Lisesi Çok Programlı Anadolu Lisesi Anadolu İmam-Hatip Lisesi Özel Lise Diğer: _____
4.	Lisede İngilizce hazırlık sınıfı okudunuz mu?	Evet Hayır
5.	Üniversitede İngilizce hazırlık sınıfı okudunuz mu?	Evet Hayır
6.	Kaçıncı sınıfta öğrenim görmektesiniz?	1. Sınıf 2. Sınıf 3. Sınıf 4. Sınıf
7.	Hiç yurtdışında bulundunuz mu?	Evet Hayır
8.	Yurtdışında bulduysanız, ne kadar süre kaldınız?	1 aydan daha az Birkaç ay 6 aydan fazla

BÖLÜM 2**Kültürlerarası İletişim Yeterliliği**

Aşağıda yer alan ifadeleri dikkatli bir şekilde okuyarak, ifadelere ne kadar katıldığınızı (sizi ne derece yansıttığını) '1' hiç katılmıyorum, '5' tamamen katılıyorum olmak üzere 1-5 aralığında işaretleyiniz.

1.	Ana dili İngilizce olan insanların söylediklerini kolaylıkla anlayabilirim.	1	2	3	4	5
2.	Ana dili İngilizce OLMAYAN insanlarla konuşurken söylediklerini kolaylıkla anlayabilirim.	1	2	3	4	5
3.	İngilizce iletişim kurarken, konuşmayı uygun bir şekilde BAŞLATABİLİRİM.	1	2	3	4	5
4.	İngilizce iletişim kurarken, konuşmayı uygun bir şekilde BİTİREBİLİRİM.	1	2	3	4	5
5.	İngilizce iletişim kurarken, konuşmayı akıcı bir şekilde sürdürebilirim.	1	2	3	4	5
6.	İngilizce iletişim kurarken, konuştuğum kişinin vermek istediği mesajı kolayca anlayabilirim.	1	2	3	4	5
7.	İngilizce iletişim kurarken kelime ve cümle vurgusunu uygun şekilde kullanabilirim.	1	2	3	4	5
8.	İngilizce konuşurken, vermek istediğim mesajı kolayca aktarabilirim.	1	2	3	4	5
9.	İngilizce konuşurken, konuştuğum kişinin vermek istediği mesajı anlamadığımda sorular sorarım.	1	2	3	4	5
10.	İngilizce konuşurken, kullanmam gereken kelimeleri kolayca hatırlarım.	1	2	3	4	5
11.	İngilizce konuşurken, ne söyleyeceğimden çok konuştuğum kişinin söylediklerine odaklanırım.	1	2	3	4	5
12.	İngilizce konuşurken, karşımdaki kişi beni anlamadığında mesajımı farklı kelime ve cümlelerle tekrar anlatabilirim.	1	2	3	4	5
13.	İngilizce konuşurken, konuya uygun kelimeleri rahatlıkla kullanabilirim.	1	2	3	4	5
14.	İngilizce konuşurken, konuştuğum kişinin kullandığı vurgu ve ritimden vermek istediği mesajı anlarım.	1	2	3	4	5
15.	İngilizce konuşurken, karşımdaki kişinin sorduğu sorulara kolayca cevap verebilirim.	1	2	3	4	5
16.	İngilizce konuşurken gerektiğinde konuya uygun İngilizce atasözü ve deyim kullanabilirim.					

	1	2	3	4	5
17. İngilizce konuşurken, karşımdaki kişinin aksanı verilen mesajı anlamamı etkilemez.	1	2	3	4	5
18. İngilizce kelime bilgim duygularımı ifade edebilmek için yeterli.	1	2	3	4	5
19. İngilizce kelime bilgim düşüncelerimi ifade edebilmek için yeterli.	1	2	3	4	5
20. Farklı kültürlerden insanlarla İngilizce konuşurken nasıl hissettiklerini yüz ifadelerinden anlayabilirim.	1	2	3	4	5
21. Farklı kültürlerden insanlarla İngilizce konuşurken nasıl hissettiğini ses tonundan anlayabilirim.	1	2	3	4	5
22. Farklı kültürlerden insanlarla İngilizce konuşurken karşımdaki kişiyle aramdaki mesafeyi ayarlayabilirim.	1	2	3	4	5
23. Farklı kültürlerden insanlarla İngilizce konuşurken, konuştuğum kişi ve konuya göre duruşumu ayarlayabilirim.	1	2	3	4	5
24. Farklı kültürlerden insanlarla İngilizce iletişim kurarken jest ve mimikleri uygun bir şekilde kullanabilirim.	1	2	3	4	5
25. Farklı kültürlerden insanlarla İngilizce iletişim kurarken kendimi daha iyi ifade edebilmek için beden dilini etkili bir şekilde kullanabilirim.	1	2	3	4	5
26. Farklı kültürlerden insanlarla İngilizce iletişim kurarken göz teması kurmaya özen gösteririm.	1	2	3	4	5
27. Farklı kültürlerden insanlarla İngilizce iletişim kurarken konuştuğum kişiye yaş, cinsiyet ve konumuna göre uygun şekilde hitap edebilirim.	1	2	3	4	5
28. Farklı kültürlerden çocuklarla İngilizce iletişim kurabilirim.	1	2	3	4	5
29. Diğer ülkelerin gelenek ve görenekleri hakkında bilgiye sahibim.	1	2	3	4	5
30. Farklı ülkelerin yaşam tarzları hakkında bilgiye sahibim.	1	2	3	4	5
31. Farklı kültürlerin değerleri ve inançları hakkında bilgiye sahibim.	1	2	3	4	5
32. Kendi kültürüm ile farklı kültürler arasındaki BENZERLİKLERİN farkındayım.	1	2	3	4	5
33. Kendi kültürüm ile diğer kültürler arasındaki FARKLILIKLARIN farkındayım.	1	2	3	4	5

34.	Diğer ülkelerdeki kişilerarası ilişkiler hakkında bilgiye sahibim.	1	2	3	4	5
35.	Kendi kültürüm ile farklı kültürleri karşılaştırabilecek kadar bilgiye sahibim.	1	2	3	4	5
36.	Farklı kültürlerden insanlarla iletişim kurarken ön yargılı olmamaya çalışırım.	1	2	3	4	5
37.	Farklı kültürlerden insanlarla iletişim kurarken onları rencide etmemek için davranışlarıma dikkat ederim.	1	2	3	4	5
38.	Diğer kültürlerin norm ve tabuları hakkında bilgi sahibiyim.	1	2	3	4	5
39.	Kültürünü ve dilini bilmediğim yabancı bir ülkede yaşama fikrine açığım.	1	2	3	4	5
40.	Yabancı kültürlerin anlatıldığı TV programı, belgesel, film vb. izlemeyi severim.	1	2	3	4	5
41.	Farklı kültürlerin gelenek-göreneklerini ilgi çekici bulurum.	1	2	3	4	5
42.	Farklı ülkelerin geleneksel yemeklerini tatmaya istekliyimdir.	1	2	3	4	5
43.	Kendi kültürüm de dahil tüm kültürlerin aynı derecede özel ve değerli olduğuna inanırım.	1	2	3	4	5
44.	Yeni tanıştığım insanlarla iletişim kurarken rahat hissedirim.	1	2	3	4	5
45.	Yeni tanıştığım insanlarla iletişim kurarken kültürleri ile ilgili sorular sorarım.	1	2	3	4	5
46.	Farklı ülkelerin geleneksel müziklerini dinlemeyi severim.	1	2	3	4	5
47.	Farklı ülkelerden insanlarla iletişim kurarken heyecanlanırım.	1	2	3	4	5
48.	Farklı ülkelerden arkadaş edinmek isterim.	1	2	3	4	5
49.	Farklı ülkelerin değerlerine saygı duyarım.	1	2	3	4	5
50.	Farklı ülkelerin inançlarına saygı duyarım.	1	2	3	4	5
51.	Hiçbir kültürün diğerlerinden üstün olduğunu düşünmüyorum.	1	2	3	4	5
52.	Hiçbir kültürün diğerlerinden aşağı olduğunu düşünmüyorum.	1	2	3	4	5
53.	Farklı kültürlerden insanlarla etkileşim kurmanın eğlenceli olduğunu düşünüyorum.	1	2	3	4	5
54.	Farklı kültürlerden insanlarla etkileşim içinde olmak farklı bakış açıları kazanmamı sağlar.	1	2	3	4	5
	CCC. Yabancı ülkelerde düzenlenen kültürel/sanatsal faaliyetlere katılmaya istekliyimdir.	1	2	3	4	5
56.	Farklı kültürlerden insanlarla tanışmaya istekliyimdir.	1	2	3	4	5

BÖLÜM 3**Mesleki İngilizce Derslerinde Kültürlerarası İletişim Becerileri Öğretimi**

1. Mesleki İngilizce derslerinde, diğer ülkelerin kültürleri hakkında bilgi edinirim.	1	2	3	4	5
2. Mesleki İngilizce derslerinde, yabancılarla iletişim kurarken beden dilini nasıl kullanmam gerektiğini öğrenirim.	1	2	3	4	5
3. Mesleki İngilizce derslerinde, yabancı kültürlerdeki beden dili ile ilgili bilgiler edinirim.	1	2	3	4	5
4. Mesleki İngilizce derslerinde, İngilizce'nin farklı aksanları ile ilgili bilgiler edinirim.	1	2	3	4	5

APPENDIX-B: Semi-Structured Interview Questions for Instructors

1. Do you think it is necessary for prospective tour guides to have knowledge about the cultures of different countries to communicate with foreign tourists effectively? *(Tur rehberi adaylarının yabancı turistlerle daha etkili iletişim kurabilmek için farklı ülkelerin kültürleri hakkında bilgi sahibi olması gerektiğini düşünüyor musunuz?)*
2. In your classes, do you teach the cultures of different countries? If yes, what type of cultural information do you teach? *(Derslerinizde farklı ülkelerin kültürlerini öğretiyor musunuz?)*
3. Do you address differences and similarities between Turkish culture and other cultures? *(Derslerinizde Türk kültürü ile diğer kültürler arasındaki benzerlik ve farklılıklara yer veriyor musunuz?)*
4. In your classes, to what extent do you teach nonverbal communication such as gesture, facial expressions, body language, proxemics etc.? *(Derslerinizde jest ve mimikler, beden dili, konuşma mesafesi vb. sözsüz iletişim öğelerini ne derece öğretiyorsunuz?)*
5. In your classes, do you mention the relationship between culture and communication? *(Derslerinizde kültür ve iletişim arasındaki ilişkiye değiniyor musunuz?)*
6. Do you teach your students communication strategies that will help them better communicate with tourist from different cultures? *(Derslerinizde öğrencilerinize farklı kültürlerden gelen yabancı turistlerle iletişim kurmalarını kolaylaştıracak iletişim stratejileri öğretiyor musunuz?)*
7. In your classes, to what extent do you teach the idioms, expressions and proverbs that are unique to other countries are addressed? *(Derslerinizde diğer ülkelere özgü deyim, atasözü ve ifadeleri ne derece öğretiyorsunuz?)*
8. Do you teach your students the ways they should communicate with foreign tourists based on their gender and age? *(Derslerinizde, öğrencilere farklı cinsiyet ve yaş gruplarından yabancı turistlerle nasıl iletişim kurmaları gerektiğini öğretiyor musunuz?)*
9. Do you usually teach values, beliefs and taboos of different cultures? *(Derslerinizde farklı ülkelerin değer, inanç ve tabularını öğretiyor musunuz?)*
10. Do you teach translation strategies and techniques that will aid prospective tour guides in translating information specific to Turkish culture? (Turkish dish names, recipes, rituals...etc.) *(Derslerinizde tur rehberlerinin Türk kültürüne özgü bilgileri yabancı turistlere aktarmasını kolaylaştırmaya yönelik çeviri strateji ve tekniklerini öğretiyor musunuz? (Türk yemekleri, yemek tarifleri ve ritüeller vb.)*
11. While teaching cultural information what type of materials do you use? What criteria do you use while choosing the materials? *(Derslerinizde kültürel bilgileri öğretirken ne tür materyaller kullanıyorsunuz? Bunları seçerken nelere dikkat ediyorsunuz?)*
12. While teaching cultural information what type of teaching methods/techniques do you use? *(Derslerinizde kültürel bilgileri öğretirken ne tür öğretim yöntem ve teknikleri kullanıyorsunuz?)*

APPENDIX-C: Semi-structured Interview Questions for Students

1. Do you think, as a prospective tour guide, is it necessary for you to knowledge about different cultures to communicate with foreign tourists effectively? *(Bir tur rehberi adayı olarak, yabancı turistlerle daha iyi iletişim kurabilmek için farklı kültürlerle ilgili bilgi sahibi olmanın gerekli olduğunu düşünüyor musun?)*
2. In your vocational English classes, do you learn the cultures of different countries? If yes, what type of cultural information do you learn? *(Mesleki İngilizce derslerinde farklı ülkelerin kültürlerini öğreniyor musun? Cevabın evet ise, ne tür kültürel bilgiler öğreniyorsun?)*
3. In your vocational English classes, are differences and similarities between Turkish culture and foreign cultures addressed? *(Mesleki İngilizce derslerinde Türk kültürü ile yabancı kültürler ile arasındaki benzerlik ve farklılıklara değiniliyor mu?)*
4. In your Vocational English classes, to what extent do you learn about nonverbal communication elements such as gestures, facial expressions, body language, proxemics etc.? *(Mesleki İngilizce derslerinde jest, mimik, beden dili ve konuşma mesafesi vb. Sözsüz iletişim öğelerini ne derece öğreniyorsun?)*
5. In your classes, is the relationship between culture and communication mentioned? *Mesleki İngilizce derslerinde kültür ve iletişim arasındaki ilişkiye değiniliyor mu?)*
6. Do you learn about communication strategies that will help you better communicate with foreign tourists? *Mesleki İngilizce derslerinde, yabancı turistlerle daha iyi iletişim kurmana yardımcı olacak iletişim stratejileri öğreniyor musun?)*
7. In your classes, to what extent the idioms, expressions and proverbs from different countries are taught? *(Derslerinizde diğer ülkelere özgü deyim, atasözü ve ifadeleri ne derece öğretiliyor?)*
8. Do you learn how to communicate and interact with foreign tourist based on their gender and age? (How to communicate with kids, women and elderly tourists?) *(Derslerinizde, farklı cinsiyet ve yaş gruplarından yabancı turistlerle nasıl iletişim kurmaları gerektiği öğretiliyor mu?)*
9. In your vocational English classes do you learn the values, beliefs and taboos of different cultures? *(Mesleki İngilizce derslerinde farklı kültürlerin değer, inanç ve tabularını öğreniyor musunuz?)*
10. Do you learn translation strategies and techniques that will aid you in translating information specific to Turkish culture? (Turkish dish names, recipes, rituals...etc.) *(Derslerinizde tur rehberlerinin Türk kültürüne özgü bilgileri yabancı turistlere aktarmasını kolaylaştırmaya yönelik çeviri strateji ve tekniklerini öğreniyor musunuz?)*

APPENDIX-D: Course Curriculum

ENGLISH FOR TURKISH TOURIST GUIDES

PART I

INTRODUCTION TO CULTURE

CHAPTER 1

DEFINING CULTURE

By the end of this chapter you will be able to:

1. Define the concept of culture,
2. Explain the characteristics of culture,
3. List and define several elements of culture,
4. Give examples for visible and invisible elements of culture,
5. Define and exemplify the types of culture.

Before we begin, consider these questions. Share your responses with your teacher and classmates.

1. Have you ever traveled outside Türkiye? If so, describe one cultural difference and similarity you remember in the country you visited.
2. Have you ever traveled within Türkiye to a very different region or city from the one in which you grew up? If so, describe one cultural difference you remember in the region you visited.

Below is an American tourist, Sarah's experiences about Türkiye.

I loved the people in general. Even though they barely smile, they were mostly kind, friendly, and welcoming. Everywhere I went they always tried to help me to find the way somewhere or buy something. At first, I had a hard time communicating with them as they don't speak much English. The first few days it was like a dream, I enjoyed the food, beaches, historical places, and other amazing things about Türkiye. And then the culture shock kicked in. I was horrified when I first discovered the public toilets because I didn't even know how to use them.

They were nothing like the ones we had back in the U.S. It took me a while to get used to them but then I realized they were more hygienic. Another major issue was that some Turkish people had no idea about queuing. Instead of getting in line at the supermarkets, they would stand right next to each other or cut each other off. On the other hand, they are easygoing people; they can become friends with strangers as soon as they meet. I had no problem with that until they started asking questions about my age, marital status, or religion. They kept inviting me to dinners, weddings, and birthday parties even though I was a mere stranger to them. Of course, I didn't attend because where I come from this was unacceptable.

Task 1: Based on Sarah's statements, answer the following questions and share your responses with your classmates.

1. Did Sarah like Turkish people and culture?
2. What aspects of Turkish culture bothered Sarah?

- Based on the information above, compare and contrast Turkish and American people and list the differences and similarities.

WHAT IS CULTURE?

The taught and shared norms of a specific social, ethnic, or age group are referred to as its culture. It serves as the filter through which we view and understand the outside world. Every part of our lives are shaped by the culture we were exposed to as children, including our thoughts, words, and actions. It is not an individual trait; rather, it is the consequence of a society and the experiences of its members in the past and present.

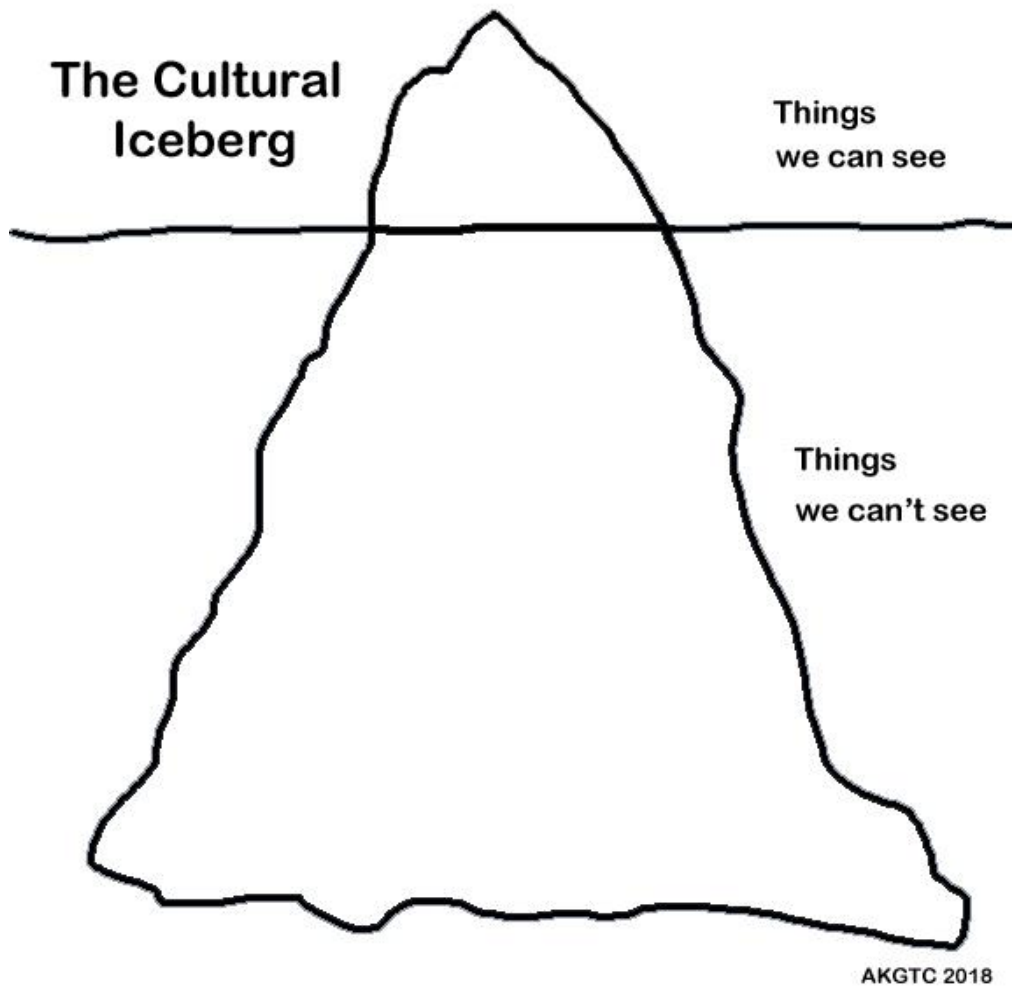
What we eat, how we eat it, what we think, what we believe or refuse to believe, what is normal, what is not acceptable in a society, and other things are all part of our culture. All of this knowledge is socially acquired rather than biologically derived. The first places where we learn about culture are from our families, then from teachers, books, and classmates at school, then from the media, and finally through social interaction with other members of the community. Additionally, we spread our culture by interacting with others through social media.

The two categories of culture are Material Culture and Nonmaterial Culture. The tangible objects made by humans, such as furniture, clothing, and vehicles, make up material culture. The abstract concepts that individuals have about their culture, such as beliefs, values, laws, customs, language, organizations, and institutions, are referred to as non-material culture. These cultural aspects are challenging to observe.

Task 2: After reading the definitions and types of culture, write down all the words that you think are an element of culture. Once you complete the list, talk to your partner. Share your list to see similarities and differences then create another list together.

.....	gestures	.....
Food	.....	schools
Rules	.....	offices
.....	holiday customs	.....
stores	.....	notions of cleanliness
.....
.....	etiquette	morals
childbearing practices	.....	.....
goods and products	.....	institutions
.....
.....	cities	.....

Task 3: Material versus Nonmaterial elements of culture: Using the list you made up for previous exercise; place the elements in related part.



Task 1.3: For each cultural element below, give examples from Turkish culture and discuss your answers with classmates.

Gender roles:

Holiday customs:

Goods and products:

Notions of cleanliness:

Childbearing practices:

Music:

Etiquette:

Taboos:

Concept of hospitality:

HOFSTEDE'S CULTURAL DIMENSIONS

1. Power Distance (High vs. Low)

High power distance cultures have higher levels of inequality and are more willing to accept that without question. These cultures tend to value tradition, community, and strict social rules. In a very hierarchical society, everybody knows their place and they don't really question it. Also these cultures tend to place little emphasis on individualism. In a high power distance society, parents teach children obedience and not to question authority. Malaysia and Egypt are among the high power distance cultures.

Low power distance cultures have lower levels of inequality and are less willing to accept unequal power distribution. These cultures tend to value individualism. For example, in low power distance Supervisors and employees are considered almost as equals. They take part in decision making equally and share responsibility.

Question: In what category would you place Türkiye? Is Turkish culture High or Low Power Distance? Explain your answer.

2. Individualistic vs. Collectivist Cultures

Individualistic cultures are those that stress the needs of the individual over the needs of the group as a whole. In this type of culture, people are seen as independent and autonomous. Social behavior tends to be dictated by the attitudes and preferences of individuals. In individualistic cultures, people are considered "good" if they are strong, self-reliant, assertive, and independent. Where people in collectivist cultures might be more likely to turn to family and friends for support during difficult times, those living in individualist cultures are more likely to go it alone. Cultures in North America, United States, Germany, Ireland, South Africa, and Australia tend to be individualistic.

Collectivist cultures emphasize the needs and goals of the group as a whole over the needs and desires of each individual. In such cultures, relationships with other members of the group and the interconnectedness between people play a central role in each person's identity. In collectivistic cultures, people are considered "good" if they are generous, helpful, dependable, and attentive to the needs of others. Cultures in Asia, Central America, South America, and Africa tend to be more collectivistic. Countries considered collectivistic include Japan, China, Korea, Taiwan, Venezuela, Guatemala, Indonesia, Ecuador, Argentina, Brazil, and India.

Question: Do you think Turkish culture individualistic or collectivist? Discuss your response with your partner?

3. Masculinity Versus Femininity

This refers to the distribution of roles between men and women. **In masculine societies**, the roles of men and women overlap less, and men are expected to behave assertively. Demonstrating your success, and being strong and fast, are seen as positive characteristics.

In feminine societies, however, there is a great deal of overlap between male and female roles, and modesty is perceived as a virtue. Japan is considered to be a very masculine country, whereas Scandinavian countries such as Norway and Sweden are considered highly feminine.

Question: Do you think Turkish culture is masculine or feminine? Discuss your answer with your partner.

4. The Uncertainty Avoidance

People in cultures with *high uncertainty avoidance* try to minimize the occurrence of unknown and unusual circumstances and to proceed with careful changes step by step by planning and by implementing rules, laws and regulations. On the contrary, *low uncertainty avoidance* cultures are comfortable with uncertainty, and are relaxed in the face of ambiguity or unstructured situations. These cultures do not rely as heavily on rule-oriented mechanisms for uncertainty mitigation, are typically more tolerant of risk taking, and are more open to change. Countries scoring high on the uncertainty index include: Greece, Belgium, Russia, Italy, Korea, and Mexico. Some of the countries with low uncertainty include: Singapore, the United States, the United Kingdom, India, China, and Indonesia.

Question: Do you think Turkish culture is high uncertainty avoidance or low uncertainty avoidance? Discuss your answer with your partner.

5. Time Orientation

Long-term orientation is when you are focused on the future. You are willing to delay short-term material or social success or even short-term emotional gratification in order to prepare for the future. If you have this cultural perspective, you value persistence, perseverance, saving and being able to adapt. *Short-term orientation* is when you are focused on the present or past and consider them more important than the future. If you have a short-term orientation, you value tradition, the current social hierarchy and fulfilling your social obligations. You care more about immediate gratification than long-term fulfillment. The highest ranked countries for long term orientation ratio are: China, Hong Kong, Taiwan, Japan, and South Korea. Ghana, Nigeria, Morocco, United Kingdom and Norway are among the short time oriented countries.

Question: Do you think Turkish culture is Long-term orientation or short-term orientation? Discuss your answer with your partner.

6. Indulgence versus Restraint

Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. *Restraint* stands for a society that suppresses gratification of needs and regulates it by means of strict social norms. Indulgence side: Venezuela, Mexico, Puerto Rico, El Salvador, Nigeria, Columbia, Trinidad and Sweden. Restraint side: Pakistan, Egypt, Latvia, Ukraine, Albania, Belarus, Estonia and Iraq.

Question: Do you think Turkish culture is on the Indulgence or Restraint side? Discuss your answer with your partner.

(Definitions retrieved and adapted from: <https://hi.hofstede-insights.com/>)

End of Chapter Questions

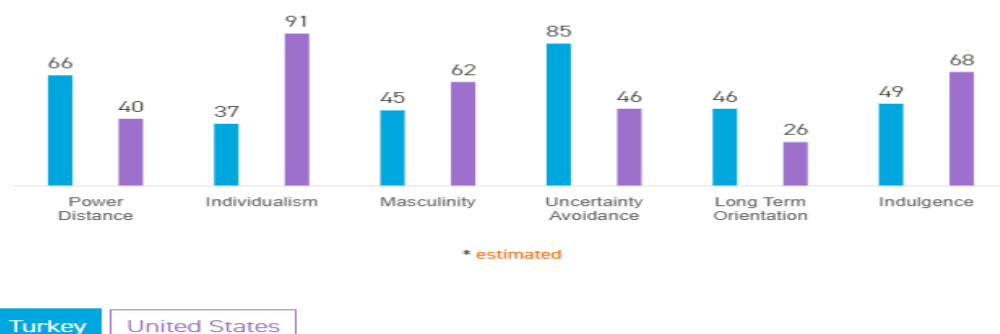
1. What is culture? Write your own definition.
2. List 5 aspects of Turkish culture that you like the most.
3. List 5 aspects of Turkish culture that you don't like.
4. If you were to meet someone from a foreign country, what would you ask them about their culture? Write down 5 questions.

Tips for Tourist Guides

- Before foreign tourist group arrive, make a research about their culture.
- Explore the similarities and differences.
- Make a short list of the things that you should avoid and you should do to make your guests more comfortable and welcome.
- When you meet the guests before the tour, such as at a welcome cocktail party, display a positive attitude and remember to mention the similarities between two cultures.

Writing Homework

After re-reading the part *Hofstede's Cultural Dimensions*, carefully examine the graph below by taking notes. You are expected to compare and contrast Türkiye and United States in relation to Power distance, Individualism, Masculinity, Uncertainty avoidance, Long term orientation and Indulgence. (The graph below retrieved from: <https://hi.hofstede-insights.com/>)



CHAPTER 2

NORMS AND TABOOS ACROSS CULTURES

By the end of this chapter you will be able to:

1. Define the concepts of norm and taboo,
2. Give examples for norms and taboos from your own culture,
3. List and explain several behaviors that are norms in other cultures,
4. List and explain several behaviors that are taboos in other cultures,
5. Compare and contrast the norms and taboos in their own culture with that of some other countries.

Task 2.1: Before we begin, first read the explanation below, and then consider the statements below. Are they considered normal or a taboo in your culture? Put N for normal and T for taboo. Please share and discuss your responses with classmates.

Cultural norms are social rules, both implicit and explicit, and standard behaviors shared by individuals of any given culture, whereas taboos are activities, practices and behaviors that are forbidden, prohibited in a culture. In short, social norms are acceptable behaviors while taboos are unacceptable behaviors. A behavior or practice that is norm in one culture maybe considered taboo in another culture. For example, intermarriage (marriage between people who are closely related by blood) is accepted normal in some countries whereas it is considered a taboo in others. Another example, eating pork is prohibited among Muslim and Jewish people but it is normal to eat pork in Christian societies.

- Eating with left hand.
- Touching the head of people.
- Kissing and hugging children other than your own.
- Kissing the hand of elder people on religious holidays.
- Drinking alcohol.
- Shaking hands with opposite sex.
- Having more than one spouse (polygamy)
- Worshipping animals.
- Wearing shoes indoors.
- Spitting on the streets.
- Smoking outdoors
- Asking questions about religion and politics.
- Kissing and hugging your girlfriend or boyfriend in public places
- Abortion
- Staring at people
- Resting your elbows on the table while eating

Task 2.2: Below is a British tourist Jessie’s experiences related to dressing in various occasions in different countries. After reading the passages, complete the task below.

1. When visiting a temple in Thailand, it is very important to dress and act appropriately, meaning that shoulders and knees should be covered. Even if you are not a Buddhist, it is still always a good idea to show respect to the culture you are visiting. Moreover, you will most likely not be allowed to even enter these places of worship unless you are in modest dress. A friend of mine tried to enter a temple in Thailand wearing a thick-strap tank top and was made to wear sheets of paper around her upper body to cover-up. Needless to say, she would have saved herself a lot of discomfort and embarrassment if she would have just worn a t-shirt.
2. A friend of mine’s boss was in Dubai one autumn and was shocked at how strict the police are about conservative dress. Law enforcement offices would actually *issue tickets* to local women who wore short shorts and skirts in order to protect their virtue. While you will not get a summons if you are clearly a tourist, it is always nice to respect the local culture as well as not stick out as clearly being a foreigner. Dubai is not the only destination where women should dress in modest clothing. Other areas worth noting include South East Asia, China, Northern Africa, India, and the Middle East.
3. In Vietnam, conservative dress is important for women, even at the beach. I learned this the hard way when traveling through Cat Ba Island in Vietnam and, after swimming in clothing instead of a bathing suit for the prior few weeks, decided I was going to *forgo* local customs and wear a bright yellow bikini instead. Not only did I receive a lot of unwanted attention and stares, but the locals began snapping photos of me and coming over to my towel to try to talk to me. (Retrieved from: <https://jessieonajourney.com/10-quirky-taboos-from-around-the-world/>)

In Türkiye, is there a dress code that tourists should obey while visiting certain places? If so, what are they? What would be an appropriate clothing for these places?

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Task 2.3: Discuss each item with your partner. Is it a taboo or just a normal behavior in your culture?

- a) In some Middle Eastern countries, showing the sole of your feet while sitting is a taboo. It means you don't respect the other people.
- b) In some countries, showing affection (holding hands, kissing, hugging your partner etc.) is unacceptable.
- c) In some Asian countries, eating raw seafood is typical.
- d) In Islamic culture and Judaism, eating pork is strongly prohibited whereas consuming pork products is highly common in Christian cultures.
- e) GIBLETS and OFFAL are consumed in some cultures but in other people feed them to their dogs.
- f) In some countries, it is a taboo to even talk about homosexuality whereas in other countries even same sex marriage is legal.

End of Chapter Questions

1. Write your own definition for social norms and taboos.
2. List 5 socially accepted behavior in Turkish culture that you do not approve.
3. List 5 taboos in Turkish culture that you think should be accepted as normal.
4. If you were to meet someone from a foreign country, what would you ask them about the norms and taboos in their culture? Write down 5 questions.

Tips for Tourist Guides

- Do not ask tourist personal questions such as age, salary, religion, sexual orientation etc.
- Before the tour begins, make a quick search on the norms and taboos in their cultures and act accordingly.
- Avoid addressing the controversial issues while having personal conversations.
- When they ask unanticipated questions on sensitive topics such as on Turkish history, religion, politics etc. try to avoid showing emotions or taking it personal. Answer in a polite manner and try to use a neutral tone.

Writing Homework:

Religion plays a major role in norms and taboos observed in various countries. Select a country where different religions are practiced (Judaism, Christianity, Buddhism etc.). Make a search on the country of your choice and list 5 norms and taboos seen in these countries.

1. Briefly introduce the country. (Where is it? Nationality, Language)
2. Write down the name of the religion most widely practiced.
3. List the norms and taboos. (5 for each)

CHAPTER 3

FOOD AND DINING CUSTOMS IN DIFFERENT CULTURES

By the end of this chapter, you will be able to:

1. Explain Turkish dining customs to foreigners in English.
2. Explain and give examples for dining customs in different cultures.
3. Compare Turkish dining customs with that of various cultures.
4. Become familiar with different types of foods in other countries.
5. Give examples for common foods in various countries.
6. Explain dining etiquette in different countries.

Task 1: Before we begin, consider the following questions and discuss your responses with your classmates.

1. If you were visiting a foreign country for the first time, what would you like to know about the food and restaurants before your visit? Please write down your answers.
2. Imagine you are assigned to an American tourist group as a tour guide and tourists asked you to take them to taste the famous Turkish dishes. List the dishes that you would get them to taste.
3. Do you have any favorite dishes or foods that are originally not from Turkish cuisine?
4. Do you have any information about the beverages that are traditional in other countries?

Task 2: Read the reading passage below and answer the questions.

Eating out may be a simple thing, but for British people who have just come to America, it could be an experience full of surprises. Here are five main differences a Brit should pay attention to when eating out in a restaurant in America. The first thing a waiter would ask when you sit down in an American restaurant is whether you would like bottled or tap water. If you choose bottled, you will then be asked whether you would prefer still or sparkling. Soon, the water you ordered will be brought to you. Coffee and soft drinks will also be gladly refilled. The waiter will proactively ask if you want another coffee or coke. In Britain, water and soft drinks must be requested and they are not free.

Waiters in American restaurants are more pleasant and attentive. They are always chatty and often come to your table during the meal to refill drinks and check everything is okay. In England, waiters are less likely to frequently check on customers. If you need something, you can raise your hand and waive at the waiter or else, you will be left alone for hours. In an American restaurant, picky eaters can customize the menu to suit their exact preferences by reeling off special requirements and substitutions. You can order salad but without tomato or with a special dressing to accommodate

your diet. There is a friendly atmosphere that encourages you to have exactly what you want and satisfy your appetite. On the other hand, people in England tend to order a meal with all the options that come with it. It is less common for them to complain about the food or have the waiter send dishes back to the kitchen.

In America, a waiter will bring you the bill even though you have not asked for it. This would be seen as very impolite by British customers, as it implies that they are being hurried out of the restaurant. Tipping in England is optional. You will tip if you are satisfied with the meal and service, which is generally about 10%. If you are dissatisfied, you do not need to tip and this is quite common. In America, a tip of 15-20% is generally mandatory. For American waiters, tipping is the main source of their income. Even if the service is bad you should still tip, but it makes sense to give a smaller tip. (Retrieved from: <https://www.excellentesl4u.com/>)

1) What would a waiter ask first in an American restaurant?

- A) Whether you would like water or soft drink.
- B) Whether you would like bottled or tap water.
- C) Whether you would like coffee.
- D) Whether you would like a cocktail.

2) What is a waiter in Britain less likely to do?

- A) Check on customers.
- B) Ask for tips.
- C) Bring the menu.
- D) Take an order.

3) What are British customers less likely to do when eating out?

- A) Order salad without pepper.
- B) Order hamburger without mayo.
- C) Substitute the drink.
- D) Substitute the menu.

4) How do customers pick up the bill in British restaurants?

- A) Wait until a waiter come.
- B) Put money on the table.
- C) Raise a hand and waive.
- D) Go to the cashier.

5) How much should you tip a waiter in America?

- A) Less than \$10.
- B) About 10%.
- C) Between \$15 and \$20.
- D) Between 15 and 20%.

Task 3: Based on the information in the passage, answer the following question as True or False

1. In an American restaurant, the waiter will refill your drink multiple times and you won't have to pay extra money for refills.....
2. In an English restaurant, you must pay for refills.....
3. In Britain, they don't serve tap water.....
4. In United States, the waiter will come to your table only if you wave to them.....
5. English waiters will come frequently go to customers' table to ask if they need anything.....
6. In English restaurants, you can ask for substitutions for free.....
7. In an American restaurant, it is ok to send back the dish to the kitchen if you don't like it.....
8. In Britain, the waiter will bring you the bill only when you ask for it.....
9. American waiters bring you bill as soon as you finish your meal because they want you to leave.....
10. Tipping is very important in American culture.....

Task 4: Fill in the blanks in following sentences with appropriate information based on the Turkish culture.

1. Refilling drinks.....
2. Tap water.....
3. Waiter comes to your table.....
4. Asking for substitutions
5. To send back the dish
6. The waiter will bring you the bill
7. Tipping

Task 5: Discuss the following questions with your partner and share your opinions with your classmates.

1. If an American customer goes to a restaurant in Türkiye, what aspects of service might startle them?
2. If you had the chance, would you prefer going to American or English restaurants? Why? Explain your answer.

Task 6: Read the paragraphs below and answer the questions. You are asked to describe each cuisine using only 3 words. First, work individually, then work in pairs and share your answer with your partner.

Mexican Cuisine

The three staples in Mexican dishes are corn, beans and chillies (hot peppers), all present before the Spanish arrived. Within the tacos, hlados, enchiladas and quesadillas you'll find the heat of Thai food and the richness of an Indian curry; the zestiness of Greek salads; the traditional use-your-hands whilst snacking on the tapas. Mexican dishes origins come from Europe with some influence from Asian and African dishes.

Tacos is wheat tortilla topped with a filling.

Quesadilla is a griddled tortilla wrap with avocado, meat, cheese, chilli peppers and beans.

Guacamole is an avocado based dip.

Enchiladas is a type of Mexican lasagne with meat, cheese, beans, potatoes, vegetables

Empanadas is a pastry stuffed with chicken, beef or cheese.

Question: Based on the information in the paragraph, describe Mexican cuisine with three words. Why did you choose these words? Explain your answer.

India

India is at the top of the list of countries that have delicious, mouthwatering, and often spicy vegetarian foods. Between 20% and 40% of India's population are vegetarian. Hinduism is one of the largest religions in India, and many Hindus choose not to eat meat. In fact, cows are believed to be sacred. Indian food is often labelled as the best cuisine in the world, fusing a number of spices and ultimately forming rich curries with a delicious, spicy pepper taste. They're a big fan of homemade white cheese called paneer and every dish always goes well with naan bread. Also we can't forget the rice, it's one of the fundamental products of Indian dishes as well.

Malai kofta (vegetable "meatballs" in a thick sauce) is the vegetarian alternative to meatballs. The koftas are made with a mix of potatoes, carrots, beans, peas, and sweet corn.

Kaali daal is a popular North India side dish of black lentils mixed with spices, tomatoes and cream

Rajma is the Indian name for red kidney beans. These are soaked, cooked & then simmered with onions, tomatoes & spices

Biryani is a mixed rice dish that is made with Indian spices, rice, and meat (chicken, beef, goat, pork, lamb, prawn, or fish).

Question: Based on the information in the paragraph, describe Indian cuisine with three words. Why did you choose these words? Explain your answer.

Russian Cuisine

Russian cuisine is one of the most authentic in the world. It has been formed under the influence of severe climate and abundant national traditions. This cuisine was born not under the palace vaults, but in houses of common modest people who had to feed large families. This is why traditional Russian dishes are nourishing and cooked of the cheapest and available ingredients.

Borscht is a soup based on beet-root and cabbage with pulpy pieces of vegetables that has nice vinous colour and sweet and savory vegetable taste.

Pelmeni are bite-sized dumplings made with ground meat (usually beef or lamb), that are boiled and then most commonly served with sour cream

Coulbiac is a Russian pie characterized by its oblong shape and various fillings such as salmon and buckwheat, cabbage with mushrooms and onions, or ground meat with rice and eggs.

Authentic Russian olivye is a salad made with boiled potatoes, carrots, and eggs mixed with pickles and peas in a mayonnaise dressing. Ham or chicken breast could also be added.

Question: Based on the information in the paragraph, describe Russian cuisine with three words. Why did you choose these words? Explain your answer.

Task 7: Work in groups and discuss and answer the following questions. Explain your responses with examples from your Turkish culture.

1. Based on the information given in the paragraphs, what are the main factors that affect the types of food consumed by people in a country?
2. Is it possible to say that a specific food or dish belongs to one country or culture? For example, can we say Manti or Baklava belong to Türkiye? Support your ideas with different examples.
3. Do you know any common food or dishes in Turkish cuisine that are originally from other cultures? Give examples.
4. Above, you are given a set of pictures of some traditional dishes in other countries. Do you think some of these dishes are also known or consumed in Türkiye?

Task 8: Read the following statements carefully. You are given a list of dining customs in different countries. Once you finish reading the list, work in pairs and answer the questions below the statements. (Retrieved from: <https://culturalatlas.sbs.com.au/>)

Dining Etiquette in Different Cultures

If you are invited to a Greek home for dinner:

- Arriving 30 minutes late is considered punctual!
- Offer to help the hostess with the preparation or clearing up after a meal is served. Your offer may not be accepted, but it will be appreciated.
- Remain standing until invited to sit down. You may be shown to a particular seat.
- Table manners are Continental -- the fork is held in the left hand and the knife in the right while eating.
- The oldest person is generally served first.
- Do not begin eating until the hostess starts.
- Keep your elbows off the table and your hands above the table when eating.
- Expect a great deal of discussion. Meals are a time for socializing.
- People often share food from their plate.
- Finish everything on your plate.

1. If you are invited to a Chinese home for dinner:

- Remove your shoes before entering the house.
- Bring a small gift to the hostess.
- Eat well to demonstrate that you are enjoying the food!
- Learn to use chopsticks.
- Wait to be told where to sit. The guest will be given a seat facing the door.
- Chopsticks should not be placed upwards in a bowl of rice as this is seen as bad luck.

2. If you are invited to a French home for dinner:

- Arrive on time.
- If invited to a large dinner party, especially in Paris, send flowers the morning of the occasion so that they may be displayed that evening.
- Table manners are Continental -- the fork is held in the left hand and the knife in the right while eating.
- Do not begin eating until the hostess says 'bon appetite'.
- Finish everything on your plate.

3. If you are invited to a Japanese home for dinner:

- Remove your shoes before entering and put on the slippers left at the doorway.
- Arrive on time or no more than 5 minutes late.
- Wait to be told where to sit. There is a protocol to be followed.
- The honored guest or the eldest person will be seated in the center of the table the furthest from the door.
- The honored guest or the eldest is the first person to begin eating.
- Learn to use chopsticks.

4. If you are invited to a Lebanese home for dinner:

- Wait for the host or hostess to tell you where to sit.
- Eat with the right hand only.
- It is considered a sincere compliment to take second helpings.
- Always show appreciation for the meal.
- Salting your food is considered 'unnecessary'.
- Leave a small amount of food on your plate when you have finished eating. Otherwise they will keep filling it up for you!

Retrieved and adapted from: <https://culturalatlas.sbs.com.au/>

Questions:

1. In which culture, dining/table manners are the most similar to those of Turkish culture?
2. In which culture, dining/table manners are different than those of Turkish culture?
3. Did any one of the dining customs surprise you? Why?
4. If you were invited to a house for dinner abroad, which country would you choose? Explain your answers.
5. With your partner, create a similar list for Turkish culture. Include at least 5 items.

Tips for Tourist Guides

- Before meeting your guests, make a quick search on dining etiquette and table manners as well as eating habits in their culture.
- Use the information collected above while making arrangements for dining to make them welcomed.
- Find common foods or cooking ingredients with the tourists' you are going to guide and use this information during your small talk with tourists.

Writing Homework:

Go over the information in Task 11. Create a similar list for Turkish dining etiquette.

If you are invited to a Turkish home for dinner:

CHAPTER 4

CULTURE AND RELATIONS

By the end of this chapter you will be able to:

1. Explain how meeting and greeting etiquette differs from one culture to another.
2. Give examples for meeting and greeting conventions in various countries.
3. Appropriately address the people from other cultures when you first meet them.
4. Use appropriate body language while communicating with people from other countries.
5. Explain how and why interpersonal relations differ in cultures.
6. Compare and contrast interpersonal relationship styles with those of other cultures.

Task 1. Before we begin, carefully examine the pictures below and answer the questions.

1. How do you greet people in your culture?
2. How does the form of greeting change based on the person? Give examples.
3. Explain, how do you greet the people given below?
 - a person you meet for the first time,
 - a close friend,
 - your grandmother/grandfather
 - your professor/teacher?

Task 2: Read the passage below. German, Spanish and Israeli greeting customs are given in the text. Read the text and answer the questions.

In Germany, greetings generally differ in formality depending on whether a German knows the other person well or not. The most common greeting is a handshake with direct eye contact. Men usually greet women first and wait for them to extend their hand. Close friends may hug to greet and younger people may kiss one another on the cheek. In formal situations, one should address another person with their title and last name, "Herr" (Mr.) for men and "Frau" (Mrs.) for women. It is polite to continue to use formal titles until the person invites you to move on to a first-name basis.

In Spain, a common casual greeting involves a kiss on each cheek, starting with the left. This form of greeting is especially common between women. Men may be more likely to kiss women hello and goodbye than to shake their hand. A firm handshake with eye contact and a smile is the appropriate greeting in professional contexts. Some Spanish men may place their left hand on the right forearm of another person

when shaking hands to indicate warmth. In formal settings, you may refer to someone using their professional or personal titles. Spaniards move onto a first name basis very quickly, even in professional settings. Once people become acquainted, greetings become a lot warmer. This may involve a hug accompanied with a pat on the shoulder or elbow (between men).

