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**THE EFFECTS OF EPICS ON**  
**INTERCULTURAL AWARENESS**

**YÜKSEK LİSANS TEZİ**

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Bu tezin proje safhasından sonuçlanmasına kadarki bütün süreçlerde bilimsel etiğe ve akademik kurallara özenle riayet edildiğini, tez içindeki bütün bilgilerin etik davranış ve akademik kurallar çerçevesinde elde edilerek sunulduğunu, ayrıca tez yazım kurallarına uygun olarak hazırlanan bu çalışmada başkalarının eserlerinden yararlanılması durumunda bilimsel kurallara uygun olarak atıf yapıldığını bildiririm.

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## YÜKSEK LİSANS TEZİ KABUL FORMU

Nuriye Bahçe tarafından hazırlanan “The Effects of Epics on Intercultural Awareness” başlıklı bu çalışma 31.10.2008 Tarihinde yapılan savunma sonucunda oybirliği/oyçokluğu ile başarılı bulunarak, jürimiz tarafından yüksek lisans tezi olarak kabul edilmiştir.

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## **ABSTRACT**

# **THE EFFECTS OF EPICS ON INTERCULTURAL AWARENESS**

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This study was conducted in two prep classes including 21 and 19 students at SOFL, Selcuk University to determine whether using epics was beneficial for intercultural awareness of second language learners during the foreign language learning process. The experimental group including 21 students was taught two English and two Turkish epics and related activities were done. The control group consisted of 19 students and no specific study for intercultural awareness was done. The students in that group got the cultural information from the course book. Both groups were given a questionnaire as a pre-test and a post-test. It consisted of three open-ended questions related to the attitudes of students towards the target culture. The results showed significant difference in the mean gains of the samples. Teaching epics proved to be effective on students' intercultural awareness.

**Keywords:** Literature, Culture, Culture in ELT, Epics, Common Elements in Epics, Intercultural Awareness.

## **ÖZET**

# DESTANLARIN KÜLTÜRLER ARASI BİLİNÇ ÜZERİNE ETKİLERİ

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Bu çalışma, yabancı dil öğrenim sürecinde öğrencilerin kültürler arası bilinci üzerinde destanların etkili olup olmadığını belirlemek amacıyla Selçuk Üniversitesi Yabancı Diller Yüksek Okulunda biri 21, diğeri 19 öğrenci içeren iki sınıfta yapıldı. 21 kişilik deney grubuna belirlenen 2 İngilizce ve 2 Türkçe destan okutuldu ve gerekli alıştırmalar yapıldı. 19 kişilik kontrol grubunda konumuzla ilgili özel bir çalışma yapılmadı. Kültürel bilgiler, ders kitabında verildiği kadarıyla öğrencilere aktarıldı. Her iki gruba da ön test ve son-test olacak şekilde bir anket uygulandı. Bu, öğrencilerin yabancı kültüre karşı tutumlarıyla ilgili 3 açık uçlu sorudan oluşan bir anketti. Sonuçlar, üzerinde çalışılan öğrenci grupları arasında destanların kültürler arası bilinç konusunda etkili olduğunu göstermiştir.

**Anahtar Kelime:** Edebiyat, Kültür, İngilizce Öğretiminde Kültür, Destanlar, Destanlarda Ortak Özellikler, Kültürler Arası Bilinç.

## ABBREVIATION

**ACTFL:** American Council of Teachers of Foreign Languages

**EFL:** English as a Foreign Language

**ELT:** English Language Teaching

**ESL:** English as a Second Language

**SOFL:** School of Foreign Languages

**TESOL:** Teaching English to Speakers of Others Languages

**CAH:** Contrastive Analysis Hypothesis

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## **CHAPTER I                      INTRODUCTION**

### **1.0. PRESENTATION**

This chapter begins with background of the study. The purpose and hypotheses of the study follow the problem statement. The next part is significance of the study. The final part is devoted to the limitations of the study.

### **1.1. BACKGROUND OF THE STUDY**

“Learning a language without its culture is a recipe for becoming a fluent fool” (Bennett, 1993: 9).

While learning a foreign language, it is likely for its learners to need cultural information for better communication. Similarly, meaningful language learning requires context. That is to say, culture and language learning have a multi-dimensional relationship. Foreign language learning is a window opening to new horizons by building up connections to other cultures, but may also be a form of assimilation promoted by the domination of its culture – especially when the language itself is dominant in the world arena. Thus, learners are unwilling to learn the target culture and foreign language teachers may sometimes find themselves in the dilemma of trying to avoid creating fluent fools.

Language teachers have been more interested in the practical aspects of communication. They often treat culture as supplemental or incidental to “the real task” (Fantini, 1997: x). Within the past decade, these problems resulting from not teaching culture with language have started to be recognized. Language teachers try to avoid turning out fluent fools by deliberately helping students learn to experience reality in a new way through culture. Many international and national foreign language associations have begun to address this problem by incorporating culture

in their standards. In 1996, TESOL published as its third goal in *ESL Standards for Pre-K-12 Students* “to use English in socially and culturally appropriate ways” (17). Additionally, the national standards for foreign language education developed in part with ACTFL, were based on “knowing how, when and why to say what to whom.” The national standards were created with the ultimate goal of foreign language teaching being “the ability to communicate in meaningful and appropriate ways with users of other languages.” Many linguists and interculturalists have started to address this problem with series such as *New Ways in Teaching Culture* (Fantini, 1997).

Literature is considered one of the best ways used in teaching culture. Literary texts such as radio programmes, videos, or newspapers are important resources for learners to learn the culture and the way of life of the country. Novels, plays, epics, and short stories are full of vivid context with their characters that comes from different cultural background. Ghosn (2002) focuses on the importance of literature as in the following:

*Literature can function as a change agent: a good literature deals with some aspects of human condition, and can thus contribute to the emotional development of learners and foster positive interpersonal and intercultural attitudes.*  
(171)

Epics are one of the valuable sources of literature. Every culture has its own epics and thus epics reflect the culture. Moreover, epics have something in common. They have universal motifs. Second language learners are interested in similarities and differences of cultures. For this reason, epics can be enjoyable and useful source of literature for intercultural awareness of learners.

## **1.2. THE PROBLEM**

The problem which necessitated this study is that teaching target culture as information transfer lacks the advantages which teaching culture with the help of literature offers to second language learners. This study aimed to research whether using epics proves to be effective on the students' intercultural awareness. Hence, this study seeks the answers to the following research questions:

Is there an influence of teaching epics on students' intercultural awareness?

Which culture teaching style is better for students' intercultural awareness: using epics or information transfer from the books?

## **1.3. PURPOSE**

The purpose of this study is to find out whether students' intercultural awareness could be enriched through an instruction which emphasizes the role of literature using epics in teaching culture. Namely, this study seeks to find out the difference between two distinct target culture teaching styles: teaching culture through epics and teaching culture as information transfer in the course book.

## **1.4. HYPOTHESES**

Regarding to the research questions of the study, the following hypotheses have been tested:

Teaching epics has an influence on students' intercultural awareness process. Moreover, teaching the target culture to prep class students at Selcuk

University through the use of epics rather than teaching the target culture as information transfer will have a remarkable effect on their intercultural awareness.

### **1.5. SIGNIFICANCE**

The results of the study may suggest ways to improve the quality of the culture related activities in specific and the quality of the language education in general by generating positive attitudes of the students toward the target culture at SOFL. The instructional goals may be achieved more easily by making use of teaching the target culture through the use of literature such as epics, poems, folk stories, legends, and fairy tales.

### **1.6. LIMITATIONS OF THE STUDY**

The first limitation of the study was the number of the students in both the experimental and the control groups. Because the number of the subjects in the experimental class was restricted to 21 and the number of subjects in the control group was 19. Thus the number of subjects involved in the study was 40. The data obtained from a larger group of students would have more reliable results.

The second limitation was the educational backgrounds of the groups. Although the students were from the same faculties , that is to say, they were the students of the Faculty of Economics and Administrative Sciences, Faculty of Engineering and Faculty of Technical Education, and their proficiency averages more or less the same, there were some inequalities in their educational backgrounds concerning the courses they had in high school.

Another limitation was the period of the study. The curriculum of the course books was intense and we as the instructors had to finish the weekly plan. Thus, the study took two hours a week and it lasted four weeks.

## **CHAPTER II                      LITERATURE REVIEW**

### **2.0. PRESENTATION**

This chapter starts with a variety of definitions of literature. The next part is “The Importance of Literature in ELT”. Under the following title, ‘What is Culture?’, the definitions of culture are given and “Culture in the Classroom” is explained. In this chapter, Intercultural Awareness in ELT Classes is also explained. Afterwards, in the “What is Epic?” part, the definitions of epic are given. This part is included the epic hero, common elements of epics, and common elements in the English and Turkish Epics. It also includes common elements in Beowulf and The Book of Dede Korkut; and those in The Paradise Lost and The Turkish Creation Epic. In the last part, The Effects of Epics on Intercultural Awareness are mentioned in details.

### **2.1. WHAT IS LITERATURE?**

Literature is generally associated with the written medium such as a timetable or a history book as well as short stories, novels, poetry or dramas. However, oral compositions such as “folk tales”, “epics” or “ballads” are in the term “literature”. Literature is not simply anything written. Nevertheless, it is hard to make a certain definition of literature.

The Oxford English Dictionary gives the following definition: “Literature (noun) (u) 1. Stories, poems and plays especially those that are considered to have value as art and not just entertainment” (Iz&Hony, 1994: 316).

Many authors, critics and linguist have puzzled over what literature is. One broader explanation of literature says that “literary texts are products that reflect different aspects of society. They are cultural documents which offer a deeper



understanding of a country or countries” (Basnet & Mounfold, 1993, in Clandfield, 2005: 1). Therefore, any work of literature helps us to acquire ideas about the time and the place in which it was written.

On the other hand, some linguists say that “there is no inherent quality to a literary text that makes a literary text, rather it is the interpretation that the reader gives to the text” (Eagleton, 1983 in Clandfield 2005: 1). Chapman (1982) defines the role of literature as in the following:

*Literature, the product of imagination, yet draws on life for its subjects. It touches life in the real world at all points; indeed, one of the criteria of literary greatness is the author power to enter a wide range of experience and extent through language our understanding of the human situation. If it is accepted that no aspect of human life can properly be excluded from literature, there can be no limitation on what kind of language will be used (30).*

Roger Rollin (1989) defines literature as “words, words, words”. He also states that literature is “repeatable and recoverable”. He means that literature should be durable, that is, it should take the form of a written text, a recorded utterance, or something transmitted orally like a saying, joke, myth, or epic poem. And he states this point as follows:

*The word literature, I wish to argue, should be used to designate a certain body of repeatable or recoverable act of communication. Later on I shall elaborate on the certain part of the definition, which requires the exclusion of some repeatable recoverable communicative acts from the literary category (17-18).*

The commentaries of literature above indicate that it is not very easy to make a certain definition of literature. However, what is certain is the fact that literature should be imaginative and have artistic and aesthetic merits. Texts, which convey the attractive points, beauty and ugliness in superior or inferior situations and can create feelings of excitement among people through language, are called literary works. As Tural (1999:18) points out that the realities in literary works are not the realities of life but are taken from life, and comprise people, situations and incidents which are fiction. The writer of some literary work who was known 1,000 years ago was later forgotten and the work has become anonymous such as epics, tales, legends and folk tales (20).

## **2.2. THE IMPORTANCE OF LITERATURE IN ELT**

Literature has always been a subject of study in language teaching, but until recently has not been given much emphasis in the EFL classrooms. Teaching English through literature has a long history as literary works have been considered the main tool in the process of foreign language learning.

According to Grammar- Translation Method, students were exposed to literary texts, where there were sophisticated lexis and structures, and they were to acquire proper linguistic habits. However, students were overwhelmed by the vocabulary and syntax, so this approach could not be effective. Too much time was spent on explanation of words, namely “writing in translations of unfamiliar words to respond to the text” (Long, 2000: 42). The failure of this approach led to language teaching based on situational dialogues and stories that lacked the authenticity the literary works provided before. Since 1970s the Communicative Approach has spread through the world and claimed that literature does not help in linguistic communication (Kaplan, 2004: 21). In her article, *Benefits of Using Short*

*Stories in the EFL Context*, Erkaya (2005) states the fact about this issue as in the following:

*In the nineteenth century, second/foreign languages were taught with the help of the Grammar Translation Method. Students would translate literary text from the second/foreign language to their native language. When this method was replaced by methods that emphasized structures and vocabulary, literature was no longer used. In the seventies, methods such as Community Language Learning, Suggestopedia, The Silent Way, Total Physical Response and The National Approach did not utilize the literature to teach second/foreign languages, too (2).*

It is clear that since 1980s literature has been using in the teaching of EFL and has attracted more interest among the EFL teachers. Furthermore, it has realized that literature can be used to develop the critical thinking competence of learners and their language skills (Kaplan, 2006: 22). And as Zafeiriadou says: “many linguists such as Brumfit, Carter, Long and others expressed their wish that a new pedagogical approach for non-native speakers of English should be created” (Zafeiriadou, 2001: 2). Finally, the books that were published in the 90s, namely *Language through Literature* by Bassnett and Grundy and *Literature* by Duff and Maley marked that literature shall find its rightful place in ELT (Kaplan, 2006: 25).

After expressing the general historical overview of literature in ELT; at this point we aim to clarify the importance of literature in ELT.

It is naturally expected for EFL teachers to help learners acquire communicative competence. Teachers give emphasis to teaching standard forms of linguistic expression. In spite of gaining linguistic accuracy, it is clear that EFL learners still have difficulties in comprehending the creativity and nuances of the

English language. It also includes the ability to interpret discourse in all its social and cultural contexts. Thus, the use of literature in EFL classroom may be a powerful pedagogic tool for learners' linguistic and self-development.

Language has four skills: listening, speaking, reading and writing. Listening and reading skills are receptive skills whereas speaking and writing are productive. In order to enable the students who learn English as a second language to speak and write English the presentation of receptive skills is crucial. Literature helps learners to increase these skills. Povey (1972) in Brumfit and Carter (2000: 182) states the purpose of using literature in language classes as: *"Literature will increase all language skills because literature will extend linguistic knowledge by giving evidence of extensive and subtle vocabulary usage, and complex and exact usage."*

Brumfit & Carter (2000: 184) focuses on the importance of literature in ELT classes: *"for literature provides us with a convenient source of content for a course in a foreign language, and a truly notional syllabus will need to be constructed round concepts and subject matter which develop incompleteness"* Furthermore Duff & Malley (1986: 124) state that *"most attempts to provide motivating and communicative material for learners are strong in technique but weak in any sense of developmental structure"* .

Collie and Slater (1996: 3) point out that *"literature is authentic material."* In some texts, it can be seen that there are "authentic" samples of language, such as travel timetables, city plans, cartoons advertisements and newspaper or magazine articles. Thus, students are exposed to a language which is genuine as in the society and which can be managed to the classroom context.

Again Collie and Slater (1996: 5) suggest that *"Language enrichment is one of the benefits of literature."* Literature provides a rich context in which lexical and syntactical items are made more memorable. Formation of sentences and the way of connecting the ideas may enrich students' own writing skills. Students who

deal with a novel, a short story or a poem, for instance are expected to have the ability to make inferences from the text by using linguistic expressions. Clandfield (2007) suggests the benefits of literature for the language enrichment as in the following:

*Literature encourages interaction. Literary texts are often rich in multiple layers of meaning, and can be effectively mined for discussions and sharing feelings or opinions. Furthermore, by examining values in literary texts, teachers encourage learners to develop attitudes towards them. These values and attitudes related to the world outside the classroom. This means, literature educates the whole person (1).*

Another reason related to using literature is the fact that literary texts can teach culture. Literary texts such as radio programmes, videos, or newspapers are important resources for learners to learn the culture and the way of life of the country. Novels, plays, epics, and short stories are full of vivid context with their characters that comes from different cultural background.

If learners try to learn the language by the help of literature, they also learn the culture of the target language. Language and culture should be taught together. Thus, we, as English language teachers, should use literature in ELT classes. In this way, learners naturally become familiar with the culture of the target language. Teachers who want to bring literary texts into the language classroom can prefer to use activities according to their students' need, language levels, and cultural background.

Literature as a reading material can have a powerful effect on language learners as literature is in any way the reflection of a culture and its elements. There are three models which advises literature in ELT. These are cultural model, personal-growth model, and language model. Carter & Long (1991: 28) in Kaplan

(2006: 25) suggests that “the Cultural Model” views a literary text as a product. This means that it is threaded as a source of information about the target culture. This model is considered as the traditional approach to teaching culture. Such a model requires learners to explore and interpret the social, political, literary and historical content of a specific text. