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FOREWORD

Dear Readers, dear Colleagues!

Year 2019 is nearing its end and, in this time of the year, we try to summarize what have been our successes this year, but we are also making plans regarding what we would like to achieve next year. That is what we are doing now.

The Editorial Office has received many interesting manuscripts. We have attracted new authors from different parts of the world dealing with the issues of education in the context of various scientific fields. The recommendations of our independent peer-reviewers have helped us in publishing high-quality studies. The inclusion of Acta Educationis Generalis in renowned databases, the number of which has reached 30, serves as a source of motivation for us to move forward on our chosen path.

The Editors of Acta Educationis Generalis have prepared the journal's third issue in 2019, containing 5 scientific studies and a scholarly paper.

In the first study entitled "Teachers' Work with Taxonomy of Educational Objectives as One of the Forms of the Gifted Preschoolers' Development", Eva Machů and Petr Lukeš present the results of their research aimed at the description of the level of 345 kindergarten teachers' work with educational objectives in connection with the application of a differentiated curriculum for the development of gifted children. They found out that most of them can differentiate their instructions, however, at least a half of them do not respect the rules of inclusive education and their instructions result in an unwanted labelling of the gifted children.

The issues of kindergarten education are followed by the topic of primary and secondary education in schools in Turkey. Yasemin Deringöl, the author of the study "Parents' Expectation of Mathematics Education and Their Engagement in Education and Homework Habits of Children", carried out a research on parents' expectations as for Mathematics education. The results show that the expectations of parents from Mathematics education and the math homework habits of their children are high regardless the level of education or the parents' gender. The homework habits of students who like Mathematics are more favourable compared with those who do not like that subject. The same applies to students who are sufficiently supported by their parents. No correlation between the expectations of the parents from Mathematics education and the homework habits of their children was found. It can be assumed that if a pupil or student is aware that he/she is not alone in the process of learning and gets family support, he/she will be more confident in overcoming difficulties in Mathematics.

The third published study - written by Mátyás Bánhegyi and Judit Nagy - is from the Hungarian academic environment. The title of the study is "Teaching

Cultural Differences through Korean Canadians: Teaching Material Development for English as a Foreign Language Classes.” The authors point out the fact that students of English as a foreign language must possess intercultural communicative skills in order to be able to interpret and discuss the cultural diversity that surrounds them. They can develop them primarily through learning English as a foreign language (EFL) in most educational contexts. This approach is facilitated by the fact that English language functions as the most widely used foreign language in the context of culture teaching.

The study discusses some fundamental concepts associated with the relationship between teaching EFL, teaching cultural information and developing students’ intercultural skills. Therefore, Byram’s Intercultural Communicative Competence model - as the theoretical foundation for creating teaching materials for the purpose of developing students’ intercultural communicative skills - was adopted and presented by means of a worksheet focusing on Canadian content and an analysis of a worksheet that covers Korean immigrant culture in Canada designed by the authors.

The ambition of this study is to generate further research in the field of developing teaching materials focusing either on the development of intercultural communicative skills or on Canadian culture, and, through setting an example, it encourages the creation of worksheets of a comparable design or topic.

Also the fourth study is focused on the field of English language teaching - Ömer Gökhan Ulum and Dinçay Köksal deal with the “Ideological and Hegemonic Practices in Global and Local EFL Textbooks Written for Turks and Persians.”

The findings of the present study show that ideology and hegemony of inner and expanding circle cultures are dominant in EFL textbooks. While the expanding circle culture is dominant in the locally written EFL textbooks, the inner circle culture is extensively included in the globally written ones. However, outer circle countries are excluded and marginalized. Besides, while specific ideologies such as economy and history were highly included in both globally and locally written textbooks, some of them - such as law and gender - were weakly detected. Some topics, although they were very pivotal across the globe, were never mentioned - e.g. the topics of poverty, slavery, and racism were by no means focused on in the textbooks - as they can be considered dangerous. As for the ideology of language, this element was emphasized in both global and local textbooks and the element of education was moderately stressed. Another important element is sport that is prevalent in both global and local EFL textbooks.

The next paper brings the results of a research on how an empathy-based education programme implemented in the life skills teaching course affected the empathy skills of prospective classroom teachers in Turkey. The author - Nur Ütkür - presents it under the title: “Determination of the Empathy Levels of

Prospective Classroom Teachers: An Example of the Life Skill Teaching Course.” She claims that the use of empathy in the classroom - especially in life skills courses - help students to make connections between school and everyday life. According to the findings obtained from the qualitative data, the topics chosen for the preparation of empathy-based activities were mostly from the life skills subjects of the first grade of primary schools, followed by second and third grades. This may be because the prospective teachers considered it appropriate to perform empathy-based activities with children from the earliest age. The suggestion that empathy-based education should also be provided for teacher candidates enrolled in science teaching programmes, as well as those in social studies, can be considered topical.

The topic of the published scholarly paper by Ildikó Sándor from Hungary entitled “Ethnopedagogy: The Term and Content” is interesting. The author aims to create a system in the expressions that refer to the relationship between folk tradition and pedagogy, to carry out a systematisation of pedagogical activities related to folk tradition/ethnography, and to rethink them in a modern and terminology-critical manner; as well as to introduce the term ethnopedagogy. On examples, the author shows that researchers, for the issues at the intersection of pedagogy, ethnography, ethnology and anthropology, have more or less consistently been applying the term ethnopedagogy for this interdisciplinary research area. The author states that this term may have the potential to connect the partially overlapping, sometimes parallel (at others, contradicting) terms related to the pedagogy of folk tradition without the risk of homogenisation.

Dear Readers, we hope that also in the last issue of Volume 9 in 2019, you will find such a study in Acta Educationis Generalis, which you will find interesting and inspiring.

Year 2019, which is the 30th anniversary of reform efforts in several EU countries, is nearing its end. Let me, on behalf of the whole Editorial Board, wish everyone who follows our journal, a successful start into the New Year.

*Viola Tamášová
Editor-in-Chief*

STUDIES

Teachers' Work with Taxonomy of Educational Objectives as One of the Forms of the Gifted Preschoolers' Development

*Eva Machů - Petr Lukeš**

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Abstract:

Introduction: The article presents the results of a research project the aim of which was to describe the level of kindergarten teachers' work with educational objectives in connection with the application of a differentiated curriculum for the development of gifted children.

Methods: The research tool was a questionnaire in which the teachers selected one of three answers possible and matched their pedagogical activities in kindergarten the most. 345 teachers from kindergartens in the Czech Republic took part in the research. Data was processed using computer software SPSS.

Results: It was discovered that most of them can differentiate their instructions, however, at least a half of them do not respect the rules of inclusive education and their instructions result in an unwanted labelling of the gifted children. We have also proved that the level of the teachers' work with the educational objectives is positively influenced by their longer than 10 years' experience, work with heterogeneous class age-wise, and their having attended a seminar focused on the topic of giftedness.

Discussion: The discussion focuses on the description of variables affecting the level of work with educational objectives in connection with the application of a differentiated curriculum for the development of gifted children.

Limitations: The limitation is the simplification of the pedagogical reality into 3 possible answers and the artificial metrization of this data. Another problem was that our questionnaire was focused only on selected aspects of pedagogical work with gifted preschoolers, which were related to the curriculum modification and inclusive education. Furthermore, despite the

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big amount of validly filled in questionnaires (345) the research cannot be considered to be large area survey and the results cannot be generalized.

Conclusions: Gifted children should have the maximal space for the development of their own potential. It is also necessary to increase the teachers' skills to apply the differentiated curriculum with the features of inclusive education in order to develop the giftedness of all the children as much as possible. One of the possibilities is the kindergarten teachers' attendance to educational events on the topic of giftedness, which is one of the variables which significantly influence the quality of their work.

Key words: giftedness, gifted child, differentiated education, inclusive education, Bloom's taxonomy of educational objectives.

Introduction and defining the theoretical background

The topic of gifted preschoolers has started to gain significance since the early 1980s. The rise of the interest was influenced by numerous researchers which managed to prove that children of preschool age, similarly as in the area of certain types of sport and artistic talent, manifest also mental achievements which give evidence of the children's potential ability to perform strongly in the area of intellect in the future (Hertzog, 2008).

In connection with environmental models of giftedness, e.g. Mönk's multifactor model of giftedness (Mönks, 1992), all three external factors (family, school, and peers), which have an essential effect on the manifestation of the features of giftedness start to co-influence the development of giftedness. Aside from the family environment, the influence of kindergarten and the quality of its education begins to rise significantly.

Let us focus on the kindergarten environment and the process of so-called teacher-managed activities in the kindergartens where intentional and purposeful pedagogical activity with children takes place. We are interested whether the teachers develop children's giftedness in a common integrated classroom using differentiated education and whether it has features of inclusive education. In our article, the preschool age is considered to be the period of age from 3 to 6 (7) years old (ISCED 0).

The children whose selected skills and abilities, praised by the sociocultural environment, are quantitatively and qualitatively more developed in comparison with those of their peers, are considered to be gifted children (Heward, 2013; Škrabánková & Martínková, 2018; Olszewski-Kubilius, 2003). In connection with the preschool age, they used so-called potential definition of giftedness (Sankar-DeLeeuw, 2013) do not presume manifestation of the features of giftedness, but they express the prediction of a potential for an extraordinary achievement. In this period of age, we cannot refer to the child as a gifted child but a child with manifestations of gifted behavior which may lead to future giftedness.

Differentiated education of gifted children in kindergarten is the main condition for the development of gifted children. It provides guidance for teachers in addressing children differences in readiness, interest, and learning profile, with the goal of maximizing the capacity of each student (Tomlinson, 2013). Differentiated education should be done on the level of a modified curriculum which meets the gifted children's specific educational needs. It is recommended to modify the content, process, product, environment, and assessment of the curriculum (Riley, 2011; Smith, 2006; Cukierkorn et al., 2007). Modification of the content of education is about using of broad-based topics and problems which will also allow for deep exploration of academic and interest areas. Modification of the process presumes the use of educative methods developing critical, problem-solving and creative thinking. Modification of the product requires qualitatively more developed results of education, where the gifted children have the possibility to achieve the highest educational objective possible. Modification of the environment involves the change in personal relationships, and also the change of space and material. Modification of assessment involves changes in assessing the results of education which is supposed to be motivating and shaping. All the parts of the curriculum are interconnected and influence each other (Taber, Sumida, & McClue, 2018).

One of the conditions of functional modification of all the aforementioned parts of the curriculum could be the teacher's work with Bloom's taxonomy of educational (cognitive) objectives as one of the most basic conceptions of lesson planning (Tomlinson, 2013). Contribution of Bloom's taxonomy is generally viewed in implications of the means of specification of the educational objectives with regard to the levels of the thought process from simple tasks to complex tasks. Bloom's taxonomy then logically gains its application in the differentiated education in kindergarten.

As mentioned above, lesson planning with the use of Bloom's taxonomy interconnects all the parts of the curriculum for gifted children (Bailey & Leonard, 1977; Kostelnik, Soderman, & Whiren, 2004). Let us describe a few specific situations in the preschool education within the teacher-managed activities. For example, within the contents of education, teachers may plan more variants of the task, from the simpler ones to the more complex ones and the children may choose one of them according to their possibilities resulting from their preconceptions (Trávníčková, 2018). Further use may be in planning extra tasks for the children who manage to complete the common task in a shorter time. These extra tasks may come from the higher educative objectives for the gifted children or from the lower objectives for other children. Task planning may have its use in the group work where the teacher offers various types of tasks ranging in difficulty and the gifted children do not have to qualitatively limit themselves in their work. The application of the higher objectives includes also the need for additional didactic tools (PCs, encyclopedias, etc.) in the classroom equipment.

Nowadays, the connection between the principles of the care of the gifted children, including the application of Bloom's taxonomy of educational objectives with the requirements of inclusive education (Riley, 2011; Tomlinson, 2013) is becoming more and more important. Inclusive education is the activity of placing all children into standard school (so-called mainstream education) which is prepared adequately for it. In the pedagogical praxis, children are not divided into two groups (i.e. the gifted ones and the not gifted ones) but they are in one heterogeneous group. All the participants of the educative process are working towards creating differentiated conditions for the inclusion of all the children into all the activities connected with preschool education (Nind et al., 2013). There are not any more difficult tasks assigned to the gifted children beforehand. The gifted children have an option to choose a task, or they are not given any limits in education. Children who do not manifest any signs of giftedness may try to complete the more difficult tasks according to their skills. In this regard, we may talk about the development of the children's giftedness and not the development of the gifted children (Smith, 2006).

The aim of our study is to find out the level of the teachers' work with the educational objectives, the assessment of which respects the principles of inclusive education, and also to discover how this state is influenced by selected variables connected with the characteristics of the teachers and classes.

There are not enough similar empirical studies. While browsing databases EBSCO, Academic Search Complete and Pro-Quest Central, we have found studies exploring the modifying strategies of elementary school teachers for gifted children from 5 to 11 years. The outputs of studies, Westberg and Daoust (2004), Akalin et al. (2014) and Van Tassel-Baska and Stambaugh (2005), report that relatively few teachers were modifying their classroom instructions for the children identified as gifted in regular classrooms.

1 Methodology

1.1 The objectives and hypotheses

The objective of the quantitative research was to map the level of kindergarten teachers' work with educational objectives in connection with the application of differentiated curriculum for the development of children's giftedness. The sub-objective was to discover the highest and lowest assessed items of the questionnaire, and to find out whether the total sum of points achieved in the questionnaire is connected with the selected characteristics of the teachers and their classes (length of experience, teacher's attendance to courses of further education focused on the topic of giftedness, the amount of children in classes, types of classes - homogeneous or heterogeneous age-wise). These demographic items were subsequently extracted to 2 statements H1 - H2 and 2 hypotheses H3 - H4:

- H1: The level of the kindergarten teachers' work with educational objectives improves with the length of their experience.
- H2: The level of kindergarten teachers' work with the educational objectives improves with a smaller class.
- H3: Teachers teaching in heterogeneous classes age-wise manifest a higher level of work with educational objectives than the teachers teaching in homogeneous classes age-wise.
- H4: The teachers who were intentionally lectured on the topic of giftedness manifest a higher level of work with the educational objectives than the teachers who were not lectured.

1.2 Data collection instrument

We used our own six-item questionnaire (in addition to the demographical data) which are focused on the research problem. These items, aimed at teachers' work with educational objectives, were taken out from a more extensive questionnaire. The original questionnaire as a whole was validated in the past using exploratory factorial analysis and manifests an acceptable reliability ($\alpha = 0,77$) (in detail in Machů & Kočvarová, 2013). The main items of the questionnaire are to be seen in Table 1.

The items of the questionnaire were focused on finding out the level of the teachers' work with Bloom's taxonomy of educational objectives through all the aforementioned curriculum modifications.

Each of the items of the questionnaire offered three different solutions for practical application example of differentiated curriculum in controlled activities in education of preschoolers:

- One of the options represented an inadequate solution, as it was not in accordance with specific educational needs of gifted children and did not offer the possibility of curriculum modification (respondents earned 0 points in case of choosing this one).
- Another option was a compromise solution, where teachers used limited possibilities of curriculum modification and thus developed children's giftedness, but they did not respect the principles of inclusive education (1 point). Gifted children were labeled, significantly preferred, or rejected in comparison with the rest of children.
- Another option was considered as showing ideal approach towards care for gifted children in terms of our criteria for differentiated curriculum (2 points).

Table 1

The main questionnaire items with marked amounts of achievable points for each item (source: authors)

1	<p>a) Concerning controlled activities in education, all the children are treated in the same way. I lower the requirements for quality or quantity of fulfilling the tasks only for the disadvantaged children. (0 p)</p> <p>b) Concerning controlled activities, I offer to children various tasks (with simpler and more difficult variants) related to the topic of education. Children have the possibility to choose from the simpler or more difficult ones. (2 p)</p> <p>c) Concerning controlled activities, I offer to children various tasks with simpler and more difficult variants related to the topic of the education. The bright and gifted children are given the more difficult task. (1 p)</p>
2	<p>a) During teacher-managed activities, children work together in such a way that none of them is handicapped in any way. If one of the more gifted children finishes the task more quickly, they have the possibility to help the younger children or the children with lower skills. (0 p)</p> <p>b) If one of the children finishes a task during teacher-managed activities more quickly, they have the possibility to work on an additional task. More gifted and smarter children work on the additional task, sometimes even the children with lower skill levels. (2 p)</p> <p>c) If one of the children finishes a task during teacher-managed activities more quickly, they have the possibility to work on an additional task. Mostly more gifted and smarter children work on these tasks. (1 p)</p>
3	<p>a) If any of the children finishes the controlled activity earlier than the other children, the teacher motivates the child to work on another, more challenging topic. (0 p)</p> <p>b) If any of the children finishes the controlled activity earlier than the other children, he/she can dedicate time to own activities, on which he/she usually works during free activities (e.g. reading books, use a PC). (1 p)</p> <p>c) If any of the children finishes the controlled activity earlier than the other children, the teacher motivates the child to work on a more challenging task related to the same topic. (2 p)</p>
4	<p>a) During teacher-managed activities, I use group work for developing gifted and smarter children only rarely. These children are bored or complete all the tasks for all the other children. For the gifted children, individual work is the most appropriate so they are not disturbed by the others. (0 p)</p> <p>b) During teacher-managed activities, I use group work for developing the giftedness of children. Most often I group the children according to their level of giftedness and skills. This way, I intentionally create groups of more gifted and smarter children who are assigned more difficult tasks than the other groups. (1 p)</p> <p>c) During teacher-managed activities, I use group work for developing the children's giftedness. I create not only groups varied by their level of efficiency where I offer individualized activities (activities of various difficulty), but also</p>

	groups consisting only from more gifted and smarter children, who are then offered more difficult tasks. (2 p)
5	<p>a) During group work, children have their roles (individual tasks). The gifted ones and the smarter ones are assigned more difficult tasks. (1 p)</p> <p>b) During group work, children have their roles which are differentiated according to their difficulty. The gifted ones and the smarter ones may work on more difficult tasks. (2 p)</p> <p>c) I understand group work as assigning one task to the whole group. All the children work together on one task. (0 p)</p>
6	<p>a) The kindergarten has few didactic tools for the development of children's giftedness (children encyclopedias, atlases, children literature, computer, etc.). (0 p)</p> <p>b) The kindergarten is well equipped with didactic tools for the development of children's giftedness. These tools may be used by all the children from the class or school. (2 p)</p> <p>c) The kindergarten is quite well equipped with didactic tools for the development of children's giftedness. These items are used by the gifted children for whom these tools are intentionally meant. (1 p)</p>

The content of the questionnaire was consulted with professionals in this field, as well as with teachers with practice. It was emphasized that the questionnaire should not contain any options prompting the answers with the highest number of points.

The obtained data were processed using computer software SPSS.

1.3 Research sample

345 teachers from kindergartens in Zlín and South Moravia regions in the Czech Republic took part in the research. All interviewees were women. Other characteristics of teachers are presented in more detail in the results.

2 Results

The first sub-objective was to find out how the questionnaire as a whole held up and to find out the highest and lowest assessed items. The teachers could gain 0, 1, or 2 points for each item. For six items, the teachers could gain and gained from 0 to 12 points. The average gained was 6.45 points.

The following table shows the results for each individual item of the questionnaire from the lowest to the highest assessed. Using the chi-squared test, we found out the frequency of the answers which were statistically significantly different from the other selected items. The frequencies marked * have the value of significance 0.01 and the frequencies marked ** have the value of 0.05.

Table 2

The results for the individual questionnaire items from the lowest to the highest assessed (source: authors)

<i>Item number:</i>	<i>5</i>	<i>2</i>	<i>3</i>	<i>1</i>	<i>4</i>	<i>6</i>
0 point	131 (38%)	122 (35%)	139 (40%)	98 (28%)	84 (24%)	65 (19%)
1 point	83*(24%)	100 (29%)	56* (16%)	139**(40%)	111 (32%)	81 (23%)
2 points	125 (36%)	117 (34%)	143 (41%)	105 (30%)	144 (42%)	195*(57%)
Missing data	6	6	7	3	6	4
Average	0.98	0.99	1.01	1.02	1.18	1.38

The lowest assessed item was item no. 5 which focused on group work. Almost 60% of teachers plan the tasks according to different levels of taxonomies of educational objectives, but 24% of them give these tasks intentionally only to the gifted children which we do not consider to be appropriate with regard to the principles of inclusive education.

Almost the same average score (0.99) had item no. 2 which focused on planning tasks for the children who finish more quickly during common activities. 63% of teachers plan these “extra activities” but again only 29% of them give these tasks intentionally only to the gifted children, which according to our theoretical basis lead to unwanted labelling of gifted children. Other teachers (35%) do not create these types of activities for children and do not differentiate in this area.

Another questionnaire item with the average of 1.01 was item no. 3 which focused on planning tasks for the children who finish more quickly during common activities, however, this time from another point of view. Almost 40% of teachers motivate the children who finish more quickly to work on their own activities which have nothing in common with the topic of the main common activity (work with PC, free play), even though it is education within the mainframe of the teacher-managed activity. With regard to the theoretical basis, we do not consider this strategy to be appropriate because the teacher does not differentiate. Other teachers (57%) create “extra tasks” and thus differentiate. However, almost 16% of them use an acceleration program in which the child is offered a developing activity within the mainframe of another topic, which supports permanent labelling of the gifted children. However, a relatively high amount of teachers (41%) use an appropriate type of enrichment which deepens the child's knowledge in the mainframe of the current topic.

Item no. 1 got the average of 1.02 and it was focused on the offer of the tasks of different levels of difficulty (i.e. on more levels of Bloom's taxonomy). 28% of teachers do not differentiate the tasks for the children. The rest (70%)

differentiate, most of them (40%), however, gives the more difficult tasks within the mainframe of the topic intentionally only to the gifted children which again supports the labelling of the gifted children.

The following item no. 4 got the average of 1.18 and it was focused on dividing children during group work and giving differentiated tasks. 24% of the teachers claim that they use group work rarely, which is, with regard to the phrasing of the question may be related to the fact that they do not differentiate during the education. 32% of the teachers differentiate during group work by preferring to have the groups consist of the same level of the children's giftedness. Most of the teachers (42%) declare, however, that they create differentiated groups efficiency-wise and use differentiated tasks for the children in these groups.

The highest assessed item no.6 was focused on creative activities. 19% of teachers admit that they offer the children pre-prepared tools which the children subsequently finish which, in our opinion, is not connected with creativity. 23% of teachers create an opportunity for free creativity only for the gifted children. Most of the teachers (57%) declare that they provide freedom during creative activities for all the children.

The next objective was to find out whether the total sum of the points achieved in the questionnaire is connected with the selected characteristics of the teachers. Therefore, we stated the H1: The level of the kindergarten teachers' work with educational objectives improves with the length of their experience. In the questionnaire, the length of experience was divided as follows: beginners (4 or fewer years of experience), intermediate (5 to 10 years of experience) and experts (11 and more years of experience). Using the Kurskal-Wallis test with multiple comparison of p-values, we found out that there is a significant difference between the levels of the teachers' work with educational objectives in connection with the length of their experience. While the level of beginners and intermediate teachers do not differ (sign. = 1), the expert group is significantly more successful than the previous groups regarding the value of significance 0.05 in comparison with the beginners (sign. = 0.019) and the value of significance 0.01 in comparison with the intermediate group (sign. = 0.004). H1 was proved (but only with teachers with the length of experience of more than 10 years).

Table 3

Comparison of p-values and point average (source: authors)

<i>Teacher's experience length:</i>	<i>Beginners</i>	<i>Intermediate</i>	<i>Experts</i>	<i>Point average</i>
Beginners	-	1.000000	0.018668	5.939394
Intermediate	1.000000	-	0.004440	6.057377
Experts	0.018668	0.004440	-	6.987261

We also wanted to discover the relationship between the application of the higher levels of educational objectives and the size of the class which was divided into a smaller class (15 children or fewer) and a bigger class (16 children or more). We stated statement H2: The level of kindergarten teachers' work with the educational objectives improves with a smaller class. Using the Mann-Whitney U-Test, we found out that there is not a more significant difference with regard to the size of the class /sign. = 0.897). The hypothesis was not proved. Average results of both groups compared are shown in table no. 4.