In Israel, when meeting people for the first time, Israelis may be formal and use titles such as 'Mr' or 'Mrs' followed by their last name. After initial introductions, Israelis tend to address one another by their first name. It is common for people to address one another as 'ahí' (also spelt as 'achi' or 'ahki'), which is slang for a brother or friend (but literally means 'my brother'). Handshakes are the typical greeting between men. Women may also shake hands, though some women, such as those who identify as Orthodox, may prefer to avoid physical contact with men. Kissing on the cheek and hugging are also common greetings between people depending on their ethnic origin and level of comfort with physical contact between opposite genders. Close male friends may greet each other with a firm handshake or a pat on each other's back or shoulder. Muslim Israelis use the right hand when shaking hands with their counterpart. Retrieved and adapted from: <https://culturalatlas.sbs.com.au/>

1. Based on the information in the passage, what is the most common form of greeting in different cultures?
 - a) Hugging
 - b) Kissing on the cheeks
 - c) Handshake
 - d) Nodding

2. In Germany, are more likely to kiss each other on the cheeks.
 - a) Older people
 - b) Men
 - c) Women
 - d) Younger people

3. In Spain, it is common to.....
 - a) To kiss a woman's hand when you first meet her.
 - b) Look directly into the eyes of person you are talking to.
 - c) Address each other by first name shortly after you meet them.
 - d) Start kissing on the right cheek.

4. In Israel, some women tend to
 - a) Be always formal with one another.
 - b) Avoid physical contact with men due to their religion.
 - c) Kiss and hug each other men who come from the same ethnic group.
 - d) Greet each other with a firm handshake and direct eye contact.

5. When meeting someone for the first time in a professional context.....

- a) We should avoid physical contact and only shake our head to say "Hi".
- b) Hug the person with a pat on the shoulder
- c) Shake their hand tightly and pat on their shoulder
- d) Use their professional title and last name to address them.

Task 3: Work with a partner. Based on the information in the paragraphs, compare and contrast Turkish culture with German, Spanish and Israeli culture in regards to greeting customs. Write down the similarities and differences in the table below.

	Similarities	Differences
Spain		
Germany		
Israel		

Task 4: Work in a group of five. Reconsider the information in the previous passage. Answer the questions below and share your responses with your group members.

Discussion Questions

- 1) What are the most common greeting customs in Turkish culture?
- 2) While greeting people, how does their age and gender affect our behavior?
- 3) Among the cultures above, which culture surprised you the most in terms of greeting customs?
- 4) Do religion and beliefs of individuals play a role in our behavior while greeting other people? Explain and give examples.
- 5) In your opinion, what is the most appropriate way of greeting people in a professional setting?
- 6) Re-read the paragraph on Israeli greeting customs, do you think it is similar to our culture? If so, explain what makes our cultures so similar?

Common Greetings in English

Task 5: Following is a list of common English phrases. Put F next to the ones that you believe are a form of formal greeting and put I next to the ones that are informal.

- Hello
- Hi
- Hey

- How are you?
- What's up?
- How is it going?
- What's going on?
- How are things?
- Long time no see! How have you been?
- It's been a while! What's new?
- How are you doing?
- How do you do?
- Good morning/Good afternoon/Good evening
- Have a nice day/ Have a great day!
- How is your day?/ How is your day going so far?
- Good to see you!
-Nice to see you!
- How is everything?

Task 6: Following is a list of responses to the greeting phrases listed above. Work with your partner and try to match the greeting phrases and the responses.

- Fine.
- Not bad.
- Not much.
- Fine, thanks.
- Alright.
- Very well, thanks.
- Pretty good.
- Great! How are you?
- I'm hanging in there.
- I have been better.
- I'm doing well.
- It's going very well.
- Good. What about you?
- Not bad. How about you?
- It is/it was nice/great to see you, too!

Task 7: Based on the information in previous tasks create a greeting dialog between yourself and the people given below.

- Hiring manager (at a job interview)
- Cashier at the supermarket
- A friend you took a course together
- Your best friend

Task 8: Read the passage below and complete the task following the passage.

Family in Greek Culture

Most Greeks live as nuclear families in a single household today; however, the extended family is kept close and visited often. In some cases, more than two generations may live together. This usually occurs when ageing grandparents have moved in to live and be cared for by the core family unit. Nursing homes and residential care are viewed negatively; if Greeks must live in a nursing home, their children are expected to visit them often and make all arrangements for them.

Age gives authority in Greek families and society at large. The elderly is given utmost respect and are consulted when any major decision is made. Most people are taught never to talk back or argue with the opinions of those older than them. Greek parents generally have a lot of influence over their children throughout their lives and are deeply devoted to them. Indeed, Greek children often live in their parents' home for years into their adulthood. Newlywed couples may also live in the home of their in-laws until they can find or afford their own housing. Greeks often assist their relatives in finding employment as well. Nepotism is quite common and acceptable in Greek society.

Greek society has been traditionally male dominated. There has been quite a masculine ideal of men cast as the strong provider for the family. Many Greek men today continue to feel that it is their responsibility to be the provider and breadwinner for their family, as society is still quite patriarchal. Some may feel that it is emasculating to have their wife earn more than themselves. Today, most Greek women receive a high level of education and work to contribute to the household income; however, they are still expected to be responsible for the majority of the household duties. Women also face challenges due to the wage gaps in the Greek workforce.

The grandmother and grandfather play a particularly important role in child raising, often looking after a child whenever parents are unavailable. It is expected that grandparents will take responsibility to ensure that a child finishes their education and enters the workforce if anything renders their parents unable to care for them.
Retrieved and adapted from: <https://culturalatlas.sbs.com.au/>

Read the passage and fill in the blanks with True, False or NM (Not Mentioned).

1. Greek people usually live close to their relatives especially the older ones such as grandmother and grandfather.....
2. Greeks prefer to gather with extended family member on holidays.....
3. It is uncommon for Greek couples to live with their parents in the same house.....

4. Greek children are almost always free to make their own decisions, their families do not play a role in their decisions and choices.....
5. Elder people in Greece move to a care home when they lose their spouse.....
6. In Greece, when they reach adulthood children move out of their parents' house immediately.....
7. Greek women are more educated than men however they still have to stay home and care for their children while men work to feed the family.....
8. Greek culture is one of the most individualistic cultures in Europe.....
9. Greeks always support each other as a family and help each other to find a job.....
10. Greek and Turkish cultures are very similar in terms of family structure.....
11. If the mother and father have difficulty in raising their children, it is grandmother and grandfathers' job to take care of the children.....
12. Greek society is not male dominant society, women and men are equal in all aspects.....
13. In Europe, men are paid more than women even if they do the same job.....
14. As people get older they have more power and influence on the family.....
15. When couples marry, they immediately move into the groom's parent house and live there for at least a few years.....

Task 9: Based on the information in the passage above, match the given definitions with the appropriate word.

<p>Nuclear family Extended family Two generations Talk back Devoted Newlywed Breadwinner Collectivist Emasculating Patriarchal</p>	<ol style="list-style-type: none"> 1. To make a man feel less male by taking away his power and confidence. 2. The person who earns money to support their family, typically the sole one. 3. A person who is very loving or loyal. 4. All of the offspring that are at the same stage of descent from a common ancestor. Such as mother and daughter. 5. A family unit that includes grandmothers, grandfathers, aunts, and uncles, etc. in addition to parents and children. 6. A system of society or government controlled by men. 7. To answer someone boldly or rudely. 8. A family group consisting of two parents and their children (one or more). 9. Recently married person. 10. Cultures that emphasize the needs and goals of the group as a whole over the needs and desires of each individual.
---	--

Task 10: Write down the similarities and differences between Greek and Turkish culture in terms of family. Use at least five of the words you learned in previous task.

.....

.....

.....

.....

.....

Task 11: Read the paragraph below and answer the questions.

Steve and Yarer first met in their chemistry class at an American university. Yarer was a student from Jordan. He was excited to get to know an American; he wanted to learn more about American culture and hoped that he and Steve would become good friends. At first, Steve seemed very friendly. He always greeted Yarer warmly before class. Sometimes he offered to study with Yarer. He even invited Yarer to eat lunch with him. But after the semester was over, Steve seemed more distant. The two former classmates didn't see each other very much at school. One day Yarer decided to call Steve. Steve didn't seem very interested in talking to him. Yarer was hurt by Steve's change of attitude. "Steve said we were friends", Yarer complained. "And I said friends forever."

Work with a partner. Answer the questions using the information in the paragraph. Share your responses with the classmates.

1. What was wrong in the relationship between Yarer and Steve?
2. Why did Yarer feel confused?
3. Why do you think Steve's attitude toward Yarer changed?
4. How do Americans view friendship?
5. How is friendship viewed in Turkish culture?

Task 12: A list of vocabulary for 'friend' is given below. Work with a partner and go over the list. Do these words have an equivalent in Turkish? If yes, please put the Turkish equivalent next to them.

English	Turkish
Pal	
Buddy	
Sidekick	
Schoolmate	
Partner	
Colleague	
Ally	
Acquaintance	
Companion	
Homeboy/Home girl	
Coworker	
Roommate	
Classmate	

Task 12: Below is a list of English idioms and proverbs for friendship. Firstly, try to guess the meaning of the expressions. Then match the definitions with the appropriate vocabulary.

	Guess the meaning!
1. a shoulder to cry on 2. birds of a feather flock together 3. through thick and thin 4. A friend to all is a friend to none 5. A friend in need is a friend indeed 6. A friend's eye is a good mirror 7. A person is known by the company he keeps 8. to know someone inside out 9. to speak the same language 10. to move in the same circles 11. like two peas in a pod 12. Friends in high places	

1.to socialize with the same people all of whom have a similar background or lifestyle
2.someone who listens sympathetically.
3.through all circumstances no matter how difficult
4.very similar people
5.To know somebody very well
6.to understand someone as a result your shared values or opinions
7.people who have the same outlook/tastes/interests will be found in each other's company
8.Have friends who have important or influential positions
9.A friendship with a person who is friends with everyone is not unique.
10.If you want to know what kind of person he/she is, look at his/her friends.
11.a friend who helps you when you really need help is a true friend.
12.a real friend will tell you the truth.

Tips for Tourist Guides

- Avoid asking questions related to family, marital status etc. as it may be considered a taboo to talk about these topics in some cultures.
- In some cultures, especially in individualistic cultures, the concept of family and friendship could be very different from the Turkish culture. To avoid intimidating the tourists, avoid emphasizing these differences instead focus on similarities.

Homework Assignment

1. How is family and friendship perceived in Turkish culture compared to a culture of your choice? Make a search on the internet. List your findings.
2. Find 5 Turkish idioms/proverbs or expressions for friendship and family. Write down their meaning in English using your own words. Then search the web to find out if they have English equivalents. Share your findings in the next week's class with your classmates.

CHAPTER 5

BELIEFS, RELIGIONS AND SUPERSTITIONS AROUND THE WORLD

By the end of this chapter you will be able to:

1. Define terms belief and religion.
2. Give examples for beliefs and religions in various cultures.
3. Explain how worshipping and religious ritual differ in some religions.
4. Explain the major differences and similarities between various religions.
5. Discuss how beliefs and religions affect culture.

Before we begin, take a few minutes to discuss and answer the following questions with your partner. Then share your responses with your classmates.

1. Can you define the terms belief and religion?
2. What do you think is the difference between a belief and a religion?
3. What religions are practiced in Türkiye and the world?
4. In what ways do beliefs and religions affect culture? Can you give examples?

Read the passage below and answer the following questions.

Belief is a state of the mind when we consider something true even though we are not 100% sure or able to prove it. Everybody has beliefs about life and the world they experience. Religion is a collection of cultural systems, belief systems, and worldviews that relate humanity to spirituality and, sometimes, to moral values. Many religions have narratives, symbols, traditions and sacred histories that are intended to give meaning to life or to explain the origin of life or the universe. They tend to derive morality, ethics, religious laws or a preferred lifestyle from their ideas about the cosmos and human nature. Many religions have organized behaviors, clergy, a definition of what constitutes adherence or membership, congregations of laity, regular meetings or services for the purposes of veneration of a deity or for prayer, holy places (either natural or architectural), and/or scriptures. The practice of a religion may also include sermons, commemoration of the activities of a god or gods, sacrifices, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, music, art, dance, public service, or other aspects of human culture. However, there are examples of religions for which some or many of these aspects of structure, belief, or practices are absent.

Many human societies have left us historical evidence of their systems of belief, whether it was worship of the sun, of gods and goddesses, knowledge of good and evil or of the sacred. In the simplest sense, religion describes "the relationship of human beings to what they regard as holy, sacred, spiritual or divine". It is usually accompanied by a set of organized practices which foster a community of people who share that faith. Belief is a broader term and it also includes "commitments which deny a dimension of existence beyond this world". Religions and other belief systems in

our environment have an influence on our identity, regardless of whether we consider ourselves religious or spiritual or not. Retrieved and adapted from: <https://www.coe.int/>

Task 1. Based on the information in the passage above, answer the following questions.

1. According to the passage,

- a) To believe something, it must be scientifically proven.
- b) Beliefs and religion are strictly separated.
- c) Beliefs represent our thoughts and ideas about God.
- d) Beliefs are not only religious but may also philosophical or ideological.

2. The main difference between beliefs and religion is...

- a) Beliefs are personal whereas religion is social
- b) Religions consist of different systems and procedures but beliefs consist of only our ideas about ourselves.
- c) In every religion, there are some certain practices however in beliefs everything is on thought level.
- d) Religions are older than beliefs

3. Based on the passage,

- a) Beliefs are the truths that shape the social life in a community.
- b) Religion organizes the life of every individual in a society.
- c) Some religions have certain practices that its followers obey while other religions may not have any practices at all.
- d) The sole function of religion and beliefs is to help their followers to separate the good from evil.

Task 2. Above is a list of words from the passage. First, read the passage and try to guess their meanings. Then match each word with appropriate definition given below.

Matrimonial, veneration, funerary services, deity, initiation ceremony, sermon, commemoration, immemorial, clergy, congregation

- 1. an assembly of persons met for worship and religious instruction.
- 2. the creator and supreme being (in a monotheistic religion such as Christianity).
- 3. something that is done to remember officially and give respect to a great person or event.
- 4. used at /relating to funerals (= ceremonies for burying or burning the dead).
- 5. the feeling or act of venerating (= very much respecting) someone or something.

6. related to marriage or people who are married.
7. a process or event that a person takes part in to become an official member of a group.
8. existing or traditional for an extremely long time.
9. religious leaders, especially Christian priests, ministers, etc.
10. a long talk in which someone advises other people how they should behave in order to be better people.

Task 3. In the table below, religious classifications and examples for each class are given. Carefully examine the table and the following list of religions and then put the religions in example box.

Shinto, Hinduism, Buddhism, Paganism, Judaism, Christianity, Native American beliefs, Belief systems of the ancient Greeks and Romans, Atheism, Islam.

Religious Classification	What/Who Is Divine	Example
Polytheism	Multiple gods	<i>Hinduism</i>
Monotheism	Single god	<i>Christianity</i>
Atheism	No deities	
Animism	Nonhuman beings (animals, plants, natural world)	
Totemism	Human-natural being connection	

Task 4: Below is a list of World Religions, Place of Worship, Religious Text and Founders are given in the table. Carefully examine the table. And then form sentences for each religion similar to the example.

Religion	Place of Worship	Religious Book	Founder	Region
Buddhist	Monastery, Buddhist Temple, Chaitya, Vihar	Tipitaka (in Pali Script)	Gautam Buddha	India, Tibbet, China, Japan, Southeast Asia

Religion	Place of Worship	Religious Book	Founder	Region
Christianity	Church	Bible	Jesus Christ	Americas, Europe, Australia
Hinduism	Temple (Mandir)	Bhagwat Gita, Ved, Upnishad	...	India, Nepal, Sri Lanka, UK
Islam	Mosque (Masjid)	Quran, Sunnah	Muhammad	Middle east, Africa, Asia, Europe,US
Judaism	Synagogue	Torah, (Tanakh or Hebrew Bible)	Moses	Israel, Jerusalem
Paganism	No specific place but whole nature is revered	...	...	Europe, America
Shinto	Shinto Shrine (Jinja or gonjen)	Kojiki, Nihon Shoki, Fudoki	...	Japan
Sikhism	Gurudwara	Guru Granth Sahib	Guru Nanak	India, Pakistan, Canada, US, UK
Taoism	Taoist temple (Daoguan)	Tao-te-Ching (Daodejing), Zhuangzi, Daozang	Laozi	China

Retrieved and adapted from: <https://quickgs.com/list-of-world-religions-religious-books-place-of-worship/>

1. Budhists worship at Monastery, Buddhist Temple, Chaitya and Vihar. Their Sacred script is Tipitaka. Budhism was founded by Gautam Buddha. Members of Budhism live mostly in India, Tibbet, China, Japan, Southeast Asia.
2. Christianity.....
.....
.....
3. Hinduism.....
.....
.....
4. Islam.....
.....
.....

- 5. Judaism.....
.....
.....
- 6. Paganism.....
.....
.....
- 7. Shinto.....
.....
.....
- 8. Sikhism.....
.....
.....
- 9. Taoism.....
.....
.....

Task 5: Look at the symbols below. Can you guess the religions they represent?
After examining the pictures, read the explanations given in the table and match the symbols to the religion it represents.











Religious tradition	Name	Symbol	Notes
Buddhism	Wheel of Dharma	?	The Wheel is used as a symbol for the concept of Dharma. It represents Gautama Buddha's teaching of the path to Nirvana.
Christianity	Christian cross	?	The Christian cross is the best-known symbol of Christianity.
Hinduism	Om	?	The mantra "OM" is the name of God, the vibration of the Supreme.

Religious tradition	Name	Symbol	Notes
Islam	Star and crescent	?	The star and crescent symbol was used as the flag of the Ottoman Empire from 1844. It was only gradually associated with Islam, in particular due to its ubiquitous use in the decorations of Ottoman mosques in the late 19th century.
Islam	Islamic calligraphy	?	Newly formed Islamist states adopted the written text expressing core concepts such as the shahada and the takbir.
Judaism	Star of David	?	Jewish symbol composed of two overlaid equilateral triangles that form a six-pointed star.
Shinto	Torii	?	A traditional Japanese gate most commonly found at the entrance of or within a Shinto shrine, where it symbolically marks the transition from the profane to sacred.
Sikhism	Khanda	?	It consists of three weapons and a circle.
Taoism	Taijitu	?	A taijitu is a symbol or diagram in Chinese philosophy representing Taiji in both its monist (wuji) and its dualist (yin and yang) aspects.

Retrieved and adapted from: https://en.wikipedia.org/wiki/Religious_symbol

MORE ON RELIGIONS AND BELIEFS

RELIGION	WHAT THEY BELIEVE?	SYMBOL
Agnosticism	Agnosticism is the view that the truth of metaphysical claims regarding, in particular, the existence of a god or gods, or even ultimate reality, is unknown and may be impossible to know. One can be an agnostic as well as an atheist or religious believer.	
Atheism	Atheism describes a state of having no theistic beliefs; that is, no beliefs in gods or supernatural beings.	
Buddhism	A way of living based on the teachings of Siddhartha Gautama. The Five Precepts are the basic rules of living for lay Buddhists – refrain from harming living beings; taking what is not given; sexual	

	misconduct; harmful speech; and drink or drugs which cloud the mind.	
Christianity	Based on the teaching of Jesus Christ. Christian groups differ in their interpretation of his teaching, life, death and resurrection, but these matters are at the heart of the way of life of all of them.	
Humanism	Humanism is the belief that we can live good lives without religious or superstitious beliefs. Humanists make sense of the world using reason, experience and shared human values and aim to make the best of the life we have by creating meaning and purpose for ourselves. Humanists work with others for the common good.	
Hinduism	An ancient tradition of related beliefs and practices that developed in the Indian subcontinent. Core ideals and values shared by most Hindus would include respect for elders; reverence for teachers; regard for guests and tolerance of all races and religions.	
Islam	Revealed in its final form by the Prophet Muhammad. The essentials of Muslim practice are summarized in the five pillars of Islam – declaration of faith; ritual prayer; welfare; a month of fasting during Ramadan; and pilgrimage.	
Judaism	Jews believe they are challenged and blessed by God. Love of one's neighbor is the great principle of social life and the founding inspiration of the Jewish community.	

Retrieved and adapted from: <https://www.bolton.ac.uk/Chaplaincy/Worldviews/Summary.aspx#gsc.tab=0>

Task 6. Try to guess the words!

1. The person who practices agnosticism is called as
.....
2. The person who practices atheism is called as
.....
3. The person who practices Budhism is called as
.....
4. The person who practices Christianity is called as
.....
5. The person who practices Humanism is called as
.....
6. The person who practices Hinduism is called as
.....
7. The person who practices Islam is called as
.....
8. The person who practices Judaism is called as
.....
9. The person who practices Shinto is called as
.....

Task 7. Open the link below to view Places of Faith around the World!



In the link, various worship places are given. Work with a partner and pick one famous worship place around the world. Then, answer the following questions and present your findings with your classmates.

1. Which place did you pick? Why?
2. Where is this place? Where is the country is located?
3. Did you like the place?
4. As a tourist guide, would you like to guide a tour in this place?

Task 8. A number of superstitions from other cultures are given in the table below. Work with a partner and examine the table. Identify and write down the superstitions that also exist in Turkish culture.

superstitions	Turkish translation

SUPERSITITIONS IN DIFFERENT CULTURES

Good Luck	<ul style="list-style-type: none"> • Stepping in dog poop is actually considered good luck in France. • In Serbia, it's believed to bring good luck if you drip water behind a person. • Finding a penny would bring good luck. (Lucky penny). • Another object commonly thought to be lucky is the horseshoe. • Fingers crossed (good luck) • Itchy palms
Bad Luck	<ul style="list-style-type: none"> • Celebrating or even congratulating someone on a birthday before the day arrives brings bad luck in Russia. • Playing with scissors will bring bad luck according to Egyptian lore. • Bird poop that lands on you or something that belongs to you will bring you wealth. (Russia) • Getting a haircut on a Tuesday in India will cause bad luck. • In Portugal, it's considered bad luck to walk backwards. • Walking under a ladder brings bad luck. • The evil eye, a human look believed to cause supernatural harm, is a well-known symbol of bad fortune. • A broken mirror brings bad luck. • Step on a Crack, Break Your Mother's Back! • Opening umbrellas indoors
Animals	<ul style="list-style-type: none"> • There's an Egyptian superstition that if you see or hear an owl, terrible news is coming. • An Italian superstition says that if an owl ends up in your house, someone in your family will die. • Black cats
Numbers	<ul style="list-style-type: none"> • Friday the 13th • For the Chinese, the number "four" is a no-no, due to the similarity in its pronunciation, in Chinese, to the word for "death."
Evil Spirits/Demons	<ul style="list-style-type: none"> • Don't Cut Your Nails at Night: cutting instruments created a gap in whatever they cut which allowed evil spirits to enter through the gap if it was used at night. • If you don't hide your thumbs while a funeral car passes, then the spirit will enter your body from underneath your thumbnail! Some people will even hide their fingers as they pass a graveyard or a funeral as well. • Irish brides have been known to wear bells on their dresses to ward off evil spirits who might try to ruin their marriage. • In the Netherlands, singing at dining table means you're singing to the devil for your food. • Knocking on Wood to call upon good spirits and chase away the evil ones

Tips for Tourist Guides

- Beliefs, religions and superstitions exist in different forms in all cultures. When giving presentation on a destination and the local culture, you can mention the superstitions popular in the area to make the experience interesting for the tourists.
- You can also give reference to the culture of the tourists while giving examples. Remember, similarities bring people closer so try to find a few similar cultural elements appropriate for the topic and the context.

Homework Assignment

1. Find out the countries that send the most tourists to Türkiye each year.
2. Search the internet and find at least 3 superstitions popular in those countries.
3. Bring your list to the class next week and share with your classmates.

PART II
ENGLISH FOR TOURIST GUIDES

CHAPTER 6

WELCOMING TOURISTS: ANSWERING QUESTIONS AND GIVING INFORMATION

By the end of this chapter you will be able to:

1. Greet and welcome tourists appropriately,
2. Introduce themselves properly,
3. Answer the questions related to the tour,
4. Give information about the tour,
5. Explain rules, safety precautions and etiquette that tourists must adhere to,
6. Prepare a tour guide speech.

Before we begin, take a few minutes to discuss and answer the following questions with your partner. Then share your responses with your classmates.

1. How should tour guide welcome tourists?
2. What kind of information should they give while introducing themselves to the tourists?
3. What type of body language should a tour guide use to make a positive first impression on tourists?
4. What type of questions may the tourists ask the tour guides prior to the tour?

Meeting, Greeting and Welcoming Tourists

A tour guide is a person who provides assistance, information, culture, historical, and contemporary heritage interpretation to people on organized tours such as individual clients, educational establishments, at religious and historical sites, museum and at venues or other significant interest. Transfer in is a process of what a tourist guide does when he picks up a guest or group at the airport, harbor or train station and then he takes him or them to the hotel where they stay. A tourist guide should know how to greet and welcome the tourist when they meet up. Then a guide gives information about hotel, tour program and city until they arrive at the hotel.

When meeting members of a tour on arrival, a guide performs himself following activities such as greeting welcoming and introducing himself. In introducing himself, the tour guide mentions his full names, tour operator's name, business address and other supporting information (hotel, city and tour program). After meeting members of a tour on arrival guides perform the following introduction. It includes a tour guide's full name, tour operator's name, business address and other supporting information.

Task 1. Read the passage above and list the steps in order that a tour guide should follow while greeting and welcoming tourists.

_____ Giving brief information about the tour program

_____ Greeting tourists

_____ Explain safety rules

_____ Ask the tourists if they have any questions

_____ Introducing himself/herself

_____ Say welcome

How to address tourists

Here are the formal titles English speakers use:

- Sir (adult male of any age)
- Ma'am (adult female - North American)
- Madam (adult female)
- Mr + last name (any man)
- Mrs + last name (married woman who uses her husband's last name)
- Ms + last name (married or unmarried woman; common in business)
- Miss + last name (unmarried woman)
- If you are talking to a group of tourists, you can say "ladies and gentleman"

How to greet tourists

- Hello/Hi
- Good morning/Good afternoon/Good evening
- Welcome to...
- How are you?
- How was the flight, sir?
- How was your travel, Madam?
- How are you doing?

How to introduce yourself

- It's pleasure meeting you. My name is You can call me
- I'm glad to see you. May I introduce myself?
- I'm pleased to know you all. Let me introduce myself?
- It's nice to see you. Allow me to introduce myself.
- Welcome to.... I'd like to introduce myself.

Task 2. Work on the above expressions on addressing, greeting and self-introductions with a partner. Be creative with the expressions and form your own introductory statements.

Explaining rules

- You are strictly forbidden from taking photographs inside the museum.
- Please stay on the marked path.
- I'm sure this goes unsaid, but remember to place all trash in the garbage bins.
- Please pay attention to the time. We don't want to keep the driver waiting.
- Classes are in session, so we need to keep our voices down.
- The bus will be leaving at 5:00 pm sharp.
- You'll have some free time to look around after lunch.
- Please meet back here in one hour.

Task 3. With a partner or as a whole class, create a list of rules that tourists must follow while visiting places such as sacred places, museums, nature tours, local shops etc. After brainstorming ideas complete the table below.

Type of place to visit	Rules to follow
Mosque	<ul style="list-style-type: none"> • Ladies must cover their hair. • We all must take off our shoes.

Explaining safety

- Please keep your seatbelts fastened at all times.
- I ask that you keep your hands inside the train.
- As a safety precaution, please stand behind the yellow line.
- For your own safety, we ask that you refrain from putting your arms out the window.
- Please do not feed the animals.
- Please remain seated until we come to a full stop.
- Please stay with your group at all times.
- Please keep to the sidewalk.
- I do not recommend swimming here. The water is very rough.
- We suggest only carrying small amounts of cash.

Task 4. With a partner or as a whole class, create a list of safety rules and precautions that tourists must follow on the bus, during walking tours in the city or on the beach etc. After brainstorming ideas complete the table below.

Type of place to visit	Safety Rules to follow
Museum	<ul style="list-style-type: none"> • Do not take any photographs in the museum. •

Explaining etiquette and customs

- It is customary in our country to tip the friendly bus driver.
- In this region we bow rather than shake hands during a first meeting.
- Though the all-inclusive includes tips for the servers, it does not include tips for the bellboy.
- To indicate that you want to get on or off the bus simply wave your hand at the driver.

Task 5. With a partner or as a whole class, create a list of etiquette and customs that tourists must adhere to during the tour program. After brainstorming ideas complete the table below.

Where? When?	Etiquette and Customs
At a restaurant (Tipping)	
While interacting with locals	
In places of worship (Mosque, church etc.)	<ul style="list-style-type: none"> - don't eat or drink in churches/mosques/synagogue. - don't wear revealing clothes in churches/mosques/synagogue.
Museums	
Historical places such as monuments etc.	

Sample Tour Guide Introductions

1. Hi, everybody!

I am Seda, your tour guide for today. We're going to be pulling up to the hotel in just a few minutes. Please sit back and enjoy the view of the Black sea on the left hand side of the bus as we enter the city. I ask that you remain in your seats until we have come to a complete stop. Our agent Arif will be meeting us at the bus to help you with your bags. Please double check to make sure your bag has been taken off the bus. On behalf of Neva Tours, have a wonderful vacation in Trabzon and I hope to see you tomorrow at the information session.

2. Ladies and gentlemen, welcome to Sinop!

Let me introduce myself. My name is Metin. I am with the ABC Tourism. I am your guide and will support you during the tour. I promise you are going to enjoy your stay here in Sinop. This is a beautiful, quiet city where you can relax, sit by the beach, enjoy great meals and feel very safe. You can walk into town and enjoy the open museums and shops or take a walk along the Black Sea.

Task 5. Work individually and create your own tourist guide speech using the expressions you have learned and the lists you made in previous tasks. Make sure your tour guide speech includes the following. Once you complete the task read aloud the text you created to your partner.

1. Appropriate addressing
2. Greeting expression
3. Self-introduction
4. Brief information on the tour program
5. Rules
6. Safety rules or precautions
7. Etiquette and customs
8. Closing remarks

CHAPTER 7

TOURISM GEOGRAPHY

By the end of this chapter you will be able to:

1. Describe the location of 7 geographical regions of Türkiye.
2. Describe the climate of the regions.
3. Give information about the geographical features of regions.

Before we begin, work with your partner and answer the following questions.

1. What geographical region you come from?
2. Briefly give information about the geographical features of the region.
3. What are the most famous touristic places in this region?

Task 1. Reading: Please read the text below carefully and answer the questions based on the information in the text.

MEDITERRANEAN REGION

The Mediterranean Region is located in the southern part of Türkiye, on the shores of the sea it is named after. While there is the Aegean Region in the west, the region is bordered by the Central Anatolian plains in the north. The border in the east is determined by the Eastern Anatolian hills and the Southeastern Anatolian plateaus.

