# Whose English should we teach? Reflections from Turkey

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## Abstract

In today's world, the increase in the number of non-native English speakers in the world has led to the emergence of so many different varieties of English and has influenced some of the important issues related to English language teaching (ELT). The strict traditional adherence to native speaker pronunciation and culture in ELT are among the issues challenged by the World Englishes debate. The concepts of "intelligible" pronunciation and "international" culture seem to have replaced the so-called native-speaker model. This paper has the main objective to draw attention to the place of English in Turkey and review relevant literature about the concept of World Englishes in terms of teaching culture and pronunciation by focusing on the English as a Foreign Language (EFL) context of Turkey. Some activities are suggested the end of the paper in order to help English teachers not only in Turkey but also in other expanding circle countries to become aware of ways of incorporating World Englishes into their classes on the basis of Matsuda's (2003) curriculum model.

**Key Words**: Teaching Pronunciation and Culture, World Englishes, Turkey.

## Introduction

The sociolinguistic profile of English is categorized by Kachru (1985) within three concentric circles: The inner circle, the outer circle and the expanding circle. The inner circle refers to the traditional basis of English spoken by native-speakers (e.g. USA, UK and Canada). The outer circle includes countries like India and Nigeria where English is spoken as a second language using new norms shaped by new sociocultural and sociolinguistic contexts. Expanding circle comprises countries where English is spoken as a foreign language by non-native speakers of English (e.g. Turkey and Japan). Among these circles, the expanding circle is the fastest growing circle. As estimated by Gnutzman (2000), 80% of verbal exchanges in which English is used as a foreign or second language involve no native-speakers and are between non-native users of English. The number of nonnative speakers of English seems to triple the number of native speakers worldwide (Pakir, 1999). Moreover, as contended by

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Graddol (1999), the number of non-native speakers of English will grow from 253 million to around 462 million during the next 50 years. The statistical dominance of non-native speakers of English has made ELT professionals approach critically to some of the issues pertaining to certain areas of ELT. Erling (2005) underlined the need for a change in ELT practices by suggesting that ELT professionals around the world should move their focus away from inner circle varieties and approach English as a means of intercultural communication inolving speakers from various linguistic and cultural backgrounds. Also, Matsuda (2003), in an attempt to integrate World Englishes into ELT curriculum, proposed a curriculum model in which students are exposed to English speakers from various language backgrounds and cultures, not just the so-called native-speakers of English. Believing that English should be perceived as a pluralistic language rather than a monolithic one,  Matsuda suggests that her curriculum model includes teaching materials representing different varieties and cultures of the English speaking people to increase students' awareness about the role and place of English in different geographical regions.

This paper mainly focuses on the questions whose culture and pronunciation should be taught and how Matsuda's curriculum model can be integrated in the EFL classroom context of Turkey. As described by Fullan (1992), the implementation of curriculum change is about translating an idea into practice in the classroom. Therefore, some activities will be presented at the end to show how to transfer World Englishes to actual classroom settings, which is hoped to trigger more research about the practice side of the World Englishes debate. It has been emphasized by many researchers that studies dealing with World Englishes are mostly organized around theory and the practice side of the discussion has been lagging or absent so far ( McKay, 2003; Seidlhofer,2001; Bhatt, 2001).

**Whose Culture to teach?**

English is becoming more and more popular in Turkey because of the increasing developments in technology, economic integration of Turkey into the global economy, the increase in tourism income, the spread of private channels and cable TV, and the flow of foreign movies, especially American films, into Turkey (Acar, 2004). According to König (1990), while many countries with very different social and political positions have taken actions to keep English outside the domains of their national affairs, Turkey has done the opposite by showing an increasing tendency to use English as the medium of instruction both at the secondary and high levels of education and sometimes even in private elementary

schools. English has become such a widespread language in social and economic life in Turkey that it would be fair to suggest that English is an exclusion mechanism (Holly, 1990) in Turkey and if you do not know English, some gates are closed to you. Dogancay-Aktuna and Kiziltepe (2005) point out that Turkey belongs to what is called the Expanding Circle, where English has no official status but is increasingly used as a language of wider communication with other Europeans and the rest of the world. In other words, they imply that English functions as an instrumental language to communicate with other non-native speakers. In an earlier study, Dogancay-Aktuna (1998, p.37) draws attention to two main functions of English in Turkey:

