Intercultural Telecollaboration: In-Service EFL Teachers in Mexico and Pre-Service EFL Teachers in Turkey

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Abstract

This paper reports on the pairing of Spanish-speaking in-service teachers and Turkish-speaking pre-service teachers in a telecollaborative intercultural project in which English was used as a lingua franca. The authors of this paper were the course leaders. Participants' discourses were examined to understand how they communicated their cultures and whether they thought they had gained any cultural understanding from their interchanges. These data came from three sources:

1. The exchanges on the online cultural rooms in the discussion board area,
2. The students' final reports, and
3. The course usage statistics.

As a challenge to O'Dowd's (2003) claim that such interchanges can end up as meaningless and superficial exercises, we demonstrate that they encourage people from different cultural backgrounds to develop and further their understanding of other cultures via such exchanges.

Introduction

This paper reports on a practitioner ethnographic study on the building of intercultural awareness between two groups of adult university students, one in Mexico and one in Turkey [1]. The participants in Mexico were in-service English as a Foreign Language (EFL) teachers, and the participants in Turkey were pre-service EFL teachers. The course and our investigation were not directly related to English language learning. English was used as a lingua franca (Jenkins, 2005). Students from two languages other than English used English as the language of

communication to build understanding of each others' cultures.

The pairing of two groups, without either being from an English-speaking country, seems to be rare in the literature of intercultural learning and telecollaboration. A review of the literature reveals that a majority of research articles in this area report on studies between an English-speaking country and a non-English-speaking country (Spanish-English: O'Dowd, 2003; German-English: Belz, 2002, Müller-Hartmann, 2000, Kötter, 2003; Turkish-English: Sakar, 2001; Japanese-English: Gray & Stockwell, 1998; Belisle, 1996: Finnish-English: Tella & Mononen-Aaltonen, 1998, to mention just a few).

In addition, most of the studies cited above have to do with foreign language learning. Our inquiry was focused on culture and intercultural communication. We formulated two research questions to guide our exploration of the communication and building of cultural understanding between these two groups:

- What are the characteristics of discourse that typify the intercultural communication of these Mexican in-service and Turkish pre-service English teachers?
- Do the data sources indicate any perception on the part of the participants of an increase of cultural awareness as a result of the course?

Theoretical Framework

We see our work as falling within three domains: Computer-mediated communication (CMC), intercultural communication, and intercultural communication through telecollaboration.

Computer Mediated Communication

As Erlich, Erlich-Phillip, and Gal-Ezer (2005) have summarized, to this date there have been many studies looking at the various aspects of CMC. Erlich et al. (2005) list numerous studies in this area, among the latest being Bork (2001); Hathorn and Ingram (2002); Hirumi (2002); Muirhead and Juwah (2004); Pahl (2003), and Rovai (2002). They also list studies that examine CMC in regard to its effectiveness in teaching and learning. They note that most research on CMC in higher education indicates that it is an effective medium for teaching and learning. The most recent studies in this area that they cite are Nachmias, Mioduser, Oren and Ram, (2000); Pena-Shaff and Nicholls, (2004); Selim, (2003); and Tolmie and Boyle, (2000).

Belz (2002) states that much of the literature on CMC focuses on issues related to pedagogy and course design of CMC programs. The most recent article of this nature that she cites is Warschauer and Kern (2000). Through Chapelle (2000), Belz establishes that to date, there have not been many studies examining social or cultural factors of students participating CMC or CALL, thus indicating a need for more studies looking at these particular features.

Intercultural Communication

In this study, asynchronous computer-mediated exchanges taking place on bulletin

board discussions between these two cultural groups are analyzed in the light of the model of intercultural communication (IC) developed by Bennett (1998). To the best knowledge of the researchers, there are also other intercultural frameworks developed by experts in the fields of anthropology, sociology and sociolinguistics to understand how people interact in intercultural communication situations (e.g., Brislin & Yoshida, 1994; Scollon & Scollon, 2001; Spencer-Oatey & Jiang, 2003). For the purposes of this study, we chose Bennett's (1998) description of IC which gives description of the behavior of different cultures from different cultural backgrounds via examples from North America, Asia, Europe and Africa.

Bennett (1998) describes the concept of IC in a comparative perspective. First he defines the concept of "monocultural communication" as interaction that takes place between people from similar cultural backgrounds. He further points out that:

> Common language, behavior patterns, and values form the base upon which members of a culture exchange meaning with one another in conducting their daily affairs. These similarities generally allow people to predict the responses of others to certain kinds of messages and to take for granted some basic shared assumptions about the nature of reality. (1998, pp. 2-3)

In monocultural communication *difference* is an indication of potential miscommunication, and is therefore not encouraged in the society. However, in IC *difference* is the basis of communication. People from different cultural backgrounds with different languages, different behavior patterns and values intermingle. As Bennett states:

> [C]ultures embody such variety in patterns of perception and behavior, approaches to communication in cross-cultural situations guard against inappropriate assumptions of similarity and encourage the consideration of difference. (1998, p. 3)

Therefore, the difference is the base of IC. Even though there can be individuals who share similar beliefs with those from other cultures, the basis of IC is finding out the differences between two or more dissimilar cultures. In this study, we focus on how (or if) participants share their ideas and explore their differences in relation to their cultural backgrounds on asynchronous CMC.

Intercultural communication through telecollaboration

In her article on social dimensions of telecollaboration, Belz considers CALL from several perspectives. In a German-English telecollaborative project, she considers the "socially and institutionally contingent features of language valuation, computer know-how, Internet access, and learning accreditation and the micro-level features of situated classroom interaction and individual psycho-biography" (2002, p. 60).

In the same article, she defines telecollaboration. According to Kinginger, Gourves-Hayward, and Simpson, and Warschauer (as cited in Belz, 2002), telecollaboration is the use of worldwide computer networks between remotely located pairs or groups of participants. The advantages of using telecollaboration in building cultural and social understanding are obvious. However, Belz (2002) notes

that those elements are underrepresented in CMC and CALL research literature. Although her research seeks to fill that gap, the focus is on language learning environments.

Similarly, O'Dowd (2003) establishes that there is a gap in the literature on building cultural understanding from CMC. He observes that there is little literature on whether online IC develops a learner's understanding of other cultures. He concedes, however, that the issue is beginning to be addressed in various studies (Belz, 2002; Belz & Kinginger, 2002; Kramsch & Thorne, 2002 [2]).

In a study investigating the effects of IC on building cultural awareness among people from different cultural backgrounds through e-mail exchanges, O'Dowd (2003) found that intercultural learning had taken place among the participants. He concludes that the factors responsible were the presence of a "receptive audience," the examination of cultures through others' eyes, and the understanding of the "products and practices" of the other culture (O'Dowd, 2003, p. 138). Although the present study differs from O'Dowd's, through an examination of various discourses, we find an indication of building of cultural understanding.

Methodology

In this study, Richards' (2003) framework for qualitative data analysis is adapted.

The Participants

The Mexican participants in this study were 18 in-service EFL teachers (17 female, 1 male) finishing their bachelor's degrees in teaching English at a private university. Their ages ranged from 63 to 23. Their level of computer literacy was either beginner or intermediate, and their online communication skills were mainly text-based, ranging from exchanging e-mail messages to using chat rooms on the Internet.

The Turkish participants were junior-year undergraduate students (11 female, 4 male) studying in the department of Foreign Language Education at a state university. Initially, there were 25 students who registered in the online portion of their course. Fifteen of them actively participated in the discussion rooms. Their ages ranged from 21 to 28.The Turkish students participated in the project voluntarily; this project was an optional requirement of the course offered on the Turkish side of the study. The title of the course was 'Sociolinguistics and Education.' Cross-cultural/intercultural communication was a subcomponent. (It was not designed the same way as the course in the Mexican site.) The courses at both sites are explained in more detail below.

The Intercultural Communication Course in Mexico

In the Mexican context, the course related to this project was based on the course described by Straub (1999), using the text *Communication and Cultural Transformation* (Dahl, 2000). Straub's intercultural course involves two parts: the first looks at the home culture, and the second, after participants become aware of their own cultural features, involves intercultural exchanges.

The first part of the course helps students acquire the language they will need to talk about their cultures. The course "raises the participants' awareness" of their own "culture" by examining and talking about their culture (1999, Part One: Home Culture). Following the course, the Mexican participants analyzed five components their home culture: a definition of "culture," a definition of "human needs," a definition of "human behaviors," the concept of "friendship," and Mexican cultural symbols and rituals (1999, Part One: Home Culture).

For the first part of the course, Straub proposes twenty hours. However, due to time restrictions, the Mexican participants only had ten hours during two weeks to cover the material in the face-to-face component of the course. The first part was conducted in five one-hour sessions, during the first week of the term that is referred as the intensive week [3]. Because of the maturity of the participants and small size of the class, this part of the course was designed to be workshop sessions. Participants worked in groups of three or four to generate ideas about the areas in their own culture and then reported their opinions.

During the second week, students were assigned readings from Dahl's book, which was made available on an online course site. Five one-hour sessions were used to discuss and define the six chapters of the book. The sessions were conducted in an informal discussion format.

Once students were aware of these cultural features in their culture, we moved to another culture, the online part of the course. Participants for this part were recruited through messages sent to the online groups TESLCA-L and Webheads in Action. Responses were received from several people, including one from Turkey, which was selected for this project.

The Blackboard course management system (CMS) licensed to the university in Mexico was used. On the site, the discussion area was divided into seventeen "culture rooms." These rooms were modified from a list of cultural values identified on the AskAsia Web site (http://AskAsia.org). The values are "commonly used to sensitize study groups going abroad" (AskAsia, n.d., Introduction). As an introduction to the areas, Mexican participants were asked initially to comment on and discuss in a class session these cultural values in their cultures.

The seventeen rooms were:

1. Introduction Room: to identify yourself. Students shared information about their families, their homes, their jobs, their likes and dislikes and so on.
2. Greetings and Gifts Room: to talk about greeting and leave taking rituals and gift giving behavior.
3. Social Gatherings Room: to talk about customs related to what types of social gatherings cultures have and behavior associated with those types of gatherings.
4. Children Room: to talk about roles, attitudes towards, appreciation of, discipline of children.
5. Literacy and Public Services Room: to talk about literacy rates, education and schools, and public services.
6. Dress Codes and Taboos Room: to talk about forms of acceptable dress, traditional dress, and taboos associated with dress and public appearance and

behavior.

7. <u>Eating and Food Customs Room</u>: to talk about types of foods, regional specialties, and eating habits.
8. <u>Customer and Buying Customs Room</u>: to talk about all those things associated with buying and selling.
9. <u>TV and Entertainment Room</u>: to talk about types of TV programs and types of entertainment available.
10. <u>Drinking and Gambling Room</u>: To talk about behaviors and attitudes associated with drinking of alcoholic beverages and gambling.
11. <u>Leisure and Work Room</u>: to talk about what people do in their free time and customs and related features of work like average hours per week and average wages.
12. <u>Holidays Room</u>: to talk about national, traditional, and religious holidays.
13. <u>Weddings, Marriage, and Divorce Room</u>: to talk about traditions and customs related to the rituals of marriage and attitudes and tendencies towards divorce.
14. <u>Life Stages Rituals Room</u>: to talk about rituals related to all the stages of life.
15. <u>Religion and Beliefs Room</u>: to talk about dominant and minority religions found in the cultures as well as personal beliefs.
16. <u>Languages Room</u>: to talk about native, second languages and indigenous languages found in the respective cultures.
17. <u>National Heroes Room</u>: to talk about people considered heroes and why they are heroes.

The Intercultural Communication Course in Turkey

On the Turkish side of the project, the participants joined via "Fled 312 - Sociolinguistics and Education" (Fled 312), offered by a state university in Turkey. Fled 312 offered a general introduction to sociolinguistics. One of the subcomponents of the course covers IC as stated in the course syllabus (see Appendix D). Since it was one subcomponent, the Turkish participants were given the option of joining the study.

Another restriction on the Turkish side was the participants only joined the discussion rooms portion of the course on the Mexican site. The instructor let the students participate in the discussion rooms portion of the Mexican course as extra credit. In addition to voluntarily joining the discussion rooms, the instructor asked the students to write a final report on their impressions of the outcome of their discussions with their Mexican counterparts after the course was over.

Data Sources

Three different data sources were used:

1. The online cultural rooms in the discussion board area,
2. The students' final reports on their experience in the rooms, and
3. The course usage statistics from the Blackboard site.

1) Discussion Rooms

For the final analysis, data from eight rooms that had interchanges from both

groups - Dress Codes and Taboos, Eating and Food Customs, Children, Languages, National Heroes, Religion and Beliefs, TV and Entertainment, and Life Stages and Rituals - were examined.

The analysis entailed downloading the discussions from the Blackboard site to a word processing program, and then copying and pasting individual posts to files related to each room. Within the files, individual posts were put into three-column tables, and then numbered and labeled for the origin of the speaker. The coding of a post as belonging to category A, B, or C (explained below in Results), or any combination of those, was noted in the far right column. This arrangement made it easy to count features of the individual rooms (See Appendix A for a sample room coding). The posts were analyzed according to Richards' (2003) framework of qualitative data analysis.

2) Final Reports

Mexican participants were asked to write final room reports to summarize the discussions. Each student was assigned a room and was responsible for reporting on the discussion in that room. Eleven of the seventeen students completed their reports.

Fifteen Turkish participants contributed to the discussions. Eleven turned in their final reports. Final reports of the Turkish participants comprised opinions on their experience in these discussion rooms, including what they found interesting and surprising about other cultures. One main feature of the self-reports was to gain insights into the opinions about the nature of the Blackboard discussions.

3) Blackboard Course Statistics

Blackboard allows instructors to access certain statistical information related to course usage. In this study, statistics such as total access per area (communication, main content areas, group areas, student areas), number of accesses over time, accesses per hour of the day, accesses per day of the week, and total accesses per user were analyzed. The Blackboard course statistics were a data source that revealed additional useful information (see Appendix C for the course syllabus from the Mexican site).

Results

The research questions that guide this inquiry are: 1) What are the characteristics of discourse that typify the intercultural communication of Mexican in-service and Turkish pre-service English teachers? And 2) Do the data sources indicate any perception on the part of the participants of an increase of cultural awareness as a result of the course? The following presents examples of the data in relation to the research questions from the three data sources previously discussed.

1) Discussion Rooms

From the discussion rooms, which are the main sources for the possible answers to our research questions, we identified three categories of discourse (A, B, and C)

related to the IC of these two groups:

A. An explanation of cultural features of their own cultures or specific sub-cultures [4]. The following are examples of type-A text:

```
Hi, Yxxxx
Well, families are also becoming smaller in Mexico, so that is the tendency
here too: only childs are also very spoiled.


In reference to classroom size, there are private schools that don't allow
more than 20-25 students per class, others do have 40. In public schools 40
is the general number too and teachers are very strict as well.

Subject: dressing
generally in Turkey there is not strict dressing taboos but there are some
exeptions too. especilly in my region, which is situated in the west part of
Turkey, people do not care much about what you wear. especillay in my city,
Tekirdag which situates in Marmara Sea coast, you can wear whatever you want.
people do not look at you. this is may be because of the fact that it is a
caost city and a lot of tourist come there for holiday. but in the east part
this is not the case I think. they are a little more conservative especially
in realted to the girls' clothes. but if you are a foreigner from the other
parts of Turkey of abroad, nobody say anything about your clothes and it is
throught that it is your culture and you can do the things that your culture
permits.this is especillay true for ruarl areas.
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B. Asking for more clarification, participation, or information from participants from other cultures. The follow are examples of type-B text:

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Hi Pxxxx:
I think that in almost all the places, people don't say anything about how
tourist wear, but how do people in your country wear everyday?, do you have
specific outfits for special occasions? do people in rural places wear
"differently" than people in urban?

Subject: Re: dressing
Pxxxx: we try to obey the innovations that great Atatürk has done related to
clothing.
Ixxxx: What are these innovations?, Who is "great Atatürk"? could you tell me
more please?

Hi, Nxxxxx
I really don't know much about muslims and would like to ask you a few
questions:
What is the purpose of Ramadan and your fasting?
What is the story behind Allah?
What do you basically believe in?
We -catholics- also have a fasting time during Easter, when we remember
Christ's passion, because he also did the same. He went to a mount ( SinaÃ¬
in Spanish) to pray and fast for 40 days before he died.
This is not a must for us to do, but if we want, we don't eat anything until
2 pm (dinner time), and every friday we are not supposed to eat meat. The
Catholic church says that we don't have to do do it, but it is good to make a
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sacrifice during this period.
Look forward to your reply,
Sxxxxx
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C. Expressions of interest, personal feelings or opinions, pleasure, or surprise in response to other posts. The following are examples of type-C text:

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Subject: Re: Religion in Mexico

I'm surprised with this comment, where are those testigos de Jeovà children
from? Religion and Civic duties are two different things!!!

Subject: Re: Foods in Atlantic Canada

Ixxxx: guau!, I think that "chiapanese" culture is full of "comfort food"
because here, EVERYTHING, goes around the food!

Subject: Re: Food in Puebla.
Those Tamales de Cambray sound delicious, I'll have to remember to try them
when I visit Chiapas.
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Table 1 presents selected discussion rooms [5], showing the total number of posts for each room, the number of Mexican and Turkish posts, and the number of each post for each of the three categories (see Appendix A for a coding example for one of the rooms).

Table 1. Results from Eight Rooms

ROOMS	POSTS (N=172)	POSTS Mexican	POSTS Turkish	A	B	C
Children Room	33	29	4	23	2	28
Dress Codes and Taboos Room	35	30	5	28	4	21
Eating and Food Customs Room	37	30	7	32	4	25
Languages Room	14	13	1	10	3	9
Life Stages Rituals Room	12	11	1	9	2	6
National Heroes Room	11	7	4	9	1	1
Religion and Beliefs Room	14	12	2	12	3	9
TV and Entertainment Room	16	15	1	14	0	13

TOTALS	172	147	25	137	19	112
PERCENTAGES (in relation to total posts)		*85.5*	*14.5*	*79.7*	*11.0*	*65.1*

Discussion

The first notable feature is the difference in participation between the Mexican and Turkish participants. The Mexican students posted the majority of messages (85.5%). There are several possible reasons for this. One is that the course for the Mexican students was designed around the concept of IC, with the discussion areas being a main feature of the course. For the Turkish students, participation was a secondary and voluntary part of a larger course on sociolinguistics. Additionally, the Mexican students were online and communicating with each other approximately two weeks before the Turkish students joined them. A possible third reason is that the Mexican participants had been in classes with each other before and knew each other fairly well. As a result, they felt perhaps less inhibited talking to each other.

The language categories showed several interesting numbers. Many of the posts showed features of more than one category. Most of the posts exemplified the type-A category (79.7%). It is reasonable that the A category would characterize majority of the posts, since the intention of the cultural rooms was to share cultural information.

The type-C category was the second most common post (65.1%). Type-B posts represented 11% of the total. There were 137 type-A posts and 131 type-B/C posts. The type-B/C posts exemplify a communicative purpose of attempting to engage another person in conversation and showing interest to encourage participation, asking questions to promote communication, and creating feelings of goodwill. The type-A posts might also have the same intention, but this feature seems clear in the B/C posts.

The discussion board posts demonstrate sharing of cultural features, a desire to extract more information from other participants and engage them in conversations, and features of demonstrating interest, expressions of personal opinion, and an overall willingness to share elements of the participants' cultures. Through these language elements, they built a sort of cultural understanding even if it may have been at a polite level and, as some might argue, a superficial level (see Conclusions).

Final Room Reports

The final reports of students also present this same attitude as found in the discussion boards. On the Mexican site, students were each assigned a room on which to report. (They were given a model for writing their reports). The reports were to be in the form of an essay with an introduction and conclusion. The report needed to mention the number of messages, who they were from, and in general, what was discussed and any interesting things the writer learned (see Appendix B).

Students generally followed the model, but some deviated into discussions of customs in other parts of the world. We found this in final papers from both groups. Students

were encouraged to email other participants and ask for more information. A few did this.

The following examples summarize the characteristics found in the papers which helped in answering the research questions:

From the Introductions Room

All of the room reports had a kind of summary of usage:

> Most of these posts had to do with personal information about the
> participants. They usually focused on age, studies, and reasons and interests
> for participating in the course. The posts also expressed excitement about
> being able to share their culture as well as learn about new cultures. Some
> of the participants from Turkey sent beautiful pictures of their country in
> attachments to their posts. Those particularly helped us to "see" the country
> and get an idea of what it's like.

From the Children Room

The author of this room report identified five areas of discussion: Segregation of children, different ways to express love, raising children, number of children in a family, and discipline and education. Within those subheadings, the author summarized what was said but did not identify the cultural origin of the information. Various comments in the report indicate that the exchanges were informative to some degree:

> (Introduction) Everyone shared their very personal opinion about the topic,
> which by the way was very interesting. Cultures can be different in many
> aspects but sometimes as parents or adults as well, no matter where we come
> from we do the same things in relation to children
>
> (Children segregation) Children who don't belong to a certain social-economic
> class, who may look different because of skin color or race or don't practice
> the same religion can be segregated by peers or even by adults (i.e.
> teachers). Many times children are not allowed to go to certain places like
> elegant weddings for instance. But in rural communities you can see children
> running all over.
>
> (Conclusion) Every comment was very important and gave us a wide point of
> view from each culture. Certainly parenthood is not an easy job and educating
> children in order to become respectful and responsible adults is a hard task
> and no matter our culture.

From the Dress Codes and Taboos Room

The author of this room report found that there was not enough material to write about:

> Although the room refers to taboos also, generally the comments were about
> dressing codes so, in order to find out more information about taboos from
> different countries, I had to do some research about them.

The report shows items from the discussion board as well as information she got from other sources. In the example below she combines information from both sources. Chiapas was discussed in the rooms but Afghanistan was not:

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Also in Chiapas, many mothers do not feed their little boys with eggs from
hens which were fed food with processed products added with hormones because
they think that boys will become homosexuals.
In Afghanistan homosexuality and pedophilia are forbidden by the Koran, so
they represent a big taboo (the source of this information was not cited).
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The following customs about young people and body piercing was discussed in the boards:

```
[H]owever, piercing and tattoos have become a fashion among young men and
women in all around the world (especially in urban areas) and most of them
are piercing or tattooing many body parts as their belly-buttons, noses,
tongues and eyebrows with the society's permission as it is happening in many
cities of Mexico and Turkey . . . .
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In Turkey especially in rural areas the situation is the same. It is still
not good to wear mini skirts or shorts but in cities people wear what they
want. People in Turkey are free what to wear except extreme things. They try
to obey the innovations that great Atat&uumul;rk has done related to
clothing.
```

The last comment about Atat&uumul;rk was information received as a result of asking for more information from the Turkish students. The final comment indicated, though, that the author's questions were not always answered. However, overall the experience was a positive one:

```
All the participants in this room, were very sincere to expressed their
opinions and it was very helpful to learn about the different ideas and
taboos that all of us have, However, I just received comments from the
foreigners about the dressing codes and even when I did some directly
questions about another kinds of taboos, they never answered me.
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I think that it would be very interesting to know their opinions about the
other taboos, either.
Finally, I think that it was a great experience because I not only learnt
about dressing and taboos but I also learnt about my classmates ideas, and it
makes me feel closer to them.
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From the Languages Room

One student commented only on things learned from contributing to the room. This student might not have learned anything from the discussions, but did learn about his/her culture through the experience of having to report something to the others:

```
The language room generated 18 entries. There were participants from China,
Canada, The U.S. and Mexico. Everyone participated enthusiastically and I
think we all learned a lot. Thanks a lot for sharing your ideas in this room.
```

```
I was aware that India was rich in languages but I did not know Mexico was
almost as rich in the number of languages, some of them only have a few
```

speakers left, I hope something is being done to preserve those languages. It
was also intriguing to find that there are some similarities between some
words of Nahuatl, the language of the Aztecs, and ancient Egyptian.

From the Life Stages and Rituals Room

The writer of this report commented on rituals familiar to people in Mexico but
which were discussed in the room:

Then talking about an important stage is when children are not longer kids
but they become teenagers (little adults) . . . and we will focus on the
celebration that Mexicans have and it is called the XV birthday party.
It is very interesting if we go back and we analyze when this celebration
began, it was first celebrated in the early 19th century and it began because
young women were introduced to the society and people thought this was the
perfect age to get married; nowadays it is celebrated to show everyone that
the quinceañera is not a child anymore . . . .

This author had to do further research to talk about Turkish wedding and funeral
customs because they were not discussed at the level of detail included in the final
report:

In contrast, Muslim wedding traditions maintain some similarities based on
faith. However, there are also colorful, cultural variations from place to
place. The various wedding traditions reflect the diversity of the Muslim
world and we will focus on Turkey. Weddings vary with social standing, with
the social distance between the parties, and with area . . . .

To finish with let's talk about funerals . . . I know this can be something
nobody wants to deal with, but this is part of life!!!. In Turkey as in
Mexico there are some things which are partially related, but there are other
things that are totally different.

In Turkey all relatives are expected to be there the same as in Mexico,
Turkish people also pray the difference is that the "hodja" (person who
prays) is the only one who does it, everyone else is just listening, however
in Mexico one person is in charge of saying the Rosary and then everybody
else prays or repeats the proclamation.

Talking about what is done after the burying-stage, in Mexico; people gather
the next nine days and pray sometimes once or twice a day, however; in Turkey
they gather 7 days after the burial and also pray. In this case everything is
focused on the religion and people do what they consider is the best thing to
do to save the soul of the dead person.

Excerpts from Turkish Final Reports

Turkish students were given the option of writing a report for extra credit. All of the
reports expressed positive reactions and a heightening of cultural awareness. (The
question remains as to how much of that happened to be genuine expression and how
much was written trying to please the teacher. Probably it is a combination of both.)

We've identified seven categories into which most of the data from the papers fall. They follow with excerpts:

1) All of the writers expressed how much they liked the experience:

> Overall, I want to indicate again that, I am very glad to participate in such kind of a project and I am planning to continue to write this site during the summer or may be until the project is finished. We are having a good exchange and it is beneficial that I am learning about the other cultures . . . .

> I was happy that this discussion board gave me a chance to explain the style of our dressing and I tried to change their views about us. By this way, I tried to explain ourselves and correct the wrongly known things in their minds . . . .

> As many other people in this course, I enjoyed the little experience of other cultures via a link on the website of Xxxxxxxx University in Puebla . . . .

> Moreover, it was a great pleasure for me to have contact with the people from Mexico and other foreign countries. To learn about their ways of life is a precious experience for me, as it sounds me fascinating to talk about other ways of life throughout the world . . . .

> First of all, it is nearly perfect to establish contact with others from all over the world by the aid of just a link on this side. This link enabled us to communicate with a number of people in varying ages from twenty to forty. It, as the course name suggests, encompasses a comprehensive deal of intercultural communication, namely "communicacion interculturel" in Mexican Spanish . . . .

2) One of the interesting comments from a couple of the writers was about the discussion boards and their practice as teachers:

> Visiting the discussion board and reading people's opinion about topics such as greeting, custom, norms, values and behaviors have made me more conscious about the cultural differences. In other words, thanks to the discussions I have read and participated, I have become more knowledgeable about the cultural similarities and differences. Besides, I have made use of what I have learned in these discussions by giving cross-cultural examples in my courses . . . .

> As a result, knowing these particular differences and similarities is very crucial especially for us as prospective teachers who live in the age of "global village" because we are always surrounded with different cultures and various languages in our life.

3) Some comments were related to how the discussion boards were useful for the participants as learners:

> In my opinion, the discussion board is very useful, especially for those who are interested in different cultures. In this semester, after I was introduced with this discussion board, I have felt that the Psychology 242 course and Fled 312 course that I have taken, has become more efficient, meaningful and interesting for me . . . .

> In general, this on-line discussion board was not only enjoyable but also pretty informative. In fact it can be utilized as a database for sociolinguistic researches since you can find many cultural specifics that you cannot come across in books. I think it helped us a lot broaden our horizons by gaining new perspectives and develop a sense of intercultural understanding . . . .

4) All of the writers gave examples of specific things they had learned:

> Secondly, it was a real fun for me to participate this discussion board. That is, I really enjoyed learning about different cultures which have different values, norms, ideas, perspectives. Within a limited time, I can say that I have learned different things. For example, I have learned that "Teachers' Day" in abroad is 22nd of May. But in Turkey, it was 29th November. It was really enjoyable to learn such cultural differences as well as cultural similarities . . . .

> In this respect, I believe that the international communication through the discussion board contributed to me a lot in terms of understanding how perception, cultural patterns of thinking and behavior, styles of communication, assumptions and values change from one culture to another and how all these things can affect their social behaviour . . . .

> This valuable opportunity have enabled me to see the views of people from different cultures about some specific areas such as child rearing, taboos, family rituals, religion, greetings, and so on. For example, in terms of child rearing, I have realized that in general, all cultures are aware of the fact that it is very important how you treat and train children . . . .

> Regarding greetings, people in all cultures find greetings as an initial stage of establishing a close relationship with another people. However, I think that this also one of the most critical areas which may easily cause misunderstandings. For instance, greetings in collectivist cultures tend to be more extended, sometimes talking as much as twenty minutes, than in individualistic cultures . . . .

> Again it was a common tradition in India that on the first day of marriage wives wash their husbands' feet and drink those water which symbolizes the respect for mascunality. (Happily we are not as masculine as Indians.) . . . .