The surface area of the Mediterranean Region covers approximately 15% of Türkiye. Provinces in the Mediterranean Region are Adana, Antalya, Mersin, Burdur, Hatay, Isparta, and Osmaniye. Some other provinces have districts located in the Mediterranean Region: Konya, Niğde, Kayseri, Denizli, Gaziantep, Muğla, Karaman, Kilis. Its smallest provinces are Isparta and Burdur, and its biggest provinces are Antalya and Adana. Along the coast of the Mediterranean Sea, the Mediterranean climate is seen in this region. In the Mediterranean climate, summers are usually hot and dry, whereas winters are warm and rainy. In the interior parts of the region, the sub-tropical climate is often seen by the effects of the Taurus Mountains. Taurus Mountains function as a shield against cold winds that comes from the Central Anatolia Region. Due to these features, winter in the Mediterranean Region is the warmest compared to Turkey's other parts.

Vegetation in Mediterranean Region is mainly made out of plants compatible with the Mediterranean climate and dryness of summer. Maquis vegetation makes up more than half of vegetation with its compatibility, ability to stay green, and robust leaves. Farming and husbandry is a significant source of income for most of the population in the Mediterranean Region. Since the summers are long and hot and winters are short and warm, farmers usually have the chance to harvest their crops two or three, even four times a year.

Mediterranean Region has a wide range of agricultural products with high quantities. It held 100% of banana, 88% percent of citrus, 35% of cotton, 87% of peanut, and 80% of sesame harvested in Türkiye. Husbandry in the Mediterranean region is somewhat higher than expected since it lacks sufficient area required for husbandry. Still, its maquis vegetation that can stay green throughout the year makes it possible for an effective manner of husbandry. Usually, animals such as sheep and goats are generally bred in this region.

In this region, tourism is quite developed and it is one of Türkiye's most popular tourist destinations with its convenient climate, natural wonders, cultural heritage, and historical value. Cities such as Antalya, Alanya, Side, and Kaş are the main attractions of tourists with their amazing beaches, historical sites, caves, waterfalls, and more. Retrieved and adapted from: <https://www.tremglobal.com>

Fill in the blanks with appropriate words/phrases based on the information in the text.

1. The name of the region comes from
2. Major provinces are.....
3. The region is bordered by theand
.....
4. The vegetation in the region is
5. The climate types observed in the region are.....
6. Main sources of income are.....
7. The products that are grown in the region are.....
8. The animals that bred in the region are.....
9. The type of landforms in the region are.....
10. Major tourist destinations are.....

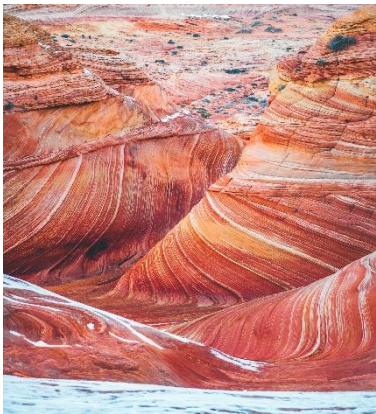
Task 3. Read the definitions carefully and fill the blanks with the appropriate landform types given below.

Mountain, Glacier, Desert, Valley, Plain, Canyon, Bay, Peninsula, Hills, Plateaus, Loess, Island, Waterfall, Cave, Travertine, Gulf,

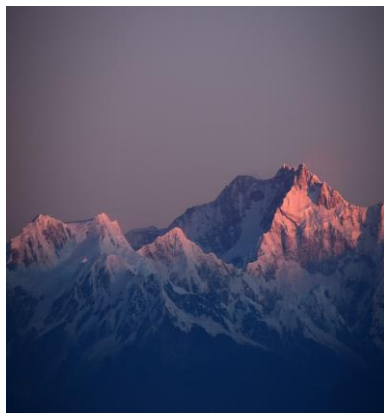
1. A..... is created through the action of incredible forces in the earth such as volcanic eruptions.
2. A..... is a low area of land between hills or mountains, typically with a river or stream flowing through it.
3. A..... is a deep inlet of the sea almost surrounded by land, with a narrow mouth.
4. A..... is fairly flat area higher than the land surrounding it.
5. A..... is huge mass of ice that slowly move over the land surface, predominant in high mountains and the cold Polar Regions.
6. A..... is raised area on the surface of the earth with distinctive summits, but are not as high as mountains.
7. A..... is a fine-grained unstratified accumulation of clay and silt deposited by the wind

- 8. A..... is are broad flat areas on the earth’s surface stretching over a wide area.
- 9. is a natural stone, specifically a type of limestone that forms in mineral spring deposits.
- 10. A..... is the hot and dry areas of the world. They are the arid and semi-arid lands with little or no vegetation.
- 11. A..... is a deep, narrow valley with steep sides. “Canyon” comes from the Spanish word cañon, which means “tube” or “pipe.”
- 12. A.....is an inlet of the sea or other body of water usually smaller than a gulf.
- 13. A.....is a natural void in the ground, specifically a space large enough for a human to enter.
- 14. A..... is a piece of land almost surrounded by water or projecting out into a body of water.
- 15. A.....is a river or other body of water's steep fall over a rocky ledge into a plunge pool below.
- 16. An.....is a body of land surrounded by water.

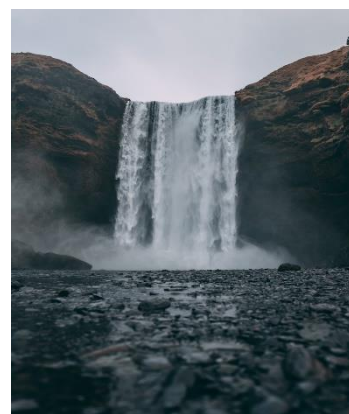
Task 4. Work with a partner and examine the pictures below. Write down the name of the landform under the pictures. (images taken from pexels.com)



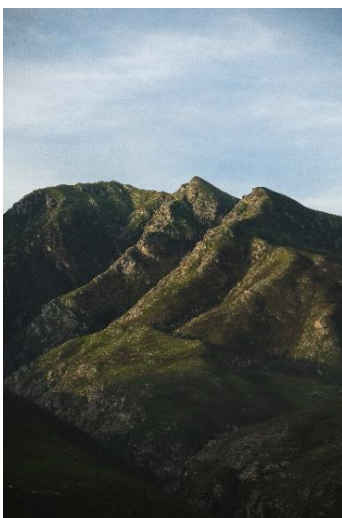
1.....



2.....



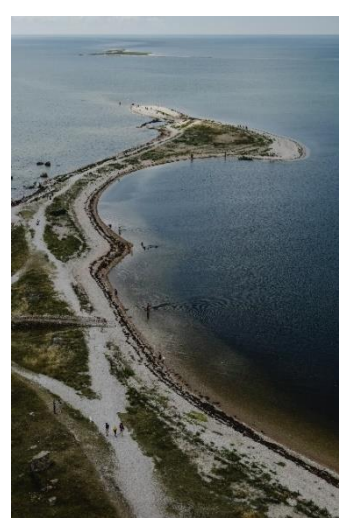
3.....



4.....



5.....



6.....



7.....



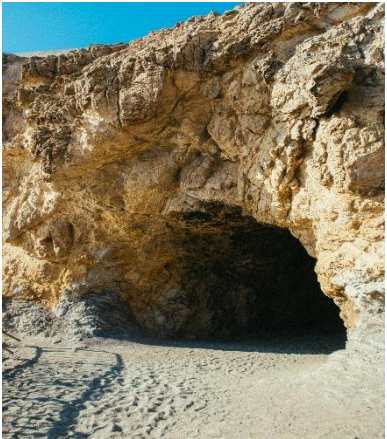
8.....



9.....



10.....



11.....



12.....

Task 5. Open the link to see some of the amazing World Heritage landscapes. Work with a partner and answer the following questions based on the information in the source.



1. What landscapes/landforms did you see?
2. Where are they located?
3. Can you describe it using the given information?
4. If you were to include a landscape to the list from Türkiye, what would you include? Why?
5. Imagine you are guiding a group of foreign tourists in the place you suggested for the World Heritage landscapes. Work with a partner and create a brief tour commentary similar to the ones you saw in the link. Keep it short and simple!

Task 6. An illustration of Antalya is given below. Work with a partner. Carefully examine the picture and answer the following questions. Share your responses with classmates.

1. What type of landforms do you see in the picture?
2. Name the major cities/places in Antalya?
3. What kind of sports and recreational activities one can do in Antalya?
4. In your opinion, what are the symbols of Antalya? (people, places etc.)
5. What are the name of the historical places that tourists could visit?
6. How can you travel to Antalya? What are the alternatives?
7. What are the cultural activities that could attract tourists?



Illustration by Adem Dönmez

Task 7. The table below includes information about the seven geographical regions of Türkiye. Using the given information, create sentences describing the related region.

REGIONS OF TÜRKİYE	
The Aegean Region has: the longest coastline	The Aegean Region has the longest coastline among seven regions.
The Black Sea Region has: highest annual precipitation largest forest area fewest sunshine hours most landslides	
The Central Anatolia Region has: lowest annual precipitation, most erosion	
The Eastern Anatolia Region has: largest area highest elevation lowest annual temperature coldest winters highest temperature difference between seasons most volcanic activity smallest population highest mineral resources	
The Marmara Region has: smallest area lowest elevation most climate diversity highest energy consumption, coolest summers, largest population	
The Mediterranean Region has: highest annual temperature mildest winters wettest winters, most greenhouse farming	
The Southeastern Anatolia Region has: hottest summers driest summers smallest forest area most sunshine hours	

Task 8: Work with a partner or in groups. Create a presentation describing one of the geographical regions of Türkiye. In your presentation focus on the points below:

- The location
- Climate
- Landscapes
- Cities (prominent ones)
- Cuisine
- Historic places to visit

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

<p><i>Tips for Tourist Guides</i></p> <ul style="list-style-type: none">• Before meeting your guests, surf the internet for famous landscapes in their country and use comparisons in your commentary. For example, while describing a mountain you can say it is even higher than the.....• Showing that you are knowledgeable about their country will motivate them and feel respected.
--

Homework Assignment

Work with a partner, and create a tour commentary on one of the geographical regions in Türkiye. Make sure it is a different region than the one you picked in previous task. Select a country and imagine you are guiding a tourist group from this country. While preparing your tour commentary make sure you apply the tip given above! After you finish, record your voices while reading what you prepared. Send it to your partner and ask for feedback!

CHAPTER 8

TURKISH CUISINE

By the end of this chapter you will be able to:

1. Give information about the historical background of Turkish cuisine,
2. Describe the ingredients that are unique to Turkish cuisine,
3. Describe briefly regional cuisines of Türkiye,
4. Talk about the Turkish street food,
5. Describe the dishes on a typical restaurant menu in Türkiye.

Before we begin, take a few minutes to discuss and answer the following questions with your partner. Then share your responses with your classmates.

1. What are the distinctive ingredients in that are unique to Turkish cuisine? Give examples from your local dishes.
2. Have you ever tasted dishes from a different cuisine such as Chinese, French, and Mexican etc.? What did you like or dislike about the food?
3. If a foreign tourist asked you for Turkish foods and dishes to try what foods and dishes would you recommend? Why?

Task 1. Watch the video “Ed Stafford Türk Yemeklerini Deniyor” below and answer the questions based on the information in the video.



1. What do you think about Ed’s reaction to the Turkish dishes he tasted? Did his reactions and comments surprise you?
2. Based on the dishes Ed tasted, what are the mostly used ingredients in Turkish dishes?
3. While he is describing the foods, he used foods from other national cuisines? What are these foods and the country they belong to?
4. What criteria (smell, color, shape etc.) you use while choosing your food?

Task 2. Read the passage below then fill in the blanks with appropriate words.

Fall of the Anatolian Seljuks also marked the beginning of the Ottomans. The foundations of today's Turkish cuisine lays in the Ottoman palace kitchen. In the beginning the palace kitchen was more refined and modest. As the kitchen evolvement continued throughout the years, the dining tables have become more elaborate and far from humble. In 1453 Mehmet the II, also known as Mehmet the Conqueror, after conquering Istanbul, started paying more attention to the kitchen matters and also to the cuisine itself. It was during his reign, the kitchen purchased various new ingredients such as seafood and fish for the first time. These can be clearly seen from the accounting books of the palace, where every purchase was recorded meticulously.

In the Topkapı Palace, the kitchen consisted of 8 different sections and laid on a land of 1.3 acres. There were various kitchens used for cooking food for different occupants of the palace depending on their rank within the palace. The kitchen brigade consisted of 60 chefs and 200 apprentices, who cooked food for 4000 people daily. However, this number was doubled or even tripled during the council meetings, ceremonial days, and holidays.

In the Topkapı Palace there were no assigned dining rooms. Any room in the palace could have turned into a dining room once a meal time approached, with the help of a large tray called "sini." The food arrived on a "sini" that was placed over a tablecloth laid on the floor with a tray stand. Everybody sat on the floor around the tray and ate from the middle. The only eating utensil used was a spoon, or their hands. It was customary to eat only 2-3 tablespoons of each dish. Talking, laughing, singing and eating more than customary were not approved behaviors at the dining table. Ottomans only ate 2 meals a day. A very early breakfast and dinner before sunset. The kitchen organization in the Ottoman Empire worked as a social corporation. The ranks within the kitchen brigade was very important and respected by everyone. Palace cuisine was very important because it symbolized the wealth of the Sultan and the Empire, therefore it was considered to be very important in relaying this message to their allies and enemies. Retrieved and adapted from: <http://www.turkish-cuisine.org/historical-development-1/introduction-historical-development-213.html>

Refined, modest, elaborate, humble, meticulously, brigade, customary, corporation, ally, rank

1. He is a quite organized person. He plans each day
by paying attention to every detail.
2. When we saw the fire we immediately called 112 and the fire
arrived in 5 minutes to extinguish the fire.
3. Most couples had to have a weddings due to corona virus
restrictions.
4. In February 1945 Turkey entered the war on the side of the
.....against Germany and Japan.
5. When you say a person is it means that they are elegant, polite
and has a good taste.
6. Scientists and large all over the world investing a lot of money
into pharmaceutical studies.

7. Even though he has won Noble Prize twice, he managed to stay by not bragging about it.
8. In Türkiye it is customary to kiss elderly people' hand during religious holidays.
9. The preparations were so that they took until the time the guests arrived.
10. A general is an example of a very high military

Task 3. Some dishes from Ottoman palace cuisine are given below. Look at the pictures and match the vocabulary with the appropriate pictures. (Images retrieved from nefisyemektarifleri.com and lezizyemeklerim.com)

Sultan's Delight, Milk and Almond Pudding, Eggplant Pilaf, Wedding Soup, Finger shaped pastry, basil sherbet, Chicken Topkapi



1..... 2..... 3.....



4..... 5..... 6.....

Task 4. Write down the Turkish equivalents of the dishes below.

Sultan's Delight.....

Milk and Almond Pudding.....

Eggplant Pilaf.....

Wedding Soup.....

Finger shaped pastry.....

Basil sherbet.....

Chicken Topkapi.....

Task 5. Work with a partner. Write down the name of the Turkish dishes that originated from Ottoman palace cuisine below.

Turkish name	English Equivalent

Task 6. A list of traditional Turkish foods is given below. Put these foods under the appropriate column in the table.

Acılı ezme, gavurdağ, yoğurtlu semizotu, çoban, sevsim, cacık, mantı, patlıcan salatası, havuç tarator, kazandibi, haydari, güllaç, mercimek çorbası, sütlaç, hoşmerim, ekme kadayıfı, dolma, kabak mücveri, çiğ köfte, mercimek köftesi, sigara böreği, sarma, kuru fasulye, sulu köfte, Belen tava, Çökertme, tulumba, baklava

APPETIZERS (STARTERS)	ENTREES (MAIN COURSES)	SALADS	DESSERTS	DRINKS

Task 7. English names of the Turkish meals are listed below. Look at the list carefully and write the original Turkish names next to it.