Table 4

Comparison of average points gained by teachers from smaller or bigger classes (source: authors)

<i>Size of class:</i>	<i>Point average</i>	<i>SD</i>
Smaller class	6.500000	2.500943
Bigger class	6.450172	2.552907

We were also interested whether there is a relationship between the teachers' work and the fact that they work with an age-wise homogeneous group of children (a class with children of a similar age) or mixed (a class with children of various ages). We stated hypothesis H3: Teachers teaching in heterogeneous classes age-wise manifest a higher level of work with educational objectives than the teachers teaching in homogeneous classes age-wise. Using the Mann-Whitney U-test, we found out that there is a significant difference in the value of significance 0.001 (sign. = 0.002) with regards to the type of class. The hypothesis was proved. The teachers teaching in the age-wise heterogeneous classes show better results in comparison with the teachers teaching in age-wise homogeneous classes. The results are shown in table no. 5.

Table 5

Comparison of average points gained by teachers working with homogeneous or heterogeneous class age-wise (source: authors)

<i>Type of class :</i>	<i>Point average</i>	<i>SD</i>
Age-wise homogeneous class	6.033898	2.418908
Age-wise heterogeneous class	6.903614	2.610536

The last comparison of the level of the teachers' work with educational objectives was done according to the fact whether they were intentionally acquainted with the topic of the giftedness, i.e. whether they attended lectures on the topic of giftedness or not. We stated hypothesis H4: The teachers who were intentionally lectured on the topic of giftedness manifest a higher level of work with the educational objectives than the teachers who were not lectured. For the testing, we used Mann-Whitney U-test again. The relationship was confirmed with the value of significance 0.05 (sign. = 0.014). Hypothesis H4 was proved.

Table 6

Comparison of average points gained by teachers who were lectured or not
(source: authors)

Teachers' attendance on lectures:	Point average	SD
Non-lectured teachers	6.202765	2.641442
Lectured teachers	6.943548	2.317492

3 Summary and discussion

The first sub-objective was to discover the highest and lowest assessed items of the questionnaire describing the level of kindergarten teachers' work with the educational objectives in connection with the application of differentiated curriculum for the development of children's giftedness. As we have written in the theoretical basis, differentiation via application of Bloom's taxonomy of educational objectives runs through the whole curriculum. In our questionnaire, we focused more on the content (items 1, 2, 3, 6) and process (mainly group work, items 4, 5). Generally, it cannot be stated what the level of teachers' work with the educational objectives is, it depends on the curricular context.

The items of the questionnaire were evaluated according to the criteria stated in the theoretical basis. There were three possible answers in each questionnaire item, marked with 0 - 1 - 2 points. In six items, the teachers could gain from 0 to 12 points. On average, they gained 6.45 points which we do not consider to be a successful result.

First, let us comment on the curriculum. The highest assessed item was no. 6. Most of the teachers declared that during creative activities, all their children are given freedom in their work. Item no. 1 specified this problem. We found out that most of the teachers offer various alternative tasks to the children, but the more difficult tasks are meant for the gifted children only. These teachers differentiate, but not in concordance with inclusive education. Items no. 2 and 3 also focused on the content of the curriculum. Specifically, they focused on

planning of activities for children who finish with tasks more quickly. It was found out that 35% of teachers do not differentiate and do not motivate children. The same number of teachers offer these children additional tasks which match their skills and abilities. Furthermore, 40% of teachers admit that the children who finished an activity earlier go on to work on their own activities which are not connected with the topic of the teacher-managed activity. The same number of teachers claim that they motivate the children to work on a more difficult task which builds on the topic of the main activity.

The other items focused on process and management of group work. On average, item no. 5 was assessed the lowest. 38% of the teachers declared that they do not differentiate group work. On the contrary, item no. 4, where 42% of the teachers claimed that they regularly created mixed groups efficiency-wise which were offered individualized activities, was assessed positively.

Another sub-objective was to find out whether the total sum of points in the questionnaire is connected with the selected characteristics of teachers and their classes. The following table summarizes the results of the hypotheses tested.

Table 7

Summarizing the results (source: authors)

Hypothesis (and statements):	Result:
H1: The level of the kindergarten teachers' work with educational objectives improves with the length of their experience.	Statement was proved, but only with teachers with the length of experience of more than 10 years.
H2: The level of kindergarten teachers' work with the educational objectives improves with a smaller class.	Statement was not proved.
H3: Teachers teaching in heterogeneous classes age-wise manifest a higher level of work with educational objectives than the teachers teaching in homogeneous classes age-wise.	Hypothesis was proved.
H4: The teachers who were intentionally lectured on the topic of giftedness manifest a higher level of work with the educational objectives than the teachers who were not lectured.	Hypothesis was proved.

By testing the hypotheses, we managed to verify the variables which influence positively the level of quality of the teachers' work with educational objectives and differentiating instructions. They are the further education of the teachers on the topic of giftedness and education in heterogeneous groups age-wise. It is logical that the teacher whose class consists of children of different ages faces situations which require differentiation on a daily basis will manage work with educational objectives well.

We have also identified the variables which despite our theoretical basis do not influence the level of application of differentiated instructions. In the case of H1, it is the length of experience which is often in some empirical situations viewed as an unquestionable prerequisite for expertness (Ericsson, 2006). The study of D. J. Palmer et al. (2005) which analyzed 27 studies of teacher expertness found out that for achieving expertness, experience of 5 - 10 years in the field is required. The teachers from our research who manifested a statistically higher quality level of work had length of experience of 10 years and more. This corresponds to Ericsson (2006) who stated that it is required to view not only the length of experience but also the context, such as focus of experience, staying in one workplace for longer than 3 years, membership in a professional group, etc. In the case of H2, we defined another variable - the number of children in a class which, despite our assumption and theoretical background, does not influence the level of application of differentiated instructions.

After we presented our findings, it is also needed to point out the limitations connected with the conducted research. The biggest limitation which was manifesting during the whole research is, in our opinion, the simplification of the pedagogical reality into 3 possible answers evaluated with 0, 1 and 2 points and the artificial metrization of this data. We are aware that all the measuring in education and also in other areas, is considered to be relative, simplifying and serves the paradigm which we do through the evaluation of the teachers' answers. Another problem was that our questionnaire was focused only on selected aspects of pedagogical work with gifted preschoolers, which were related to the curriculum modification and inclusive education. Furthermore, despite the big amount of validly filled in questionnaires (345) the research cannot be considered to be large area survey and the results cannot be generalized.

We are also aware that the teachers may have described the application of their educational strategies in the questionnaire to be better than it is in reality. On the other hand, we can look at the results of the research not only from the viewpoint of what educational strategies the teachers use but also which strategies the teachers think are suitable for the development of the children' giftedness.

Conclusions

Preschool age is a period which has an essential role in the development of giftedness. In this age, child gets their first experience with intentional education and comes into contact with first educational, working, and also social habits in connection with the development of their giftedness. Gifted children can be unintentionally excluded from the community of children and, therefore, become labelled, but they should have the maximal space for development of their own potential. It is also necessary to increase the teachers' skills to apply the differentiated curriculum with the features of inclusive education in order to develop the giftedness of all the children as much as possible. One of the possibilities is the kindergarten teachers' attendance to educational events on the topic of giftedness, which is one of the variables which significantly influence the quality of their work.

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Parents' Expectation of Mathematics Education and Their Engagement in Education and Homework Habits of Children

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Abstract:

Introduction: In this study, it was aimed to examine the expectations of elementary and secondary school parents from the mathematics education and their engagements in the education and the mathematics homework habits of their children.

Methods: The research data was collected by “A Scale to Determine Parents' Expectation from Mathematics Education”, “Mathematics Homework Behavior Scale” and the “Personal Information Form” prepared by the researcher. The data of this study executed and conducted by survey model was analyzed by SPSS 16.

Results: In the study, it is revealed that the expectations of parents from Mathematics education and the mathematics homework habit of their children are high. There is no difference based on the levels of the children and parentage status of the parents, regardless of being mother or father, the mathematics homework habit of the children who favor mathematics lesson and at the same time thrive on is more favorable and positive than the ones who do not favor mathematics lesson and at the same time fail to thrive on, the homework habit of the children whom are supported sufficiently in the mathematics lesson is more favorable and positive. Last but not least, there is no correlation between the expectations of the parents from Mathematics education and the homework habits of their children.

Discussion: High expectations of parents from mathematics classes may suggest that they trust their children and their teachers. It may also suggest that they are involved in the education process and that they find it sufficient. Based on the findings of this study, according to which the level of homework habits of the parents' children is high, it can be assumed that the students do their homework willingly and they have no problems with doing their daily homework. Parents' help their children's with homework occasionally to make them feel that they are not alone in this process. Lower expectations from their children and lower engagement of parents

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at upper levels may be caused by the fact that they cannot support their children sufficiently due to the complexity of subjects. In elementary schools, since their children are smaller in terms of age, parents may think that their children need more help and they can be more active in education because the subjects in elementary school are not as complicated as in higher classes. The math homework habits do not differ according to the education level of students' but, based on the scores, we can say that they are more favourable in the elementary school since the children are younger and besides, in Turkey, children are assigned homework more regularly and the homework habits start to emerge at the elementary school level. Just depending on the scores, it is interesting to note that the expectations of fathers from mathematics education and their engagement in the process are higher than those of mothers. This may suggest that the expectations of fathers from their children may be due to the higher goals they set for them and perhaps since they are more perfectionist, they are more involved in the children's education than mothers. To like a lesson, can be considered a precondition for doing the assigned homework more willingly. Children do their homework more willingly in the courses at which they consider themselves successful. That is why the results of this study are not surprising. The homework habits of the children sufficiently supported in mathematics are expected to be more favourable. The expectations of parents from mathematics lesson were not related to their children's homework habits. The absence of homework habits, in the parents' expectation from mathematics lesson, may be due to not getting a clear answer from the parents with respect to the question whether homework should be assigned in education or not.

Limitations: These research and data collection tools used are limited only by the thoughts of parents of primary and middle school students in Turkey.

Conclusions: The child, being aware that he is not alone in the process, will be more confident if he knows that there is a family support behind him in overcoming mathematics.

Key words: Mathematics, elementary school, secondary school, expectation from Mathematics education, homework habit.

Introduction

In order to improve students' learning skills, educators need to build a bridge with parents to provide solid education for all students (Price, 1997). Parents can be considered as the cornerstone of the social institutions that schools are affected and affect the most. Teachers, students and parents can be listed among the elements that make up the existing education system, ensure the continuity of the system and add vital value to the system. In order to achieve the desired level of success in the education system, these three must cooperate for common purposes throughout the learning process. Since parents are one of the most

important elements of the education process, their engagement in the children's education process is necessary. In order for parents to engage in their children's education effectively, they should have expectations from their children's education, keep good communication with the school as well as their children, take part in school activities and help their children in their learning activities (Hacısalıhoğlu-Karadeniz, Aksu, & Topal, 2012).

Jeynes (2007) examined 41 studies related to family engagement and again in the meta-analysis studies of Fan & Chen (2001), it was found that there was a positive correlation between the academic success of their children and their parents' engagement in education. At the same time, when academic achievement was examined according to a specific indicator (e.g. mathematics grade), a stronger impact value was found (Fan & Chen, 2001). In another study which examined 51 studies published between 1995 and 2002, it was concluded that parents' engagement in their children's education was also related to students' achievement (Henderson & Mapp, 2002). Many studies have concluded that there is a strong and positive correlation between parents' engagement and expectations in their children's education and the academic success of the children (Akbaba-Altun, 2009; Anderson & Minke, 2007; Ayril et al., 2012; Akay, 2012; Barnová, Tamášová, & Krásna, 2019; Bean, Bush, McKenry, & Wilson, 2003; Beydoğan, 2006; Cai, Moyer, & Wang, 1999; Çelenk, 2003; Dinç, 2017; Englund et al., 2004; Erbay, 2013; Gonzales-Pianda et al., 2002; Gutman & Midgley, 2000; Keçeli-Kaysılı, 2008; Kotaman, 2008; Loomans, 2014; Schickedanz, 2003; Patrikakou, 2008; Peressini, 1998; Toldson & Lemmons, 2013; Werf, Creemers, & Guldemon, 2001; Yenilmez, 2006). Research has shown that parents who engage in the education of their children contribute not only to high academic achievement, but also to positive behavior and emotional development of the children (Booth & Dunn, 1996; Eccles & Harold, 1993; Cai, 2003). Parents' engagement in the children's education, which aims to increase the success of children, includes the acquisition of many skills from learning the abilities related with the specific subject to the development of appropriate relationships within the family (Keçeli-Kaysılı, 2008).

An efficient collaboration and reciprocal interaction established between the family and school during the educational process have substantial contributions to the mathematics achievements of the student. Child receives his/her primary education in the family and parents are the first teachers of their children. Therefore, as the acquisition of mathematical notion and skills of the child getting introduced with the mathematics in the very early period commences by the informal education directly received in the family, the rise of the success rate of the child within the next educational process is directly proportional to the level of awareness of the family. Engagement of the families in the educational process is expressed as expectations of the families with respect to the mathematics achievements of their child, engagement of families in the school

activities and interaction between the school-family and the student (Hacısalıhoğlu-Karadeniz, Aksu, & Topal, 2012).

Although many different types of parental involvement have been defined in students' education, definitions can be grouped into two categories (Greenwood & Hickman, 1991; Xu et al., 2010): 1) parent engagement in various school activities aimed at strengthening the general school program and 2) assisting the child in school learning tasks at home. Parents' help with learning tasks at home can be interpreted as supporting studies at home. Every day, when students return home from school, teachers give homework to reinforce the learned knowledge, prepare for the next day's lessons or help them acquire new knowledge. The quality and quantity of homework varies from teacher to teacher. Despite these differences in teacher's system, there are differences among students according to their performance such as doing their homework or not. There are students who do their homework regularly as well as students who do not do their task regularly (Kapıkıran & Kıran, 1999). It is emphasized by the educators that if the activities done in the school are not supported by the preparation, practice and homework activities that the parents contribute to, learning cannot be achieved fully (Albayrak, Yıldız, Berber, & Büyükkasap, 2004). Although teachers have the main responsibility for the assignment, the parents also have important responsibilities in this process since the homework is usually done outside the school. In addition, one of the objectives of the assignment is to ensure parent engagement in the educational process (Ersoy & Anagün, 2009). Through homework, parents give their attention to the children and help them (Hill, 1992). Parents and teachers can collaborate in this process by reinforcing good practice habits both at home and at school. When parents and teachers work together, children can develop lifelong healthy studying and practicing habits (Patrikakou, 2008). Parents help children by actively playing a role in controlling their children's homework, or passively in creating a quiet and positive atmosphere (Hong, Milgram, & Perkins, 1995; Jong, Westerhof, & Creemers, 2000).

Assigning homework to students is a highly controversial issue. Many studies mention the negative aspects of the homework assignments. It is claimed that the use of homework as a tool is a burden on house and family life, that homework prevents the children to enjoy their childhood, spoil family life and abolish their natural curiosity (Haddock, 2006). Aloia (2003) expresses concern that homework may cause frustration, stress, reduced time spent with the family, to live and experience their childhood. Kohn (2006) mentions the research that supports the idea that homework has a very little educational value and may have a negative impact on learning for young children (14 years and under). In addition Ginsburg (2007) states that adding homework to a child's program may cause mental fatigue in the children in a home environment. In spite of all these negative thoughts, homework reinforces what the students have learned and is necessary for practicing and giving the student a sense of responsibility

(Baltaoğlu, Sucuoğlu & Öztürk, 2017); reasoning, conducting research and investigation, working on their own, working as a group, gaining the habit of reading books (Şen & Gülcan, 2012); teaching lifelong personal characteristics such as self-discipline, independence and responsibility, and enabling them to work at their own skill levels and discover their own interests (Kapıkıran & Kıran, 1999); contributing to the development of independent learning skills of students and provides the continuity of learning at home in parallel with their lessons at school (Acar, Ersoy, Eser, & Akar-Vural, 2013); it should be remembered that it helps to develop many skills such as using modern technologies in accessing information, producing new information out of the information obtained and using their creativity (Turan-Özpolat, Karakoç, & Kara, 2017). Both parents and teachers help in children's homework, increase the depth and quality of learning, provides more motivation, responsibility, sense of purpose and confidence, and can contribute to improving student achievement (Hatch, 1998). According to the teachers' point of view, the role of homework is to develop skills and grasp the concepts, to extend the course work to extracurricular time and to develop a sense of responsibility, and according to students point of view homework has functions such as to improve understanding of mathematics concepts, to review and apply the gained knowledge, to develop problem solving skills, to prepare for exams, to understand mistakes, to evaluate learning process and to extend knowledge of mathematics (Kaur, 2011). In 43 of the 50 studies examined for Cooper's (1989) meta-analysis it was found that there is a positive correlation between time spent on homework and success. Fan, Xu, Cai, He, and Fan (2017), found a positive correlation between achievement on mathematics and homework habits of students in a meta-analysis study that reviews the researches on math and science homework between 1986 and 2015. There are many research results showing that homework improves success (Arıkan, 2017; Büyüktokatlı, 2009; Cheema & Sheridan, 2015; Cool, 1991; Iflazoğlu & Hong, 2012; Kapıkıran & Kıran, 1999; Kitsantas, Cheema, & Ware, 2011; Nuez et al., 2015; Özcan & Göğebakan-Yıldız, 2017; Pezdek, Berry, & Renno, 2002; Rudman, 2014; Thelen, 2008).

In addition to daily assignments starting from the first year, project assignments are delivered on a weekly or monthly basis (Acar, Ersoy, Eser, & Akar-Vural, 2013). The common type of homework given by teachers in Turkey is determined according to the subject. In math classes, assignments usually consist of a large number of problems to be solved by students that are often found in books and journals and homework on the social subjects is in the form of reading and repetitive writing. Such homework types make the student get bored of the homework easily and prevent learning new and correct information (Kapıkıran & Kıran, 1999). In mathematics course, where the necessity to practice is more in terms of content, students are expected to use symbols, numbers, formulas or rules that need to be known to solve the problem situations

given to them and to be practical in this subject. In Turkey, in the first year of the elementary school mathematics curriculum does not require homework and homework given in the second academic year constitute the daily tasks the students need to do. The math course, which requires much of the practice and contains more abstract and symbolic information compared to other courses, may need to be supplemented with homework. Therefore, classroom teachers who aim the learning process to continue at home and increase mathematical comprehension, assign homework to their students (Acar, Ersoy, Eser, & Akar-Vural, 2013).

When the literature in the field is examined, it was found that much research has been made about math homework (Acar et al., 2013; Arıkan, 2017; Cheema & Sheridan, 2015; Fa et al., 2017; Fernandez-Alonso et al., 2015; Hong et al., 2016; Jong, Westerhof, & Creemers, 2000; Kapıkıran & Kıran, 1999; Kitsantas, Cheema, & Ware, 2011; O'Sullivan, 2008; Özcan & Erkin, 2013; Özcan & Göğebakan-Yıldız, 2017; Pelletier, 2005; Pezdek, Berry, & Renn, 2002; Thelen, 2008; Trautwein et al., 2002; Voorhis, 2011; Zhu & Leung, 2012) and the engagement of parents in the educational process and their expectations from mathematics education (Akay, 2012; Anderson, 1997; Ayrıl et al., 2012; Aytikin, Baltacı, Altunkaya, Kıymaz, & Yıldız, 2016; Cai, Moyer, & Wang, 1999; Cai, 2003; Civil et al., 2008; Erbay, 2013; Kutluca & Aydın, 2010; Nyabuto & Njoroge, 2014; Peressini, 1998; Şahin-Doğruer, 2014; Tsui, 2005; Yenilmez, 2006; Yenilmez, Özer, & Yıldız, 2006). However, as it can be seen, no study has been found that examines the expectations from and engagement of parents in mathematics education and their children's math homework habits. Figuring out this gap in the field, in this study, we aimed to examine the expectations from and engagement of elementary and secondary school students' parents in mathematics education and their children's math homework habits. For this purpose, the following research problems were sought:

1. What are the parents' expectations from mathematics education and their engagement in education and how their children's math homework habits are?
2. Do the parents' expectations and engagement in mathematics education and their children's math homework habits differ according to the level of their children?
3. Do the parents' expectations and engagement in mathematics education and their children's math homework habits differ according to parents such as being a mother/father?
4. Do their parents' expectations from mathematics education and their engagement in education and their children's math homework habits differ according to children's liking the subject or not, in children's success and whether they are sufficiently supported or not in this course?

5. Is there a meaningful correlation between the parents' expectations from mathematics education, their engagement in education and the children's homework habits?

1 Method

In terms of data, the study has a quantitative paradigm. As the main objective was to determine parents' expectation from mathematics education and mathematics homework behaviors of their children, the study was conducted as a correlational survey model. As stated by Karasar (2004), the survey model aims at "describing a situation existing in the past or recently as it is."

1.1 Sample

The sample of the study is consisted of parents of 243 students studying in Istanbul between 2017-2018 academic years and selected by simple random sampling method. The distribution of parents in the study group is given below.

Table 1

Distribution of Parents

	<i>Mother</i>		<i>Father</i>		<i>Total</i>	
	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
Elementary	111	63.8	63	36.2	174	71.6
Secondary	43	62.3	26	37.7	69	28.4
Total	154	63.4	89	36.6	243	100.0

The sample consisted of 243 parents, 174 of whom (71.6%) were elementary and 69 (28.4%) were secondary school parents. 154 (63.4%) of the parents were mothers; 89 (36.6%) were fathers.

1.2 Data collection tools

In the study, the "Personal Information Form", "A Scale to Determine Parents' Expectation from Mathematics Education" and "Mathematics Homework Behavior Scale" was used as data collection tools.

Personal Information Form: The first data collection tool is the "Personal Information Form" developed by the researcher. This form consists of demographic information about parents and questions about whether or not their children like the course, whether or not they are successful in mathematics, and whether or not they are sufficiently supported in this course.

A Scale to Determine Parents' Expectation from Mathematics Education (PEMEC): This scale developed by Aytekin, Baltacı, Altunkaya, Kıymaz, and Yıldız (2016) consists of 15 items and 3 sub-dimensions. These sub-dimensions are: "Conceptual Understanding and Expectation of Student Active Education", "Expectation of Positive Attitude and Behavior Acquisition", and "Expectation of Rule-Weighted Instruction where Teacher is Authority." This scale, which was developed to reveal and evaluate student parents' expectations about mathematics course, was graded between 'very little' and 'very high'. The maximum score is 75 and the minimum score is 15. The internal consistency coefficient of this scale was .84; and .78 was found in this research.

Mathematics Homework Behavior Scale (MHBS): This scale was developed by Özcan and Erktin (2013) to evaluate students' homework habits. To express the level of engagement in a 15-item two-factor scale called "Willingness of the Child" and "Importance of Homework" Always (5), often (4), occasional (3), rarely (2) and never (1) 5-point Likert type rating is used. The internal consistency coefficient of the scale was .91; and .79 was found in this research.

1.3 Data collection

The measurement tools selected in accordance with the objectives of the study were distributed to the parents at the families gathering organization of the school. The forms were sent through the children to the parents who were not reached. Data collection tools filled in by the parents and the data was evaluated by the statistical computer program.

1.4 Data analysis

The statistical analyses of the measurement tools were conducted using SPSS 16.0. Before starting the analyses, Kolmogorov-Smirnov test was conducted to test the suitability of the data to normal distribution, and at the same time, the Skewness-Kurtosis values of the scores were evaluated. Since the level of significance was found to lower than .05 according to the Kolmogorov-Smirnov test results, and the skewness coefficient was between +2.0 and -2.0 as reported by George and Mallery (2010), it was observed that the data showed normal distribution, and parametric tests were used. Accordingly, in data analysis, Independent-Samples t-Test, and Pearson Moment Correlation tests were applied and the results were calculated.

2 Findings

Depending on the variables of expectations of elementary and secondary school parents from mathematics education and their engagement in education and mathematics homework habits of their children are presented below. The findings of the first sub-problem are given in Table 2.

Table 2

Mean Scores from Scales

<i>Scale</i>	<i>N</i>	<i>Mean</i>	<i>Ss</i>
PEMEC	243	3.79	.52
MHBS	243	2.43	.53

The scores obtained from “A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC)” and “Mathematics Homework Behavior Scale (MHBS)” are shown in Table 2.