> "In Turkey English carries the instrumental function of being the most studied foreign language and the most popular medium of education after Turkish. On an interpersonal level, it is used as a link language for international business and for tourism while also providing a code that symbolizes modernization and elitism to the educated middle classes and those in the upper strata of the socioeconomic ladder."

In an attempt to investigate the attitudes and motivation of Turkish learners towards English, Kiziltepe (2000) finds that most Turkish students want to learn English because they think that it will be useful in getting a good job, which shows the instrumental function of English in Turkey. The students also believe that the knowledge of two languages will make them a better educated person, which is related to the interpersonal function. Moreover, it was found that it is unimportant for them to have conversations with British and American people and there is only a little interest in British and American culture.

Despite the utilitarian purpose of Turkish students in learning English and the lack of interest in the cultures of inner-circle countries like Britain and America, most English course books still seem to include cultural content coming mostly from these countries. Ilter and Guzeller (2005) point out that most of the English course books in Turkey are full of culturally loaded inner-circle themes related to actors in Hollywood, McDonald's, Times Square, Big Ben, the history of Coca-Cola, and pumpkins at Halloween. They even illustrate the heavy bombardment of native-speaker culture with a sentence in the culture corner of a commonly used course book in Turkey: 'When a man is tired of London, he is tired of life'. Another example is Mr. and Mrs. Brown who have been the main characters in most of the English teaching course books used all around Turkey for decades. They are a British old couple who are the father and mother of an imaginary "Brown" family. The *Turkish Daily News* (Monday, May 7, 2007) sarcastically writes the following about these famous characters teaching English to Turks:

"This hyperactive British couple set out to teach English to Turkish students almost 50 years ago. They were involved in a series of outdoor activities; they went on picnics, to the zoo, climbed mountains, and indeed they frequently went to the seaside. Though neither Mr. Brown nor Mrs. Brown seemed to be interested in what was happening in other parts of the world, on one occasion they even went to Mexico to teach airport, customs, luggage, and sombrero. At the end of all these activities, Turkish students could still not speak English except for the sentence: Mr. and Mrs. Brown went to the seaside."

Cortazzi and Jin (1999) hold the idea that the portrayal of cultural variation is important and focusing only on one culture leads students to see only a unified, monolithic culture. Phillipson (1992) criticizes the language pedagogy of the textbooks because of its origins in a western vision of the world in which western lifestyles are to be admired, envied, and desired while other cultures are belittled. Risager (1998) also emphasizes that including only one culture in language teaching associated with specific people, a specific language, and normally with a specific territory should be replaced by an intercultural approach depending on more complex and expanding target cultures.

For Turkish learners who seem to learn English for instrumental purposes as a tool to utilize in cross-cultural settings, the need to learn the native speaker culture seems quite old-fashioned. Some writers who believe that there is a lack of interest and necessity in the inner-circle cultural content of most course books in Turkey have written course books whose cultural content is primarily Turkish. Hinkel (1999, p.205) gives the example of "Spotlight on English" (Dede & Emre, 1988) that is all about Turkish food, history, and weather discussed in English. He makes the following evaluation about the book and books of the same sort within a World Englishes perspective:

"When the textbook characters travel, they travel exclusively inside Turkey although some characters are English speaking visitors to Turkey. The implication is that students learn English to talk to visitors who come to their country, but they are not expected to travel to target countries or learn about target cultures. If they talk to visitors, they can only do from within Turkish cultural frameworks because they have not encountered cultural alternatives and are therefore likely to carry their home culture with them in their use of English. Thus, paradoxically unless an English-speaking visitor is already familiar with Turkish culture, the visitor may not understand; visitor and host will speak English but communicate on different cultural wavelengths, unaware of the other's cultural view- a classic setup for miscommunication."

Alptekin (2002) who is a Turkish ELT expert raised a similar concern by suggesting that there have been instructional materials where cultural content mainly comes from the familiar and indigenous features of the local setting. He emphasizes that although these

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materials can motivate students and enhance their language learning experience, they are not enough in a world where English is taught as a lingua franca whose culture becomes the world itself, not only the home culture. Rather than the culture of the so-called native speaker whose definition has not even agreed upon (Davies, 1991; Medgyes, 1992); people in the field of ELT in Turkey should take the model of the "successful bilinguals with intercultural insights" (Alptekin, 2002, p.63). He has compiled a new pedagogic model, which takes into account both the local and global needs of intercultural English speakers. Alptekin (2002, p.61) argues against teaching the inner-circle cultural themes in our classes by asking how irrelevant focusing on inner-circle cultural themes can be in teaching English: "How relevant are the conventions of British politeness or American informality to the Japanese and Turks when doing business in English?"

Turkish students' purpose and instrumental motivation of learning English as well as the changing face of English require ELT in Turkey to take its stance on the side of World Englishes as an answer to the question whose cultural norms should be taught. There seems to be a need for a shift from a native-speaker norm to the intercultural speaker and as suggested by Byram (1997), learners do not need to strive for standard pronunciation, nor for the values and behaviors of native-speakers of English.

Another researcher in favor of teaching the international culture is McKay (2003) who points out that although the cultural basis of English teaching has been closely related to the culture of native-English-speaking countries, the World Englishes movement and researchers should challenge this traditional assumption. McKay (2003) also underlines the advantages of using international culture by emphasizing that texts in which bilingual users of English interact with other speakers of English in cross-cultural encounters for a variety of purposes exemplify the manner in which bilingual users of English are effectively using English to communicate for international purposes. These texts also include examples of lexical, grammatical and phonological variation in the present-day use of English and could also illustrate cross-cultural pragmatics in which bilingual users of English, while using English, nevertheless draw on their own rules of appropriateness. Finally, these texts could then provide a basis for students to gain a fuller understanding of how English today serves a great variety of international purposes in a broad range of contexts."

McKay (2002, p. 127-128 ) suggests that "teaching objectives should emphasize that pragmatic rules will differ cross-culturally". Chown (2000) also points out that expressions, gestures, and behaviors are integral parts of communication and these features may also have

different meanings in different places. He illustrates some of the verbal and non-verbal pragmatic rules that are different among cultures by referring to Barnlund (1997, p. 61-75):

> "… we are used to expressing the number one by showing the index finger. In France this means four since they start counting from the little finger. In Japan it means two because they start counting with the thumb… Nodding the head up and down in Bulgaria means ``no,'' not ``yes.''… In Buddhist cultures, the head is considered sacred, so you must never touch anyone's head… Pointing with the index finger is rude in cultures ranging from Sudan to Venezuela to Sri Lanka. The American circular ``A-OK'' gesture carries a vulgar meaning in Brazil, Paraguay, Singapore, and Russia. Crossing your ankle over your knee is rude in such places as Indonesia, Thailand, and Syria. Pointing your index finger toward yourself insults the other person in Germany, the Netherlands, and Switzerland."