Lentil soup

Raw meatball

Spring rolls with cheese

Stuffed bell peppers

Rice pudding

Tzatziki

Stuffed grape leaves

White Bean Stew

Zucchini Fritters

Shepherd's Salad

Yogurt drink

Fermented turnip
juice

COOKING TECHNIQUES

Task 8. Pictures and cooking techniques represented in the pictures are given below. Write down the Turkish equivalents next to the cooking techniques. (Images retrieved from pexels.com and nefisyemektarifleri.com)



Grilling.....



Boiling.....



Baking.....



Roasting.....



Shallow frying.....



Deep frying.....



Sautéing.....



Steaming.....



Stewing.....

Poaching.....

Task 9. A list of definitions is given below. Match the cooking techniques with the appropriate definition.

Sautéing, Poaching, Steaming, Stewing, Shallow frying, Deep frying, Baking, Roasting, Boiling, Grilling

1.a form of dry-heat cooking that uses a hot pan and a small amount of fat to cook foods like vegetables, meats, and seafood very quickly.
2. In, also called pan-frying, a small amount of oil is put into a saucepan, the oil is heated, and then the food is added
3.is a moist-heat method of cooking that works by boiling water which vaporizes into steam.
4.is the cooking of food by immersion in water that has been heated to near its boiling point.
5. involves cooking food on a rack over a heat source, usually a charcoal fire or ceramic briquettes heated by gas flames.
6.is a cooking method in which food is submerged in hot fat commonly oil.
7.is typically done in an oven, baking occurs when heat makes contact with dough or batter and causes the starches in the dish to change form.
8.is a dry heat method of cooking, where hot air from an oven, open flame, or another heat source completely surrounds the food.
9.is a cooking method where a mixture of meat, poultry, or fish chunks, vegetables, herbs, spices, and liquid, such as water or stock, which are cooked together slowly at a low temperature in a covered pot.
10.is a moist-heat cooking method that involves submerging food in liquid, typically without using fat.

Task 10. Carefully examine the table below. First write down the Turkish equivalent of the foods, then the cooking method.

Food	Turkish Equivalent	Cooking Method
Sigara böreği		
Lahmacun		
Kuru Fasulye		
Tarhana çorbası		
Karnıyarık		
Mücver		
Köfte		
Çılbır		
Pide		
Yahni		
Dolma		
Mantı		

Task 11. Watch the video (<https://www.youtube.com/watch?v=uHRQ3ls5nIE>) and answer the questions below. Discuss the answers with a partner.



1. Based on the information in the video, what cuisines have played a role in shaping Turkish cuisine today?
2. Can you give examples for Turkish dishes that also exist in other cultures such as Greek, Arabic or Armenian cultures?
3. Write down the names of the dishes you see in the video.
4. What are the most commonly used ingredients in Turkish cuisine?

Task 12. Work with a partner and translate the following recipe to Turkish.

Ingredients

Eggplants, Ground beef, Onions and garlic, Green pepper, Tomatoes, Tomato paste
 Seasoning: This recipe simply calls for salt and pepper. If desired, you can add some dried oregano. For a more Middle Eastern flavor, use seven spice which is a combination of black pepper, cumin, cinnamon, coriander and other spices.

Prepare the Eggplant

Peel strips from the skin of the eggplants. Cut a slit in the middle of the eggplants without cutting all the way through. Fill a large bowl with water and add 1 teaspoon salt to it. Place the eggplants in salt water for 30 minutes to get rid of their bitterness. After 30 minutes, gently squeeze the eggplants and dry with a paper towel. Fry the eggplants on all sides until cooked and brown. The eggplants will be pretty soft. Place the fried eggplants on a paper towel to absorb excess oil.

Prepare the Filling

While the eggplants are soaking in salt water, make the filling by sautéing onion in olive oil. Add garlic to the onion and sauté until golden brown. Mix in ground beef and brown it completely, followed by chopped green pepper and tomatoes. Add the tomato paste, salt and pepper to the ground beef mixture and cook for about 10 more minutes.

Bake and serve

Put the fried eggplants in a baking dish and fill them with the ground beef mixture. Make a simple sauce by mixing tomato paste and hot water and spoon it over the stuffed eggplants and also pour it into the dish. Bake in the oven at 350°F for about 30 minutes until eggplants are fully cooked and soft. Peel the eggplants, cut a slit in them and fry in some oil in a pan until brown. sauté onion and garlic add ground beef and brown it. Add tomatoes and pepper then add tomato paste and spices. Fill the fried eggplants with the filling and bake in the oven.

Roasting the eggplants Instead of frying

Traditionally, the eggplant is fried to make this recipe. However, you can also roast the eggplants. To do so, peel strips on the skin of the eggplants and cut a slit in the middle. Brush with 1 tablespoon olive oil and roast in the oven at 400°F for about 45 minutes. Once the eggplants are roasted, place them in the baking dish and open up the slit to make room for the filling. Then proceed with the stuffing and baking as instructed.

Serving suggestions

Karniyarik is a delicious complete meal on its own, but it also goes very well with some side dishes. For starchy side dishes, you can try rice with vermicelli, Turkish rice pilaf with orzo or Turkish bulgur pilaf. For lighter sides, try Gavurdagi (Turkish tomato salad), Cacik (Turkish yogurt and cucumber) or Mediterranean salad. (Recipes retrieved and adapted from: <https://www.unicornsinthekitchen.com/>)

Tip for Tourist Guides

- Some of the dishes and foods in Turkish cuisine also exist in other cultures. While talking about these dishes and foods make sure you don't seem too assertive by over emphasizing that "it is Turkish!"
- If the tourists insist that the food is originally their country's dish, do not argue with them. Just acknowledge that the food is universal and every culture have their own version. But the truth is they all taste delicious!

CHAPTER 9

ANCIENT CITIES & ARCHAEOLOGICAL SITES

By the end of this chapter you will be able to:

1. Tell the names of the ancient civilizations that ruled in Anatolia.
2. Describe the life these civilizations lived.
3. Explain the history of an archaeological site to the visitors.
4. Describe the city and the structures in it.
5. Give information about the people that lived in the ancient city.
6. Talk about the arts and artifacts produced by the people of the ancient city.
7. Answer questions related to the ancient cities.

Before we begin, Work with a partner and answer and discuss the questions below.

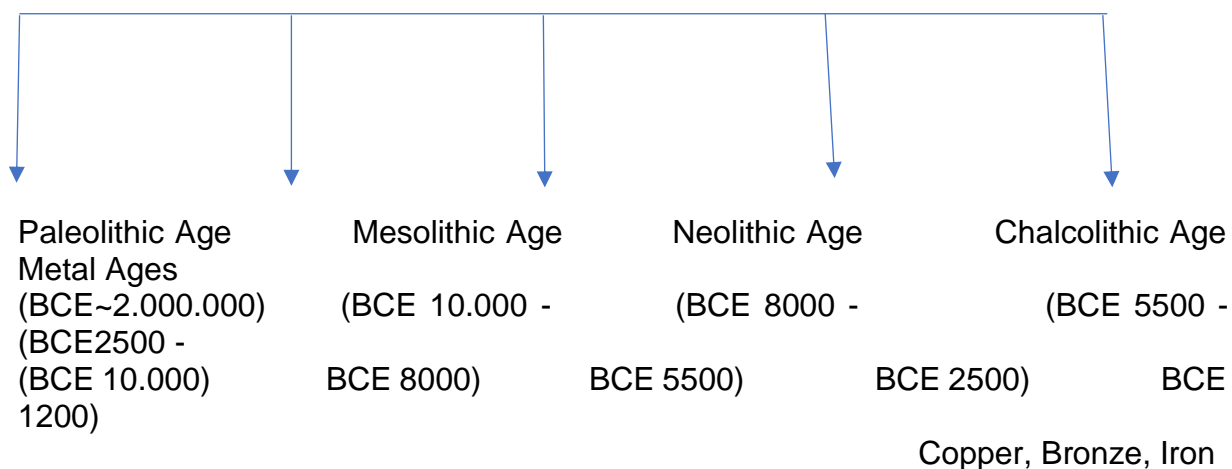
1. Have you ever visited an archaeological site in Türkiye? Where was it?
2. Which archaeological sites would you like to specialize in as a tour guide?
Why?

Task 1. Work with a partner and try to remember the names of the states that ruled in Anatolia. List as many names as you can. Then write down the places/cities/regions that they lived in.



Task 2: Watch the video named *The History of Anatolia: Every Year* work with your partner and compare your list to the information in the video.

PREHISTORIC AND PROHISTORIC AGES



	Meaning	Turkish Equivalent	Pronunciation
Paleolithic Age	the early phase of the Stone Age		/paɪlə(ʊ)'liθɪk/
Mesolithic Age	the middle part of the Stone Age		/mɛsə(ʊ)'liθɪk/
Neolithic Age	the later part of the Stone Age		/ni:ə(ʊ)'liθɪk/
Chalcolithic Age	a period in the 4th and 3rd millennia BC		/kalkə(ʊ)'liθɪk/

Read the passage below. Answer the following questions based on the information in the passage.

One of the great crossroads of ancient civilizations is a broad peninsula that lies between the Black Sea and the Mediterranean Sea. Called Asia Minor (Lesser Asia) by the Romans, the land is the Asian part of modern Türkiye. It lies across the Aegean Sea to the east of Greece and is usually known by its ancient name Anatolia. Asia Minor juts westward from Asia to within 800 meters (half a mile) of Europe at the city of Istanbul, where three suspension bridges over the strait of Bosphorus link the two continents.

The interior is a high arid plateau, about 900 meters (3,000 feet) in elevation, flanked to the north and south by rugged mountain ranges. Within the plateau a number of ranges enclose broad, flat valleys, where several lakes have formed. A Mediterranean-type climate of hot, dry summers and mild, moist winters prevails in the coastal areas. The dry central plateau has hot summers and cold winters. During all seasons high winds are common; moist Mediterranean winds bring rain to the coastal regions in the winter. There is little rainfall in the summer.

In about 2.000 BC Asia Minor was in the hands of the Hittites, who migrated from the area east of the Black Sea. Their civilization rivaled that of the Egyptians and Babylonians. In the 12th century BC their empire fell to the Assyrians. Small seaboard states grew up, only to fall to the Greeks, who colonized the entire Aegean coast in about the 8th century BC. According to the legend, they first laid siege to the city-state of Troy during the Trojan War. In 560 BC Croesus mounted the throne of Lydia in Asia Minor and soon brought all the Greek colonies under his rule. King Croesus was overthrown by Cyrus the Great of Persia. Two hundred years later Alexander the Great again spread Greek rule over the peninsula. After its conquest by Rome in the 2nd century BC, Asia Minor enjoyed centuries of peace under the Roman rule. During the Middle Ages, as a part of the Byzantine Empire, it became a center of Christianity and the guardian of Greek and Roman culture. One of the chief medieval trade routes passed through the region. As the power of the Empire declined, Arabs and Mongols invaded. In the 15th century the Ottoman Turks conquered the peninsula and made Istanbul (then known as Constantinople) their capital. The Ottoman Empire lasted until 1922. The next year Asia Minor became the larger part of the Turkish Republic under the leadership of Kemal Atatürk. He had set up a government in Ankara, which became the new capital of Türkiye. (Taken and adapted from: <https://www.allaboutturkey.com/anatolia.html>)

Task 3. Answer the following reading comprehension questions based on the information in the passage.

1. Based on the passage, ancient name of Türkiye is.....
2. Romans called Türkiye
3. Two continents connected by
4. The interior lands of Türkiye consists of landforms such as
.....
5. The characteristics of Mediterranean-type climate are that
.....
.....
.....
6. In 2.000 BC Anatolia was ruled by
7. Aegean coast was entirely invaded and colonized by
8. Greek colonies was invaded and ruled by Who was the king of
9. The last king of Lydia was defeated by
10. Anatolia was the center of during.....
11. Once the Roman Empire lost power, Anatolia was invaded by and.....

Task 4: Based on the reading passage, how many Empires ruled in Anatolia? List the names of them below next to the Turkish equivalent.

Anatolian Civilizations	Turkish equivalent
Roma	
Bizans	
Arabs	
Mongols	
Egyptians	
Babylonians	
Hittites	
Assyrians	
Lydia	
Persia	

Read the text carefully and answer the questions following the passage.

The City of Love and Beauty: Aphrodisias



Türkiye is home to many significant sites that shaped the history of mankind. 18 of those are on the UNESCO World Heritage List. They each have their own unique stories. One such story includes renowned photojournalist Ara Güler. His iconic photography captured the spirit of a generation, and he traveled the world to

photograph influential figures such as Winston Churchill, Alfred Hitchcock, Salvador Dali and Picasso, among others. Lost during an assignment in Aydın, Ara Güler stumbled upon a village where he was astonished to find locals living alongside priceless Roman relics. The photographs that he took there in 1958 led to the discovery of the lost Ancient City of Aphrodisias. Of course, locals knew about the ancient city. But these photographs brought national and international attention to the archaeological site. Experts soon uncovered a well-preserved archaeological site with many stunning structures. The ancient city was named after the goddess Aphrodite and was known for the Temple of Aphrodite and the stunning statue of the goddess on display at the temple. This version of Aphrodite blended the Hellenic goddess of love with the archaic Anatolian fertility goddess. This unique cult image was found elsewhere in the Mediterranean as well, indicating the regional importance of this temple. The Temple of Aphrodite was built in the 3rd century BC and was always the heart and soul of the community. The temple was converted into a church around 500 AD and was in use until the Seljuk conquest of the region in 1200 AD.

In ancient times, Aphrodisias was actually quite famous for its expert sculptors, high-quality marble statues and an important sculpture workshop that was uncovered during excavations. Marble quarries near the city were an important factor in Aphrodisias becoming a leading center of arts. In the 4th-6th centuries AD, Aphrodisian sculptors were in high demand to produce marble busts and statues for important individuals in the Roman Empire. Their products were considered the best marble statues of the time, and were displayed in major cities such as Rome, Constantinople, Sardis, Laodikeia and Stratonikeia. Surviving works of Aphrodisian sculptors include Hadrian's Villa at Tivoli. Artifacts from this era such as sarcophagi with statues and reliefs are on display at the Aphrodisias Museum, located at the entrance of the archaeological site. But the outstanding marble work is also visible in the architecture of the ancient city itself. Another historic gem at the archaeological site is the best-preserved stadium of the ancient world with an impressive seating capacity of 30,000 spectators. The size of the stadium is significant, given that the ancient city had a population of around 10,000. The 270-meter long stadium is also one of the largest in the world. (The text and the images retrieved and adapted from: <https://turkishmuseums.com>)

Task 5: Please answer the following questions based on the information in the text.

1. Where is the ancient city of Aphrodisias located in Aegean region?
.....
2. Who is the famous photographer that contributed the discovery of the ancient city?
3. The city was named after who?
.....
4. What features of Hellenic and Anatolian culture did discovered statue mix?
.....
5. What was the temple turned into later?
.....

6. What did the archaeologist discover during the excavations?

.....

7. What did they consider Aphrodisias as the center of?

.....

Task 6. Open the link and view “Throw Back Time”. You will see a list of historic places around the world. Work with a partner and explore the site by taking a virtual tour. Answer the following questions based on the information on the site you viewed.



1. What is the name of the ruins you viewed?
2. Where is it located?
3. What civilization or Empire did build it?
4. What is the story of the ruins? Briefly explain.
5. Give brief information on the civilization that built it.
6. Did the Empire or the civilization that built the ruins rule in Anatolia?
7. Would you like to visit the ruins?
8. Would you like to guide tourist around the ruins?
9. When compared to the ruins and archeological sites in Türkiye, what differences and similarities did you see?
10. What are main structures that represent the culture and community of the Aphrodisias.