In order to determine the levels according to the scores obtained from the scales, the interval width of the scale was calculated by using the formula “array width / number of groups” ($4/5 = 0.80$) (Tekin, 1993). Arithmetic mean intervals of the scale; were determined as 1.00-1.79 ‘Very low’, 1.80-2.59 ‘Low’, 2.60-3.39 ‘Medium’, 3.40-4.19 ‘High’, 4.20-5.00 ‘Very high’. These averages were used for “A Scale to Determine Parents Expectation from Mathematics Education (PEMEC)”, however since the expressions of “Mathematics Homework Behavior Scale (MHBS)” were negative, a reverse evaluation was made. In other words, it is determined as 1.00-1.79 ‘Very high’, 1.80-2.59 ‘High’, 2.60-3.39 ‘Medium’, 3.40-4.19 ‘Low’, 4.20-5.00 ‘Very low’. As a conclusion, it was found that the expectations of the parents from the mathematics education were high and their children's mathematics homework habits were found to be high.

The findings of the second problem are given in Table 3.

Table 3

Independent Sample t-Test Results of the Scores Obtained from Scales According to the Education Level of the Parents’ Children

<i>Scale</i>	<i>Education Levels</i>	<i>N</i>	<i>Mean</i>	<i>S</i>	<i>t</i>	<i>p</i>
PEMEC	Elementary	174	57.24	8.11	1.036	.301
	Secondary	69	56.07	7.43		
MHBS	Elementary	174	36.06	7.82	-1.505	.134
	Secondary	69	37.79	8.67		

“A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC)” ($t=1.036$, $p>.05$) and “Mathematics Homework Behavior Scale (MHBS)” ($t=-1.505$, $p>.05$). There is no significant difference between the total scores of the scales and the education levels of children of the parents of the study. However, if we evaluate the scores that were obtained, it is seen that the

expectations of the parents of elementary school students (= 57.24) are higher than the expectations of the parents of secondary school students (= 56.07). When the mathematics homework habits of children were examined according to the scores obtained, it was found that mathematics homework habits of elementary school students (= 36.06) were slightly more positive than mathematics homework habits of secondary school students (= 37.79) (Table 3). The findings of the third problem are given in Table 4.

Table 4

Independent Sample t-Test Results of the Scores Obtained from Scales According to Parents Such as Being Either Mother or Father

<i>Scale</i>	<i>Parents</i>	<i>N</i>	<i>Mean</i>	<i>S</i>	<i>t</i>	<i>p</i>
PEMEC	Mother	154	56.74	7.85	-.437	.663
	Father	89	57.20	8.10		
MHBS	Mother	154	36.67	8.38	.293	.770
	Father	89	36.35	7.60		

“A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC)” ($t=-.437$, $p>.05$) and “Mathematics Homework Behavior Scale (MHBS)” ($t=.293$, $p>.05$). There is no significant difference between the total scores of the scales and the parents being either mother or father of the study. However, if we evaluate the scores that were obtained it is seen that the fathers’ expectations from mathematics education (= 57.20) are slightly higher than the expectation of mothers from mathematics education (= 56.74). When the “Mathematics Homework Behavior Scale” scores were evaluated, the fathers statement about their children’s homework habits (= 36.35) are more positive compared to mothers’ (= 36.67) statement (Table 4).

However, according to the scores obtained, it is seen that the expectations of fathers from mathematics education (= 57.20) are higher than the expectation of mothers from mathematics education (= 56.74).

The findings of the fourth problem are given in Tables 5, 6 and 7.

Table 5

Independent Sample t-Test Results of the Scores Obtained from Scales According to Question “Does your child like mathematics?”

<i>Scale</i>	<i>Liking Math</i>	<i>N</i>	<i>Mean</i>	<i>S</i>	<i>t</i>	<i>p</i>
PEMEC	Yes	211	56.63	8.13	-1.363	.174
	No	32	58.68	6.26		

MHBS	Yes	211	35.31	7.10	-6.675	
	No	32	44.75	9.42		.000**

There is a significant difference between total scores of “Mathematics Homework Behavior Scale (MHBS) ($t = -6.675, p < .01$) and the answers given to the question “Does your child like mathematics?”. Since the “Mathematics Homework Behavior Scale (MHBS)” consists of adverse (negative) items, the mathematics homework habits of those with low scores are positive and according to this; homework habits of those who favor mathematics found to be more positive than those who does not. There is no significant difference between “A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC)” ($t = -1.363, p > .05$) and the children favoring mathematics or not (Table 5).

Table 6

Independent Sample t-Test Results of the Scores Obtained from Scales According to Question “Is your child successful in mathematics class?”

<i>Scale</i>	<i>Successful</i>	<i>N</i>	<i>Mean</i>	<i>S</i>	<i>t</i>	<i>p</i>
PEMEC	Yes	209	56.59	7.94	-1.522	.129
	No	34	58.82	7.66		
MHBS	Yes	209	35.24	7.17	-6.826	.000**
	No	34	44.61	8.81		

There is a significant difference between total scores of “Mathematics Homework Behavior Scale (MHBS)” scale ($t = -6.826, p < .01$) and the answers given to the question ‘Is your child successful in mathematics class?’ Since the “Mathematics Homework Behavior Scale (MHBS)” consists of adverse (negative) items, the mathematics homework habits of those with low scores are positive and according to this; homework habits of those who are successful in mathematics found to be more positive than those who are not. There is no significant difference between “A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC)” ($t = -1.522, p > .05$) and whether the children are successful in mathematics (Table 6).

Table 7

Independent Sample t-Test Results of The Scores Obtained from Scales According to Question “Is your child sufficiently supported in mathematics?”

<i>Scale</i>	<i>Support</i>	<i>N</i>	<i>Mean</i>	<i>S</i>	<i>t</i>	<i>p</i>
PEMEC	Yes	141	57.09	8.62	.438	.662
	No	102	56.64	6.89		
MHBS	Yes	141	34.98	7.38	-3.655	.000**
	No	102	38.73	8.54		

There is a significant difference between total scores of “Mathematics Homework Behavior Scale (MHBS)” scale ($t = -3.655$, $p < .01$) and the answers given to the question “Is your child sufficiently supported in mathematics?” Since the “Mathematics Homework Behavior Scale (MHBS)” consists of adverse (negative) items, the mathematics homework habits of those with low scores are positive and according to this; homework habits of those who are supported sufficiently found to be more positive than those who are not. There is no significant difference between “A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC)” ($t = .438$, $p > .05$) and whether or not the children are sufficiently supported in mathematics (Table 7).

The findings of the fifth problem are given in Table 8.

Table 8

Pearson Product Moment Correlation Analysis Results of the Scores from A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC) and Mathematics Homework Behavior Scale (MHBS)

<i>Scales</i>	<i>N</i>	<i>r</i>	<i>p</i>
PEMEC	243	.044	.494
MHBS			

As it can be seen from Table 8, there is no significant correlation between “A Scale to Determine Parents’ Expectation from Mathematics Education (PEMEC)” and “Mathematics Homework Behavior Scale (MHBS)” ($r = .044$; $p > .05$)

3 Discussion and conclusion

The first result of this study, in which the expectations of elementary and secondary school parents from mathematics education and their engagement in education and the children's mathematics homework habits were examined, the expectations of parents from mathematics education are high and the mathematics homework habits of their children are high. High expectations of parents from mathematics classes may suggest that they have faith in their children and their teachers. It may also suggest that they are involved in the education process and that they find themselves sufficient. When we examine the studies about the expectations of parents and especially their engagement in education; it is observed that in the study conducted by Dinç (2017), there is a significant positive correlation between the perception of parent engagement and the success of the students based on the grade point averages. In other words, as the parent's engagement in the children's education process increases, the students' success in the lessons increases. In the study in which Cai (2003) examined the role of parents in their children's mathematics education in the United States and the People's Republic of China, it was found that parental involvement was correlated with students' mathematical problem-solving performance and that Chinese families have more influence on their children's mathematics success than American families. In the experimental master's thesis, in which Akay (2012) examines the success level of the mathematics class of 5th grade students with parents' engagement in performance tasks, it is concluded that the students' success level of mathematics increased in the experimental group in which there is parents' engagement in favor of the final test. In a study in which Tsui (2005) examined 8th grade students' mathematics success level, the expectations of the parents from education and their engagement, it is found that the children of the Chinese parents who keep good communication with their children and have high expectations from them in terms of success, are more successful compared to American students whose parents have less expectations in terms of success. Finally, in another study, which was conducted by Cai, Moyer, and Wang (1999) with the parents of 220 secondary school students, it was concluded that the mathematics success and the attitudes of the children towards mathematics are better where the parents are more supportive and participative. As a result, in many studies such as this study, it is concluded that the engagement of parents in education is important for the success of the students (Akbaba-Altun, 2009; Erbay, 2013; Korkmaz & Bektaş, 2014; Maton, Hrabowski, & Greif, 1998; Yenilmez, 2006).

As it is observed in all academic studies, naturally some students are willing to do their homework, while others are unwilling (Duru & Çöğmen, 2016). Depending on the findings of this study according to which the homework habits of the children of the parents are high, it can be considered that the students do their homework willingly and they have no problem about doing their daily homework. Parents' help with their children's homework from time to time will

make them feel that they are not alone in this process. Parents' engagement seems to be part of the solution to the improvement of the students' homework practice skills (Nyabuto & Njoroge, 2014; Rajoo & Velo, 2015). In the research of Karaca and Gür (2004), most of the parents (56%) who live in villages stated that they could not help their children in their homework due to their lack of information. While the majority (65%) of the parents in the village thinks that the pass grade in mathematics is satisfactory, the parents in the city do not consider it as such (53%). Nyabuto and Njoroge (2014) concluded that the performance of mathematics in elementary school students in Kenya is influenced by parenting factors and that parents have responsibilities such as providing learning materials in mathematics, helping them to do their homework, following up their school work, and attending school meetings and functions. In a study conducted by Pezdek, Berry and Renno (2002) the parents of the 4, 5, and 6 grade students were asked the performance of the children in math according to their homework practices at home and it was seen that those who helped their children at home correctly predicted their children's math performances. In the study conducted by Fan, Xu, Cai, He, and Fan (2017) the mathematics and science homework were examined which were done between 1986 and 2015. In the field of mathematics, the correlation between homework and success was found to be stronger among elementary and high school students than the secondary school students. In addition to this the correlation between homework and success found to be the strongest in studies involving US students and weakest in studies involving Asian students. In another study conducted with 143 third year students, Pelletier (2005) found a positive correlation between homework performance and achievement in mathematics. Similarly, based on data from 7451 secondary school students in Spain, Fernandez-Alonso et al. (2015) found that the frequency of homework, the time and efforts spent on homework are in positive correlation with mathematics achievement. In a study conducted by Zhu and Leung (2012) where the TIMSS 2003 data of the eighth grade students examined, it was observed that homework has a positive effect on success and although the time spent on daily mathematics homework have a significant positive effect on the students' TIMSS results, it has no effect on the frequency of homework given. In the study of Jong, Westerhof, and Creemers (2000), a positive correlation was found between mathematics success and homework habits of 1394 Dutch secondary school students. However, the frequency and the time spent on homework does not affect success. In most of the researches it is concluded that assignments positively affect the success of the mathematics class and the status of homework habits are positive (Arikan, 2017; Cheema & Sheridan, 2015; Kapıkıran & Kıran, 1999; Kitsantas, Cheema, & Ware, 2011; Özcan & Göğebakan-Yıldız, 2017; Pezdek, Berry, & Renno, 2002; Thelen, 2008). In the study, when the analysis was made according to the education levels of children, no significant difference was found for both scales. However,

according to the scores obtained, the expectations and engagement of the parents of elementary school students in mathematics education are high and their children's math homework habits are slightly more positive. Lower expectations from their children and lower engagement of parents at upper levels may be due to the fact that they cannot support their children sufficiently due to the complexity of the subjects. In elementary school, since their children are smaller in terms of age, parents may think that the children need more help and they can be more active in education because the subjects in elementary school are not as complicated as the higher classes. In the study of Albayrak, Yıldız, Berber, and Büyükkasap (2004), it was concluded that both elementary and secondary school students were mostly supported by their parents because they could not do extracurricular activities on their own. According to the data, it was concluded that the courses that the students require the most help from the parents were Mathematics, Turkish, Life Science, Social Studies, Science, Foreign Language, respectively. In the study of Kotaman (2008), as in this study, no significant difference was found between the education level of the children and the engagement of parents in the education process. In the study in which Büyüktokatlı (2009) asked teachers' opinions about homework practices in elementary education, most students especially first grade students mentioned that they need the support of parents but according to the interviews teachers made with the parents, they indicated that the parents are unconscious about helping the children. In the study of Özcan (2016), where the beliefs and engagement of parents in mathematics learning processes were examined and the majority (75%) had undergraduate and postgraduate degree, again, parental awareness, engagement, support and positive attitudes decreased slightly in secondary school however parents follow up the success level of the children more frequently. In the study conducted by Yenilmez (2006), in-class engagement levels of the parents were higher while the students were in the lower classes and lower in the upper classes. There are numerous studies that support this result (Ayril et al., 2012; Fa et al., 2017; Henderson & Mapp, 2002; Simon, 2000).

The math homework habits do not differ according to the education level of students' but just depending on the scores we can say that it is more positive and higher in the elementary school since the children are younger and besides in Turkey children are assigned homework more regularly and the homework habits start to emerge at the elementary school level. Cooper (1989) concluded that the correlation between the time spent on homework in elementary school and achievement is weaker than in high school in 50 studies. Interestingly, the correlation increases with age. Duru and Çöğmen (2017) show that mathematics is the most popular lesson for both parents and elementary school students. For the secondary school students, parents stated that mathematics was very much liked, and students also liked science and technology homework. In the thesis of O'Sullivan (2008), similar to the results of this study, it was concluded that

parents provide more homework assistance to younger students and those with low achievement, and they help elementary school students more than secondary school students and their children's homework habits lead to an increase in their success in mathematics.

In this study, no significant difference was found between the parents of being mother- father and the scale scores. However, according to the scores obtained, we can say that the expectations of fathers from mathematics education are higher than the expectation of mothers and fathers' statement about their children's math homework habits was more positive than mothers. Just depending on the scores, it is interesting to note that the expectations of fathers from mathematics education and their engagement in the process are higher than those of the mothers. This may suggest that the expectations of fathers from their children may be due to the higher goals they set for them and perhaps since they are more perfectionist, they are more involved in the children's education than mothers. In the study conducted by Dinç (2017), it was observed that the parents' perception of family engagement did not differ statistically according to their gender, close correlations and age. In contrast, Yenilmez (2006) found that mothers' engagement in mathematics education process was higher than that of fathers. Again Şahin-Doğruer (2014) examined the mathematics engagement of the children of three seventh grade mothers and concluded that there is a correlation between mothers' engagement in education and their children's success. As can be seen, with different results in the literature, this subject is open to discussion. Another finding of the study which is about the mathematical homework habits of their children, it is noteworthy that fathers talk more positively about their children's homework habits than mothers do because in Turkey during children's study time fathers are at work, in other words they are not at home while mothers are comparatively more at home. Therefore, mothers are the ones who will be able to better observe their children's study habits. That is why the fathers' more positive opinion may indicate that they do not have the full control of this situation. In the study of Şen and Gülcan (2012), in which the parents of fourth and fifth grade students were asked their opinions about homework, it was seen that mothers are the ones who were mostly assisting the children in their homework and parents generally give support in their homework. In another study examining mothers' help with their children's homework, it was concluded that 15-20% of mothers of fifth grade students showed weaknesses and also had significant difficulties that could be used to encourage children's learning (Hyde et al., 2006). In a research on determining the emotions that are expressed by mothers in the homework process and their children's success, positive interest, compassion, joy and pride were stated among the most remarkable positive emotions of mothers and children, while the most remarkable emotions expressed were tension, frustration and distress. It was concluded that the tension between mothers and children's emotions, which reflect the social aspects of doing homework, was associated with lower

performance and positive interest, humor and pride were associated with better performance (Else-Quest, Hyde, & Hejmadi, 2008). As can be seen, mothers play a more active role in the homework of their children.

The parents were asked the question “Does your child like mathematics?” and their answers were examined according to the total scores scale. Accordingly, it was found that mathematics homework habits of children who favor the class were more positive than those who did not. It is not surprising that children's math homework habits are related to their interest. To like a lesson can be effective in doing the homework of that class more willingly. In Duru and Çöğmen's (2017) research on parents' opinion about the homework of elementary and secondary school students, it was found that among the important factors that determine students' opinions about homework is liking/ disliking the homework/ lesson, finding it boring or fun, feelings about the teacher, feeling self-sufficient/ insufficient takes place. According to the answers of the question “Does your child like mathematics?” There was no significant difference in the expectations of families from mathematics education. Ayrar et al. (2012) investigated the effect of parental engagement on students' mathematics achievement in contrast to this study it was found that there was a significant positive increase in affective dimensions with the increase of parental engagement level.

There is a significant difference between the answers given by the parents to the question “Is your child successful in mathematics?” and the total scores of the scale. This difference is that children's (successful in mathematics) homework habits are more positive than those who are not. As mentioned earlier, there is a correlation between the success of the child in mathematics and the desire to do homework. Children do the homework of the courses more willingly at which they consider themselves successful. That is why the result of this study is not surprising. Turan Özpolat, Karakoç and Kara (2017) stated that homework assignments have an effect on success and homework in general has a positive effect on student achievement, and parents that help the student for doing the homework will get better results and avoiding the homework would affect the student's performance negatively. Özcan and Göğebakan-Yıldız (2017) examined parents' views and engagement of their children's mathematics homework and found out that they believe the home assignments have a positive effect on mathematics achievement and it was also mentioned that they support their children in mathematics assignments. In Trautwein, Köller, Schmitz, and Baumert's (2002) study which examined 125 seventh grade students, it is concluded that the mathematics achievement of those are higher who do their homework regularly by following the new knowledge and procedures that they have gained daily or preparing for future lessons and reviewing the previous lessons. At the same time, short term assignments have positive effects on success. As mentioned before, it is possible to come across studies that show that the success and doing homework is positive and in the same direction (Fa et al.,

2017; Jong, Westerhof, & Creemers, 2000; Pezdek, Berry, & Renno, 2002; Zhu & Leung, 2012). Another finding of the same problem is that the difference between parents' expectations from mathematics education and whether their children succeed or not is not significant. Ayral et al. (2012), found that there is a significant correlation between parental engagement level and students' mathematics achievement levels.

Finally, the parents were asked the question "Is your child sufficiently supported in mathematics class?" and the difference between their answers and the total scores of the scale was examined. Accordingly, homework habits of children who were sufficiently supported in mathematics lesson were found to be more positive. The homework habits of the children are expected to be higher and positive who are thought to be sufficiently supported in mathematics. Because the child who is supported will be interested in this subject in every way and as mentioned previously, the course which is of interest will be done more willingly. In the study of Şen and Gülcan (2012), parents state that teachers should provide sufficient time and support for students to do their homework on their own by giving daily homework instead of project-performance assignments. Parents stated that they should help with homework. Karaca and Gür (2004), in their research on the engagement of families in village and city settlements in mathematics teaching, stated that the parents in both places were willing to help but they did not know how, but the parents in the village taught the lecture given in the class by the teacher is sufficient. Parents in every segment, especially the ones in the village stated that they had difficulty in solving mathematics questions and explaining the subject to their children. Another finding of the study to the same question is that there is no significant difference in the expectations of parents from mathematics education. Although the teacher or parent support should be related to expectations with the mathematics education, it is interesting that the difference in this study is not significant.

Interestingly, the final finding of the study is that there is no correlation between parents' expectations from mathematics education and their children's math homework habits. In other words, the expectations of parents from mathematics lesson were not related to their children's homework habits. The absence of homework habits in the parents' expectation from mathematics lesson may be due to not getting a clear answer from the parents with respect to the question whether homework should be assigned in education or not. In the semi-experimental longitudinal study of 153 elementary school students and parents were observed by Voorhis (2011) and it is found that students with family engagement were significantly higher in mathematics achievement and at the same time showed more positive feelings and attitudes towards mathematics homework. In the study by Shumow and Miller (2001) it is concluded that parents help more to their children with low performances in their homework than those who perform well, and that parents of successful children engage

more in school and mothers' engagement is higher than fathers. As can be seen, it is not possible to reach a clear conclusion about the parents' engagement in mathematics education and their children's homework habits.

In conclusion, the child, being aware that s/he is not alone in the process, will be more confident if s/he knows that there is a family support behind him/her in overcoming mathematics (Yenilmez, 2006). Therefore, it is considered that parents' engagement in mathematics education should be as high as their expectations they should support their children in their homework in out of school learning situations and take an active role accordingly. As a similar study, differentiating the research group and examining students and teachers can also contribute to the literature in this field.

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Teaching Cultural Differences through Korean Canadians: Teaching Material Development for English as a Foreign Language Classes

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Abstract:

Introduction: Students of English as a foreign language must possess intercultural communicative skills in order to be able to interpret and discuss the cultural diversity that surrounds them when they use English for communicational purposes. This paper claims, and is based on the conviction, that the development of these skills takes place primarily through teaching English as a foreign language (EFL) in most educational contexts. This approach is facilitated by the fact that the English language functions as the most widely used foreign language in the context of culture teaching.

Methods: Based on these considerations and with a view to theoretical and practical aspects concerning teaching material development, the presented study discusses some fundamental concepts associated with the relationship between teaching EFL, teaching cultural information and developing students' intercultural skills. After reviewing potential theories, it adopts Byram's (1997, 2008) Intercultural Communicative Competence model as a theoretical foundation for creating teaching materials for the purpose of developing students' intercultural communicative skills.

Results: The study presents the results of this endeavour through the example of author-designed worksheets focusing on Canadian content, and analyses a worksheet that covers Korean immigrant culture in Canada in order to demonstrate, with the help of this example, how theoretical considerations can be put into practice in the scope of developing teaching materials with Canadian content focusing on the development of intercultural communicative skills.

Discussion: Within the scope of English as a foreign language, Byram's (1997, 2008) Intercultural Communicative Competence model proves a very practical model to be used for the purpose of designing worksheets

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that develop students' intercultural communicative skills: this is proved on the basis of the analysis of the above-mentioned worksheet. It is also demonstrated that teaching intercultural communicative skills through Canadian contents is a feasible and practicable way of introducing students to the concept of interculturality through the cultural heritage of an English-speaking country.

Limitations: The theoretical background and the teaching material development project described below can serve as a potential model for designing similar worksheets, but the actual use and efficiency of this and similar worksheets depends on the applicable national curriculum and the specificities (primarily the language and motivational levels) of the class where such materials are intended for use. This also means that some aspects of the project are worth reconsidering when one intends to design their own teaching materials.

Conclusion: For the design of worksheets developing intercultural communicative skills, this study provides a tried and tested methodological model to follow and presents a worksheet that can function as a potential model. In addition, this paper hopes to generate further research in the field of developing teaching materials focusing either on the development of intercultural communicative skills or on Canadian culture, and, through setting an example, it encourages the creation of worksheets of a comparable design or topic.

Key words: intercultural communication, intercultural communicative skills, intercultural communicative competence model, Canada, Korean Canadians.

Introduction

Given today's scenario that students are exposed to influences by foreign cultures, knowledge about other cultures and the ability to manage foreign cultures have become an indispensable aspect and role of the educational process. So that students can acquire intercultural communicative skills, which are indispensable for successfully tackling such situations, they must be exposed to cultural diversity. In general terms, educating about cultural diversity may start at the primary school, as discussed by Osad'an, Ried and Belesova (2016), and continue up to tertiary studies including teacher training as addressed by Ryabchikova (2018). As the English language has become a global lingua franca, the use of this language is no longer exclusively about communicating with people whose mother tongue is other than English but increasingly about communicating with people who come from diverse cultural backgrounds. Thus in these situations the role of English as a foreign language (EFL) is not solely that of a joint platform of communication: in these contexts, English functions as a means of negotiating between cultures and as a means of negotiating meaning through cultures. In such cultural exchanges, students will predominantly use

EFL. Therefore, the present discussion envisages the development of intercultural communication skills through teaching EFL, which functions as the most widely used means of communication between people from different cultures. On the other hand, thanks to her rich cultural diversity and English as one of her official languages, Canada is capable of providing raw materials for creating teaching resources facilitating the development of intercultural communicative skills through English.

Built on these assumptions, this paper connects the teaching of EFL with the teaching of Canadian cultural content, and underscores the mutually reinforcing relationship between these two fields in the scope of creating teaching materials developing intercultural communication skills. As no specific methodological theories and practices narrowed down solely to the teaching of Canadian culture exist, this study is primarily based on general methodological considerations about teaching cultural content and developing intercultural communication skills.

The paper is structured as follows: after discussing some fundamental concepts associated with the relationship between teaching EFL, teaching cultural information and developing students' intercultural skills, this study adopts Byram's (1997, 2008) Intercultural Communicative Competence model as a theoretical foundation for creating teaching materials with Canadian contents for the purpose of developing students' intercultural communicative skills. Afterwards, through the example of a worksheet developed by the authors about Korean immigrant culture in Canada, the study demonstrates how theoretical considerations can be put into practice and, for this purpose, analyses teaching materials that exhibit Canadian contents and have been created for developing intercultural communicative skills.

1 Theoretical starting points

The practice of teaching cultures through foreign languages started as early as in 1980s with the appearance of the first internationally used course-books of EFL. The interrelatedness of cultures and languages – including teaching about Canadian culture through English – is underscored by Kramsch (1991, p. 217), who claims that “culture and language are inseparable and constitute one single universe”, and Brown (2007) likewise argues that the separation of language and culture causes the loss of significance of either or both.

These theoretical claims can easily be extended to the sphere of teaching foreign languages and cultures. In relation to this, Englebert (2004) stresses that the teaching of a foreign language inevitably entails the sharing of cultural information. In practical terms, this indicates that language shapes the perception of culture and that culture shapes the perception of (other) languages. Similarly, Mitchell and Myles (2004, p. 235) assert that “language and culture are not separate but acquired together, with each providing support for the development

of the other.” With reference to the connection between teaching a foreign language and teaching culture, this suggests that, through learning a foreign language (in the majority of the cases: English), students will also understand, to a lesser or greater extent, English cultures and other foreign cultures discussed in English. In this sense, foreign language learning entails intercultural learning, as pointed out by Pulverness (1995). This is further supported by the fact that a foreign language is never used without a communicative or cultural context and for this reason foreign language learners must be aware of how to use English in a situational context (Neuner, 1997) as all instances of foreign language use take place in a cultural context (Stern, 1992).

It follows from this that the more extensive knowledge students of foreign languages have about foreign cultures whose representatives they are likely to communicate with in English, the more successful they are going to be in their communication. Based on this observation, several researchers - including Tavares and Cavalcanti (1996), Niderhauser (1997) and Wardhaugh (2010) - maintain that the mutually reinforcing relationship between culture and language might provide a great motivational force for learners. These researchers also argue that such motivation can ideally be exploited in the scope of foreign language lessons and culture-related classes. Apart from the above-mentioned motivating force, negligence to learn foreign language related cultural information may also lead to faltering communication. This happens when one communicates in a foreign language but is not fully aware of the communicated meaning due to one’s lacking cultural information. Bennett, Bennett, and Allen (2003, p. 237) explain this situation as follows: learning a language without being aware of related cultural information potentially poses the “risk of becoming a fluent fool.” Given this, and contrary to some scholars’ (e.g. McKay’s, 2000) view, it is unreasonable to maintain that if learners use English as a language of international communication, they have no need for any cultural information related to English-speaking countries. On the other hand, discussing which culture language learners most typically need information on, Alptekin (2002) advocates that the culture associated with the use of English as a language of international communication should be the world itself with no specific culture highlighted. Such theoretical perspectives, however, fail to recognise that meaning - rather than being absolute - is always relational and is thus constructed on the basis of consensus between the speakers. Therefore, apart from the motivational power that lies in obtaining cultural information and cultural knowledge, learning cultural information is essential for proper communication as language knowledge alone does not ensure one’s successful communication, and it follows from this that intercultural competence impacts one’s effectiveness and appropriateness of achieving their communicative goals. Apart from providing motivation, learning a foreign language and learning about cultures also entail enculturation: this means leaving behind one’s own cultural norms and practices, in the scope of which one develops “new cultural frames of

reference and a new world view, reflecting those of the target language culture and its speakers.” (Alptekin, 2002, p. 58) Therefore, it can be maintained that cultural knowledge development strongly supports successful foreign language learning. In addition, also addressing the mutually supportive relationship between culture and language, Damen (2003) believes that language is both the means of communication and the mediator of cultural codes and rules, which likewise suggests that language can also be effectively exploited for educating about culture.

Eventually, focusing on the production of teaching materials that include cultural content and discussing the roles assumed by language and culture in the learning process, Mitchell and Myles (2004, p. 235) put forward a similar argument about the mutually reinforcing nature of language and culture education when they claim that “Language and Culture are not separate but are acquired together, with each providing support for the development of the other.” This is also underscored by Brown (2007, p. 177), who discusses the integrated nature of language and culture, and believes “[a] language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture.” Furthermore, Kramsch (1993) maintains that culture teaching is inevitably part of teaching social interaction including written and oral language use. The above arguments seem to unanimously indicate that the mutually reinforcing relationship between language and culture should ideally be capitalized on for educational purposes.

2 Definitions of ‘culture’

There are numerous definitions of culture and in the scope of the present paper we wish to offer one that is suitable for use in the context of developing teaching materials with a cultural content. For this reason, the most extensively used definitions of culture are reviewed first to be followed by the adoption of a teaching-purpose definition. The most widely accepted definitions of culture can be classified as cognitive and social discursive definitions, as well as definitions of culture as a collection of cultural phenomena.

Cognitive definitions of culture suggest that culture incorporates diverse processes of the interpretations of social actions and that culture itself is a product resulting from such interpretation. The advocates of this perspective (e.g. Crawford-Lange & Lange, 1984) propose that culture should be studied both as a process (how cultures are negotiated among its members) and as products (what tangible items cultures offer). On the other hand, the social discursive interpretation of culture (e.g. McCarthy & Carter, 1994, pp. 151-152) deems culture to be composed of “social knowledge and interactive skills which are required in addition to knowledge of the language system.” This definition suggests that anything related to social practices above the level of language

belongs to the sphere of culture. Finally, those researchers who observe culture from the perspective of cultural phenomena differentiate between five aspects of culture and claim: “A cultural phenomenon involves tangible forms or structures (products) that individual members of the culture (persons) use in various interactions (practices) in specific social circumstances and groups (communities) in ways that reflect their values, attitudes and beliefs (perspective).” (Moran, 2001, pp. 25-26)

As the above definitions contain quite abstract notions that are unlikely to be easily translated for the purpose of developing teaching materials, a more practical and itemizable definition is necessary for our research. Therefore, in the scope of this paper and for our current purposes, culture - following in the footsteps of Neuner (2012, p. 21), who offers a practical and methodologically suitable definition of culture - is defined as follows: “Culture in its widest sense can be understood as a specific way of thinking, acting and feeling about one’s own actions and the actions of others. This includes conscious or underlying explanations of the world and one’s own and other people’s place within it. It also encompasses beliefs, faiths, ideologies and world views, which we call upon to assert reality, truths, values and ideas of good and bad.” This pedagogically appropriate definition provides a comprehensive definition of culture that can functionally be exploited for the preparation of worksheets presenting cultural content as it contains a list of items associated with diverse aspects of culture.

3 From communicative competence to intercultural communicative competence

EFL education in the past 40 years witnessed a gradual shift of emphasis: communication in English was described less and less markedly as the application of “pure” language knowledge and the importance of cultural factors in using EFL was increasingly acknowledging. From the beginning of the 1970s and later on in the 1980s, researchers focused exclusively on linguistic features when they described one’s ability to use a foreign language. The language skills that Hymes (1972) called “communicative competence” described linguistically, socio-linguistically and pragmatically appropriate language use. Later on, Canale and Swain (1980) added further competences to this earlier model, which ultimately has come to include grammatical, socio-linguistic, discourse and strategic competences. According to Canale and Swain’s (1980) model, such competences are suitable for describing adequate and ideal foreign language use. Parallel to this development, and leaving behind the comparative cultural approach and the cultural anthropological approach of the 1960s (represented mainly by Lado, 1957 and Brooks, 1964, respectively) and the advocated curricular inclusion of certain cultural topics (mainly topics of literature and history) characterizing the 1970s (Stainer, 1971; Gardner &

Lambert 1972), the 1980s saw a more extensive integration of culture in foreign language education in the form of learning about less academic and more general aspects of culture. In the 1990s, the impact of this approach was further intensified by globalization, which placed foreign language teaching (and particularly English teaching) in a transnational and global context. The primary global foreign language, English was no longer simply a foreign language but an international language, which necessitated the rethinking of cultural dimensions of language teaching. In the scope of this, Prodromou (1992) argued for interculturality to facilitate the discovery of global culture. At the same time, Kachru (1992) recommended moving away from so-far mainstream cultures and advocated diversifying the cultural portfolio offered by English language education. It was also acknowledged that English, in its capacity as an international language, connected speakers from a wide range of cultures and that communicative competence was no longer sufficient to describe the skills necessary for successful users of EFL (Alptekin, 2002). It was also pointed out that speakers of EFL need skills to cope with the cultural dimensions that influence communication in intercultural settings (Crozet & Liddicoat, 2000; Bada, 2000). It was also noted (e.g. by Yamazaki, 2007) that the ability to manage the cultural aspects of an act of communication fundamentally influences the efficacy and appropriacy of communication. These realizations caused a fundamental shift in language teaching, whereby cultural skills were viewed as essential as language skills in intercultural communicative contexts.

The usefulness and relevance of cultural knowledge was realised as early as around the 1990s, when Murphy (1988), Prodromou (1992), Seelye (1997) and Liddicoat (1999) pointed out that contextual language use can only be understood precisely by learners of a given language on condition they are provided with relevant cultural information and knowledge. It was argued that students function in a completely new cultural context when they use a language other than their mother tongue. Some researchers (e.g. Hudson, 1980) went further to claim that a language is nothing else but an aspect of culture. On the other hand, some theoreticians (e.g. Robinson, 1988; Kramsch, 1993 and Liddicoat, 1999) broadened the scope of cultures involved in foreign language learning and emphasised the role of the learner's own native culture in acquiring cultural information related foreign languages.

Nevertheless, the real breakthrough of acknowledging the importance of cultural knowledge and cultural skills in language learning took place when it was realised that a high number of speakers of EFL use English as a lingua franca for the purpose of communicating with people from other cultures. In this scenario, minimum three cultures are involved: the cultures of the two speakers and the culture of EFL, which language the two speakers use for communicating with each other. Therefore, language use was no longer seen a purely communicative act but it was perceived mainly as an intercultural communicative act (Risager, 2007) involving the ability to relate to otherness

(Zarate, 1986), to mediate between cultures (Byram & Zarate, 1994) and to explore cultural identities (Barraja-Rohan, 1997). In the scope of this act, students are expected to be able to interact with people from cultural backgrounds different from theirs, to behave culturally appropriately in such situations, to mediate between cultural differences exhibited by the cultures involved, as well as to be aware and conscious of their own and others' cultural embeddedness (Byram, Zarate, & Neuner, 1997).

In such situations, due to the involvement of different cultures, meaning is not absolute but relational, and, as a consequence, meaning is always a matter of discussion between the participants of the communicative act (Byram, Morgan et al., 1994). Because of the importance of this consensual nature of the construction of meaning, even greater emphasis has been laid on the role of language use in intercultural situations. In recognition of this, some of the literature (e.g. Byram, 1997) distinguishes between intercultural competence and intercultural communicative competence: in the case of the former competence, interaction is accomplished in one's mother tongue, while in the case of the latter in a foreign language. Thus, the description of intercultural communicative competence also incorporates foreign language related aspects.

4 Method: Theoretical framework: models of intercultural communicative competence

For the description of what characterises those people who can successfully communicate in intercultural situations, diverse definitions of intercultural competence have been offered including the ones developed by Hammer, Gudykunst, and Wiseman (1978); Koester and Olebe (1989); Meyer (1991); Lambert (1994); Gudykunst (1994); Byram (1997); Crozet and Liddicoat (2000), Samovar and Porter (2001); Lustig and Koester (2003); and Castro, Secru, and Garcia (2004). The skills involved in intercultural communication have been described by several models but two intercultural communication competence models have been especially influential and widely accepted in the field of language teaching. Deardoff's (2006) Process Model of Intercultural Competence focuses on the development of intercultural skills (including intercultural communication skills) and describes what attitudes and knowledge are necessary for an individual to function effectively and appropriately in intercultural situations as far as interpersonal level communication and behaviour are concerned. Partly building on the theoretical foundations offered by transformational learning, which postulates that learning takes place through the transformation of personality, the model describes one's life-long and ongoing development in terms of internal and external outcomes, i.e. what changes happen inside the person and what are the tangible effects of such changes. In this model, internal outcomes include attitudes, perception and skills possessed by the person concerned, whereas external outcomes are the visible

changes in one's behaviour and communication, realised potentially as a result of internal outcomes. The realisation of external outcomes is influenced fundamentally by one's attitudes to culture, as well as one's knowledge and comprehension of cultural information, in addition to one's skills related to observing, evaluating, analysing and interpreting cultures as well as listening and relating to cultures. The visually representation of the model is shown in Figure 1.

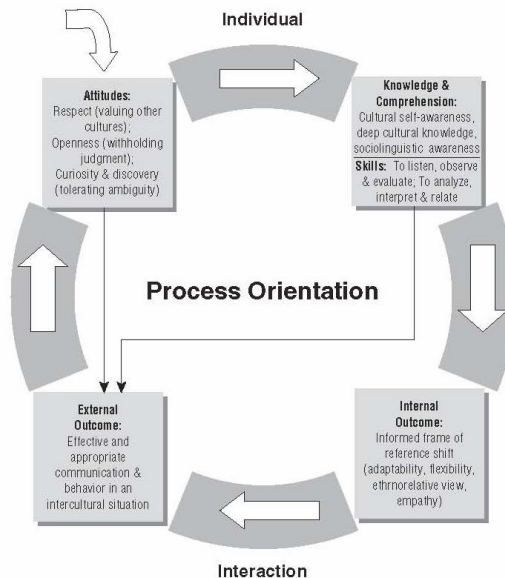


Figure 1. Deardoff's (2006) Process Model of Intercultural Competence (taken from Deardoff, 2006, p. 256).

This very complex and highly abstract model has primarily been devised for measuring one's development of intercultural competence in interactional situations. This model is especially suitable for curriculum design, where the measurement of outcomes constitutes an essential part of assessing the effectiveness of the curriculum in question. Nevertheless, for the purpose of teaching material design this model is not the most practical or obvious as it does not describe those general aspects of culture, knowledge and skills that need to be possessed by interculturally competent students or those aspects that need to be developed and supported with the help of learning activities.

A model that is more specific and practical in this respect and for our current purposes is Byram's (1997, 2008) Intercultural Communicative Competence model, which describes those elements, i.e. aspects of knowledge and skills, a person competent in intercultural communication should possess. This model

describes interculturally competent persons using the following five elements (savoirs):

- knowledge: factual knowledge about a culture and knowledge about the norms held by social groups in question; knowledge of how social groups function in a certain society;
- attitudes: curiosity about and openness to other cultures in general and to engaging in communication with members of other cultures; readiness to leave behind disbelief concerning other cultures and ability to observe one's culture from the perspective of others;
- skills of interpreting and relating: ability to contextualize, interpret and explain events and written texts with reference to one's own culture and other cultures;
- skills of discovery and interaction: ability to gain new cultural knowledge and practices; and to operationalize these in real-time communicative contexts;
- critical cultural awareness: ability to critically assess aspects of one's own and other cultures on the basis of certain criteria; this skill is developed through reflecting on one's own and others' cultures and analysing them.

In relation to the above qualities, Byram (2000, p. 10) descriptively formulates that "someone with some degree of intercultural competence is someone who is able to see relationships between different cultures - both internal and external to a society - and is able to mediate, that is interpret each in terms of the other, either for themselves or for other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures - someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural."

With regard to the above-described methodological considerations, Byram's (1997, 2008) Intercultural Communicative Competence model served as the theoretical foundation of our Canada-related teaching material development. In practice, this meant that the designed tasks focus on teaching and developing the above-listed five components of students' intercultural communicative competence.

It is also highlighted at this point that intercultural learning is transformational learning, which should ideally include gathering personal intercultural experience outside the classroom. Our Canada-related worksheets do not address this aspect of intercultural learning as such activities would be rather unrealistic in most educational settings outside Canada. What these worksheets can achieve is the development of intercultural communicative competence, which, according to Corbett (2003), allows students to develop strategies to observe and understand other cultures and to view such cultures from a perspective that

enables them to understand these cultures, thereby contributing to their successful and appropriate communication in intercultural settings. In our understanding, the worksheets have been designed with this in mind.

5 Results and discussion

For the demonstration of the teaching materials developed within the theoretical framework described above, we have chosen “The Convenience Store Project,” one of the intercultural modules the authors have created within the topic of East Asian Canadians. These intercultural modules serve the double aim of developing students’ inter- and cross-cultural skills as well as language skills. After culturally contextualizing and briefly describing the tasks of the worksheet, it will be explained how the worksheet presented develops the five *savoirs* of Byram’s Intercultural Communicative Competence model detailed in the theoretical part.

As for the cultural contextualization and description of the tasks, the specific cultural content of “The Convenience Store Project” module is strongly connected to Korean immigration history into Canada and the Korean Canadian community. This is attested by the following facts. Korean immigrants started arriving in Canada in larger groups in 1970s, at a much later stage in Canadian history than any other East Asians. As Huh et al. (2007, p. 4) confirm, “prior to the 1970s the Korean community in Canada was extremely small and comprised mainly of temporary residents seeking employment and educational opportunities [...]” Throughout the 1970s thousands of Koreans immigrated to Canada each year. Most were working and middle class families from Korea’s urban centres who arrived as part of the family reunification program.” The Korean immigrant arriving in the 1970s typically worked in or operated corner stores and restaurants in Canadian urban centres. The communities they established across Canada often clustered around the Church and were able to assist newcomers with job opportunities and settlement: “newly arrived immigrants were able to get support from more established community members, particularly in urban areas, as the Church provided a locus around which people congregate, meet, and develop community.” (Huh et al., 2007, p. 4) Thanks to this influx and the determining nature of the diasporic lifestyle of running a corner store, this immigrant experience still survives and is often used as a *topos* or a setting in Korean Canadian literature.

“The Convenience Store Project” consists of three activities (see Appendix 1). The first activity presents a collection of questions about students’ own convenience store experience and an excerpt from Korean-Canadian novelist Ann Y. K. Choi’s reminiscences of her family’s convenience store, which is complete with experience-related key vocabulary, comprehension questions and an image. The second activity focuses on problems at the store through jumbled conversations, and finally, the third activity is built around some interculturally

significant scenes of Episode 4 (Season 1) of the CBC production *Kim's Convenience*. Next, it will be demonstrated how each of the three activities relate to the five *savoirs* of Byram's Intercultural Communicative Competence model.

To start with the first activity, the highlighted words in the interview excerpt are informative of the challenges Korean-Canadian convenience store owners like Ann Y. K. Choi's parents had to face: being scattered in the city, having to keep the store open which did not allow them the prospect of a holiday, occasionally falling victim to robbery and harassment, which the family had to keep quiet about to preserve their shop's good reputation, and as a basic survival strategy, remain optimistic in the face of hardships. Thus knowledge about the particular social group is provided. The image in section d) also has some further items with the same potential (6/49, ATM, etc.) regarding convenience stores.

As for forming students' attitudes, raising their curiosity and making them more open towards the topic discussed, the questions of personalization in the introductory part of the activity invite students to think about what it would be like to work in such a place. Such an activity raises awareness in students towards the possible difficulties and problems to be solved in such a setting and triggers their feelings of empathy. The manner of presenting the topic through a person's reminiscences may also be more engaging than for example, reading statistical data or sociological facts about the Korean Canadian community of corner store owners and employees. Also, the pictorial illustration in section d) helps students imagine the kind of store Ann Y. K. Choi mentions, and the outside perspective may make them zoom in on the store or zoom out on the neighbourhood.

Interpreting the Korean-Canadian convenience store experience is aided by the introductory questions, the vocabulary matching activity and the comprehension questions. The introductory questions prepare students what to look for in the excerpt that will follow while also preparing them for the text emotionally; the definitions to be matched with the key words elaborate the meaning of the vocabulary items crucial to a deeper understanding of the writer's words and thus her experience; and finally the comprehension questions channel students' attention to some vital features of the experience itself and help them interpret these (e.g. "Why does the writer say that you need to 'feed' the store?"). In addition, the pictorial information presented in section d) can serve as a visual means to contextualize the Korean Canadian convenience store experience.

As for skills of discovery and interaction, starting with the discussion of students' own experience and then moving on to the text exemplifying Korean Canadian convenience store owners' lifestyles facilitates the discourse between the students' own culture and that of Korean Canadians. In addition, the questions in section c) are directed at features of the experience, which invite students to further explore the topic for themselves. (e.g. "What challenges are there in someone's life who works at a variety store?" or "What do the

expressions navigate those discussions and emotionally devastating mean in the sentences above?”). Also, the detailed description of the picture in section d) can further contribute to the development of the ability of gaining new cultural knowledge and practices (e.g. “What does the picture reveal about the goods and services offered at this store?”, “What kind of neighbourhood are we in?”, etc.) thus help the process of discovery.

Critical cultural awareness is ensured through the comparison between students’ own experience and that of Ann Y. K. Choi with the help of the personalized introduction, the comprehension questions in sections a) and c) and the image in section d). Personalization in this case functions as a practical means of inviting reflections on one’s own culture. The comprehension questions explore issues which are easy to discuss in a comparative manner (e.g.: number of stores in a neighbourhood, living above the store, jobs related to self-employed small businesses, store-related problems). Finally, the picture presented in section d) can also serve as a pictorial aid for the comparison between convenience stores operated by Korean Canadians and those of the students’ own culture.

The second activity is centred around two incidents which exemplify the difficulties Korean-Canadian convenience store owners have to face in their quotidian life. The first jumbled conversation features a troublesome customer who would like to purchase some more eggs to throw at passers-by, while the second one features a young man’s attempt at robbery. After piecing the jumbled texts together, students are encouraged to do further web-based research on similar incidents which make it to the headlines. Through these incidents, students will become familiar with the hardships which can befall convenience shop owners.

What is more, the activity is presented the form of two collections of jumbled sentences. To make full sense of the two incidents, students must piece together the puzzles first. Moreover, the two incidents have a sensational component (throwing eggs at people, robbing a shop) thus they are likely to awaken students’ interest and curiosity.

As the two incidents present problems awaiting solutions, students make interpreting and relating a natural corollary. The instructions to go with the texts invite students to identify the problem and find a solution together in groups, which also involves students’ imagining themselves to be in the given situation. In this respect, processing the conversations through role-play can intensify students’ experience while it also helps develop skills of discovering and interactions.

The ability to gain new cultural knowledge and practices can be further enhanced by asking students to collect similar incidents from the web and to brainstorm on other problems Korean Canadian shop owners must face. The Ontario Korean Businessmen’s Association (OKBA) has published a couple of related documents (the damage contraband tobacco does to their business; as they do not have the licence to sell alcohol, they are at a disadvantaged position

compared to stores in other provinces; the increasing utility prices make it more difficult to survive for small businesses, etc.), which can be used as supplementary materials, but students should be encouraged to use their own research and to attempt to devise a negotiated solution for the problems they have identified.

Critical cultural awareness can be enhanced through identifying the problems in the two jumbled conversations and presenting the proposed solutions in groups, and then agreeing on one particular solution through a debate. This can also be done in the case of any additional problem identified through the web-based research. Finally, it can be discussed whether the same problems occur regarding convenience stores in the students' own cultures.

The third activity focuses on four short video clips taken from Episode 4 (Season 1) of the CBC series, *Kim's Convenience* (2016). As for the knowledge content, each clip is given a title on the worksheet ("Nayoung's clothes," "Nayoung arrives," "Trouble at the restaurant," "Reconciliation") and they aim at exploring the difference between young people from Korea and from the Korean diaspora in Canada. Section b) reveals the fact that the English people of the Korean diaspora speak in Canada may require an effort from the listener to understand, whereas section c) focuses on the emoticons in the Korean girl, Nayoung's message and the gap-filling activity in section d) conveys the message that sameness is not a pre-condition of friendship across cultures.

The manner of presentation of all the four sections of the activity ensures that students will be interested in the topics covered. The first section entails working with audio-visual materials (video clips), which is popular with the targeted age group. In the section on 'helping Umma with her English,' students can become masters of the English language placing themselves in the position of a teacher teaching immigrants, whereas emoticons (third section) are a familiar and fashionable feature of students' everyday life. In the last section, students need to catch the words from the clip to be able to fill in the gaps in the conversation between Nayoung and Janet. Moreover, the targeted student audience are nearly the same age as the two girls, which helps them identify with the highlighted problems.

Activity 3 provides ample opportunities for students to practice their skills of interpreting and relating. The comprehension questions to go with the clips help them focus on the problems arising from the encounter between a young girl from Korea and her diasporic relatives living in Canada (manner of dressing and behaving, diasporic people's 'Koreanness' and the communication of feelings). In section b) the Umma's words have to be made sense of, in section c) students have to decipher the emoticons presented in the chart and finally, section d) contextualizes the idiom "to be out of line" and features resolving a conflict between Nayoung and Janet.

As for skills of discovery and interaction and the ability to gain new cultural knowledge and practices, section a) invites students to speculate about what they

would have done in the characters' place and how they would have solved the problems arising from these situations. Students can also turn their suggested solutions into role-play. In section b) the question of how one can make oneself understood without proper knowledge of the target language and how much of the target language is needed to make oneself understood can be explored. Not only does section c) offer students the opportunity to decipher the emoticons in Nayoung's SMS message but it also invites them to extend this collection through their own web-, or group interview-based research. Understanding the suggested message of section d) and discussing its implications for students' own life facilitate the development of students' skills of discovery and interaction and the ability to gain new cultural knowledge and practices.

Finally, Activity 3 can facilitate critical cultural awareness mainly through group discussion or class debate related to the issues implied by the four activity sections. What regards section a), a class discussion can be held on whether students have ever been in a similar situation (e.g. meeting people living in Canada or in the US from their own diaspora) or how they would handle similar situations in their own culture. For section b), issues such as what disadvantages someone may have who does not speak the language of the host country well and how to help the person can be tackled. The use of emoticons (section c) can be approached from a comparative angle (e.g. "Would Umma understand Nayoung and Janet's messages? Why? Why not?", "Are there emoticons that are understood universally?", etc.) As for section d) questions such as "Why would Nayoung or Janet believe that two people have to be the same to be friends?", or "Based on Activity 3, what are the most apparent differences between the two girls? Which one would you like to be friends with and why?" can be discussed. In addition, as a conclusion to activity 3, students can sum up their findings regarding the similarities and differences between Nayoung and Janet, and they can be invited to do further web-based research on how Koreans and Korean Canadians/ Canadians differ.

Summary and conclusions

This paper considered the relationship between teaching EFL, teaching cultural information and developing students' intercultural skills, reviewed the evolution of theories in connection with intercultural communicative competence development and adopted Byram's (1997, 2008) Intercultural Communicative Competence model as a theoretical foundation for creating teaching materials with Canadian contents designed for developing students' intercultural communicative skills. Afterwards, focusing on Korean Canadians, the paper offered a short description and an analysis of teaching materials developed by the authors.

As a conclusion, it can be claimed that the above-described theoretical considerations and the above-presented worksheets with Canadian cultural

content can serve as a potential starting point and model for generating further research in the fields of Canadian culture related teaching material development and the intercultural communication competence development. It is envisaged that this paper, through setting a methodological example to follow, encourages the development of similar worksheets and serves as a guideline to follow both as far as theoretical starting points and practice are concerned.

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Appendix 1

MODULE 2: Convenience Store Project

1) Introduction

- *Imagine you have a convenience store. Brainstorm on what your life would be like. While brainstorming, try to answer the following questions:*

1. What would be your daily routine like?
2. What kind of jobs would you have to do regularly?
3. What kind of products do convenience stores sell? Make a list.
4. Do you think it would be an easy job to work at your own convenience store? Why? Why not?
5. Who would be your typical customers?
6. What kind of dangers would you be exposed to?

- *Now read A. K. Choi's words on Korean variety stores in Canada in the 1960s, 70s and 80s and match the highlighted words in the above text with the definitions below.*

"No matter where I go, people know a Korean family that owns a variety store."
"Koreans lived all over because we lived above our variety store. You can't have **a cluster of** variety stores, they are **scattered** everywhere. It allowed us a unique position to **tap into** different Canadian communities, but it also scattered us [...] because we are all over the place and it's hard to get together."
"There is so much that happens behind the counter. People come into the store, buy the milk and buy the bread, and they leave, whereas we're **stuck**, we're chained there. It's almost like the store is - not a monster [...] - but it demands to **be fed**."
"[I remember] the number of times we were robbed or watching my mother be **harassed** by customers, having customers coming in to complain and having to **navigate** those discussions. It can be emotionally **devastating** at times."
"[But] no matter what happens, you have to **hold your chin up** and see possibilities. There are always opportunities if you [...] accept that they are there."

Source: <http://www.cbc.ca/books/2016/05/ann-yk-choi.html>

- to be given food:
- not being able to move from a place:
- a small group of
- causing a severe shock, destructive
- to be disturbed, bothered or hurt by someone
- to remain cheerful in spite of difficulties
- lead in a clever, diplomatic way
- be widely spaced
- become friendly with, gain access to

- *Now re-read the text and answer the following questions.*

1. According to the text, are there many Korean variety stores in Canada?
2. Where did Korean variety store owners usually live in the old days?
3. Were these stores close to each other? Why?
4. What is the advantage and the disadvantage of this arrangement?
5. Why does the writer say that you need to 'feed' the store?
6. What challenges are there in someone's life who works at a variety store?
7. What do the expressions **navigate those discussions** and **emotionally devastating** mean in the sentences above:
8. Is the text optimistic or pessimistic? Why?

- *The picture below shows the convenience store A. K. Choi's family owned. Write a few sentences about what the store and the neighbourhood looks like, the products it sells and the services it offers.*



2) Problems at the store

Put the lines of the dialogue between customer and shop assistant in the correct order (Text A or B) and explain to your partner what the problem is. Try to find a solution together.

Text A

Janet: I, I can't sell you any more eggs, Mr. Petrenko. (1)

Janet: It's not racist. I mean, look, I just sold you a dozen eggs, and then I watched you walk outside and throw them at a cyclist, a cab, and a streetcar. (2)

Janet: The streetcar thinks it's better than you? So, you already heard. I'm not selling you any more eggs. (STAMMERING) Is there anything else I can get for you? (3)

Mr. Petrenko: Nope. (4)

Mr. Petrenko: Well, that's because they think they're better than me. (5)

Mr. Petrenko: Well, that's racist. (6)

Text B

(DOOR BELL JINGLES)

Young man: Hands on the counter! Open the cash and give me the money. (1)

Janet: Appa made the deposit before dinner. (2)

Janet: Can you open the till? The big button. (3)

Jung: Got it. (4)

Jung: Hey, it's okay, it's just my sister. I know you don't want to hurt anyone. (5)

Jung: I'll give you 50 bucks for the knife. (6)

Jung: There's only like 50 here. (7)

Jung: You came in here selling a knife. I bought it. I paid 60 for the knife. (8)

Young man: 50 bucks? Hey. (9)

Young man: Hurry up! (BUTTONS BEEPING) (10)

Young man: Only if I get what I want. (11)

Young man: What? (12)

3) Kim's Convenience: Nayoung

- *You are going to watch four short clips from the CBC drama, Kim's Convenience. Answer the questions below for each one.*

Clip 1	Nayoung's Clothes (1:46-2:51)	Why is Janet's mother looking for clothes for Nayoung? What is her opinion about the girl's dressing style? Why is Janet upset?
Clip 2	Nayoung arrives (4:10-6:05)	What are your first impressions of Nayoung? What does Nayoung look like? Do you like her clothing style? What present does she bring over from Korea? Would you like to get a present like that? What do you think Janet, Umma and Appa think of her? Do you like Nayoung? Why? Why not?
Clip 3	Trouble at the Restaurant (10:07-11:25)	Why does Janet's friend want Janet to smile? What do you think "fighting" means? Does Janet know how Korean people eat the dish? Has Janet been to Korea? Does Janet know how to speak Korean? How do you think Janet feels at the restaurant? What makes Nayoung cry?
Clip 4	Reconciliation (18:27-20:00)	How does Janet feel about what happened earlier? How does Nayoung feel? What kind of present does Janet give Nayoung? Why? Why do you think Janet offers her to take a picture of them and the picture?

1. What kind of person do you think Janet expected to see when Nayoung arrived? Was she right in her expectations? How would you have reacted in Janet's place?
2. What do you learn about Korean culture through the four clips?

- *Language*

Help Janet's mother with her English. Correct the following lines in the conversation and write them below the original lines.

Janet: Umma, what's going on?

Umma: Oh, your cousin Nayoung, she come all the way from Korea. She need Canada clothes.

Janet: Did they lose her luggage?

Umma: No. Where your turtleneck?

Janet: Umma, I haven't had a turtleneck since ...

Umma: Oh, you still wear this?

Janet: It's a blanket, Umma. What's going on?

Umma: You cousin, Nayoung. She very nice, but she not wear enough clothes. She, you know, Korean style girl.

Janet: What does that mean? There's a lot of Korean girls and a lot of Korean girl styles.

Umma: She dress too much like a ... What's the word... Slut.

Janet: Did you just call Nayoung a slut?

Umma: No! I say she dress like slut.

Janet: She's super sweet.



Umma: Yeah, very nice, - still dress like...

Janet: Umma, do you listen to yourself?

Umma: I see her on Facebook. She wear very short skirt. And high heel shoes. Make her short skirt look even more short.

Janet: Umma, you're judging her based on her clothes.

- Janet gets the following text message from Nayoung: „Sad face, broken heart, waterfall, waterfall, waterfall, rain cloud, and Clapping monkey”
What do you think these emoticons mean? Can you make them?

Emoticon	Sign	Meaning
sad face	☹	
broken heart		
waterfall		

rain cloud		
clapping monkey		

- Can you add a few more emoticons to this collection?

In clip 4, Janet explains the meaning of an English expression to Nayoung. Fill in the gaps to get the full explanation and Nayoung's understanding of the situation. Each gap is there for one missing word.

Janet: What? No! I'm the one who should be sorry. I was _____
 _____.

Nayoung: Adeline?

Janet: Oh! _____. There's an imaginary
 _____, and on this _____ is nice people, and _____
 _____ here, _____ that's _____ me.

Nayoung: I just want to have _____ time together.

Janet: I know. It's just we're _____.

Nayoung: That's what I _____.

Janet: (LAUGHS) But sometimes, I forget that we don't need to be the
 _____ to _____ be _____ friends.

Nayoung: (LAUGHS) Eonni, I don't want to be _____ you! Right.

Ideological and Hegemonic Practices in Global and Local EFL Textbooks Written for Turks and Persians

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Abstract:

Introduction: Studies on the relationship between ideology, hegemony and textbooks in applied linguistics have been incremental in recent decades because emergence of critical theory, critical pedagogy, and critical thinking skills from the 1920s on has led scholars to develop a critical perspective towards EFL (English as a Foreign Language) textbooks taking the elements of ideology and hegemony into consideration. These two terms encompass an innumerable number of elements or compounds ranging from nationalism to religion. The importance of meta-narratives originating from the tenets of modernism or modernization has been downgraded from 1960s on because it has been postulated that the world has entered a new age called postmodernism and post-structuralism that have emphasized the role of individuals and criticized the efforts to reinforce post-colonialism, the effects of which can be seen in EFL textbooks. Therefore, it remains crucial to analyze EFL textbooks taking the main elements of ideology and hegemony into account. The aim of this study is to investigate the ideological and hegemonic practices included in globally and locally written EFL textbooks.

Methods: Using a mixed method research design, ideological and hegemonic representations included in EFL textbooks were examined qualitatively through descriptive content analysis technique employed to make valid assumptions by interpreting and coding content of textual materials. For the qualitative data, based on a descriptive research design, textbook analyses, documentary analysis, were conducted. As for the inductive content analysis, both globally and locally EFL textbooks were examined. The themes were extracted with the help of the experts since this study entailed inductive content analysis. Each theme was analyzed and perused by the experts. After a rigorous analysis, each theme was compared, and in the last stage common themes were formed.

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Results: The findings of the present study show that ideology and hegemony of inner and expanding circle cultures are dominant in EFL textbooks. While the expanding circle culture is dominant in the locally written EFL textbooks, the inner circle culture is extensively included in the globally written ones. However, outer circle countries are excluded and marginalized. Besides, while specific ideologies such as economy and history were highly included in both globally and locally written textbooks, some of them such as law and gender were weakly detected.

Discussion: This present study showed that locally written textbooks dwell more on expanding circles, whereas globally written textbooks except for national geographic textbooks, to a large extent, mention only inner circle. Correspondingly, Abdullah (2009) scrutinized the textbooks in Malaysia and concluded that their textbooks covered local cultures from expanding circles. A similar finding was detected in various textbooks in Chile also including the local culture instead of the target one (McKay, 2003). In our study, the most dominant ideological component was culture (75.87% in global textbooks and 77.80% in local textbooks) whose components contain social norms, traditions, beliefs, social values (Williamson, 2000). Surprisingly, in both locally and globally written textbooks, the ideology of culture was prevalent (75.87% in global textbooks and 77.80% in local textbooks). This component was both implicitly and explicitly presented in the textbooks analyzed in this study.

Limitations: Taking the extent of the study into consideration, specific limitations already subsist in hand. Initially, choosing textbooks for the analysis of the existing ideological and hegemonic practices in the materials is a difficult task; hence, a particular and convenience selection criterion was selected. Additionally, as the scope of the study is constructed on English as a foreign or second language - a lingua franca, the selection was built on textbooks written globally and locally.

Conclusion: In locally written textbooks, multiculturalism and law-related issues were barely mentioned, while few religion, politics and gender-related issues were directly mentioned. Some topics, although they were very pivotal across the globe, were never mentioned. The topics of poverty, slavery, and racism were by no means focused on in the textbooks. Thus, it can be said that some topics are underrepresented or never represented owing to the fact that these topics might be too risky. As for the ideology of language, this element was emphasized in both global and local textbooks. The element of education was moderately stressed. Another important element is sport that is prevalent in both global and local EFL textbooks.

Key words: culture; hegemony; ideology; EFL textbooks, critical pedagogy.

Introduction

Ideology is quite a complicated term referring to a broad scope of ideas. James and Steger (2010, p.12) give a common definition by suggesting that “ideologies are patterned clusters of normatively imbued ideas and concepts, including particular representations of power relations. These conceptual maps help people navigate the complexity of their political universe and carry claims to social truth.” Another important concept is hegemony which can be explained as a practice that coerces individuals and social groups to conform to values in a particular society (Gramsci, 1971). It also refers to social power that derives from past experiences and uncritical views. This process might result in conformist and passive subjects in certain societal contexts (Stoddart, 2007). By considering these important terms, studies on the relationship between ideology, hegemony and textbooks in applied linguistics have been incremental in recent decades because emergence of critical theory, critical pedagogy, and critical thinking skills from the 1920s on has led scholars to develop a critical perspective towards EFL (English as a Foreign Language) textbooks taking the elements of ideology and hegemony into consideration. These two terms encompass an innumerable number of elements or compounds ranging from nationalism to religion. The importance of metanarratives originating from the tenets of modernism or modernization has been downgraded from 1960s on because it has been postulated that the world has entered a new age called postmodernism and post-structuralism that have emphasized the role of individuals and criticized the efforts to reinforce post-colonialism, the effects of which can be seen in EFL textbooks. Therefore, it remains crucial to analyze EFL textbooks taking the main elements of ideology and hegemony into account. In line with this idea, Giroux (1985, 2018a) emphasizes that teachers play important roles in transforming societies by developing critical approaches in their school and classroom settings. Their aim should be to produce responsible citizens and maintain democracy. Thus, teachers can behave as transformative agents in their schools and public space. In addition, Giroux (2018a) notes that teachers can contribute to educational reforms by challenging the ideology-based system in their context, although they can find these topics risky. Ordem and Yukselir (2017) stress the fact that teachers need to develop principles of critical pedagogy by implementing the main tenets of democracy to benefit public and learners, which could contribute to transformation in the society. Ordem (2017) also states that participatory approach, a practical application of critical pedagogy, can be used in classroom settings because learners can be actively involved in preparation of curriculum and syllabus. Giroux (2018b) emphasizes that teachers should have intellectual roles by challenging their traditional roles as in the banking system criticized by Freire (2000). Giroux (2018a, 2018b) articulate that this process of being intellectual and transformative is reflective and interpretative.

1 Literature Review: Analysis of Textbooks in Applied Linguistics

Mirroring the common sense and principles of a community, textbooks stand as practical tools for educational procedures (Apple & Christian-Smith, 2017; Hinkel, 2014). While portraying an outstanding role in educational fields, specifically in social sciences, textbooks function as the leading transmitters of the curriculum. They are observed in nearly every classroom setting and control what students acquire (Mahadi & Shahrill, 2014; Van Dijk, 2004; Wachholz & Mullaly, 2001).

Course materials in EFL have commonly depicted an ideal society and even some representations in these instructional materials can be irritating for some users (Ballena & Shim, 2018; Gray, 2016). For instance, the mainstream ideologies (Heywood, 2017) referred to in these materials may have an invalidating impact on different cultures, customs, traditions, or beliefs. Concerning their identities, upon not conforming to the discourse in textbooks (Kramsch, 2014), both students and teachers are inclined to duplicate unfavorable stereotypes and thus maintain misinterpreted typical beliefs (Horvat & Nilsson, 2018; Safari & Razmjoo, 2016).

When instructors do not examine textbooks closely for the likely hidden agenda, they may unconsciously serve the ideology which possibly keeps learners in a lower position (Gray, 2000; Tajeddin & Teimournezhad, 2015; Tomlinson, 2012). Language teacher training departments have commonly concentrated on linguistics, language learning, teaching pedagogy, and teaching methodology without dealing with them in their social and political settings (Nowosad & Karmolińska-Jagodzick, 2014). In lieu of this, language teachers have been unaware of how teaching practices and language acquisition theories have been conjugated with expansive socio-political dominance. Applied linguistics has just begun investigating the effect of ideological forces on language education practices (Pennycook, 2007; Tollefson, 1995).

EFL teachers should obviously know that course materials, particularly textbooks, cannot ever be impartial with regard to their socio-cultural load (Apple & Christian-Smith, 2017; Curdt Christiansen & Weninger, 2015; Gray, 2000, 2016; Nault, 2006; Melliti, 2013). That textbooks explicitly or implicitly carry a body of social messages which are ingrained in their constructs is called hidden agenda which constitutes bias in curricula. These messages may denote notions, beliefs, attitudes or philosophy which have an impact on textbooks, and actually on the overall curriculum (Hurst, 2012; Van Dijk, 2004). In other words, education materials such as textbooks cannot be neutral since they often mirror a frame of ideology directly or indirectly (Cunningsworth, 1995; Liu, 2005; Van Dijk, 2004). Having the main part in a classroom setting and regarded as the required material for attaining the learning objectives, textbooks have gained prominence as an instructional tool (Asghar, 2014; Cortez, 2008; Liu, 2005; Van Dijk, 2004).

Besides supplying students' learning needs, the content of the textbook may bear compounds of a hidden agenda to bolster the aimed ideologies of a society, and such a feature of a textbook underlines the power of education which a social group may utilize by leading learning tools and consequently minds of individuals (Asghar, 2014; Liu, 2005). The hidden agenda which has been referred to as a closed discourse by Liu (2005) is essential in educational contexts in which textbooks are exploited as a propagating tool for imposing specific ideologies. The intention of such a discourse is not to form a better human but to develop better devotees of a particular agenda.

When textbooks bear closed discourses which are not similar to learners' own context or social existence, learners may confront a sort of ideological shock (Liu, 2005). In a way, textbook content is shaped by hegemonic practices (Darder, 2014) and selective traditions which supply ideological approval of a social class (May, 2015; Phillipson, 2017), that is, textbooks can be employed as a means of propaganda by specific groups of people. For instance, the scope of the global English textbooks as a state-supported project with an ideological agenda focused basically on improving the trade, ascribing EFL textbooks to political views (Phillipson, 2017). Textbooks portray a significant role in societal formation while their hidden curricula produce dominant ideologies of race, class, and gender (Gugová & Heretik, 2011). Hence, it is essential to implement a detailed analysis of how textbooks deal with this issue (Van Dijk, 2004).

Furthermore, the issue is not solely about what is contained in the textbook as ideology, but what is not contained as well. While textbooks have the potential to emphasize prevailing ideologies, they also have the potential for neglecting or undermining other ideologies by not covering them in the content. Therefore, an intensive evaluation of textbooks is essential in figuring out how textbooks illustrate the English speaking world and if textbook users are a part of this world (Cortez, 2008; Pennycook, 2003; Kmecová, 2018). While maintaining linguistic and ideological data about the target language, textbooks also have the capability of reinforcing or diminishing the learners' investments in the target language (Cortez, 2008). Ideological discourse analysis of language (Fairclough, 2013) is a common scholarly practice in social sciences, and such an analysis may be conducted through close reading or systematic analysis, if ideologies are intentionally or unintentionally expressed through communication (Han, 2015). Yet, not much is known about how exactly ideologies are developed through discourse, or how they rule the text or talk (Johnstone, 2018; Van Dijk, 2015). Although there has been an increase in the number of analysis of textbooks in applied linguistics based on critical approaches that have been developed in sociology, philosophy, linguistics and psychology, the scope of these studies has been limited to certain cultures. In addition, the sub-elements of ideology and hegemony have been often edited, revised or challenged so as to produce a more detailed and comprehensive understanding of these two terms. Besides, few

studies have been carried out considering ideology and hegemony together while analyzing textbooks. Although some progress has been experienced in some EFL textbooks, it seems that ideologies and hegemonies of certain cultures still remain dominant. Therefore, it is important to analyze various textbooks from different cultures including globally and locally written EFL textbooks.

2 Methodology

For the qualitative data, based on a descriptive research design, textbook analyses (Bajtoš & Kmecová, 2013), as documentary analysis, were conducted. As for the inductive content analysis, both globally and locally EFL textbooks were examined. The themes were extracted with the help of the experts since this study entailed inductive content analysis. Each theme was analyzed and perused by the experts. After a rigorous analysis, each theme was compared, and in the last stage common themes were formed.

In order to analyze the ideological compounds ingrained in the textbooks, a checklist was designed by the researchers. At the initial stage of developing the ideology compounds, the one-shot question - What are the compounds of ideology? was directed to the experts from the related fields. The experts majored in critical theory and critical pedagogy in EFL settings. In addition, they established significant connections between textbooks, English teachers, learners, ideology and hegemony in their publications.

The ideological compounds given by these experts are as follows: politics, regime, economy, religion, morals, laws, values, political parties, foundations, ethnicity, gender, partialism, reductionism, identity, tasks, goals, norms, intelligence, honesty, solidarity, equality, tolerance, empathy, holistic view, charity, affirmative action, multiculturalism, language, education, culture, history, sport, and health. However, exposing these ideological compounds into Content Validity Index, those above 0.83 I-CVI value were employed in the analysis of cultural compounds. The utilized compounds emerged after the Content Validity Index are as follows: politics, regime, economy, religion, morals, laws, values, political parties, ethnicity, gender, partialism, reductionism, identity, tasks, goals, norms, intelligence, honesty, solidarity, equality, affirmative action, multiculturalism, language, education, culture, history, and sport. Content validity is the point to which an instrument has a proper sample of items for the construct being tested and is a required practice in scale development (Polit & Beck, 2006). In the analysis, some compounds were evaluated within the same category. For example, political parties and regime compounds were integrated into politics, while morals and honesty were involved in affirmative action. Besides, norms, values, and multi-culturalism were mentioned in culture ideology. The mentioned compounds were the determinant ideological elements taken into consideration during the ideology analysis process. Furthermore, for the hegemonic compounds, a content analysis

was conducted in accordance with the three concentric circles of Kachru (1990): inner, outer, and expanding.

Ideological analysis of language is a commonly applied academic practice in the humanities and the social sciences. The assumption of such analyses is that ideologies of writers and speakers may be revealed by systematic analysis when they intentionally or unintentionally signify their ideologies by means of language (Lee, 2017; Van Dijk, 2004). Texts are essential tools for generating ideologies (Shah, Tariq, & Bilal, 2013); therefore, examining the ideology behind texts may clarify several hidden messages (Johnstone, 2018). Although a very limited number of studies analyzing the ideology in texts are seen in the related field, there seem to be few studies providing a comparative analysis of EFL textbooks. Though EFL texts have commonly expressed an ideal community (Gómez-Rodríguez, 2015), some of the texts can still be irritating for certain individuals. For instance, the dominant ideologies included in textbooks may place an unfavorable impact on the different lifestyles we bear in our classrooms (Lee, 2011, 2017). When learners cannot conform to their identities within the textbook, they are likely to form contradictory stereotypes and consequently maintain misinterpreted typical beliefs. If the instructors do not examine textbooks closely for the likely hidden agenda (Hahl, Niemi, & Longfor, 2015; Tomlinson, 2012), learners may become collaborators of the power which place them in an inferior position (Canale, 2016; Lara, 2012).

In line with this methodological design, the main purpose of this study is to investigate the ideological and hegemonic practices in globally and locally written EFL textbooks for Turks and Persians. Firstly, it aims to explore whether globally and locally written EFL textbooks contain values, beliefs, norms of native speaker society through the examination of ideological compounds. Secondly, this study attempts to inquire the hegemonic practices in which the source society or state dictates over the learners of the language. Within this framework, the following research questions are put forward:

What are the underlying ideologies and hegemonic practices represented in globally and locally written EFL textbooks?

More specifically;

1. How do globally and locally written EFL textbooks portray the underlying ideologies?
2. How do globally and locally written EFL textbooks portray hegemonic practices?

3 Data analysis and findings

3.1 Ideology and Hegemony in Globally Written EFL Textbooks

The extent of ideological and hegemonic practices utilized in globally written textbooks is portrayed within this section. The globally written textbooks include

Worldlink 1/2 by National Geographic, Speakout Elementary/Pre-intermediate by Pearson, and Touchstone 1/2 by Cambridge University Press.

3.1.1 Ideology and Hegemony in Worldlink 1/2 by National Geographic

Table 1

Ideologies Included in Worldlink 1/2 by National Geographic

<i>Items</i>	<i>f</i>	<i>%</i>
Ideology of Culture	636	72.52
Ideology of Economy	113	12.88
Ideology of Language	50	5.70
Ideology of Education	38	4.33
Ideology of Sport	22	2.51
Ideology of History	10	1.14
Ideology of Gender	4	0.46
Ideology of Solidarity	3	0.34
Ideology of Affirmative Action	1	0.12
<i>Total</i>	<i>877</i>	<i>100.00</i>

One can understand from Table 1 that Ideology of Culture (72.52%) was detected to supremely outnumber its counterpart ideologies ranging subsequently as Ideology of Economy (12.88%), Ideology of Language (5.70%), Ideology of Education (4.33%), Ideology of Sport (2.51%), Ideology of History (1.14%), Ideology of Gender (0.46%), Ideology of Solidarity (0.34%), and Ideology of Affirmative Action (0.12%).

3.1.2 Ideology and Hegemony in Speakout Elementary/Pre-intermediate by Pearson

Table 2

Ideologies Included in Speakout Elementary/Pre-intermediate by Pearson

<i>Items</i>	<i>f</i>	<i>%</i>
Ideology of Culture	922	77.61
Ideology of Economy	103	8.67
Ideology of Sport	32	2.69
Ideology of Language	30	2.53
Ideology of History	21	1.77
Ideology of Education	18	1.52
Ideology of Laws	18	1.52
Ideology of Solidarity	14	1.18

Ideology of Affirmative Action	12	1.01
Ideology of Politics	9	0.75
Ideology of Gender	6	0.50
Ideology of Religion	3	0.25
<i>Total</i>	<i>1188</i>	<i>100.00</i>

It can be observed from the table that Ideology of Culture (77.61%) was observed to highly surmount its equivalents ranging subsequently as Ideology of Economy (8.67%), Ideology of Sport (2.69%), Ideology of Language (2.53%), Ideology of History (1.77%), Ideology of Education (1.52%), Ideology of Laws (1.52%), Ideology of Solidarity (1.18%), Ideology of Affirmative Action (1.01%), Ideology of Politics (0.75%), Ideology of Gender (0.50%), and Ideology of Religion (0.25%).

3.1.3 Ideology and Hegemony in Touchstone 1/2 by Cambridge University Press

Table 3

Ideologies Included in Touchstone 1/2 by Cambridge University Press

<i>Items</i>	<i>f</i>	<i>%</i>
Ideology of Culture	675	76.88
Ideology of Economy	78	8.89
Ideology of Language	52	5.92
Ideology of Sport	43	4.90
Ideology of History	11	1.25
Ideology of Education	9	1.03
Ideology of Solidarity	4	0.46
Ideology of Affirmative Action	3	0.34
Ideology of Religion	2	0.22
Ideology of Gender	1	0.11
<i>Total</i>	<i>878</i>	<i>100.00</i>

We can easily understand from the table that Ideology of Culture (76.88%) was observed to highly surmount other ideologies varying as Ideology of Economy (8.89%), Ideology of Language (5.92%), Ideology of Sport (4.90%), Ideology of History (1.25%), Ideology of Education (1.03%), Ideology of Solidarity (0.46%), Ideology of Affirmative Action (0.34%), Ideology of Religion (0.22%), and Ideology of Gender (0.11%).

Table 4

<i>Overall Cultural hegemony in Globally Written EFL Textbooks</i>			
<i>Items</i>		<i>f</i>	<i>%</i>
Culture	Inner	1089	50.35
	Expanding	975	45.09
	Outer	98	4.56
<i>Total</i>		<i>2162</i>	<i>100.00</i>

Regarding the overall cultural hegemony in globally written textbooks, it is easily observed that the inner circle cultural compounds (50.35%) slightly outnumber the expanding circle group (45.09%), while both inner and expanding circle groups significantly surpass the outer circle group (4.56%).

Table 5

<i>Overall Ideologies Included in Globally Written EFL Textbooks</i>		
<i>Items</i>	<i>f</i>	<i>%</i>
Ideology of Culture	2233	75.87
Ideology of Economy	294	9.99
Ideology of Language	132	4.49
Ideology of Sport	97	3.30
Ideology of Education	65	2.21
Ideology of History	42	1.43
Ideology of Solidarity	21	0.71
Ideology of Laws	18	0.61
Ideology of Affirmative Action	16	0.54
Ideology of Gender	11	0.37
Ideology of Politics	9	0.31
Ideology of Religion	5	0.17
<i>Total</i>	<i>2943</i>	<i>100.00</i>

It is simply apparent from the table that Ideology of Culture (75.87%) was noted to supremely outnumber other ideologies such as Ideology of Economy (9.99%), Ideology of Language (4.49%), Ideology of Sport (3.30%), Ideology of Education (2.21%), Ideology of History (1.43%), Ideology of Solidarity (0.71%), Ideology of Laws (1.61%), Ideology of Affirmative Action (0.54%), Ideology of Gender (0.37%), Ideology of Politics (0.31%), and Ideology of Religion (0.17%). The following figures clarify the first two items represented for the overall ideologies included in globally written EFL textbooks.

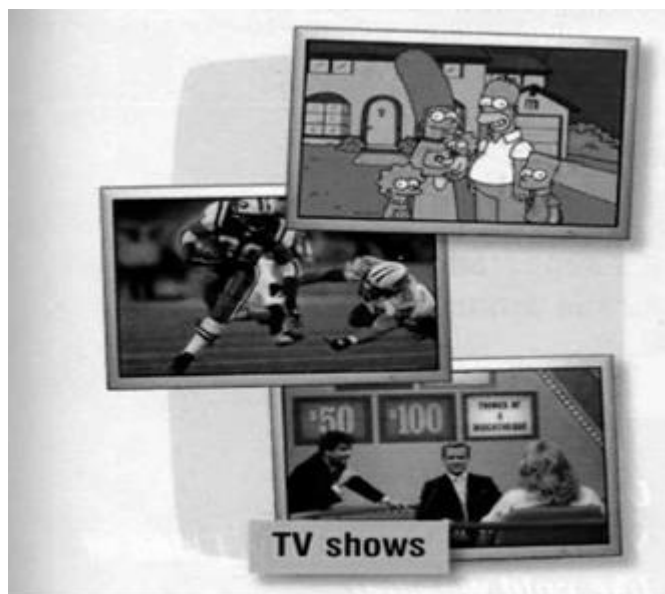


Figure 1. Ideology of Culture in Globally Written EFL Textbooks, Touchstone 2, p. 5.

Figure 1 simply exemplifies the ideology of culture represented in globally written EFL textbooks. One can easily understand from the figure that *The Simpsons* Cartoon, American Football, and the TV Show belong to inner circle culture. The following figure also illustrates the ideology of economy included in globally written EFL textbooks.

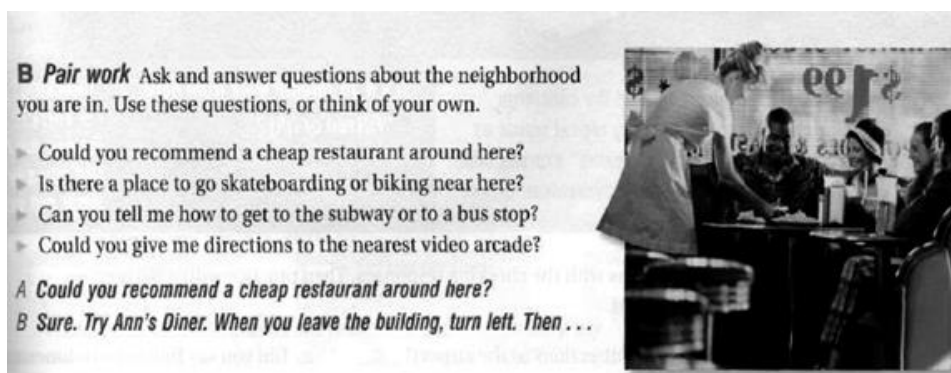


Figure 2. Ideology of Economy in Globally Written EFL Textbooks, Touchstone 2, p. 57.

Figure 2 clearly illustrates the ideology of economy included in globally written EFL textbooks. It can be easily figured out from the figure that the money on the wall and the waitress and customers in the restaurant refer to the ideology of economy.

3.2 Ideology and Hegemony in Locally Written EFL Textbooks

The extent of ideological and hegemonic practices utilized in locally written EFL textbooks is portrayed within this section. The locally written textbooks include: Progress Preparatory Class; Silver Lining 10; English A1.1; Teenwise; English Course 10; and English A1.2 approved by the Ministry of Turkish National Education, and Prospect 1; Prospect 2; Prospect 3; Vision 1; English Book 2; and English Book 3 approved by the Ministry of Education, Iran.

3.2.1 Ideology and Hegemony in the Locally Written EFL Textbooks Approved by the Turkish Ministry of Education

Table 6

Ideologies Included in the EFL Textbooks Approved by the Ministry of Turkish National Education

<i>Items</i>	<i>f</i>	<i>%</i>
Ideology of Culture	1738	81.03
Ideology of History	119	5.55
Ideology of Sport	56	2.61
Ideology of Education	45	2.10
Ideology of Economy	42	1.96
Ideology of Language	38	1.77
Ideology of Politics	31	1.45
Ideology of Affirmative Action	26	1.20
Ideology of Solidarity	17	0.79
Ideology of Religion	15	0.70
Ideology of Gender	10	0.47
Ideology of Laws	8	0.37
<i>Total</i>	<i>2145</i>	<i>100.00</i>

As can be observed from the table, Ideology of Culture (81.03%) was detected to significantly surpass all other ideologies such as Ideology of History (5.55%), Ideology of Sport (2.61%), Ideology of Education (2.10%), Ideology of Economy (1.96%), Ideology of Language (1.77%), Ideology of Politics (1.45%), Ideology of Affirmative Action (1.20%), Ideology of Solidarity (0.79%), Ideology of Religion (0.70%), Ideology of Gender (0.47%), and Ideology of Laws (0.37%).

3.2.2 Ideology and Hegemony in the Locally Written EFL Textbooks Approved by the Iranian Ministry of Education

Table 7

Ideologies Included in the EFL Textbooks Approved by the Ministry of Education, Iran

<i>Items</i>	<i>f</i>	<i>%</i>
Ideology of Culture	768	71.78
Ideology of Religion	88	8.22
Ideology of Gender	43	4.02
Ideology of Solidarity	36	3.36
Ideology of Language	35	3.27
Ideology of Economy	35	3.27
Ideology of History	17	1.59
Ideology of Education	16	1.50
Ideology of Affirmative Action	11	1.03
Ideology of Politics	10	0.93
Ideology of Laws	8	0.75
Ideology of Partialism	3	0.28
<i>Total</i>	<i>1070</i>	<i>100.00</i>

It can be easily comprehended from the table that Ideology of Culture (71.78%) was observed to notably surmount all other ideologies like Ideology of Religion (8.22%), Ideology of Gender (4.02%), Ideology of Solidarity (3.36%), Ideology of Language (3.27%), Ideology of Economy (3.27%), Ideology of History (1.59%), Ideology of Education (1.50%), Ideology of Affirmative Action (1.03%), Ideology of Politics (0.93%), Ideology of Laws (0.75%), and Ideology of Partialism (0.28%).

Table 8

Overall Cultural hegemony in Locally Written EFL Textbooks

<i>Items</i>		<i>f</i>	<i>%</i>
Culture	Expanding	1449	58.31
	Inner	938	37.75
	Outer	98	3.94
<i>Total</i>		<i>2485</i>	<i>100.00</i>

Having a look at the table, we can easily see that the expanding circle group (58.31%) dominates the overall cultural hegemony in locally written EFL textbooks. Further, while the inner circle (37.75%) comes second, the outer circle (3.94%) comes subsequently third.

Table 9

Overall Ideologies Included in Locally Written EFL Textbooks

<i>Items</i>	<i>f</i>	<i>%</i>
Ideology of Culture	2485	77.80
Ideology of History	136	4.26
Ideology of Religion	103	3.22
Ideology of Economy	77	2.41
Ideology of Language	73	2.29
Ideology of Education	61	1.91
Ideology of Sport	56	1.75
Ideology of Solidarity	53	1.66
Ideology of Gender	53	1.66
Ideology of Politics	41	1.28
Ideology of Affirmative Action	37	1.17
Ideology of Laws	16	0.50
Ideology of Partialism	3	0.09
<i>Total</i>	<i>3194</i>	<i>100.00</i>

For the overall ideologies included in locally written EFL textbooks, we can understand from the table that Ideology of Culture (77.80%) was detected to significantly dominate all other ideologies like Ideology of History (4.26%), Ideology of Religion (3.22%), Ideology of Economy (2.41%), Ideology of Language (2.29%), Ideology of Education (1.91%), Ideology of Sport (1.75%), Ideology of Solidarity (1.66%), Ideology of Gender (1.66%), Ideology of Politics (1.28%), Ideology of Affirmative Action (1.17%), Ideology of Laws (0.50%), and Ideology of Partialism (0.09%). The pursuing figures exemplify the first three items given for the overall ideologies included in locally written EFL textbooks.



Figure 3. Ideology of Culture in Locally Written EFL Textbooks, English Course 10, p. 27.

The ideology of culture contained in locally written EFL textbooks can be clearly understood from Figure 3. In a similar vein, the woman weaving carpet illustrates the ideology of culture. The following figure exemplifies the ideology of history in locally written EFL textbooks.

F. Read the following text. Whose life story is it? Complete the title with the person's name.

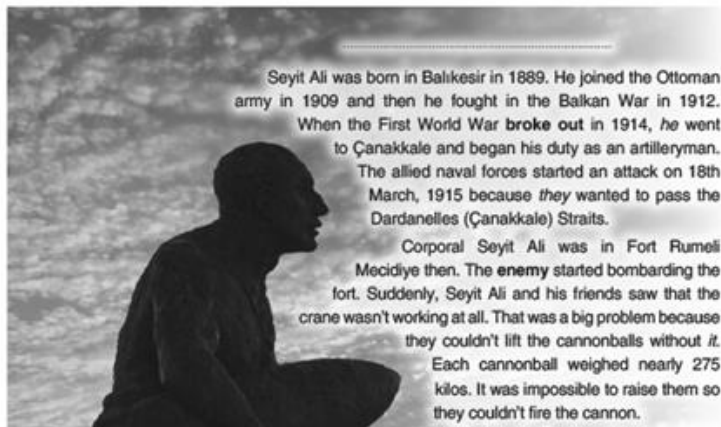


Figure 4. Ideology of History in Locally Written EFL Textbooks, English Course 10, p. 23.

The ideology of history covered in locally written EFL textbooks can be easily comprehended from Figure 4. That's to say, the legendary figure Seyit Ali in Turkish history may be given as an example of ideology of history. Further, the figure below represents the ideology of religion in locally written EFL textbooks.



Figure 5. Ideology of Religion in Locally Written EFL Textbooks, Prospect 1, p. 4.

By looking at Figure 5, one can easily detect the ideology of religion included in locally written EFL textbooks. Likewise, the religious text both in Arabic and English represent the ideology of religion.

4 Discussion

Globally and locally written EFL textbooks containing the values, beliefs, norms of native speaker society through the examination of ideological compounds have been analyzed. Similarly, Lee (2009) and McKay (2003) emphasize the fact that textbooks are seen as the chief source for teaching language and culture to examine the cultural content of ELT textbooks across the globe. In line with the ideas of Hamiloğlu and Mendi (2010), Lee (2009), and McKay (2003) discovered that four textbooks incorporated components from various cultures, while one concentrated on Anglo-American cultural aspects. This present study showed that locally written textbooks dwell more on expanding circles, whereas globally written textbooks except for national geographic textbooks, to a large extent, mention inner circle. Correspondingly, Abdullah (2009) scrutinized the textbooks in Malaysia and concluded that their textbooks covered local cultures from expanding circles. A similar finding was found in various textbooks in Chile also including the local culture instead of the target one (McKay, 2003). In our study, the most dominant ideological component was culture (75.87% in global textbooks and 77.80% in local textbooks) whose components contain social norms, traditions, beliefs, social values (Williamson, 2000). Surprisingly, in both locally and globally written textbooks, the ideology of culture was prevalent (75.87% in global textbooks and 77.80% in local textbooks). This component was both implicitly and explicitly presented in the textbooks analyzed in this study.

In accordance with our study, White (2014) also notes that two textbooks, *New Interchange* and *New Headway* used in Iran, are highly ideological and hegemonic since Anglo-American cultures are strongly emphasized through the pictures and materials of these textbooks which portray local lives of these two cultures that ignore other cultural aspects. Cultural imperialism and hegemony can be placidly seen in these books (Roshan, 2014). Stern (1983) maintains that cultural elements can be conceptualized at three levels. The first level includes linguistics, educational, anthropology, sociology, and sociolinguistic theories. The second level incorporates ethnographic or cultural portrayal of the second language. The third level is related to the socio-cultural ground. For Stern, culture, communication and society are synonymous with each other. Similarly, in our study, it was found that three levels related to cultural imperialism and hegemony were seen in globally written textbooks that emphasized the cultural imperialism of inner circle countries, whereas, in locally written textbooks, the cultural imperialism of expanding circle countries was stressed. What is interesting about the findings of this study is that outer circle countries were generally underrepresented, which may show that these countries are still under the effect of the postcolonial idea (4.56% in global textbooks and 3.94% in local textbooks). *Speakout* and *Touchstone* textbooks, in particular, refer to inner circle countries whose cultural imperialism is largely emphasized (51.63% in *Speakout* and 54.67% in *Touchstone*). In *National Geographic* textbook, expanding and inner circle countries were presented by mentioning their cultural elements (95.76% in both expanding and inner circles). Similar findings were observed in Greek English language books imposing cultural and dominant ideologies in ELT settings (Fotopoulos, Karra, & Zagkos, 2017). Similarly, Garcia (2005) focused on 14 first- and second-course ELT textbooks in Spain to analyze international and intercultural aspects. They found that a cross-cultural approach (Osad'an & Safir, 2014) was not adopted and mentioned in these textbooks through which learners could advance intercultural competence. In our study, Iranian textbooks discarded intercultural competence because they focused more on their own cultures. However, inner circle was underrepresented (15.89%). However, global textbooks presented intercultural competence implicitly. What is interesting is that the textbooks written by the Ministry of Turkish Education spared a specific chapter for intercultural competence. The representation ratio of the inner circle in the textbooks written by the Ministry of Turkish Education is as high as global textbooks (46.95%). Further research could incorporate ideology and hegemony of other cultures situated in expanding and outer circles because the dominance of inner circle cultures needs to be challenged critically. In addition, interdisciplinary research by including sociology, social psychology, philosophy and education can be carried out in the future in order to unravel challenging perspectives regarding ideology and hegemony.

Conclusion

The findings of the present study show that ideology and hegemony of inner and expanding circle cultures are dominant in textbooks. Culture was the most prevalent factor in both globally and locally written textbooks. However, this cultural content and perspective is often biased by including their own ideologies implicitly and explicitly. In addition, outer circle countries are excluded and marginalized. In global textbooks, economy is highly emphasized, which may show that they have marketing purposes, whereas locally written textbooks stress the topics of history and religion. Another interesting finding is that religion and politics were barely represented in the globally written EFL textbooks because in Turkey discussion of socio-political issues are perceived as risky. Therefore, few teachers and textbooks focus on these topics. In line with this finding, a critical approach can be adopted in order to emancipate learners and textbooks from fixed ideologies. A similar problem can be applied to countries that are in the expanding circle. Iranian textbooks highlight religion, while Turkish EFL textbooks focus on history because religion and history are dealt with uncritically, which poses no risk for learners and teachers. In Turkey, the teaching of history is never criticized, which reinforces only nationalistic ideas. One cannot develop a critical perspective towards history and religion, which are regarded as taboo topics.

In locally written textbooks, multiculturalism and law-related issues were barely mentioned, while few religion, politics and gender-related issues were directly mentioned. Some topics, although they were very pivotal across the globe, were never mentioned. The topics of poverty, slavery, and racism were by no means focused on in the textbooks. Although critical theory and critical pedagogy have been developed in humanities in recent decades, English language teaching and EFL textbooks tend to refrain from these topics mentioned above. Therefore, poststructuralism has been never prevalent in EFL settings and textbooks. Thus, it can be said that some topics are underrepresented or never represented owing to the fact that these topics might be too risky. As for the ideology of language, this element was emphasized in both global and local textbooks. The element of education was moderately stressed.

It can be interpreted that exclusion of certain topics might be ideological in nature because ideology and hegemony are indispensable parts of language, particularly both local and global textbooks. Thus, we can say that textbooks are never neutral. This problem has been emphasized in the related literature in recent decades. Thus, we can conclude that minds are manipulated and socially constructed. Since these textbooks can be perceived as extensions of the media, it can be said that certain topics are deliberately framed with care by authors of global and local textbooks because even local textbooks and textbook authors might behave in accordance with the socio-political system of their own cultures. Iranian textbooks insistently impose religious ideas on EFL learners by excluding and ignoring western-based ideas. Similarly, Turkish EFL textbooks

also stress the importance of history and national identity, which are perceived and constructed as important by the Turkish Ministry of Education, which shows the hegemonic nature of the elites in power. Thus, it can be said that each culture has its own ideological practices that are visibly reflected in EFL textbooks. Therefore, it is not unusual to say that textbooks cannot be neutral. Even global EFL textbooks tend to support their inner circle cultural aspects by ignoring alternative cultures that may be called outer circle owing to the possible effect of post-colonialism.

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Determination of the Empathy Levels of Prospective Classroom Teachers: An Example of the Life Skills Teaching Course

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Abstract:

Introduction: The concept of empathy has been described in many ways by researchers. According to some, it is the basic cognitive function or ability of being aware of others' thoughts and feelings. Empathy refers to being able to respond to emotions, sharing the feelings of individuals, and reflecting them as if in a mirror. It also helps to establish good relationships with people, to understand them, and share their feelings. The use of empathy in the classroom, especially in life skills courses help students to make connections between school and everyday life.

Methods: This study aimed to investigate how an empathy-based education programme implemented in the life skills teaching course affected the empathy skills of prospective classroom teachers in Turkey. For this purpose, using a mixed-methods research design, the participant prospective classroom teachers received empathy-based education programme 12 class hours. The data collection tools used in the study were the Empathy Quotient Scale, document analysis and open-ended questionnaire. The study was conducted with 64 prospective classroom teachers attending at Istanbul University, Turkey. The dependent t-test was employed to analyze the quantitative data and content analysis for qualitative data.

Results: As a result, it was seen that the qualitative data supported the quantitative data. According to the quantitative data, after receiving empathy-based education programme, the students developed the skills of empathy. According to the qualitative data, it was determined that prospective teachers understood the importance of empathy and put themselves in the place of others. In addition, the prospective teachers considered that empathy would have several positive contributions to their future primary school students. It is thought that the results obtained from this study will guide teaching practices involving empathy-based activities.

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Discussion: According to the findings obtained from the quantitative data, the empathy-based education programme provided for the prospective teachers caused a significant increase in their empathy levels. Similarly, in a study who applied a critical thinking programme and empathic tendency scale to prospective teachers, reported a positive correlation between critical thinking and empathic tendency at a low-level significance. According to the findings obtained from the qualitative data, the topics chosen for the preparation of empathy-based activities were mostly from the life skills subjects of the first grade of primary school, followed by second and third grades. This may be because the prospective teachers considered it appropriate to perform empathy-based activities with children from the earliest age. Furthermore, a higher number of participants chose to prepare written empathy-based activities, followed by drawing and photography, which might be attributed to their belief that they could better express themselves through writing, rather than drawing or taking/showing pictures.

Limitations: The study group covered in the third year of the classroom teaching programme in the selected university only. Although the empathy-based education programme prepared by the researcher was implemented with the prospective teachers as part of the life skills teaching course in 10 class hours.

Conclusions: In conclusion, empathy is considered to be very important especially in the education of children of young age. As revealed by the review of literature, empathy skills also affect many positive elements. For this reason and considering that the available research in the literature is based either on quantitative or on qualitative data, more mixed-design studies are needed to investigate the effects of similar empathy-based education programmes integrated into life skills and social studies courses. In addition, it is as important to conduct empathy-based activities in other courses of the primary and middle school as in life skills and social studies courses. It is also suggested that empathy-based education should also be provided for teacher candidates enrolled in science teaching programmes, as well as those in social studies.

Key words: empathy; empathy-based education programme; life skills course; primary education; Turkey.

Introduction

Empathy is considered as being important in relationships with others. One of the most important ways to understand and communicate well with other people is to empathise with them. LeCompte (2000) suggested that empathy was a crucial component for healthy relationships. Empathy is also a necessary characteristic and skill to establish a partnership between teachers and the families of the children attending the school. Healthy relationships between teachers and parents are essential for family-school partnerships (as cited in Peck, Maude, & Brotherson, 2015).

The concept of empathy has been described in many ways by researchers. According to some, it is the basic cognitive function or ability of being aware of others' thoughts and feelings (Bartnett, 1990; Borke, 1971, as cited in Şahin, 2012). Empathy refers to being able to respond to emotions, sharing the feelings of individuals, and reflecting them as if in a mirror. It also helps to establish good relationships with people, to understand them, and share their feelings (Krznaric, 2008).

For teachers, an important point in the process of empathy is that they have sufficient knowledge and can shape their lessons accordingly. Carkhuff and Berenson (1967) conducted a study on this subject, proposing a teacher empathy model that included the ability to understand and describe the feelings and perspectives of an individual and convey this understanding to that person (as cited in Feshbach & Feshbach, 2009). Teacher empathy is very important for students in various classroom situations. In addition, as stated by Tettegah (2007), teachers' use of empathy in the classroom affects the teacher-student relationship and the level of students' self-confidence. Many problems experienced in the classroom are known to be due to lack of empathy.

The use of empathy in the classroom, especially in life skills courses help students to make connections between school and everyday life. In Turkey, the life skills course is taught in the first three years of primary school, followed by the social studies course in the fourth grade. Life skills and social studies are not only subsequent but also complementary courses. Both are characterized by a variety of elements from children's daily lives. In addition, with their components related to the communication and empathy skills included in the 2018 curriculum, these courses are considered to be highly appropriate to help students gain empathy (Ministry of National Education, 2018). The classroom teaching programmes of education faculties for prospective teachers contain life skills which include empathy.

The literature contains various studies on empathy in education (Barnett & Thompson, 2001; Ekinici & Aybek, 2010; Elikesik & Alım, 2013; Feshbach & Feshbach, 2009; Kabapınar, 2004; Kabapınar, 2005; Krznaric, 2008; Mareš, 2017; McAllister & Irvine, 2002; Peck, Maude, & Brotherson, 2015; Sinclair & Fraser, 2002; Şahin, 2012; Tamášová & Barnová, 2019; Tettegah, 2007; Uzunkol & Yel, 2016); however, to the best of the author's knowledge, there is no study based on the mixed method design to measure the effects of empathy-based education for prospective teachers on their empathy levels. Therefore, this study is considered to offer a significant contribution to the literature.

The main purpose of this study was to determine the effect of empathy-based education on the empathy of prospective teachers. For this purpose, answers to the following research questions were sought:

1. Is empathy-based education provided for prospective teachers effective in increasing their empathy levels?

2. What type of topics and empathic roles do prospective teachers choose to prepare empathy-based activities?
3. What are the types of empathy chosen by prospective teachers in the preparation of empathy-based activities?
4. How do prospective teachers feel when preparing empathy-based activities?
5. What are the views of prospective teachers concerning the benefits of empathy-based activities for their future primary school students?

1 Methods

1.1 Research design

In this study, a mixed research design including both quantitative and qualitative methods was used. Quantitative methods were used to determine the effect of empathy-based education on the empathy levels of prospective teachers. In the quantitative part of the study, a single-group pre-test and post-test design was employed. In this method, first a pre-test is administered to the group, then the teaching programme is implemented, and finally the post-test is applied (Creswell, 2016). In the qualitative part of the research, qualitative methods were utilized to determine the activities prepared by prospective teachers within their education programme, their views, and the characteristics of the outputs.

1.2 Research sample

The study was conducted at Istanbul University, Turkey in the 2017-2018 academic year. For the selection of the study group, ease of accessibility to the sample was taken into consideration (Patton, 2014). The study group consisted of 64 prospective teachers, 35 females and 29 males, enrolled in the third year of the classroom teaching programme in the selected university. In this study, the reason for selecting prospective teachers from the third year was that in Turkey, the life sciences teaching course is offered in this year as part of the classroom teaching programs in education faculties. In addition, the prospective teachers being willing to volunteer to participate in this research were taken into account during the sample selection.

1.3 Data collection tools

The data collection tools were the Empathy Quotient scale for the quantitative part of the research and an open-ended questionnaire for the qualitative part.

The Empathy Quotient

This scale was developed by Lawrence et al. (2004) and adapted by Kaya and Çolakoğlu (2015) for prospective teachers enrolled in social studies teaching programmes. The original version of the scale consists of 60 items including 20 distractors under three factors. The exploratory factor analysis conducted for construct validity showed that the adapted version consisted of 13 items.

Consistent with the original scale, the adapted version consists of three subscales: social skills, emotional response, and cognitive empathy. The reliability of the adapted scale was calculated according to different samples in two stages. The reliability coefficients for the whole scale and the three subscales were determined as .78, .64, .71 and .74, respectively in the first stage, and .86, .61, .75 and .74, respectively in the second stage.

Open-ended questionnaire

An open-ended questionnaire was administered to the participants to determine their views on the empathy-based education programme. The data were transcribed and analysed using codes and categories appropriate for the purpose. The items in the questionnaire aimed to reflect the feelings and thoughts of the prospective teachers during the implementation of empathy-based activities and the potential benefits of these activities for the future primary school students they would teach.

While determining the criteria to be considered in document analysis and open-ended questionnaire items, opinions of expert instructors and classroom teachers were sought to ensure validity, and in accordance with their feedback, the final versions of the criteria and items were obtained. The opinions of a total of eight experts (four instructors working at Marmara University and four classroom teacher teachers working at a public primary school) were subjected to the Lawshe content validity test (as cited in Yurdugül, 2005). The content validity indexes of the items were calculated and confirmed to serve the purpose of the measurement. The content validity index was determined as 0.99 for the document analysis criteria and 0.94 for the open-ended questionnaire, indicating the validity of both measures.

1.4 Procedure

In the research process, before applying the empathy-based education programme, the Empathy Quotient scale was administered to the participants as a pre-test. Then, the empathy-based education programme prepared by the researcher was implemented with the prospective teachers as part of the life skills teaching course in 10 class hours.

In every step of the preparation of this programme, opinions were received from the faculty members and teachers. According to expert opinions, various modifications were made to the content of the education programme and the questions to be directed to the students. In this process, a total of eight experts were consulted, and the Lawshe content validity test was applied (as cited in Yurdugül, 2005). The stages and activities included in the programme were considered as an item, and the content validity index was calculated. The content validity index was determined as 0.95. Thus, the education programme was found to be valid for teaching empathy and reflecting its use in the classroom environment.

The stages and characteristics of the implemented education programme are summarised below.

1) Preparation and awareness-building

- Brainstorming what empathy is,
- Showing examples of drawings and cartoons supporting empathy,
- Emphasising the importance of empathy, supported by the literature,
- Focusing on the importance of empathy for the life skills course,
- Discussing the types of empathy.

2) Development and implementation

- Discussing empathic roles with examples,
- Describing the basic criteria associated with empathy,
- Describing quality improvement criteria associated with empathy,
- Providing examples of empathy through writing, photography and drawing,
- Empathy-based activities using empathic roles.

3) Obtaining and evaluating the results

- Presentation/reading of empathy-based outputs,
- Peer assessment,
- Comparison of the outputs with previous empathy-based work,
- Discussing the empathic characteristics of other teaching methods, such as case study, drama, and the six thinking hats system,
- Discussing the importance of empathising in the classroom as a teacher.

After implementing the empathy-based education programme, the Empathy Quotient scale was administered to the prospective teachers again as a post-test. Then, the open-ended questionnaire was applied to elicit the views of the prospective teachers about the programme and activity preparation process. Furthermore, the document analysis of the outputs presented by the participants was undertaken by the researcher.

1.5 Data analysis

In the analysis of the quantitative data; i.e., the pre-test and post-test results, a related-samples t-test was performed using SPSS software. The significance of the obtained results was examined.

In the qualitative part of the research, the data obtained from document analysis and open-ended questionnaires were analysed using the content analysis method. These data were coded in relation to the characteristics of empathy. The common aspects of these codes were determined to identify subthemes. All data were classified under these themes. In addition, in order to support these themes,

quotations and examples from the views of prospective teachers were included using pseudonyms; e.g., S1, S2, S3, etc.

In the analysis of the qualitative data, to ensure coder reliability, an expert instructor provided support and was asked to re-encode the data obtained during the content analysis of the open-ended questionnaire and interview forms. The coding of the researcher and the other instructor was compared, and the inter-coder reliability was calculated using the formula of Miles and Huberman (1994): $\text{Reliability} = \frac{\text{Number of Agreements}}{\text{Number of Disagreements} + \text{Number of Agreements}}$. According to Miles and Huberman (1994), when this value is greater than 0.80, the analysis is considered reliable. The mean coefficient of the researcher and expert analyses was determined as 0.96 for the document analysis and 0.90 for the results of the open-ended questionnaire. Accordingly, being above 0.80, all analyses undertaken with the data collection tools in this study were considered to be reliable.

2 Results

2.1 Effect of the empathy-based education programme on the empathy levels of prospective teachers

Table 1 presents the results of the related samples t-test performed on the data obtained from the Empathy Quotient scale administered to the prospective teachers before and after the implementation.

Table 1

The results of the related samples t-test on the Empathy Quotient pre-test and post-test scores of the participants

<i>Empathy Quotient scale</i>	<i>N</i>	<i>X</i>	<i>Sd</i>	<i>SH_x</i>	<i>t test</i> <i>t</i>	<i>Sig.</i>
Pre-test	64	3.99	.37	.04	-3.809	.000
Post-test	64	4.20	.19	.02		

These results revealed a statistically significant difference between the pre-test and post-test scores of the prospective teachers ($t = -3.809$, $p < .01$). The post-test scores of the prospective teachers (4.20) were significantly higher than their pre-test scores (3.99). This means that the empathy-based education programme resulted in a significant increase in the empathy levels of the prospective teachers.

2.2 Topics and empathic roles chosen by prospective teachers in preparation of empathy-based activities

The empathic roles chosen by prospective teachers for the preparation of empathy-based activities were determined using the document analysis method. According to the results, from the primary school life skills course, the participants selected 27 topics belonging to the first grade, 20 topics belonging to the second grade and 17 topics belonging to the third grade.

Table 2

Topics selected by the prospective teachers in the preparation of empathy-based activities

<i>Grades</i>	<i>Topics</i>	<i>Number of prospective teachers (f)</i>
First-grade	Let's protect plants and animals	7
	Traffic rules	5
	What if there were no resources	4
	I need help	4
	Live together	2
	Safety rules	2
	Wasted food	1
	Rules to obey in the meal	1
	Let's be gentle	1
Second-grade	I am eating healthily	5
	Emergency numbers	4
	Do not cut down trees	3
	Let's help each other	3
	Let's listen first	2
	Fire	2
	Earthquake	1
Third-grade	Let's learn about traffic lights and signs	5
	Nature and human beings	4
	A clean environment	2
	Responsibility projects	2
	Differences are natural	1
	Savings in our home	1
	Our behaviour affects all of us	1
	All together hand-to-hand	1
Total		64

Among the first-grade topics was ‘let’s protect plants and animals’ chosen by seven participants. This was followed by ‘traffic rules’ (n=5), ‘what if there were no resources’ (n=4), and ‘I need help’ (n=4). Examples of the empathetic roles depicted by the prospective teachers about the protection of plants and animals were as follows: a child who loves and protects animals and plants, birds being fed in the park, children breaking the branches of a tree, a cat living in the park, and a garbage bin in the park.

‘I am eating healthily’ was the topic most addressed by the prospective teachers (n=5). Four participants chose the topic ‘emergency numbers’ and three participants each selected the topics, ‘do not cut down trees’ and ‘let’s help each other’. The empathic roles presented by the prospective teachers about eating healthily depicted a child constantly eating junk food, a child with a healthy diet, the stomach of a child who ate healthily, and the teeth of a child with an unhealthy diet.

The third-grade topic most selected by the prospective teachers was ‘let’s learn about traffic lights and signs’ (n=5). This was followed by ‘nature and human beings’ chosen by four participants. The empathic roles related to the traffic lights and signs topic were as follows: a vehicle involved in an accident, traffic police, a person injured in an accident, ambulance officers, people trying to cross the street, and an old woman sitting in her house being disturbed by the noise of a vehicle horn outside.

The collected data showed that the prospective teachers selected topics in an increasing manner from the first to the third grade and provided various empathic roles related to these topics.

2.3 Types of empathy chosen by the prospective teachers in the preparation of empathy-based activities

The document analysis method was used to examine the types of empathy used by the prospective teachers when preparing empathy-based activities.

Table 3

Types of empathy chosen by the prospective teachers in preparing empathy-based activities

<i>Types of empathy</i>	<i>Number of prospective teachers (f)</i>
Written empathy	39
Drawings	15
Photography	10
Total	64

According to the results of this analysis (Table 3), 39 prospective teachers presented written empathy activities. In addition, the empathy activities were

prepared by 15 participants using drawings, and photography was the medium chosen by 10 participants.

2.4 Feelings and thoughts of prospective teachers in the preparation of empathy-based activities

An open-ended questionnaire was used to ascertain the feelings and thoughts of the prospective teachers when preparing the empathy-based activities. Each participant presented more than one opinion about this issue (Table 4).

Table 4

The prospective teachers' reported feelings and thoughts when preparing empathy-based activities

<i>Main themes</i>	<i>Subthemes</i>	<i>Number of prospective teachers (f)</i>
Positive feelings and thought	Understanding the importance of empathising	18
	Making efforts to assume the empathic role	8
	Understanding the characters' experience	7
	Examining feelings and thoughts	6
	Feelings of happiness and peace	6
	Facing the future with hope	3
	Feeling that their empathy skills are improving	3
Negative feelings and thoughts	Making associations with their own lives	2
	Feelings of sadness and sorrow	17
	Feelings of a lack of empathy	10
	Feeling desperate and uncomfortable	4
	Feeling anger and annoyance	4
	Feeling confused	3
	Feeling unvalued and insignificant	2

The participants reported both positive and negative feelings and thoughts about the empathy-based activities. Among the positive feelings and thoughts, the most mentioned was the importance of empathising. Regarding this issue, S4 commented: *"The activity I prepared was about energy sources and I tried to attract attention to energy saving. Through these activities, I understood how important it was to empathise in daily life."* Similarly, S14 stated: *"Empathy-*

based activities taught me in which situations people might need help. Now I understand how important empathising is.”

It was also determined that eight teachers made efforts to assume an empathic role and seven were able to understand the experience of the characters in the texts. In relation to this, S12 provided the following explanation: *“In my activity, I tried to put myself in the shoes of a child using a hearing aid and I assumed his role. Thus, I tried to imagine what he went through and developed an understanding of the difficulty of the situation he was in.”*

Six prospective teachers reported that they were better able to analyse their feelings and thoughts and they felt a sense of happiness and peace after implementing these activities. S1 commented: *“I think we can instil the feeling of empathy in children through a daily life event. This will allow them to examine the feelings and thoughts of others around them. This makes me happier and more hopeful about the future.”*

Concerning negative feelings and thoughts, the most addressed were the feelings of sadness and sorrow experienced by 17 prospective teachers related to a text depicting tragic events. This was explained by S7 as follows: *“I was very upset that a tree that had lived happily in the forest was burned down because of the lack of care of people. I was so angry that people were so selfish and unconcerned.”*

A further 10 teachers stated that they felt the lack of empathy in their daily lives. This was further elucidated by S3 as: *“First of all, I thought of all the injustice in the world. We have separated people as rich-poor, black-white, and lazy-hardworking. Then, we ask children to love and help each other. Yet, we first need to learn how to love each other, empathise in our daily lives. Only if we achieve this can we teach children to empathise.”*

The data obtained from the study revealed that the prospective teachers had both positive and negative feelings and thoughts concerning the empathy-oriented activities. The very fact that they had such feelings and thoughts was considered to be the indication that the implemented activities improved their empathy skills.

2.5 Benefits of empathic activities for primary school students

All the prospective teachers mentioned that they were willing to perform similar empathy-based activities in their future classrooms. When asked to explain why, the participants provided various opinions concerning the benefits of such activities for their future students, which were collected under two main themes as directly and indirectly associated with the process of empathising (Table 5).

Table 5

Benefits of empathy-based activities for primary school students as reported by prospective teachers

<i>Main themes</i>	<i>Subthemes</i>	<i>Number of prospective teachers (f)</i>
Directly associated with the process of empathising	Putting oneself in others' shoes	29
	Being sensitive to and understanding people around them	17
	Establishing qualified relationships with the people around them	13
	Understanding the feelings and thoughts of the living beings around them	9
Indirectly associated with the process of empathising	Comprehending different academic topics	14
	Recognising problems and seeking solutions	9
	Thinking of possible outcomes before performing a certain action	5
	Gaining different perspectives for events	5
	Improving imagination	5
	Being motivated and enjoying the activities	4
	Using empathy as a way to attract others' attention	3

Concerning the direct benefits of the empathy-based activities for primary school students, 29 prospective teachers referred to empathy allowing students to put themselves in others' shoes. For example, S2 expressed his/her view about this issue as: *"Through empathy-based activities, primary school students can put themselves in others' shoes, understand the feelings and thoughts of a human being or animal, and adjust their own behaviour accordingly."* In addition, S41 commented, *"Students can assume an empathic role in these activities, associate themselves with a character in stories and develop an understanding of the problems experienced by that character. Looking at events from the perspective of another person also allows the distancing of oneself from selfishness."*

According to the prospective teachers, other potential benefits of empathy included being sensitive to, and understanding others around (n=17) and being able to establish qualified relationships. Nine participants mentioned that

empathy-based activities would help students to understand the feelings and thoughts of the living beings around them. In this regard, S40 provided the following explanation: *"[empathy-based activities] allow us to empathise with the living beings around us, establish qualified relationships, understand their feelings and thoughts, and thus being more sensitive to the problems experienced by others."*

In relation to the opinions that were indirectly associated with the process of empathising, 14 prospective teachers considered that empathy-based activities could help primary school students to comprehend various academic topics. S8 stated: *"I think I can teach my future students various academic topics through empathy. For me, it is very appropriate to teach most subjects related to life skills and social studies through empathising."*

Nine prospective teachers reported that empathy-based activities would help their future students to recognise problems and seek solution. A further five participants commented that empathy encouraged students to think before acting, develop different perspectives towards events, and improve their imagination. The view of S11 was: *"By getting children to develop different perspectives, they can learn how to think first and act later. Empathy allows children to recognise problems and seek different solutions."*

According to the results obtained from the study, the prospective teachers considered that empathy would have several directly and indirectly related positive contributions to their future primary school students. Therefore, it was concluded that the prospective teachers were willing to perform empathy-based activities with primary school students in their future classrooms.

3 Discussion, conclusion, and recommendations

This study aimed to determine the changes in prospective teachers' empathy levels and views on the use of empathy in the classroom after implementing the empathy-based education programme.

According to the findings obtained from the quantitative data, the empathy-based education programme provided for the prospective teachers caused a significant increase in their empathy levels. Similarly, in a study by Ekinçi and Aybek (2010), who applied a critical thinking programme and empathic tendency scale to prospective teachers, reported a positive correlation between critical thinking and empathic tendency at a low-level significance.

Based on this result, the authors suggested that improving critical thinking and empathy skills was important especially for teacher candidates. Furthermore, Uzunkol and Yel (2016) conducted a study to determine the effect of a value education programme based on respect and responsibility on students' self-esteem, social problem solving, and empathy. They concluded that the value education programme integrated into the life skills course had a positive effect on the empathy levels of the third-grade primary school students.

According to the findings obtained from the qualitative data, the topics chosen for the preparation of empathy-based activities were mostly from the life skills subjects of the first grade of primary school, followed by second and third grades. This may be because the prospective teachers considered it appropriate to perform empathy-based activities with children from the earliest age. Furthermore, a higher number of participants chose to prepare written empathy-based activities, followed by drawing and photography, which might be attributed to their belief that they could better express themselves through writing, rather than drawing or taking/showing pictures.

The findings of the current research revealed that the prospective teachers had both positive and negative feelings and thoughts concerning the implemented empathy-based activities. The very presence of these feelings and thoughts was an indication that the activities were very useful in developing the participants' empathic ability. An interesting finding was that the prospective teachers not only experienced positive feelings and thoughts when engaging in empathic activities but also internalised negative feelings, such as anger, sadness, unworthiness, and unhappiness due to the negative situations in these activities.

Another important finding of the study was that the prospective teachers believed the positive contribution of empathy to primary school students, and their views were categorised as either directly or indirectly related to empathy. The prospective teachers considered that empathic activities led students to develop more qualified relations and be more sensitive and understanding towards the people around them. Barnett and Thompson (2001) supported these findings and emphasised the important role of empathic work undertaken especially with primary school students. In a similar vein, a study conducted with the fourth- and fifth-grade primary school students showed that the students with a higher level of empathy were more helpful and behaved better towards their peers. Again, in a study by McAllister and Irvine (2002), the data obtained from the interviews with teachers promoted the importance of empathy. Empathy was found to help the teachers create a supportive classroom environment for students and encourage the students to engage in more positive interactions.

According to the prospective teachers in the current study, another potential benefit of empathy is its positive academic contribution to their future students. Feshbach and Feshbach (2009) arrived at a similar conclusion supporting this finding, noting that empathy had a direct impact on academic success and empathy facilitated learning in reading, literature and social studies.

Lastly, the prospective teachers believed that empathy helped children understand the feelings and thoughts of other living beings around them. Consistent with this finding, Feshbach and Feshbach (2009) suggested that empathy allowed children to better understand the roles and perspectives of fictional and historical characters, and children with a higher level of empathy were abler to share the feelings of the characters in texts.

In conclusion, empathy is considered to be very important especially in the education of children of young age. As revealed by the review of literature, empathy skills also affect many positive elements. For this reason and considering that the available research in the literature is based either on quantitative or on qualitative data, more mixed-design studies are needed to investigate the effects of similar empathy-based education programmes integrated into life skills and social studies courses. In addition, it is as important to conduct empathy-based activities in other courses of the primary and middle school as in life skills and social studies courses. It is also suggested that empathy-based education should also be provided for teacher candidates enrolled in science teaching programmes, as well as those in social studies.

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ARTICLES

Ethnopedagogy: The Term and Content

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Abstract:

Introduction: This study reviews the most commonly used Hungarian terminology of pedagogical folklorism terms, their interpretations and the conceptual debates around them, as well as the possible imprecisions related to them. With the help of Hungarian and international examples, it places the technical terms of the ethnography-folk tradition-pedagogy triangle into a system and finally, it gives recommendations on the scientific terminology to be used to describe the phenomenon.

Purpose: The focus of this contribution is to create a system in the expressions that refer to the relationship between folk tradition and pedagogy and to carry out the systematisation of pedagogical activities related to folk tradition/ethnography and to rethink them in a modern and terminology-critical manner.

Methods: In the present study, we applied source analysis, content analysis, logical operations (analysis, synthesis, comparison).

Conclusions: Researchers of the issues at the intersection of pedagogy, ethnography, ethnology and anthropology have more or less consistently been applying the term ethnopedagogy for this interdisciplinary research area. It would be expedient to carry out the systematization of pedagogical activities related to folk tradition/ethnography and to rethink them in a modern and terminology-critical manner with the introduction of the term “ethnopedagogy.” This term may be able to connect the partially overlapping, sometimes parallel (at others, contradicting) terms related to the pedagogy of folk tradition without the risk of homogenisation.

Key words: terminology, pedagogical folklorism, folklore education, ethnographic knowledge, folk tradition, safeguarding and bearing traditions, educanthropology, ethnopedagogy.

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Introduction

The present study reviews the most commonly used Hungarian terminology of pedagogical folklorism, their interpretations and the conceptual debates around them, as well as the possible imprecisions related to them. With the help of Hungarian and international examples, it places the technical terms of the ethnography-folk tradition-pedagogy triangle into a system and finally, it gives recommendations on the scientific terminology to be used to describe the phenomenon. László Trencsényi (1992) already emphasised at the conference organised in 1992 in Jászfényszaru that “the pedagogical interpretation of ethnographic terms is necessary, as the use of terminology is often arbitrary, many underpin their own practices with fashionable words, and consequently the same terms are used to describe different practices.”

The introduction of the National Core Curriculum (NAT) in 1996 did not bring about significant changes in terms of terminology, although the year was a turning point in Hungary’s pedagogical history: the previously scattered attempts to elevate folklore literacy to the level of school curricula and subjects that formerly appeared rather as alternative ways to pedagogy, were thus incorporated in the educational palette as separate, compulsory subject areas (“homeland and peoples” and “dance and drama”). It is quite telling that the title of the volume of studies (Karácsony & Kraiciné, 1998) - Homeland and peoples, folk tradition in the educational activity - published after the conference preceding the introduction of NAT that involved all relevant experts of the area lacked the summarizing-synthesising expression and had to enlist the elements of the field instead.

We have often encountered the above problem and all its difficulties: how could we define the topic of our presentations, studies (folklore literacy in pedagogy) in a comprehensive, unbiased manner? In the subtitle of the volume of studies (Benedek & Sándor, 2006, 2010) entitled *Útravaló* [Viaticum], with my co-editor, we chose the slightly cumbersome expression “passing on traditions.” Our idea was to ensure that all experts and professionals who are involved in either branch of the area (such as teachers of folk dance, folk music or handicrafts) or in fact represent a different stance in terms of objectives and methods (for example teaching ethnography or ethnology, the safeguarding and living of traditions) identify themselves with the expression.

The aforementioned conference organised in 1996 seems like a good starting point for the analysis of this terminology. The presenters of the conference included representatives of the most important initiatives of the pre-NAT era (e.g. courses on homeland studies, pre-school programmes aimed at the safeguarding of traditions), the entire education spectrum (from pre-school up to the respective higher-education institutions), as well as representatives of the science of ethnography, and practitioners involved in the passing on of traditions. The presentations of the conference in 1996 covered all forms of education: formal, non-formal and informal, thus the alternative reform efforts

(and the related terminology) of the previous period, as well as the cultural learning, bottom-up, civil organisation character of the dance-house movement and the folk arts and handicrafts workshops, together with their methods and terminology were granted room in the publication. If we attempt to create a system in the 30-40 expressions that referred to the relationship between folk tradition and pedagogy in the various presentations at the conference in 1996, we can detect three larger categories:

- expressions referring to the teaching of a particular subfield of folk tradition;
- technical terms of ethnography;
- pedagogical terms.

1 Expressions for subfields of folk tradition

- folklore education;
- teaching folk poetry;
- “traditional instrumental music pedagogy”, “traditional ways of learning folk music”, learning folk singing;
- teaching/learning folk dance; dance education; children’s dance;
- the role of folk customs in educational activities;
- (the role of) folk games in education;
- teaching folk arts (in a narrower sense: object design and decorative art) and as a synonym of the latter, handicrafts, handicrafts education; and a part of it, teaching traditional weaving.

Folklore education indicates intangible cultural heritage, clearly delineating it from material artefacts. The presentation of Szabóné Gulyás (Karácsony & Kraiciné, 1998, p. 271) however, clearly shows that students of the primary school teacher training in Jászberény studied both tangible and intangible ethnography in the framework of the activities of their college, extended by museology and artwork protection, as well as field trips and internships at museums. Coining all these activities with the terms folklore or folkloristics is not correct, as all the most important subfields of ethnography appear in the curriculum.

The interrelationship of folk music and pedagogy appears in the aforementioned conference material in several ways. Using the term “traditional instrumental music pedagogy” Agócs presented the results of his field research, giving an insight into the instrument learning institutions and methods of music specialist families¹. The traditional ways of learning folk music expression in Juhász’s presentation deals with the issue whether the methodology of traditional instrument learning can be adapted to the framework of institutional music

¹ One chapter of Agócs’s doctoral dissertation discusses this topic in detail.

education. Bodza discussed ways of learning folk singing (Karácsony & Kraiciné, 1998, p. 151) in her presentation. Differentiating between instrumental and vocal music is not only reasonable in the scientific approach, but also in the practice of teaching (folk) music, as pupils learning singing and instruments attend different faculties of elementary arts schools as well.

Several different expressions are used for folk dance pedagogy as well. Amongst these, the term children's dance (Karácsony & Kraiciné, 1998, p. 129) requires explanation, as it covers more than it seems at first glance, namely the restriction to age. The term originates from art of movement (orchestics) pedagogy of the early 20th century and the related children's art concept, while its folk dance pedagogy relevance comes from the folk dance pedagogical book that focused on this particular age group of children entitled "Gyermektáncok" (Children's dances) (Sz. Szentpál, 1959). The authors of this book included the most important figures of Hungarian orchestics and folk dance pedagogy of the time (Szentpál, Magyary, Györgyfalvay, Endréné Osskó, Szigeti, és Kaposi). Undoubtedly, here we have to define dance in a narrower sense - that is, as folk dance - since the book's teaching material is clearly derived from the dance folklore. Here I would like to point out that Sándor Tímár used the term culture of movement (Karácsony & Kraiciné, 1998, p. 133) and thus placed folk dance teaching into a broader context, which is also supported by the fact that he attaches great importance to the teaching of folk games as well.

The terms used to describe the "whole" (terms with general meanings of traditional culture) - tradition, folk tradition, traditional, Hungarian folk tradition, folk culture, ethnography/ethnographic knowledge - are discussed in the next section, as these are primarily related to the science of ethnography.

2 The scientific terminology of ethnography

- knowledge on homeland and peoples, ethnography, anthropology (cultural anthropology);
- tradition / folk tradition / traditional / Hungarian folk tradition;
- folk culture;
- ethnography (ethnographic knowledge).

The Hungarian term for ethnography points towards German history of science roots, to which it was connected with a thousand ties bonds in the decades that followed the establishment of the Hungarian scientific field, e.g. in the field of pedagogy as well, as we can see in the article of Virág (2019). The term (cultural) anthropology however refers to a more recent Anglo-Saxon orientation. Although the topics and methods of the two disciplines are closely related, they cannot be used as synonyms.

Using the words folk and tradition as technical terms bears several risks, however, defining their meaning and placing them in the system of terms is

unavoidable. They are similar in that in popular speech they cover a constantly changing, broad variety of meanings. In scientific use however, they need to be clarified and be used cautiously and critically.

The prefix word folk is being used by most subfields to describe their subject (folk dance, folk poetry, etc.) in order to delineate it from high art or professional arts. The technical term for the discipline itself is ethnography. Some experts use the term folk (ethno) in a broader sense, some in a narrower.

Györffy (1939, p. 5-11) uses the term folk to describe the lower, subordinate layers of society, contrasting it with the “aristocratic” or higher layers. It relates to the term “national” through the idea that the “folk” represents a part of nation understood as a political community (therefore Györffy differentiates between folk tradition and national tradition). In Andrásfalvy’s works (2004) however, we see a broader meaning, as he often uses hyphenation to connect the two elements that Györffy differentiates: folk-national. We get a more nuanced explanation from Kósa (1984, p. 11-13), who - in addition to the geographically determined cohesion (a settlement/region/country) - widens the notion of folk with three additional factors (and narrows it at the same time compared to Andrásfalvy for example):

- subordinated classes, layers;
- who gain their livelihoods from manual labour;
- whose relationship to culture as tradition is similar and is based on identity and continuity.

The expression *ethnos* (Sárkány, 1977, p. 745) - although not to be found in the terminology of pedagogy - may be suitable to replace the word “folk.” In terms of the subfields however, its application would not be ideal (ethnomusic, ethnodance or ethnoart), although the terms ethnomusicology, ethnochoreology are nowadays commonly used. Still, being aware of the definition of *ethnos* will be useful for the following sections - “a historically evolved group of people, who share relatively stable cultural features, and are aware of their identity and the difference it shows to other groups.” It is a historical category and is therefore capable of change and is a changing phenomenon in spite of the fact that “it may give the impression of cultural permanence.”

In popular speech (and thus in several pedagogical works), the expressions tradition and traditional are used to describe “ancient” elements of literacy, that in fact are no longer present in recent culture, which in an ethnographic sense is incorrect. Special attention must be paid to ensure that tradition is not being used as a synonym to folk, as there are many different types of traditions.

Nyíri (1994, p. 7) refers to tradition as “the knowledge-preserving institution of orality”, which is the “precondition for the continuity and survival of societies” ensured by passing down cultural heritage from generation to generation. The term covers tangible culture and customs, actions and methods, i.e. social practice. We also have to take into consideration the unique relationship between

tradition and innovation. Nyíri describes this as a phenomenon that works as follows - "depending on the circumstances, it changes as a necessity, however, with the sense of consistency." Nyíri applies the term primary tradition to the entirely orality-based culture of archaic societies (primary orality). With the appearance and - as a result of printing - spread of literacy, the role of orality and the way it works changed significantly; this is the era of secondary orality, in relation to which we can talk about remnant tradition and artificial tradition. "As a result of printing, traditions gradually lose their importance, the expression itself, and the word "tradition" gains broader and broader meanings." (Nyíri, 1994, p. 28).

Peoples studies - "the branch of domestic ethnography that places the study of the domestic peoples and their environment in centre." (Andrásfalvy, 2004, p. 107). From the remaining terms Hungarian folk tradition and homeland studies are the ones that are most strongly connected to the above one. The expression homeland studies - which once was a popular extra-curricular subject in schools - does not only include the study and understanding of ethnographic phenomena, but also the topics of dialects and local history. Accordingly, it is a term that is strongly related to ethnography, but - in certain aspects - is a broader concept, which at the same time narrows its topic by applying geographical constraints and by concentrating on local characteristics. Recently in Slovakia, a new curriculum entitled regionalism was introduced, which we discuss later on.

It should be mentioned that in the light of the tendencies in the use of terms that appeared at the 1996 conference, it is the expression ethnography that best links to the pedagogical direction which typically focuses on education, on passing on folk tradition related knowledge. The term tradition in contrast is being used for the experience-oriented, primarily art pedagogical direction (the safeguarding, the transmitting, the nurturing and the living of traditions). This observation however already leads us to the examination of the terms used in pedagogy.

3 Pedagogy-related expressions

- teaching - education - learning, acquisition, knowledge, optional subjects;
- transmission - transfer;
- safeguarding traditions - nurturing traditions.

The pedagogical terms illustrate the conception differences in the objective - method - frameworks of the broadly defined system of pedagogy. The expressions in the first group - educating, teaching, knowledge, acquisition, learning - are clearly defined, widely known and used technical terms of pedagogy. The differences in the use of terms in Hungarian (e.g. folk music education used in a school framework - musical education used in a pre-school context) reflect on the views regarding the role of institutional education (pre-school, school) and the relationships between teachers, pupils and the curriculum

(the summative work “Didaktika” by Falus (2007) discusses the above terms and their internal system of relationships).

Although the expressions transfer and transmission are not technical terms per se, a pedagogical orientation can be detected when they are used in the context of transferring and transmitting knowledge or culture. Focusing on the question of how, they try to fit the inter-generationally, orally passed on, indirect methods of the rural culture, which are based on imitation, action and experience, to the framework of public education, together with the elements of folk tradition.

The focus of the remaining terms - bearing, safeguarding, living of/keeping traditions alive² - is on cultural elements (e.g. folk customs related to various holidays, folk dance). The nuanced differences between the terms draw our attention to a very important approach-related question: should contemporary pedagogy establish a reproductive (“safeguarding”) or rather an adaptive (“living of traditions/keeping traditions alive”) relationship to the phenomena of folk tradition? Can customs, folk songs, games and folk-tales be transformed, and if so, to what extent and how? How much freedom does the teacher have in this respect, and what type of knowledge does he have to have to ensure that he can pass on his knowledge on traditional culture to his pupils with an appropriate level of expertise? And more importantly: why do we pass on folk traditions, what is the aim behind it?

Experts of ethnology - in Hungary and elsewhere - have long been dealing with the question what role folk literacy could have in contemporary culture. In an often quoted leaflet that had great impact, Györffy (1939) said that: “the role that we envisage for folk traditions is for it to serve as a basis for higher forms of literacy in all fields.”

Some fifty years later, in a short piece on the present and future of folk culture, Kósa (1984, p. 109) writes: “Today, traditional folk culture is almost entirely experience.” He also points out that the implementation of “the re-learning on a societal scope” (p. 134) has come to the foreground. Based on this observation he summarised the controversial issues related to re-learning. Andrásfalvy published his thoughts on this question around the turn of the century, and he also placed emphasis on the critical areas. Several speakers of the 1996 conference³ also dedicated special attention to dilemmas and paradoxes of the transferability of folk (traditional oral) literacy in the framework of institutional education, often supporting, even extending the thoughts of Kósa and Andrásfalvy.

The pedagogical terms illustrate the conceptional differences in the objective - method - frameworks of the broadly defined system of pedagogy.

² The term „keeping traditions alive” does not appear in the book, but K. Papp has been using this expression for many years now, the written programmes of the kindergartens of Szentendre and Pomáz also use this term.

³ Most dominantly, touching on several points and representing a definite standpoint: Ágh, Kraici, Gabnai, Vasvári, Barsi.

The expressions in the first group - educating, teaching, knowledge, acquisition, learning - are clearly defined, widely known and used technical terms of pedagogy. The differences in the use of terms in Hungarian (e.g. folk music education reflect on the views regarding the role of institutional education (pre-school, school) and the relationships between teachers, pupils and the curriculum (the summative work “Didaktika” by Falus et al. (2007), in which they discuss the above terms and their internal system of relationships).

1. Although the expressions transfer and transmission are not technical terms per se, a pedagogical orientation can be detected when they are used in the context of transferring and transmitting knowledge or culture. Focusing on the question of how, they try to fit the inter-generationally, orally passed on, indirect methods of the rural culture, which are based on imitation, action and experience, to the framework of public education, together with the elements of folk tradition.
2. The focus of the remaining terms - bearing, safeguarding, living of/keeping alive traditions - is on cultural elements (e.g. folk customs related to various holidays, folk dance). The nuanced differences between the terms draw our attention to a very important approach-related question: should contemporary pedagogy establish a reproductive (“safeguarding”) or rather an adaptive (“living of traditions /keeping traditions alive”) relationship to the phenomena of folk tradition? Can customs, folk songs, games and folk-tales be transformed, and if so, to what extent and how? How much freedom does the teacher have in this respect, and what type of knowledge does he have to have to ensure that he can pass on his knowledge on traditional culture to his pupils with an appropriate level of expertise? And more importantly: why do we pass on folk traditions, what is the aim behind it?
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What aesthetic values are represented by folk tradition and by particular areas of folk art, respectively? There are over- and under-appreciating opinions, and also voices in the debate that question the independence and originality of folk arts. Additionally, Andrásfalvy warns of further dangers: undemandingness; a move towards kitsch in the effort of safeguarding traditions as a result of idealisation; and overly demanding programmes (compulsory shows, performances, competitions; quantities and types of materials that are not adapted to the target group's age). Those in favour of folk arts emphasise that it represents an independent and high level of aesthetic value, and as fundamental forms of artistic expression that appear in various forms (writing, movement, music, material artefacts), they are well-fitted to support the efforts aimed at enfolded children's personalities.

Does teaching Hungarian folk literacy bear the risk of nationalism, of an ethnic isolation, or does a better understanding of one's own culture and the presentation of the values thereof contribute to a higher respect for other cultures? The ideological, moral and aesthetic value aspects cannot be avoided when answering these questions, especially taking into consideration that both ethnography and pedagogy have their own unique (and from time to time changing) stances on the above issues.

3.1 International outlook

The cultural anthropology (ethnology) approach in the USA

As a result of the system-level failures of the US education system, the question arose in the 1950s how a better understanding of the cultural factor (different languages, ethnicities, cultures) could make education more efficient, more successful. In the schools of the "melting pot of peoples" difficulties in teaching arose both from the linguistic differences (Hispanic and Latino students) and from the different cultural backgrounds (Afro-American and Native American students, with high levels of English knowledge but different cultural backgrounds to the majority). Teachers and cultural anthropologists jointly sought answers to the above question.

Having examined the Hispanic, Afro-American, Native American and "Yankee" cultures in the South-Western part of the States (1959, New Mexico), they came to the conclusion that teaching methods and subjects (curricula) depend on the population, ethnicity by which it was created and is applied; the structure of education is characteristic of the ethnic community. Anthropologists supported these conclusions with their field experiences and by means of additional various school experiments (space, time, community relations, etc.) with very telling examples.

In the book summarising the results of the research and the school model experiments published in 1968, Burger hesitates when searching for a term for

the discipline that was taking shape on the intersection between pedagogy and ethnology/anthropology. He mentions the term “educanthropology” coined by Grinager (from blending the words education and anthropology), and later uses the terms ‘applied educational ethnology’, cross-cultural educational methods and ethnopedagogy. However, he only provides a definition for the term ethnopedagogy. In the book, we can find several similar explanations on what ethnopedagogy is:

- “a term to describe teaching techniques when applied across cultures”, or elsewhere shorter: cross-cultural educational, or elsewhere shorter: cross-cultural educational/pedagogical methods;
- ethnopedagogy is the term for cultural anthropology (anthropological elements) applied in education.

Burger also deems it necessary to separately define both words of the blended term: Ethno = relating to cultures/across cultures; Pedagogy = “the art, science or profession of teaching”; and ethnopedagogy is the cross-cultural teaching activity (i.e. stemming from ethnic specificities, taking cultural specificities into consideration).

G. N. Volkov and his followers

There are some resources (Tufekcic, 2012) that claim that it was G. N. Volkov who first used the term ethnopedagogy, approximately at the time of the evolution of pedagogical anthropology in the US. It is however certain the title of his doctoral dissertation defended in 1967 already contained the word. Furthermore, in 1971 he established an Ethnopedagogical laboratory (under this title) in the framework of the Institute of Family and Education of the Russian Academy of Science. Volkov’s summative work “Etnopedagogika” written in Russian was first published in 1974 in Cheboksary, and later, in 1999, it was published as a script (Volkov, 1974, 1999) written for secondary school and university students of pedagogy in Moscow. Volkov’s works mostly found followers in the former Soviet member states, primarily in Central Asia, and around the turn of the century in the Balkans as well.

According to the Russian researcher’s definition, the subject of ethnopedagogy is the analysis of specificities and rules of folk (ethnic) education. To do so, he examines the interactions of pedagogical and cultural traditions, the social and educational process, and studies the educational methods and solutions applied by folk culture. By studying the system of relationships between intangible culture (folklore), language, customs and community, ethnopedagogy could provide an answer to what the means and methods of education, of becoming an adult within a given ethnic group are.

His focal areas include:

- the child, as subject and object of education;
- role and function of education (e.g. preparing for work, moral education);
- factors of education (nature, playing, community, arts, religion, etc.);
- methods (showing example, order-instruction, practice...);
- means (primarily certain genres of text folklore - sayings, proverbs, riddles, myths, epics);
- its organisation (parent's associations, youth festivities).

In 1994, UNESCO announced the International Year of the Family. On this occasion, a conference (Rüütel & Kuutma, 1996) was organised in Tartu with the participation of Scandinavian, Finno-Ugric (former Soviet) and Baltic experts: folklorists, sociologists and ethnologists gave presentations. The case studies presented the methods and specificities of passing on traditions within the family and of ethnic education (in the fields of knowledge transfer, magical specialists, telling fairy tales, singing traditions). In their presentations, the specialists used the terms folk pedagogy (*narodnaja pedagogika*) and ethnopedagogy.

The Slovak school system contains the subject Regional education and traditional folk culture as a curriculum recommendation.⁴ The optional, relatively loosely framed subject was brought to life in the spirit of UNESCO's efforts to protect intangible cultural heritage. Although the term intangible cultural heritage is a broader one than folk culture, in the countries of Central Europe, it is mostly associated with the phenomena of folk traditions. "Regionality" can appear in an integrated manner in various subjects at schools, furthermore, it can also take the form of extracurricular activities (choirs, day trips, free-time activities at school). Its goals include both getting to know (local) traditional folk culture and multiculturalism, that is respect for other cultures, as well as - in a folk arts-aesthetics respect - enfolding students' personalities and ensuring talent management.

The term ethnopedagogy is also used by the Brazilian "Educafro" programme of 2009.⁵ Fifty percent of the pupils in public education in Brazil are African Americans, however the share of those continuing their studies is much lower. The programme aims at changing this tendency. It uses the term ethnopedagogy to describe a type of education system that takes ethnic specificities into consideration and that attempts to solve the challenges of ensuring equal chances with the help of education based on anthropology. Its concept is related to the ethnology-anthropology based ethnopedagogical approach established in the 1950s in the USA.

⁴ <http://www.statpedu.sk/sk/svp/statny-vzdelavaci-program/svp-prvy-stupen-zs/prierezove-temy/regionalna-vychova-tradicna-ludova-kultura/> and http://www.statpedu.sk/files/articles/dokumenty/statny-vzdelavaci-program/regionalna_vychova.pdf

⁵ <https://www.scribd.com/document/274618778/Ppp-lei-vestibular>

Conclusion

The relationship between oral tradition and institutional education has become the focus of expert attention in various regions of the world from the mid-20th century on. Researchers of the issues at the intersection of pedagogy, ethnography, ethnology and anthropology have more or less consistently been applying the term ethnopedagogy for this interdisciplinary research area.

Ethnopedagogy studies the characteristics of oral tradition with respect to its content and methods, looks at the various education methods of different ethnicities/cultures and compares these with contemporary education. The research conducted on the basis of pedagogical terms and with the methods of ethnography-ethnology (field work, participatory observation) can be utilised in the practical activities of present-day educational processes. The three possible main directions of ethnopedagogical research and discourse in practical pedagogy are as follows:

1. incorporating elements of the oral lore into the framework of institutional education;
2. conscious and planned applying of the methods of knowledge transmission in teaching and education;
3. taking the culture-bound differences between students of different ethnicities into consideration, thus ensuring more effective and more successful education.

All phenomena of the folk tradition pedagogy of the “re-learning on a societal scope” can be applied to and interpreted in the context of the three-dimension coordinate system of Trencsényi.

1. Where is it to be found on the socialisation-personalisation axle?
2. In terms of the methods and processes applied, is it defined by knowledge-transfer, cognitive teaching or culture-reconstruction, action- and experience-based characteristics?
3. Is the relationship to oral tradition to be found in the field of reconstructive (the wish to pass on without changing) and adaptive, neologistic folklorism?

Taking the international examples into consideration, it would be expedient to carry out the systematisation of pedagogical activities related to folk tradition/ethnography and to rethink them in a modern and terminology-critical manner with the introduction of the term “ethnopedagogy.” This term may be able to connect the partially overlapping, sometimes parallel (at others, contradicting) terms related to the pedagogy of folk tradition without the risk of homogenisation.

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