Tomlinson (2005) approaches culture from a different perspective by pointing out that culture and the context where the norms of this culture are situated influence the learner, the teacher and the materials. Learners' expectations, needs, wants and teacher attitudes and styles are all affected by the culture. Even the materials written mostly by some native-speaker experts might not be locally relevant to the English teaching contexts where English is taught as a foreign language. The same point also applies to "good old methods" that have so far dominated the research agendas of many researchers. Recently, there has been a growing awareness of the fact that there is no best method and different methods are best for different teaching contexts (Prabhu,1990). The local teachers' sense of plausibility is more important than trying to find the best method. Prabhu holds the idea that teachers should learn to cooperate with their personal conceptualizations of how their teaching leads to desired learning rather than trying to find the best method. Similiarly, Kramsch and Sullivan (1993) attract attention to the discussion of the appropriate pedagogy by stating that English teaching professionals should consider the fact that the teaching methodology should be based on the local context. Their motto "think globally and act locally" seems to reflect their stance very well. McKay (2003, p. 13) also maintains that English belongs to its users, and "it is the users' cultural content and their sense of the appropriate use of English that should inform language pedagogy". Kumaravadivelu (2006) also writes about context-sensitive pedagogy by proposing macro-strategies from which teachers can create their own micro-strategies (see Kumaravedivelu, 1994 and 2003 for more discussion). Predicting that about 80% of ELT professionals are non-native users of English, Canagarajah (1999) brings up the debate between native and non-native teachers and rightly points out that local non-native teachers are the ones who know the expectations, beliefs, capabilities and assumptions of local learners and they are more aware of the importance of developing a curriculum matching with the

learning culture in the community. The current trend in ELT pedagogy seems to be centered around the role of the non-native teacher as a pedagogic explorer and a reflective thinker by involving in classroom research to better understand what works and what does not in their local context of teaching (Wallace, 1991; Woods, 1996; Freeman, 2002). Dogancay-Aktuna (2005) also maintains that teacher trainers should facilitate teachers' linking their knowledge with their classroom practices in a more socio-politically and culturally informed manner, which will empower local (nonnative) teachers of English by legitimizing their pedagogical concerns and expertise.

To conclude, there is a need for Turkish learners of English to be familiar with the cultural norms associated with the emerging globalized world in order to carry out effective intercultural communication mostly with non-native speakers of English in the expanding circle countries. This does not mean that the inner-circle culture should totally be neglected. Instead, this paper argues that ELT materials should include cultural themes not only from inner-circle countries but also from outer-circle ones (e.g. India, Africa) and expanding-circle countries like Japan and Turkey. Also, teachers should be aware of the changing trends and the increasing importance of the local context in ELT pedagogy as a result of cultural heterogeneity in contexts where English is taught.

**Whose pronunciation to teach?**

It is known that the World Englishes movement appeared as a response to the increasing number of English speakers in the expanding-circle countries where English is taught as a foreign language (EFL). According to Jenkins (2005), there is a difference between ELF (English as a Lingua Franca) contexts and EFL contexts and there is a need for a switch from EFL to ELF. She believes that speakers of EFL use their English mainly to communicate with native-speakers of English and their learning goal is to approximate to them as closely as possible whereas speakers of ELF use their English mainly to communicate with other non-native speakers of English in non-native English speaking contexts and they only need to understand and to be intelligible to them. Similarly, Alptekin (2010, p.106) describes the characteristics of ELF in his most recent article:

> "What characterizes ELF communication is that the language used, the social settings in which it is used, and the users themselves display heterogeneity, fluidity, and dynamism such that generally acclaimed native-speaker norms and conventions are simply irrelevant. Relevance in this context stems from the mutual and pressing need to tackle the interlocutors' varieties of English and the surface-level manifestations of

their cultural knowledge in order to improve the effectiveness of the communicative exchange."

Considering the Turkish EFL context where students have instrumental motivation to learn English mostly as a tool to utilize in cross-cultural settings, to have access to better education and to find better positions; there seems to be a need for a switch from EFL to ELF. In other words, the need for Turkish learners to speak like a native speaker seems quite old-fashined and there seems to be a need for ELT professionals in Turkey to "go beyond the native speaker" (Cook,1999) and see non-native Turkish users of English as multicompetent L2 users that are only different, not deficient when compared to native-speakers.

In a world where there is no monolithic variety of English, the issue of whose English to teach has been on the ELF research agenda. Jenkins' (2000) lingua franca core seems to be the first attempt to describe "intelligible" pronunciation features that are crucial for mutual understanding when a non-native speaker of English talks to another non-native speaker. Nelson (1982, p. 59) notes that being intelligible means "being understood by an interlocutor at a given time in a given situation". Jenkins' core includes features that constitute certain widely used intelligible forms that anyone participating in international communication needs to be familiar with. Jenkins suggests that the following pronunciation features are important in ELF communication: all the consonants except for 'th' sounds as in 'thin' and 'this', consonant clusters at the beginning and in the middle of words, the contrast between long and short vowels, and nuclear stress. On the other hand, she holds the idea that many other pronunciation items that are unnecessarily taught in pronunciation classes do not lead to intelligibility problems in ELF communication: weak forms such as the words 'to', 'of' and 'from', word stress, pitch movement and stress timing.

When students are learning English so that they can use it in international contexts with other non-native speakers from different first languages, they should be given the choice of acquiring a pronunciation that is more relevant to intelligibility than traditional pronunciation syllabuses offer. Also, the deliberate assertion of one's national identity through a foreign accent is fine as long as one is intelligible enough to his/her interlocutor (Jenkins, 2000). A foreign accent should be perceived as only a regional variety and it should be respected as far as intelligibility is maintained. As Dauer (2005) points out, teachers, test makers, and the wider public should be more tolerant of a foreign accent. She emphasizes that if teachers would accept some L1-influenced speech patterns rather than trying to change

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them, students would feel less frustrated and would better serve their students' needs for intelligible speech.

Inspired by Jenkins, Celik (2008) developed a framework specifically for Turkish teachers that they can use as a model for effective and realistic pronunciation teaching targets. He reduced the number of phonemes by 8 from a studied total of 23 phonemes from Received Pronunciation. His model that can be used in communication not only between bilingual Turkish speakers and native-speakers but also non-native speakers of English offers "effective, viable and realistic" teaching targets for teaching English pronunciation in Turkey. Analyzing data collected through interviews, reading tasks and informed judgments, Celik (2008, p.171) found that the phonological system of Turkish-English is based on three strategies adopted by Turkish-English users: "utilizing across major varieties such as Received Pronunciation and General American, collapsing similar sounds based on their perceptions of similarity between English and Turkish phonological features and resorting to the orthographic pronunciation of a written symbol in Turkish when they have no idea as to the correct pronunciation."

In addition to such research pertaining to teaching English pronunciation in Turkey, there are a few other positive developments both in teacher education and testing policies relevant to the current status of World Englishes in Turkey. For example, the Turkish Higher Supreme Council of Education (YÖK) made the addition of "different accents" in the aim of the "Listening and Pronunciation II" course as indicated below because there is a growing need for Turkish students to be familiar with different Englishes, not just American or British English:

> "Sub-skills of listening such as note-taking, predicting, extracting specific and detailed information, guessing meaning from context, and getting the gist; phonetics; aural authentic listening materials such as interviews, movies, songs, lectures, TV shows and news broadcasts of *different accents* of English".

Also, the listening sections of most of the English Proficiency Exams at the universities are known to start including more non-native speakers in the exam. More passages or dialogues recorded by people with different accents like Australian-English, Turkish-English, and Indian-English are included in these exams. The reason for this change in the content of the listening sections can be justified with the increasing number of foreign students, especially the ones coming to Turkish universities through the Erasmus Program both from expanding-circle countries and from outer-circle countries like India.

It can be observed that many ELT materials not only in Turkey but also in many other EFL contexts still insist on the native-speaker model as the correct pronunciation and include listening extracts recorded by native-speakers only. Some researchers like Modiano (1996) and Widdowson (1998) challenge this native-speaker bombardment in instructional materials. They draw attention to the fact that in today's ELT contexts, instructional materials should include frequent samples from non-native EFL speakers in addition to discourse samples from native-speaker interactions because learners in the expanding-circle settings will mostly come across non-native speakers in the real world. They believe that discourse displaying only native-speaker use is mainly irrelevant in ELF contexts. Matsuda (2003) also hold the idea that instructional materials should better reflect World Englishes not only in terms of English language varieties but also cultural diversity of characters represented in these materials.

It would be fair to suggest that Turkish learners of English should be given plenty of exposure in their pronunciation classrooms to other non-native accents of English so that they can understand them easily even if a speaker has not yet managed to acquire the core features. For ELF, this is much more important than having classroom exposure to native speaker accents. Among many ways of exposing learners to different Englishes, such as e-mail exchanges, movies, sound clips and Internet-based projects (Matsuda,2003), there are two speech accent archives that can also be used to expose Turkish students to different Englishes. These archives (http://accent.gmu.edu/ and http://web.ku.edu/~idea/) are intended to help English learners to compare and analyze the accents of different English speakers

In addition to a change in the materials used in class, there also seems to be a need for a change in prospective or practicing English teachers' attitudes towards the non-native varieties of English for a smooth transition from EFL to ELF in Turkey. In a small-scale study conducted in a foreign language teacher education department of a Turkish university, it was unfortunately found that candidate English teachers mostly hold the idea that the aim of pronunciation teaching should be to help students become as native-like as possible (Coskun, in print). Therefore, the English teacher education programs in Turkey should familiarize future teachers with different Englishes and help them develop a tolerant attitude towards English varieties so that they can have a more positive attitude of the concept of World Englishes. As Jenkins (2006) points out, transforming ELT in link with the World Englishes movement requires raising the awareness of both teachers and students about the variety of Englishes in the world.

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## Conclusion

This paper challenges the traditional assumption that teaching culture and pronunciation should focus only on native-speaker culture or pronunciation in Turkey. By linking the World Englishes perspective to the Turkish EFL context, I have argued that ELT in Turkey should follow a different path on which students are exposed to ways of speaking and patterns of discourse across cultures in order to help them be linguistically ready for intercultural communication. Moreover, by presenting practical exercises through a lesson below, I wanted to show how to teach "World Englishes" that has mostly been approached theoretically (McKay, 2003; Seidlhofer, 2001) by researchers. As McKay (2005, p.207) concludes her paper, understanding the sociolinguistic situation of the English language in local contexts will help teachers make informed classroom decisions about issues like the "promotion of linguistic attitudes that recognize the integrity of different varieties of English" and understand the changing role of English as well as its influence on the local context. Through such articles trying to bridge the gap between theory and practice in our local context, Turkey, and in similar EFL settings by illustrating how World Englishes can be incorporated into the classroom, it would be fair to hope that the ELT community ranging from researchers and practicing teachers to materials and curriculum designers and even policy makers will shift their focus from the so-called native speaker model towards a more achievable and a modern model favoring linguistically tolerant attitudes toward non-native English varieties and cultures of English users speaking the language for intercultural communication.

## Suggested Activities

Considering what have been written so far, I propose Matsuda's (2003) curriculum model in which she tried to incorporate World Englishes to teaching English as an international language for the Turkish EFL context and suggest that this model would be a very good starting model if we could adapt it to the Turkish EFL context by producing materials exposing learners to various cultures and L1 backgrounds. An interpretation of her curriculum model will be demonstrated below with suggested activities under the title "cultural stereotypes". The cultural content for the following activities includes stereotypes about different cultures. As Ting-Toomey (1999) suggests, we should be aware that we are

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stereotyping if we would like to avoid them and if we want to have an effective intercultural communication with World Englishes speakers. At the beginning of the lesson, it is emphasized that although we are stereotyping, these stereotypes are not always true and may mislead us. Also, it is worth mentioning that the listening sections in the activities were recorded by English speakers other than Americans or Brits to familiarize students with how English is spoken differently in different parts of the world. The activities were adapted from New Headway Intermediate (Liz and John Soars,1996, p.39-41) and some additions pertaining to Turkish culture were made. The reason of the adaptation was mainly to establish a "sphere of interculturality" (Kramsch, 1993) that promotes the idea that learners consider his/her own culture in relation to another. This way, students can get an awareness of the fact that cultures are very different from each other and become more tolerant of this cultural diversity in the world.

**Suggested Activities**

**Part 1.** Which words (adjectives, verbs, nouns) come to you mind about "cultural stereotypes"? Write as many words as possible with your partner.

**Part 2.** Listen to a dialogue between a German (Eric) and a Polish (Lolita) Erasmus student talking about cultural stereotypes at the cafeteria of an international university in Turkey. What is the stereotype in Eric's mind about Italians? What does Lolita think about Eric's stereotype about Italians? **(The dialogue was recorded by a German and a Polish speaker of English)**

Eric: Which foreign counties have you been so far, Lolita?

Lolita: Not many places, actually. Just Japan and France. What about you?

Ê: Hmm, quite a lot of places. I have been to Germany, Italy, Russia, Thailand, America and maybe many more.

L: Wow. That is great. I want to go to these places, too. Where have you been in Italy?

E: I have been to Turin and Milan.

L: I lived in Rome for a long time. Italian people are very friendly.

E: Maybe friendly but they are never on time.

L: How do you know?

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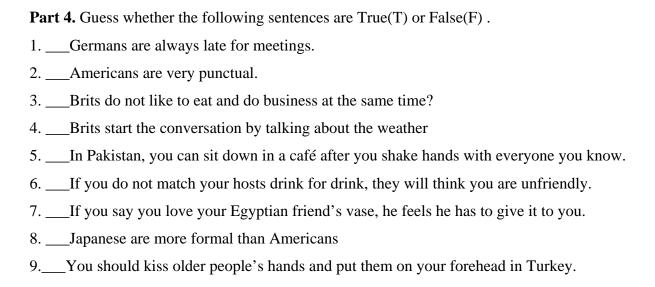Abdullah COSKUN

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E: I attended a Youth exchange program to a university in Turin. I flew to the Malpensa airport and an Italian student was supposed to meet me at the airport. I waited for him for about 3 hours. He finally turned up and didn't even say sorry.

L: Come on. It is just one person doing that. You can't generalize it to all Italians.

E: Hmm, I think you are right.

**Part 3.** Discuss with your partner the stereotypes for the following countries:

Turkey, Japan, America, Britain, Italy, Germany and France

**Part 4.** Guess whether the following sentences are True(T) or False(F) .

1. ___Germans are always late for meetings.

2. ___Americans are very punctual.

3. ___Brits do not like to eat and do business at the same time?

4. ___Brits start the conversation by talking about the weather

5. ___In Pakistan, you can sit down in a café after you shake hands with everyone you know.

6. ___If you do not match your hosts drink for drink, they will think you are unfriendly.

7. ___If you say you love your Egyptian friend's vase, he feels he has to give it to you.

8. ___Japanese are more formal than Americans

9.___You should kiss older people's hands and put them on your forehead in Turkey.

**Part 5.** Read the article below and check your answers in part 4.

*A WORLD GUIDE TO GOOD MANNERS*
*How not to behave badly abroad (by Norman Ramshaw)*

Traveling to all corners of the world gets easier and easier. We live in a global village, but how well do we know and understand each other? Here is a sample test. Imagine you have arranged a meeting at four o'clock. What time should you expect your foreign business colleagues to arrive? If they are German, they'll be bang on time. If they are American, they'll probably be 15 minutes early. If they are British, they'll be 15 minutes late, and you should allow up to an hour for the Italians.

When the European community began to increase in size, several guide books appeared giving advice on international etiquette. At first many people thought this was a joke, especially the British, who seemed to assume that the widespread understanding of their language meant a corresponding understanding of English customs. Very soon they had to

change their ideas, as they realized that they had a lot to learn about how to behave with their business friends.For example:

-The British are happy to have the business lunch and discuss business matters with a drink during the meal; the Japanese prefer not to work while eating. Lunch is a time to relax and get to know one another, and they rarely drink at lunch time.

-The Germans like to talk business before dinner; the French like to eat first and talk afterwards. They have to be well fed and watered before they discuss anything.

-Talking off your jacket and rolling up you sleeves is a sign of getting down to work in Britain and Holland, but in Germany people regard it as taking it easy.

-American executives sometimes signal their feelings of ease and importance in their offices by putting their feet on the desk whilst on the telephone. In Japan, people would be shocked. Showing the soles of your feet is the height of bad manners. It is a social insult only exceeded by blowing your nose in public.