Tip for Tourist Guides

- Some of the civilization that ruled in Anatolia in ancient times might actually be the ancestors of the tourists in your group. Therefore, while describing the scenes from battles or the defeat of these civilizations by our ancestors, carefully pick your words not to offend the guests.

Homework Assignment

Work with a partner, and create a tour commentary on one of the archeological site in Türkiye. Answer the questions above also for this Site. Make sure to use the vocabulary from the site you visited for previous task. Imagine you are guiding a tourist group in this site. While preparing your tour commentary make sure you apply the tip given above! After you finish, record your voice reading out what you prepared. Send it to your partner and ask for feedback!



CHAPTER 10

MUSEUMS

By the end of this chapter you will be able to:

1. Give a definition of museum.
2. Give examples for the artefacts displayed in a museum.
3. Define the types of museum.
4. Talk about the museums in Türkiye.
5. Give a presentation on the history of the artefacts in a museum.

Before we begin, work with a partner and answer and discuss the questions below.

1. Have you ever visited a museum? What was the name of the museum?
2. Where was it located?
3. List the name of the artefacts that you saw.

Task 1. Below in the pictures you will see some of the famous museums in the world. Work with a partner and look at the pictures carefully. Try to guess the names of the museums.

1. The Acropolis Museum in Athens
2. Tokyo National Museum in Tokyo
3. The Prado Museum in Madrid
4. The British Museum in London
5. Louvre Museum in Paris
6. Topkapi Palace in İstanbul

A)



B)



C)



D)



E)



F)



Images retrieved from: <https://www.louvre.fr/en>; <https://www.britannica.com/>; <https://www.britishmuseum.org/>; <https://www.theacropolismuseum.gr/en>; <https://muze.gen.tr/muze-detay/topkapi>; <https://www.tnm.jp/?lang=en> respectively.

Task 2. Below is given a mixed list of brief information about the museums in the pictures. Work with a partner and match the museums with the explanation.

Explanation	Museum Name
1. Outstanding ancient artifacts and ethnographic collections brought from all over the world are displayed in this museum.	
2. The Museum features sculptures, prints, drawings and works of art by artists such as El Greco, Goya, Zurbaran, Murillo, and Velazquez.	
3. It is the largest museum on Earth, with nearly 73,000 square meters of exhibition space. By reputation, it's also one of the best and holds works from antiquity to the 19th Century, including the world-famous Venus de Milo and the Mona Lisa.	

4. It houses the largest collection of national art in the world and it also collects and displays an important collection of artworks from other Asian countries.	
5. In this museum the excavations are visible under glass floors and walkways. The marbled surviving treasures are impressively displayed with the use of natural light, situated on a modernist open layout.	
6. It is, with its historic buildings, collections and nearly 300,000 archive documents, is one of the largest museum-palaces in the world.	

Task 3. Read the paragraph below and match the words with the definitions.

“A museum is a not-for-profit, permanent institution in the service of society that researches, collects, conserves, interprets and exhibits tangible and intangible heritage. Open to the public, accessible and inclusive, museums foster diversity and sustainability. They operate and communicate ethically, professionally and with the participation of communities, offering varied experiences for education, enjoyment, reflection and knowledge sharing.”

International Council of Museums

Based on the paragraph above, fill in the blanks with appropriate vocabulary.

Not-for-profit, permanent, research, in service of, conserve, interpret, exhibit, tangible, intangible, accessible, inclusive, foster, diversity, sustainability, collect.

1. Incapable of being touched: having no physical existence. Nonmaterial, nonphysical.
2. To describe the meaning of something, explain, translate.
3. A thing that is perceptible by touch, visible, concrete, material, and physical.
4. Able to be reached or entered; reachable; within reach.
5. Publicly display (a work of art or item of interest) in an art gallery or museum or at a trade fair.
6. Deriving ideas, style, or taste from a broad and diverse range of sources; welcoming.
7. To maintain in a good state or condition; preserve; take care of.
8. To accumulate or gather together or put together into a single mass or collection.
9. To function and work in an expected or specified manner.
10. A range of different things; variety; richness.
11. Encourage or promote the development of (something, typically something regarded as good).

- 12.....The ability to be maintained at a certain rate or level; continuity.
- 13.A systematic study to establish facts and reach new conclusions. The act of learning or attaining knowledge. Investigate, study, inquire.
- 14..... Not-for-profit organizations do not earn profits for their owners. All of the money earned by or donated is used in pursuing the organization’s objectives; nonprofit.
- 15..... To be available to serve, help or be used by a person or organization.

Task 4. Based on the definitions above match the vocabulary with the words with similar meaning.

	<i>Synonym</i>		<i>Synonym</i>		<i>Synonym</i>
Not-for-profit Permanent Research In service of Intangible		Conserve Interpret Exhibit Tangible Collect		Accessible Inclusive Foster Diversity Sustainability	

Task 4. Rewrite the sentences in the paragraph using the synonyms above.

- 1. A museum is a not-for-profit, permanent institution in the service of society that researches, collects, conserves, interprets and exhibits tangible and intangible heritage.

- 2. Open to the public, accessible and inclusive, museums foster diversity and sustainability.

3. They operate and communicate ethically, professionally and with the participation of communities, offering varied experiences for education, enjoyment, reflection and knowledge sharing.
-
-
-

Types of Museums

Task 5. Work with a partner. Explore the types of museums given in the table. Then discuss the following questions with your partner

Discussion questions: Based on the information in the table;

1. What is the criteria that determine the type of the museums?
2. Do you think some of the museums display similar items? Give examples.

Type of museum	Definition	Artifacts/Items Displayed
Archaeology Museum	An archaeology museum is a museum that specializes in the display of archaeological artifacts.	Any item that has been made or modified by past human cultures such as tools, clothing, decoration, sculptures.
Ethnographic Museum	They conserve, display and contextualize items relevant to the field of ethnography, the systematic study of people and cultures.	Any item that represents the history of the life of a community such as traditional clothing, costumes, ornaments etc.
Art Museum	They specialize in works of art ranging from paintings, drawings, sculptures, photographs, and others, which are separated into different smaller spaces called galleries.	Art objects, most commonly visual art objects as paintings, sculpture, photography, illustrations, drawings, ceramics or metalwork.
History Museum	They collect and display objects and artifacts that tell a chronological story about particular place.	Documents, artifacts, archeological findings etc.
Living History Museum	Type of a museum in which historic events are performed by actors to help visitors visualize how certain events looked like or how some crafts were performed in the past.	Any objects or tools that belong to the time that the museum
Maritime Museum	Specialized museums for displaying maritime history, culture or archaeology.	Artifacts and preserved shipwrecks recovered from water.

Military and War Museum	Museums specialized in military histories. Usually organized from a point of view of a one nation.	Weapons, uniforms, decorations, war technology etc.
Science and Technology Museum	Specialized for science and history of science. In the beginning they were static displays of objects but now they are more interactive.	Exhibitions of tools or items related to a branch of science or technology or galleries for hands-on activities to explore and experiment science and technology.
Historic house Museum	A house or a building that was converted to a museum.	House is often equipped with furniture like it was in the time when it was used.
Open-air museum	Outdoor exhibitions. Exhibitions consist of buildings that recreate architecture from the past.	Architecture from the past and artifacts used by the people.
Natural history Museum	Usually display objects from nature.	Stuffed animals or pressed plants to educate about natural history, dinosaurs, zoology, oceanography, anthropology, evolution, environmental issues.
Memorial Museum	Dedicated to telling the story of a particular person, community or organization.	Any kind of objects that belong to the person the museum is named after.

Retrieved and adapted from: <http://www.historyofmuseums.com/museum-facts/types-of-museum/>

Task 6. A plan of the Çankırı Museum is given below. Work with your partner and examine the plan and then answer the questions below as True, False or Not



(Retrieved and adapted from: <http://www.cankiri.gov.tr/cankiri-muzesi>)

Based on the floor plan of Çankırı Museum, mark the following statements as True, False or Not Mentioned

Some of the artifacts exhibited in the museum date back to the prehistory.	
This museum can be categorized as an archaeology museum.	
It is likely to see stuffed animals in the museum.	
In the past Çankırı was inhabited by only Greek and Romans.	
Metal coins obtained from excavations are also displayed in the museum.	
Animal fossils are among the objects displayed in this museum.	
The museum is a great place to learn about the natural history.	
The Yaran tradition plays a significant role in Çankırı culture.	

Task 7. Examine the table again with your partner. Then give at least two examples for each museum type. The example museum should be in Türkiye.

Archaeology Museum	
Ethnographic Museum	
Art Museum	
History Museum	
Living History Museum	
Maritime Museum	
Military and War Museum	
Science and Technology Museum	
Historic house Museum	
Open-air museum	
Natural history Museum	
Memorial Museum	

Task 8. Visit <https://turkishmuseums.com/museum/> by scanning the code below. Pick a museum to view. Answer the questions below based on the museum you choose.



1. What is the name of the museum?
2. Where is it located?
3. What type of museum is it?
4. When was it established?
5. What type of artifacts are displayed in the museum?
6. Briefly give information about the building and the facilities.
7. What are the opening and closing hours?
8. Which ancient civilizations ruled in the region?

APPENDIX-E: Ethics Committee Exemption Form/Ethics Committee Approval



**T.C.
HACETTEPE
ÜNİVERSİTESİ
Rektörlük**

Sayı : 35853172-101.02.02
Konu : Miray VAROL (Etik Komisyon İzni)

EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜNE

İlgi : 22.08.2019 tarihli ve 51944218-101.02.02/00000734680 sayılı yazı.

Enstitünüz Yabancı Diller Eğitimi Anabilim Dalı İngiliz Dili Eğitimi Bilim Dalı Doktora öğrencilerinden **Öğr. Gör. Miray VAROL**'un **Dr. Öğr. Üyesi İsmail Fırat ALTAY** danışmanlığında yürüttüğü "**Turizm Rehberliği Bölümleri İçin Kùltürlerarası İletişimsel Edinç (KİE) Tabanlı Müfredat Geliştirme**" başlıklı tez çalışması Üniversitemiz Senatosu Etik Komisyonunun **03 Eylül 2019** tarihinde yapmış olduđu toplantıda incelenmiş olup, etik açıdan uygun bulunmuştur.

Bilgilerinizi ve gereğini saygılarımla rica ederim.

e-İmzalıdır
Prof. Dr. Rahime Meral NOHUTCU
Rektör Yardımcısı

APPENDIX-F: Declaration of Ethical Conduct

I hereby declare that...

- I have prepared this thesis in accordance with the thesis writing guidelines of the Graduate School of Educational Sciences of Hacettepe University;
- all information and documents in the thesis/dissertation have been obtained in accordance with academic regulations;
- all audio visual and written information and results have been presented in compliance with scientific and ethical standards;
- in case of using other people's work, related studies have been cited in accordance with scientific and ethical standards;
- all cited studies have been fully and decently referenced and included in the list of References;
- I did not do any distortion and/or manipulation on the data set,
- and **NO** part of this work was presented as a part of any other thesis study at this or any other university.

27 /02/2023

(Signature)

Miray VAROL

APPENDIX-G: Thesis/Dissertation Originality Report

27/02/2023

HACETTEPE UNIVERSITY
Graduate School of Educational Sciences
To The Department of Foreign Languages Education

Thesis Title: Developing Intercultural Communicative Competence (ICC) Based Curriculum for Tourism Guidance Departments

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I respectfully submit this for approval.

Name Lastname: Miray VAROL

Student No.: N13249074

Department: Foreign Languages Education

Program: English Language Teaching

Status: Masters Ph.D. Integrated Ph.D.

Signature

ADVISOR APPROVAL

APPROVED
(Asst. Prof. Dr. İsmail Fırat ALTAY)

APPENDIX-H: Yayınlama ve Fikrî Mülkiyet Hakları Beyanı

Enstitü tarafından onaylanan lisansüstü tezimin/raporumun tamamını veya herhangi bir kısmını, basılı (kâğıt) ve elektronik formatta arşivleme ve aşağıda verilen koşullarla kullanıma açma iznini Hacettepe Üniversitesine verdiğimi bildiririm. Bu izinle Üniversiteye verilen kullanım hakları dışındaki tüm fikri mülkiyet haklarım bende kalacak, tezimin tamamının ya da bir bölümünün gelecekteki çalışmalarda (makale, kitap, lisans ve patent vb.) kullanım hakları bana ait olacaktır.

Tezin kendi orijinal çalışmam olduğunu, başkalarının haklarını ihlal etmediğimi ve tezimin tek yetkili sahibi olduğumu beyan ve taahhüt ederim. Tezimde yer alan telif hakkı bulunan ve sahiplerinden yazılı izin alınarak kullanılması zorunlu metinlerin yazılı izin alınarak kullandığımı ve istenildiğinde suretlerini Üniversiteye teslim etmeyi taahhüt ederim.

Yükseköğretim Kurulu tarafından yayınlanan "**Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge**" kapsamında tezim aşağıda belirtilen koşullar haricince YÖK Ulusal Tez Merkezi / H.Ü. Kütüphaneleri Açık Erişim Sisteminde erişime açılır.

- Enstitü/Fakülte yönetim kurulu kararı ile tezimin erişime açılması mezuniyet tarihinden itibaren 2 yıl ertelenmiştir. ⁽¹⁾
- Enstitü/Fakülte yönetim kurulunun gerekçeli kararı ile tezimin erişime açılması mezuniyet tarihinden itibaren **6 ay** ertelenmiştir. ⁽²⁾
- Tezimle ilgili gizlilik kararı verilmiştir. ⁽³⁾

27 /02 /2023

(imza)

Miray VAROL

"Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge"

- (1) Madde 6.1. Lisansüstü teze ilgili patent başvurusu yapılması veya patent alma sürecinin devam etmesi durumunda, tez danışmanının önerisi ve enstitü anabilim dalının uygun görüşü üzerine enstitü veya fakülte yönetim kurulu iki yıl süre ile tezinerişime açılmasının ertelenmesine karar verebilir.
- (2) Madde 6.2. Yeni teknik, materyal ve metotların kullanıldığı, henüz makaleye dönüşmemiş veya patent gibi yöntemlerle korunmamış ve internette paylaşılması durumunda 3 şahıslara veya kurumlara haksız kazanç; imkânı oluşturabilecek bilgi ve bulguları içeren tezler hakkında tez danışmanının önerisi ve enstitü anabilim dalının uygun görüşü üzerine enstitü veya fakülte yönetim kurulunun gerekçeli kararı ile altı ayı aşmamak üzere tezin erişime açılması engellenebilir.
- (3) Madde 7.1. Ulusal çıkarları veya güvenliği ilgilendiren, emniyet, istihbarat, savunma ve güvenlik, sağlık vb. konulara ilişkin lisansüstü tezlerle ilgili gizlilik kararı, tezin yapıldığı kurum tarafından verilir*. Kurum ve kuruluşlarla yapılan işbirliği protokolü çerçevesinde hazırlanan lisansüstü tezlere ilişkin gizlilik kararı ise, ilgili kurum ve kuruluşun önerisi ile enstitü veya fakültenin uygun görüşü üzerine üniversite yönetim kurulu tarafından verilir. Gizlilik kararı verilen tezler Yükseköğretim Kuruluna bildirilir.
Madde 7.2. Gizlilik kararı verilen tezler gizlilik süresince enstitü veya fakülte tarafından gizlilik kuralları çerçevesinde muhafaza edilir, gizlilik kararının kaldırılması halinde Tez Otomasyon Sistemine yüklenir
*Tez danışmanının önerisi ve enstitü anabilim dalının uygun görüşü üzerine enstitü veya fakülte yönetim kurulu tarafından karar verilir.