5) Some students expressed how it felt to talk about their own culture:

> Third, I enjoyed sharing ideas related to my own cultures with people who come from different cultures. That is, people in the discussion board are very sensitive and answer your e-mail immediately by stating different or similar opinions about their cultures. For example, I sent our school photos and my hometown's, Ordu's, pictures to the discussions board. I also talked about our traditions in Ordu. Within a few days, I noticed that people sent me e-mail. They mentioned that they liked the pictures and they would like to come to Turkey. It was really a great pleasure for me to introduce my country, its costumes and traditions to different people from different parts of the world . . . .

> To reveal something from your own way of life somehow makes you proud of your

unique lifestyle in your own culture. Likewise, to hear about other cultures on the world arouses great curiosity to learn about other people's ways of life throughout the world . . . .

Reading about other cultures helped me to become more conscious about my own culture as well. I made comparisons with my own and other cultures which helped me to discover secrets of my culture . . . .

Later, one of the participants in this room had asked me about piercing in Turkey and she was like a little surprised. I think she was become more surprised when I wrote her that yes it is acceptable in Turkey and I even think about piercing my nose and I have already have 7 earrings in my both ears . . . .

6) Another feature we see in the Turkish students' reports is a noticing of similarities rather than differences:

In general, I have seen the fact that our ways of life (esp. in terms of beliefs, views and use of language codes, varieties) are so similar to each other. I mean, for instance, in the issue of family and children rearing, most of the people on the site said, "Yeah, your way of family and child rearing is somehow very similar to ours." In this issue, at a time, I mentioned our nuclear and extended family types in rural areas of Turkey. Then, most of them agreed on these issues, and they said that they could understand the case in Turkey since it was the same case in some other parts of the world, esp. in Mexico. Therefore, it was a great pleasure to see other people on this earth who have similar ways of life . . . .

7) Although we did not have participants from France, Holland or Spain, students talked about what they knew of greeting customs in those cultures:

For instance, it was very interesting to learn that in some parts of France, in order to greet someone, one kisses the other for four times. In some parts of Spain, some people kiss on the lips even with ones they don't know. I used to think that there are not so many countries as Turkey where two men kiss each other on their cheeks while greeting. However, I've learned that it is also an appropriate behaviour in Holland between close friends . . . .

In the discussion board for drinking habits, I wrote about our "meyhane". I used to think that such places can only belong to our culture where men drink with their male friends and women do not go at all. Yet, through a response to what I wrote, I leant that in Mexico there are also such places called "cantina" where women are not allowed at all. Besides, I really wondered traditional holidays of Chinese and Mexicans, and I felt the holiday board was established just to answer my questions . . . .

It is not appropriate for a woman to get drunk, it is the same with the men yet women have to be careful while drinking. This is the idea getting common in our society. Woman can drink with their female and male friends (it is for sure that sounds much more accepted . . .) in public places like pubs (bar) . . . .

In the national heroes room, I realized that the national heroes for every culture are depicted with awe and love . . . .

There were no negative comments except for the following. This student was offended by something said in one of the discussion rooms:

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In the room titled as "eating habits" one of the participants talked about
her Tanzanian friend. Her friend invites her for dinner but when she goes
there she finds out that they eat with their hands. She and some other
participants stated that this is very disgusting because hands are dirty.
Although I am not a Tanzanian I got offended by their way of talking about
other cultures. Eating with hands is what they are accustomed to; it is a
part of their culture. What they did was not respectful toward Tanzanian
culture . . . .
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Discussion

Overall, the language in the papers expressed similar reactions to the discussion boards. Writers from both groups said that they liked the experience and that they thought it valuable. All gave specific examples of things they had learned about the other culture. Many expressed how it made them feel to share features of their cultures with others, and many said that they learned things about their own cultures from talking about them or from reading posts of other members of their groups. As in the case of the Turkish reports, some of the writers related their experience to their professions as teachers and as an aid to understanding some of their courses as students. Several of the Turkish students were impressed with the similarities between the cultures as opposed to the differences.

Blackboard Statistics

Fifty-seven percent of the areas accessed were in the communication areas. The other areas accessed were the main content areas where the syllabus, course instructions, course materials, and course text were located. The participants in Mexico were responsible for the majority of the site accesses. They had reasons to access areas other than the communication areas. Fridays and Saturdays had the most participation; although there were no days in the week when people didn't participate. Mondays were the days of least activity. The most common time of day was in the early afternoon, although there were accesses in a variety of times probably due to the differences in time between Mexico and Turkey. The numbers of times read for each post averaged 14.

The usage statistics show that in the asynchronous environment, participants took advantage of the flexibility of this medium by accessing the course in a variety of times and days according to their time constraints. And, most importantly, it shows that they were expending the effort to read a large quantity of posts.

Conclusions

Only one student mentioned being offended by a post. Other than that, the course seemed to be received by all the participants positively. Students seem to show that they achieved some kind of cultural understanding through the course and the discussion. One issue in the literature on CMC, IC, and telecollaboration, however, raises questions about such courses.

O'Dowd (2003) questions whether online IC leads to an understanding of other cultures. He cites research indicating that this type of interchange does not automatically lead to cultural understanding (Allport; Coleman; Fischer; and Richter, cited in O'Dowd, 2003). More recent literature, he states, has shown more support for building cultural understanding through this communication medium (Furstenberg, Levet, English, & Maillet; Tella; and von der Emde, Schnieder, & Kömütter, as cited in O'Dowd, 2003). But he comments that e-mail exchanges, "often result in little more than superficial pen-pal projects where information is exchanged without reflection and where students are rarely challenged to reflect on their own culture or their stereotypical views of the target culture" (O'Dowd, 2003, p. 121). To prevent this, he suggests that these types of interactions should be fully "integrated into the classroom" instruction that would involve students' reflection and analysis of what was happening in their online exchanges (O'Dowd, 2003, p. 121, citing Müller-Hartmann, 2000).

One might argue that the conversations and interchanges of ideas in our study never moved beyond a sort of superficial level, and that real cultural learning cannot be achieved on that level. However, there might be a case for building a degree of understanding based on superficiality. Perhaps the most important result of this course was that no ill will was created as a result of the interchanges. In fact, it seems, based on the students' comments, a lot of good will towards the other cultures was generated and some cultural understanding was generated. In the time that we had together, we conclude that this is a positive and sufficient outcome for this course.

Areas for Further Research

New ideas emerged as a result of our collaboration, analyses, and discussions. We hope in a future study to give a country/cultural pre-test to the participants to see how much knowledge each others' countries they have at the beginning of the course. We would also like to establish how much the participants know about culture and intercultural communication. At the end of the course, we would give a post-test to establish whether cultural understanding or knowledge was affected.

We would also like to conduct some pre-contact exercises, such as having the participants imagine that they were a person from the other culture in their country for the first time. How would the country and the culture look through their eyes? We would like to see if this exercise would affect discussions: Would the participants ask different questions? Would the exercise involve looking for more information about the other participants' countries or cultures before the online discussions start, and would that change the type of language in the discussion boards? Would the "B" category be more common than the "A" category?

We would also like to work with groups that were more similar in age and educational level. The students in Mexico were adults who had been teachers for many years (except for two that were in their early 20s). The students in Turkey were almost all in their early 20s and either beginning teachers or pre-service teachers. Under these conditions, would the participants achieve a more conversational level of interaction? Would the language be negatively affected? Was there an artificial level of politeness because of the differences in age and experiences of the participants? If the students were closer in age, would they be more candid with the information that

they were sharing? Or would it make no difference? We feel that continuing with this inquiry is valuable because of the lack of literature on IC through telecollaboration between non-English speaking groups who are using English only as a lingua franca.

Notes

[1] In addition to these two main groups, we also had two participants from Canada, three from the United States, one from Portugal, and one from China. These participants contributed to the discussions, but because of the numbers, they didn't have the same impact as the two main groups, Turkish and Mexican, who therefore, are the main focus of this report.

[2] Kramsch and Thorne's (2002) chapter is more on the effectiveness of learning in general through online interaction rather than specifically being about building cultural understanding from CMC.

[3] The program in Mexico was specifically designed for in-service teachers studying an undergraduate degree in teaching English as a foreign language. The courses are a combination of face-to-face sessions and distance sessions using Blackboard, with the distance component sandwiched between the two-week face-to-face sessions, one at the beginning and one at the end of the instructional period.

[4] Some of these may or may not have had a bookish or impersonal kind of tone. We decided not to make it a separate category because it is a feature that is hard to define. It is a kind of language that does not sound conversational and may be the result of unfamiliarity with the medium, a social formality that might change with time in a group, or lack of conversational ability in English. More research is needed with this feature.

[5] Eight of the 17 rooms were analyzed. They were chosen because they had both Mexican and Turkish participants.

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Appendices

Appendices

Appendix A – data from selected discussion rooms (space limitations prevent us from including the data from all the rooms. These examples are provided so the reader can see the discourse representative of the language found in the rooms and can see the categorization of the language)

National Heroes Room

TOTAL POSTS = 11 Mexican (M) = 7 (63.64%) Turkish (T) = 4 (36.36%)

Number of posts per category: A=9, B=1, C=1,

	Post	Category
1	Author: Xxxxx Xxxxx (M) Subject: National Heroes in Mexico The main heroes in Mexico are: 1. Hidalgo (Miguel Hidalgo y Costilla), a catholic priest who led the movement that made mexico independent from Spain in 1810, independence was achieved in 1821. 2. Juarez (Benito Juarez), who was a president in the mid 1800's and nationalized all the properties of the church. 3. Zapata (Emiliano Zapata). He led the revolutionary war in the south of Mexico in 1910 agains Porfirio Díaz, who had been in power for 30 years.	A
2	Author: Xxxxx Xxxxx (M) Subject: Heroes XxxxxX is right those are our main national heroes, but we can add some more: José María Morelos y Pavón, he is an Independence hero, he fought with Hidalgo against Spain in 1810, this war ended in 1821. And we can't forget Josefa Ortiz de Dominguez, her participation in the Indpendence movement was really important, She sent secret messages, the history says that this	A

	brave woman recieved messages form Mexico city, and hid them inside her hair (remember that in those days women used to comb their hair in a very complicated style, so Josefa then delivered the secret message to Hidalgo, that action helped the communication between people from south and centre of the territory.	
3	Author: Xxxxx Xxxxx (T) Subject: Re: Heroes Hello, I am writing from Turkey. My country, Turkey is really full of heroes maybe beacuse we gave great importance to our history. The most famous and the greatest hero is Atatürk in Turkish history. Maybe you have heard about him. Thanks to him and some other ones Our country gained its independence. He did a lot in Turkish Independence War for us. We also have heroines that again took part in that war helping soldiers and so on.	A
4	Author: Xxxxx Xxxxx (M) Subject: National Heroes in Mexico... Hi! In Mexico we have a large history of our country and year by year many heroes have risen, many of them fought to protect our territories but one who I really admired is Benito Juárez. He was a decent and honest man, he changed many things in the laws to suppor poor people, his lemma was in simple words: If you respect your neighboor, you will enjoy of full peace! and that´s true.	A
5	Author: Xxxxx Xxxxx (M) Subject: Re: Heroes Wowww sounds interesting, I love history, now I realized how few things I know about history of other countries, tell us more about your country's history. Thank you for sharing with us your customs Xxxxx	B C
6	Author: Xxxxx Xxxxx (T) Subject: Re: Heroes	A