The Japanese have perhaps the strictest rules of social and business behavior. Seniority is very important, and a younger man should never be sent to complete a business deal with an older Japanese man. The Japanese business card almost needs a rulebook of its own. You must exchange business cards immediately on meeting because it is essential to establish everyone's status and position.

When it is handed to a person in a superior position, it must be given and received with both hands, and you must take time to read it carefully, and not just put it in your pocket! Also the bow is a very important part of greeting someone. You should not expect the Japanese to shake hands. Bowing the head is a mark of respect and the first bow of the day should be lower than when you meet thereafter.

The Americans sometimes find it difficult to accept the more formal Japanese manners. They prefer to be casual and more informal, as illustrated by the universal "Have a nice day!" American waiters have one-word imperative "Enjoy!" The British, of course, are cool and reserved. The great topic of conversation between strangers in Britain is the weather-unemotional and impersonal. In America the great topic between strangers is the search to find Geographical link. 'Oh, really? You live in Ohaio? I had an uncle who once worked there."

**"WHEN IN ROME DO AS ROMANS DO."**

-In France you shouldn't sit down in a café until you've shaken hands with everyone you know.

-In Afghanistan you should spend at least five minutes saying hello.

-In Pakistan you mustn't wink. It is offensive.

-In the Middle East you must never use the left hand for greeting, eating, drinking, or smoking. Also you should take care not to admire anything in your hosts' home. They will feel that they have to give it to you.

-In Russia you must match your hosts drink for drink or they will think you are unfriendly.

-In Thailand you should clasp your hands together and lower your head and your eyes when you greet someone.

-You should kiss older people's hands and put them on your forehead in Turkey.

**Part 6.** What are the cultural stereotypes for Germans, Americans, Brits, Italians, French, and Japanese in the article? Discuss with your partner the "rules" of punctuality, eating and talking, greeting people, starting a conversation and saying goodbye.

**Part 7.** What are some of the bad manners in Turkey? For example, winking in Pakistan is offensive. Write a minimum of 10 bad manners with your partner.

**Part 8.** Listen to Japanese giving information about what not to do in Japan. Write the pieces of advice he is giving **(The extract below was recorded by a Japanese speaker of English)** While you are eating you might encounter what I call "the silence". Don't alarmed most Japanese don't find this strange at all. "It is a time to reflect on ones self and straiten out your thoughts", said to me by one of my good friends. Don't try and break the silence as you would in a Western setting. It might be very awkward your first time, but you'll get use to it with time. Also let your host show your to your seat. Most Japaneses do not like it when there guests wander around there house. (I know a lot of American people don't like this too) Before you eat you say "Gochisosamadeshita" which means I gratefully receive. "Itadakimasu" is said after you are done eating (kind of like thanks for the food) When in a more formal setting (while wearing Yukata/Kimono) remember to follow the host instruction. Its okay if you don't get it, your host will understand. Don't forget to take off you slippers before you enter a room with Tatami. (looks like woven grass) When you are done eating leave your dishes/bowl. Do not bring your dirty dishes to the kitchen, your host will clean up for you. If your are still hungry don't ask for more food , just simply leave some rice in you bowl. Your host will see this as a sign that you are still hungry. Drinking most certainly my favorite thing, but there are some things to remember. Japanese despite their die hard work ethics, like their Sake. If you get the chance you should go

drinking in Japan. Most likely you'll be invited by a bunch of your friends. If you don't feel like drinking you could politely decline, but this is seen as kind of "I don't really feel like Im good enough friend to go drinking with you." This in turn makes them try harder. You could get by not going to a couple of get togethers, but sooner or latter you should go.

*www.japanforum.com/.../1364-what-not-do-japan.html*

**Part 9.** Imagine that a foreigner would come to live and work in Turkey. What advice would you give him/her? Prepare a list of what he/she should or should not do with your partner.

**Part 10.** Write an essay discussing whether you think stereotypes are always true. Give examples from Turkey or other countries to which certain stereotypes are attached.

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