	Ottoman Empire is our antecedent. In the first World War we were invaded by other nations but in 1923 we gained independence again under the name of Turkish Republic. Most of hereos are the products of these times. Also some of them had lived in Ottoman Empire.	
7	Author: Xxxxx Xxxxx (T) Subject: Ataturk; the hero in Turkey as my friend Xxxxx mentioned before Ataturk was the leader in our Independence War. however; he was not a soldier only. after gaining our independence he worked hard to modernize Tukey. so he is our national hero and even today we owe a lot to him for living in a modern society.	A
8	Author: Xxxxx Xxxxx (M) Subject: Re: National Heroes in Mexico I'm reading you again, and unfortunately these heroes have no meaning for our students now. Maybe in Primary, when they study some of the Mexican history they recognize them, but not later. Not even our National anthem or our flag. Many years ago, I don't remember how many, "Civismo" (civics) was let out of the primary and secondary curricula, and all its values were forgotten or let aside because it was comfortable. Now, all around the world the word "values" has a value again, and everybody is trying to recover them. I hope it won't be too late.	A
9	Author: Xxxxx Xxxxx (T) Subject: our hero Atatürk... hi. as my friends Xxxxx and Xxxxx said Atatürk is our national hero and if he had not been, there might not have been a place called Turkey. Thanks to him we have our own country and independence. additionally in Turkey all the soldiers that have fight for the country are seen as heroes we also have heroines that helped to the soldiers during the war but their names are not known.	A

	Post	Category
10	Author: Xxxxx Xxxxx (M) Subject: the last aztec emperor Cuauhtemoc is also considered a national heroe, he was the last emperor of Tenochtitlan in fact the 11th one. He fought with the Spaniards for 75 days, at the end to save his family and his people he surrendered to the Spaniards and he was caught by Cortés; he was tortured with boiling oil, his feet were burned to make him say where the Aztec's treasure was; but he denied to say it, he was hung on February 1525 so I think he was very important in our history because he didn't accept that Cortés was a god as Moctezuma did so he tried to do everything to save his people; and died with dignity	A
11	Author: Xxxxx Xxxxx (M) Subject: Re: the last aztec emperor I really wish to have one heroe like Cuahutemoc. I hope that among all these leaders that we have, there could be, one man, or a group o men, because loneliness is nos effective on these days. A group of men, who had a leader, that could help our country to get a place, a recognized place in the world. I know that this is almost impossible, but I didn't say that it had to be perfect, but yes, he has to be in love with Mexico, yes, he has to be intelligent and listen to the other ones. I'm sorry but that is what I think Mexic needs, a HEROE. a NEW ONE.	A

Dress Codes and Taboos Room

TOTAL POSTS = 35 Mexican (M) = 30 (85.7%) Turkish (T) = 5 (14.3%)

Number of posts per category: A=28, B=4, C=21

	Post	Category
1	Author: Xxxxx Xxxxx (M) Subject: TABOOS IN DRESS... WELL, I THINK THAT MEXICO HAS OPENED IT`S EYES	A

	WIDE SINCE I WAS A TEEN. I REMEMBER MY RELATIVES FROM A RANCH NEAR TEHUACAN CAME TO VISIT US ONCE AND WERE SCANDALIZED BECAUSE I WAS WEARING BERMUDA SHORTS, CAN YOU BELIEVE IT!? YES, TO THEM I LOOKED PROVOCATIVE AND INDECENT. BUT NOW, THEY HAVE CHANGED AND ACCEPT DIFFERENT STYLES OF DRESS IN THEIR PUEBLO.	
2	Author: Xxxxx Xxxxx (M) Subject: Re: TABOOS IN DRESS... Here at the American Scho, the same, anything, and I can tell you, anything goes. I'm old, I love uniforms, I think they help with many things, like discipline, order, and savings, because competition in this case is terrible. I understand all points of view, but if you look to some of us, you will see, that you have clothing for each situation, and sometimes here at the school, we teachers comment:"and parents don't want their girls to be raped?".	**A**
3	Author: Xxxxx Xxxxx (M) Subject: Uniforms!!! Totally love them, but it's not that I'm old,I'm just a "little" bit lazy when it comes to choosing my clothes in the morning!!! and I don't think there is any taboo as how women can dress, but women should be happy and just BEHAVE!!! I mean, the way some girls dress... hello!!	**A**
4	Author: Xxxxx Xxxxx (M) Subject: TABOOS IN DRESS... Hi! I´m sure that girls look nice with those miniskirts, hip jeans, and mini t'shirts, but I feel angry when I see somebody telling them offensive expression in the street, and I wonder why do they wear this kind of clothes, I do not have taboos, but everybody should be awareness of the sytle, also when you are little fat, or short and according to the places you visit.	**A**
5	Author: Xxxxx Xxxxx (M)	

	Subject: Taboos in Dress I've read all your comments guys, and you need to come to my classroom, It doesn't look like a college classroom, it looks like a Versage fashion collection at Millan. I call that classroom the Barbies' and Kents' Class... the girls look like a Barbie dolls with long blue, green and purple hair, high heels in pink. Kents they are handsome, very well dressed and good looking. ALL OF THEM really are very nice guys. Some of the Ibero teachers already know about this very special group of students. I enjoy being there because with them I be aware of fashion and know what is inn at the moment.	**A**
6	Author: Xxxxx Xxxxx (M) Subject: Re: Taboos in Dress ... and you need to come to my classroom. it doesn´t look like a college classroom Well, I work in a primary school and you should see some girls (and boys), and I´m talking about some girls of 6!!! They wear kind of heels and VERY fancy and "grown up" clothing HOOPS!	**A**
7	Author: Xxxxx Xxxxx (M) Subject: Dress Code and Taboos Mexico needs to be seen as 'two Mexicos'. The urban Mexican women wear clothes worn in every western country including jeans and unisex clothing. The rural Mexican women are more conservative and some even wear their traditional clothing, which gives Mexico a very interesting touch. If you go to Cuetzalan, a beautiful place near Puebla, on a Sunday morning, you will be delighted to see the people - men, women, and children - wearing their traditional clothes for especial occasions. If you go to the towns in the Sierra, women do not wear men clothes, this is taboo for them. They wear their traditional black skirts, their embroided blouses and their 'rebozos'. I love the way they look, so I hope this does not change.	**A**
8	Author: Xxxxx Xxxxx (T)	

	Subject: Re: TABOOS IN DRESS... In Turkey especially in rural areas the situation is the same. Ýt is still not good to wear short skirts or shorts but in cities people wear what they want. Nobody cares about clothes unless it is extreme. Most people think that Turkey is very conservative in clothes or onter things maybe because of our religion, Islam. but people are free and there are not so much taboos about clothes here.	**A**
9	Author: Xxxxx Xxxxx (M) Subject: Re: Dress Code and Taboos I hope this doesn´t change. I hope so, there are beautiful outfits! You know, I love to wear some of this clothes, I like to wear a typical blouse with jeans or having a "rebozo", or a suit, whatever and I know there are people who feel embarressed of wearing this stuff :(Author: Xxxxx Xxxxx (M) Subject: drees code I think here in Puebla people are too piki and according to the way you look is the way people treat you specially in high societies that's why they do care about their clothes brands, where you buy your clothes, etc. In little towns the way of dressing can vary it also varies in other cities for example in Vercaruz which is a very hot city women dress very provocative clothes but men don't say anything on the streets and here in Puebla no matter if you are only wearing a skirt men tend to say things.....	**A** **C**
10	Author: Xxxxx Xxxxx (M) Subject: Are dresses out? Yeah, it is veeery comfortable to wear pants,they are so practical, you don`t have to worry about how you sit, you can sit anywhere...but... don`t you girls feel different, special,cuter, more femenine when you wear a nice, dress,and high heels?	**A** **C**

	For sometime the dress policy at my ex-job was: you could wear a dress, but with pantyhose even when wearing sandals. I can`t stand pantyhose so I stopped wearing dresses. After 2 years (I quit that job) I bought my self two dresses and ... I enjoyed it.	
11	Author: Xxxxx Xxxxx (M) Subject: Re: Taboos in Dress I like those girls....!!!! My daughter is one of those kind of girls, when she was a 5, she loved to go to school wearing "Cinderellas" (plastic high heels) Well we are living in a modern world	**A** **C**
12	Author: Xxxxx Xxxxx (M) Subject: about shorts and bermudas.... Chiapas is a very hot place so everybody (not only young people) wear shorts and t-shirts, even teachers at schools! and it`s O.K., but one taboo that we have is that in a funeral,people must wear black or black and white clothes, and people is not allow to get into the chuch wearing shorts.	**A**
13	Author: Xxxxx Xxxxx (M) Subject: Re: Are dresses out? I hope not!, I love dresses and here most of middle-age women prefer them because they are fresher than pants.	C
14	Author: Xxxxx Xxxxx (T) Subject: dressing generally in Turkey there is not strict dressing taboos but there are some exeptions too. especilly in my region, which is situated in the west part of Turkey, people do not care much about what you wear. especiIllay in my city, Tekirdag which situates in Marmara Sea coast, you can wear whatever you want. people do not look at you. this is may be because of the fact that it is a caost city and a lot of tourist come there for holiday. but in the east part this is not the case I think. they are a little more conservative especially in realted to the girls'	A

	clothes. but if you are a foreigner from the other parts of Turkey of abroad, nobody say anything about your clothes and it is throught that it is your culture and you can do the things that your culture permits.this is especillay true for ruarl areas.	
15	Author: Xxxxx Xxxxx (T) Subject: Re: dressing I want to add one more thing. we are not the people that most of the people think as primitive and too conservative people. we do not wear black suits as women wear in Iran. in fact, people in Turkey are free what to wear exept extreme things. we try to obey the innovations that great Atatürk has done related to clothing.	A
16	Author: Xxxxx Xxxxx (M) Subject: Re: dressing Xxxxx, what about piercing your nose, eyebrows, bellybuttons, etc? Are people allowed to do it? Here in Mexico, many girls are piercing their belly-buttons, they look really cute -in my opinion Many young men and women also pierce their noses - I don`t like it, though Very few pierce their tongues and eyebrows...- disgusting, in my opinion...	A B C
17	Author: Xxxxx Xxxxx (T) Subject: Re: Are dresses out? hi Xxxxx. Actually when I wear skirts or high- heeled shoes, I also feel more beatiful and more feminine. But I think, in our daily life, rather than beauty, we give importance to our comfort rather than beauty. Thus, I generally prefer wearing pants in my daily life.	A C
18	Author: Xxxxx Xxxxx (T) Subject: Re: dressing	A

	Hi Sandra, As in Mexico, piercing is popular in Turkey, too. Especially in big cities such as Istanbul, Izmir... Although by some people it is thought as a strange fashion, nobody says anything the ones who use piercing. It is allowed. You can see lots of girls and boys in the streets or at the universities with piercing. Personally speaking, I like piercing very much and I find it very cute. For example, I have totally seven earrings on my ears and I also think to pierce my nose soon:) But like you, I find piercing tongues disgusting. How can they eat.??? But as I said, people are allowed to do it, nobody tries to prevent you.	C
19	Author: Xxxxx Xxxxx (M) Subject: Re: TABOOS IN DRESS... Xxxxx what you comment about girls being raped due to the clothes they wear, I completelly agree with you. Some times I ask myself how is it that mother allow their girls to go out wearing a mini-mini skirt or when it comes to pants, they were them so tight that they leave nothing to the imagination.	C
20	Author: Xxxxx Xxxxx (M) Subject: Re: Are dresses out? < When I wear skirts or hihg-heels shoes I also feel more beautiful and feminine... I think must women like to feel once in a while like that, and certainly wearing pants and feeling comfortable is important in our daily life. There are such beautiful outfits, accesories, scarfs, purses and stuff that help us looking "nice" without sacrifying comfort that we must try, don´t you think so?	C
21	Author: Xxxxx Xxxxx (M) Subject: What about death? is it a taboo? Hey!, what happen with death?, even when it depends on the families, here is a big taboo to talk about it (specially with elder people), because they think that you are wanting them to died. I remember once anecdote; my father in law, lives with us,	A B C

	and once my husband asked him: "Where do you want to be vigil over (is it correc in English?)?" and my father in law, very upset, answered him:" don`t worry, I`m 82 years old, I`m gonna died soon, and I`m not going to continue disturbing you" Most people (even young people), think on this way here in Chiapas, is the same in other places?	
22	Author: Xxxxx Xxxxx (M) Subject: Re: dressing Hi Xxxxx: I think that in almost all the places, people don`t say anything about how tourist wear, but how do people in your country wear everyday?, do you have specific outfits for special occasions? do people in rural places wear "differently" than people in urban?	B
23	Author: Xxxxx Xxxxx (M) Subject: Re: dressing Xxxxx: we try to obey the innovations that great Atatürk has done related to clothing. Isabel: What are these innovations?, Who is "great Atatûrk"? could you tell me more please?	B
24	Author: Xxxxx Xxxxx (M) Subject: taboos in sex Even when younger generations seems to be more "open mind" with sex, I consider that in many places of Mexico, sex is still a taboo. Here in Chiapas, is not usual that girls talk about sex with their mothers, or even wives don`t speak about it or about sexual problems with their husbands, and if they have doubts, they prefer to talk with a friend. This is something funny, because I feel that many expressions in Chiapas have a strong sexual connotation and many women used them. On the other hand, men always talk about sex!!!(or at least about their successful sexual experiences!) Disgusting, isn`t it?	A C

25	Author: Xxxxx Xxxxx (M)	A
	Subject: Re: dressing	
	Talking about piercing, I have a Korean student who told me that in Korea, only girls are allowed to pierce their earlobes, but first they have to get permission from their parents, o course!, but from their neigborhood associations or something like that, and from the Police Department. Also he told me that if you happen to be gay and admit it, you will get 10 years in jail, and 20 if you operate yourself to become either of the other.	
26	Author: Xxxxx Xxxxx (M)	A
	Subject: Re: TABOOS IN DRESS...	C
	What you mention comes to education and self respect. The working girls that dress with this tiny tops and low pants, are exposing themselves, they have to go to work by public bus services. I remember when the first of my daughters that arrived here to dtudy in Puebla, at the Ibero, she stopped using skirts. But in this moment, you really don't know. Many years ago when the mini skirts began, men used to say: "I want to see when the edge of the hem reaches to the waist"; today is worst, what is going to happen if the low waist pants go lower and the tops higher, who's to blame.	
27	Author: Xxxxx Xxxxx (M)	A
	Subject: Re: Dress Code and Taboos	C
	I agree with you, the same happens in Tuxtla Gutiérres, and in some places in Aguascalients, where embroidery is done like in spiderwebs, or in Oaxaca. We should have workshops to keep these handicrafts as an art, because I think that it is, but ... this but is our problem, this handicrafts do not pay to live, and when you are going to pay for them, you think they are too expensive. Last Thursday I had something in the Teatro Principal, and coming out from there on he following street there is a store, beautiful things, but very expensive, and I'm sure they didn't pay, even half of it, to the person who made them.	

28	Author: Xxxxx Xxxxx (M) Subject: Re: Are dresses out? I have passed through all the experiences you have mentioned, even Xxxxx's. Yes we have to be comfortable, but there is an age in which you are delighted to show everything possible. That you love to be admired. That you have to be comfortable, yes, that is a very important part, but there are so many comfortable beautiful clothes today, that you can be both, b and c at the same time. And there is something that I remember sine I was very young, honestly. we dress for ourselves. If you feel "WELL" it doesn't matter who says the opposite.	A C
29	Author: Xxxxx Xxxxx (M) Subject: Re: taboos in sex I knew a woman from India, that when we talked in front of her, the first time, about sex, she told us that it had been a strong experience, not even with her mother she had spoken about this. What I feel we have lost is the sense of respect. I have four daughters, I have told them all I know to help them in their sexual life, but I insist: sex is an act of two, no more. But what comes to sexual education, it's very important. Boys and girls, girls and boys, should know about sex and its consequences.	A C
30	Author: Xxxxx Xxxxx (M) Subject: Re: taboos in sex Xxxxx says:sex is an act of two, no more. I totally agree with this and I also insist that people should have more communication with their children or with their partners in that way they will avoid illnesses, and also being frustrated because they are not sexually happy so communication is the key for everything.	A C
31	Author: Xxxxx Xxxxx (M) Subject: Re: taboos in sex	A

	Hi there, this is an interesting topic, and I will like to share my point of view (as a mom and as a teacher) One thing is to talk about sexuality and other is to talk about "having sexual relations", certainly they are related yes, but our sexuality starts when we are born. It starts with our largest sexual organ: our skin!!! And it has to do with the way we are loved, touched and cared by our parents and then continue with our intimal relation with ourselves (since we are babies) and I think that according to all this background we can built our "sexual live" (including intercourse of course!!!)	C
32	Author: Xxxxx Xxxxx (M) Subject: Re: Taboos in Dress ALL little girls love to get dressed up in fancy clothes and high heels but I don't think mothers should allow them to wear high heels to school!!!! Let's let them have a childhood!!	C
33	Subject: Re: Dress Code and Taboos (M) Yes, Xxxxx, I agree with you, there are many beautiful crafts here in Mexico which are true works of art, but unfortunately they are sometimes only appreciated by foreigners who value the time and skill that goes into their creation.	A C
34	Author: Xxxxx Xxxxx (M) There sure are...and I totally agree with you guys, I would`t wear dresses every day, you know, carrying children up & down, chasing them, picking them up when they fall and their feet and mouth full of chocolate ruinning your clothes! Pants with little kids are out of the question! ...but I like them..	C
35	Author: Xxxxx Xxxxx (M) Subject: Re: taboos in sex I agree with all of you a 100% percent, but let`s face it , we must admit that many mothers from past generations never mentioned the topic. Sex used to be dirty, bad, taboo. But they are not to blame. The way they handled it was a	A C

consequence of their parent`s education as well.

I am glad that this topic has been researched and people can read and talk to doctors about sex. I think more and more couples are much more opened to talk about it. As Xxxxx said communication is the key .

How many women have lived frustrated all their lives and maybe if they had had the chance to read, to talk with someone reliable, with experience...their lives would have changed...?

Besides we were born like that and we have to see it natural, as it is, as something wonderful...but we shouldn't missunderstand it. It is not a game, we must be responsible and I agree, that must be taught.

Appendix B – Final Reports of selected rooms

Introductions Room Report

The Introductions room generated the most posts (72 in total). It was the first room on the list of 17 rooms and the logical place for participants to start talking.

We had participants from several countries. The majority of the participants were from Turkey with 29, next from Mexico with 18, then three from The United States, two from Canada, and one each from China and Portugal.

As mentioned above, there were 72 posts in this room. Most of these posts had to do with personal information about the participants. They usually focused on age, studies, and reasons and interests for participating in the course. The posts also expressed excitement about being able to share their culture as well as learn about new cultures. Some of the participants from Turkey sent beautiful pictures of their country in attachments to their posts. Those particularly helped us to "see" the country and get an idea of what it's like.

The first participants from another country were two from the US, then one from Nova Scotia, Canada. This is probably because they were personal friends of mine! About two weeks after the beginning of the course, the Turkish participants started to send posts.

Conclusion

The posts in this room were all full of optimism and the spirit of sharing. And we did have some time to talk and share. All of the participants were willing and open minded about topics.

Children Room Report

This Children Room generated 45 posts in total. There were participants from Turkey, Mexico, The United States, Canada and China. Everyone shared their very personal opinion about the topic, which by the way was very interesting. Cultures can be different in many aspects but sometimes as parents or adults as well, no matter where we come from we do the same things in relation to children. From all the comments in the room, I came up with 5 different sections according to the subject.

Children segregation

Children who don't belong to a certain social-economic class, who may look different because of skin color or race or don't practice the same religion can be segregated by peers or even by adults (i.e. teachers). Many times children are not allowed to go to certain places like elegant weddings for instance. But in rural communities you can see children running all over.

The different way to express love

For love's sake parents can do all sorts of things. Overprotected children do not always become happy adults. Often parents don't allow children self-independence, and "children" continue living with their parents even after they're married. Parents can't take control of their children in every aspect. Kids need and have to make their own decisions.

How do we raise children

In many ways parents raise children just the way they were raised, tend not to be very strict and they became overprotective. Patterns are still very strong and sometimes those patterns have to do with religion. But younger generations are more flexible in general. Parents must remember this: children should be disciplined with love. People who were hit by their parents certainly will hit his/her children. On the other hand, depending on the culture, mother can be the head of the family but in some others, father is the soul head and absolute

authority (rural communities). It would be better if both husband and wife shared authority in a family and undertake responsibility and they equally depend on each other.

Number of children in a family

Although only child seemed to be very spoiled (which is not always right) families are becoming smaller almost all over the world. In Mexico three children is almost the average. But generally speaking coming from or having big families is very acceptable. And it depends on the place people live.

Discipline and Education

Children must know how to behave either in public or in private and it is mother's and father's job to take the time-no matter how hectic they are- to teach them and to discipline them. It is not school's responsibility. Parents must teach right from wrong but MUST of all they have to start being an example of it. Nowadays children have a lot of freedom, they're spoiled. Limits are very important. They help children adapt to society. Parents shouldn't forget to teach respect, especially towards older people.

Conclusion

Every comment was very important and gave us a wide point of view from each culture. Certainly parenthood is not an easy job and educating children in order to become respectful and responsible adults is a hard task and no matter our culture. Parents must be aware of some basic rules to make things easier. Let's teach children: being an example for them promoting self-independence making them conscious of discipline and after teaching this, love them very much!

Room Report
Life Stages and Rituals
What can be thought about life stages & rituals??? Which stages people consider more important?? What is done when a person changes from one stage to another??.... We will discuss about all these during this report.

People from different nationalities and different states in Mexico were giving their opinions on what is done in their place of living and some things do not vary that much in Mexico, the USA and Turkey.

Let's begin talking about the first stage which is when a baby is born, what is done before and after you have a baby??

Nowadays, people hold baby showers to get some presents for their babies and to give some advices to the new mother, I guess this tradition comes from the USA and it is organized in many countries; however, Jews think is bad luck to have this kind of celebration; they consider having a get- together when the mother and the child are both out of danger . After the baby is born what is very typical to give as a present is a cigar if it was a baby boy or chocolates if it was a baby girl, and people normally give something as a present to the new born.

Then talking about an important stage is when children are not longer kids but they become teenagers (little adults)......and we will focus on the celebration that Mexicans have and it is called the XV birthday party.

It is very interesting if we go back and we analyze when this celebration began, it was first celebrated in the early 19th century and it began because young women were introduced to the society and people thought this was the perfect age to get married; nowadays it is celebrated to show everyone that the quinceañera is not a child anymore.

This celebration can vary from place to place but what people normally do is first at all having a mass to thank God you have the opportunity to become and adolescent, then all the guests have a banquette in the quinceañera's house or somewhere else. Before the party begins, everybody has a toast for the quinceañera drinking wine or sidra (apple beverage), this girl dances a Waltz with the chambelanes (young men) and then with the whole family (only men) . What the quinceañera wears is a long dress as the ones used in the 19th century and she normally changes her flat shoes for high heels representing that she won't use them anymore. I guess this is an important stage because a lot of people think this is an age when all little women have a lot of illusions.

There are many important stages through life and another that can follow the one above, is when people are not single anymore that means when they tie the knot and this can be celebrated in different ways such as in the religious ceremony or the civil ceremony. Nowadays people are afraid of getting married, or maybe they do not want to have responsibilities who knows what the reality is....I think this celebration does vary from place to place, religion to religion, of course there are certain aspects that characterizes a wedding.

Let's focus on what is done in different religions!!!
The purposes of marriage in the Bible are for companionship and procreation. In the past, they were usually arranged by parents, but the bride's consent was asked. Jewish weddings can occur any day of the week except the Sabbath, Jewish festivals, the three weeks between the 17th of Tammuz and the 9th of Av, and the "sefirah" period Passover & Shavuot (Lag Ba-Omer and other exceptions). It is customary for the bride to wear white and a headdress & veil.

Jews from oriental countries wear elaborate costumes richly embroidered. The groom may wear a "kitel" (a white garment) along with a tallit.

Before the ceremony, the groom, in the presence of witnesses, undertakes an act of "kinyan" (the obligations of the Ketubah). This is done by taking a handkerchief or some other object by the Rabbi, lifting it and returning it. The groom and witnesses then sign the Ketubah.

The bride is led in by the Mothers usually to the accompaniment of a blessing of welcome chanted by the Rabbi. Sometimes the bride is led in 7 circles around the groom to ward off evil spirits.

The bride stands to the right of the groom and the Rabbi recites the marriage blessings over a goblet of wine. Both the bride & groom then drink from the glass. The groom places the wedding ring on the forefinger of the bride's right hand and recites the marriage formula. The "ketubah" (marriage contract) is then read and the 7 marriage benedictions are recited. In most ceremonies, the groom then crushes the glass under his right foot and the Rabbi invokes the "priestly blessings". The couple is then escorted away.

In contrast, Muslim wedding traditions maintain some similarities based on faith. However, there are also colorful, cultural variations from place to place. The various wedding traditions reflect the diversity of the Muslim world and we will focus on Turkey. Weddings vary with social standing, with the social distance between the parties, and with area.

A boy is normally married between the ages of sixteen and twenty-two or so, though there are always exceptions, parents are the ones who arrange everything and the ones who pay for everything is the groom's family. Girls are normally married at about fourteen to eighteen years old.

The wedding begins four days or more before consummation, with the raising of a flag over the groom's house, the offering of hospitality in a large guest room - often borrowed from kin or neighbors - and the arrival of a drummer and piper. During the day, the men wrestle, dance, dress up as bandits, play soldiers, or watch professional male entertainers. In the evening the festivities continue in the guest room, with songs, stories, practical jokes and charades. On the girl's side, far less public ceremony has taken place. A close circle of women kin and neighbors meet to dance for a few nights before the wedding. On the day before, the bride's right hand is ceremonially dyed with henna.

When the party arrives to fetch the bride, the men and women are entertained separately. Dancing, foolery, coffee and cigarettes abound. The visitors are said to be `under the orders' of their hosts, a dozen or so men dance in a circle.

Meanwhile, the women guests are entertained by the girl's close womenfolk. Four of the visiting yenge, and one woman of the girl's side, also called yenge, take the bride into an inner room or cave where, solemnly lamenting and weeping, they dress her for her new husband. From this moment until she is alone with him, she is not allowed to speak, but weeps constantly. When she is ready, they leave her alone and rejoin the company. Finally a large meal is served, separately to the men and the women, and the groom's party prepare to depart in procession, as they came, headed by pipe and drum. The yengeler bring up the rear, with the bride in their midst. With much weeping and kissing of hands, she takes her and they leave, riding if possible a white horse - (in fact, the means of transport can include a donkey, a horse drawn cart, a lorry, a taxi, and the bride's own two legs) - she sets off, alone among the people of her new environment........ these are some of the most important things that are done in this celebration. I won't extend more because this can be a topic that can be discussed more extensively.

What can be another significant stage for a person???? Well according to the different points of view of the participants, they mentioned that retirement can be an excellent stage if you have it insured. Well, what about if you live day by day?? Well this is something people have to begin worrying about and also begin saving money, in that way if they have the opportunity to retire they will have at least some money saved. Finally talking about the retirements benefits; I think that not a lot of people will enjoy them but as Nancy mentioned "there is not guarantee that we will be so lucky to live the retirement age".

To finish with let's talk about funerals......I know this can be something nobody wants to deal with, but this is part of life!!!. In Turkey as in Mexico there are some things which are partially related, but there are other things that are totally different.

In Turkey all relatives are expected to be there the same as in Mexico, Turkish people also pray the difference is that the "hodja" (person who prays) is the only one who does it, everyone else is just listening, however in Mexico one person is in charge of saying the Rosary and then everybody else prays or repeats the proclamation.

Talking about what is done after the burying-stage, in Mexico; people gather the next nine days and pray sometimes once or twice a day, however; in Turkey they gather 7 days after the burial and also pray. In this case everything is focused on the religion and people do what they consider is the best thing to do to save the soul of the dead person.

To conclude with......I guess there are many things that characterize each culture but there are some others which can be related to each other and we can take as part of our culture .....!!!

PUBLIC SERVICES ROOM

The real name of the room is: Literacy and Public Services, but as I'm going to focus my report on Public services, that's my title.

This room had about 47 messages, the third part of them were about public services, and the differences between China, Turkey, Mexico (Puebla) and USA. The messages were focused mostly on people education and the way they behave about garbage, but some talked about the way to deal with it as a public service.

The majority agreed that people lack education to know what to do with garbage when they are out. Some said that adults are the real problem, because children are being taught at school, and they really understand the importance of taking care of their world and environment, but the problem is that when they go out of school, they face a different truth, with their parents, relatives, neighbors, etc. And, as you know is very difficult to go against the reality, and convince others.

Somebody talked about how time changes people, because our ancestors were more concerned about having a clean city, by cleaning their own streets and keeping their houses well painted, and things like that, but now you can see how dirty the city is, and realize the indifference of people.

There were comments about the difficulty for the government to get the city cleaned,

for example, in China with that amount of people living in a small space. And the way people react to the government efforts to keep a clean city.

Some people said that when they are not in their own city, they simply don't care about throwing garbage out of their cars or in the streets, just because they don´t get a ticket.

And in the other hand some do the contrary thing: if you go to a place where that attitude is prohibited, you don´t do it, but when you come back, you start doing it again.

The conclusion of all comments were that the most important thing to do is to educate not only with words, but with an example of life. And value what we have in the moment we have it. The earth is ours.

Appendix C – Course Syllabus Mexico

INTERCULTURAL COMMUNICATION

Course Description--

This course is designed to help the language teacher understand intercultural communication (IC). This is important because of the needs of the students. In today's world, people have the opportunity to participate in the "global community." Values, traditions, religions, politics, social taboos exist. These *cultural variables* need to be recognized as existing and different rather than "good" or "bad." An understanding of IC will help the teacher to transmit this awareness to their students.

In this course, we will be communicating with a variety of people from different cultures with the intention of raising awareness, understanding, and tolerance of different peoples and cultures.

Course Aims--

1. Examine the basic assumptions and issues of intercultural communication and cross-cultural human relations
2. Review basic intercultural topics including perception, cultural patterns of thinking and behavior, styles of communication, assumptions and values, and cultural adaptation.
3. Explore the ways these concepts and issues can be applied to their personal and professional lives through the incorporation of lessons and activites related to understanding IC.

Course Requirements

1. Internet access. Course site: cursos.pue.uia.mx
2. Course username and password
3. Participation in all discussion rooms. (at least one post per room)
4. Reading materials are found on the course site.
5. Final project--The design of an intercultural unit, lesson, or course to be shared with the rest of the class. (Details of the final project can be found on the course site.)

Course Evaluation

1. Thoughtful participation in the online discussions (see below) --35%

2. Participation in the discussions throughout the course (see below) --30%
3. Completion of the final project by the due date (see details online) --35%

Course Schedule

- **April 21 - 26: FTF (face to face) sessions:** Raising awareness of home culture.
- **April 28 - May 3:** Reading and discussion of ***COMMUNICATION and CULTURAL TRANSFORMATION*** found in **COURSE DOCUMENTS**. Discussion questions found in **ASSIGNMENTS and in your SMALL GROUPS.**
- **May 4 - June 28th: Online discussions in Culture Rooms. (You are expected to participate in a room or rooms at least TWICE a week)**
- **July 5: Final Project due (with copies for everyone)**

Appendix D – Course Syllabus Turkey

FLED 312

Bayyurt

Sociolinguistics and Education

Course objective

This course studies language in its sociocultural context, investigating how social and cultural factors influence language, language use, and language learning and teaching. The main goal is to familiarize students with the main issues of sociolinguistics and show their application in language teaching and education. The last weeks of the course deal with the practical aspects of using sociolinguistic data/information to evaluate and prepare materials and activities for raising learners' awareness of cross-cultural differences.

Course materials

Textbooks:

Holmes, Janet (2001)(second edition). *An Introduction to Sociolinguisitics.*

Essex: Pearson

Education Limited.

Mesthrie, R. et al. (2000). *Introducing Sociolinguistics*. Philadelphia: John Benjamins.

Wardhaugh, R. (1992). *An Introduction to Sociolinguistics*. Oxford: Basil Blackwell Publishers.

and **selected readings** from various sources.

References

(The titles given below are all good references for background reading, especially for the research projects. Most of them are available in the library.)

Burns, A. and C. Coffin (eds.)(2001). *Analyzing English in a Global Context: A Reader*. London: Routledge.

Byram, M. and M. Fleming (eds.)(1998). *Language Learning in Intercultural Perspective: Approaches through Drama and Ethnography*. Cambridge: Cambridge University Press.

Chaika, Elaine (1989). *Language: The social mirror*. London: Newbury House Publishers.

Hudson, R. A. (1980). *Sociolinguistics*. Cambridge: Cambridge University Press.

Kachru, B. Braj. (ed.) (1992) *The Other Tongue: English across cultures*. Illinois: University of

Illinois Press.

Kramsch, C. (1998). *Language and Culture*. Oxford: Oxford University Press.

McKay, S.L. and N.H. Hornberger (eds.)(1996). *Sociolinguistics and Language Teaching*. Cambridge: Cambridge University Press.

Savignon, S. (1983). *Communicative Competence: Theory and Classroom*. Addison-Wesley.

Trudgill, P. (1983). *Sociolinguistics: An Introduction to Language and Society*. London: Penguin

Valdes, J.M. (ed.)(1986). Culture Bound. Cambridge: Cambridge University Press.

Wardhaugh, R. (1986, 1992). *An Introduction to Sociolinguistics*. Oxford: Basil Blackwell Publishers.

Wolfson, N (1989). *Perspectives: Sociolinguistics and TESOL*. London: Newbury House.

Course outline

Week 1: (Feb. 24-28) Introduction to sociolinguistics: Basic issues, concepts and approaches.

Holmes, Chp. 1

Mesthrie, R. et al., Chp. 1

Wardhaugh, Chp. 1

Week 2: (March 3-7) Language, culture, and thought

Holmes, Chp. 13

Wardhaugh, Chp. 9, "Language and culture"

Kramsch, Chp. 1, "The Relationship of Language and Culture", pp. 3-14.

Week 3: (March 10-14) Varieties of language and their sociolinguistic implications

Holmes, Chp. 6

Mesthrie, R. et al., Chp.s 2 & 3

Wardhaugh, Chp. 2 "Languages, dialects and varieties"

Weeks 4 & 5: (March 17-21 and March 24-28) Language variation and linguistic variables, age, gender, social factors governing their use.

Holmes, Chp.s 7 & 9

Mesthrie, R. et al., Chp. 4

Language in social interaction. Speech acts and speaking functions.

Cohen, Chp. 12, "Speech Acts" (McKay and Hornberger, 1996), pp. 383-420.

Mesthrie, R. et al., Chp. 6

Holmes, Chp. 11

Wardhaugh, Chp. 12 "Acting and conversing"

Gender and language use.

Holmes, Chp. 12

Mesthrie, Chp. 7

Wardhaugh, Chp. 13

Week 6: (March 31-April 4) Communicative competence: development and implications for language teaching. Linguistic competence and performance; rules of speaking.

Savignon, Chp. 1, "Definitions of Communicative Competence" and

"Toward a Classroom Model of Communicative Competence", pp. 1-9, 35-48.

Saville-Troike, Chp. 11, "The Ethnography of Communication" (McKay and Hornberger, 1996), pp. 351-382.

Wardhaugh, Chp. 10

Weeks 7 & 8: (April, 7-11 and April 14-18) Language contact and its outcomes: bilingualism, multilingualism, diglossia, code-switching, language maintenance and loss; interference and convergence between languages.

Holmes, Chp.s 2, 3 & 10

Mesthrie, Chp.s 5, 8 & 9

Wardhaugh, Chp. 4 "Choosing a code"

Critical sociolinguistics, language planning and policy

Holmes, Chp. 5

Mesthrie, Chp.s 10 & 12

Wardhaugh, Ch. 14 "Language and disadvantage"

Week 9: (April, 21-25) Language spread: the worldwide spread of English and its implications for foreign/second language teaching.

Kachru, B. Braj. (ed.) (1992) *The Other Tongue: English across cultures*, University of

Illinois Press. Chapters by J.A. Fishman "Sociology of English as an additional

Language", and P. Strevens "English as an International Language" pp. 19-47

Kachru, B.B. and Nelson, C.L., Chp.1, "World Englishes", (Burns and Coffin, 2001)

Crystal, D., Chp. 4, "The Future of Englishes", (Burns and Coffin, 2001)

Pennycook, A., Chp. 6, "English in the World/The World in English", (Burns and Coffin, 2001)

Wardhaugh, Language in Competition: Language Dominance

Spring Break (April 28-May 2)

Weeks 10&11: (May, 5-9 & May 12-16)

Sociolinguistics and education:

The analysis of social and cultural factors influencing language teaching and learning.

Cultural differences in the language classroom.

Evaluating the cultural content (sociolinguistic load) in the language classrooms (materials and so on)

Barrow, R. "Culture, values and the language classroom. pp. 3-9.

Bentahila, A. & E. Davies (1989) Culture and language use: A problem for foreign language teaching, *IRAL*, Vol. XXVII/2, pp. 99-111.

Blatchford, Chp. 13, "Newspapers: vehicles for teaching ESOL with a cultural focus"

(Valdes, 1986), pp. 130-136.

Brooks, Chp. 12, "Culture in the classroom" (Valdes, 1986), pp. 123-128.

Cox, Chp. 50, "Teaching Standard English", (Burke et al., 2000), pp. 478-487.

Holmes, Chp.s 14 & 15

Jin, L. & Cortazzi, M., Chp. 5, "The Culture the Learner Brings: A Bridge or a Barrier?" (Byram & Fleming, 1998), pp. 98-118.

Kramsch, Chp. 1, "The Privilege of the Intercultural Speaker" (Byram & Fleming, 1998),

pp. 16-31.

Mesthrie, Chp. 11, "Sociolinguistics and Education"

Morain, Chp. 6, "Kinesics and cross-cultural understanding" (Valdes, 1986), pp. 64-76.

Weeks 12-13: (May, 19-23 & May 26-30) Presentation of research projects & Course review

Course requirements:

1. Students are required to do all the assigned readings and be able to discuss them in class.

2. Attendance is compulsory.

3. Presentations 10%

Assignments 15%

Midterm I 25% (4 April)

Midterm II 25% (15 May)

Final project 25% (27 May)

Total 100%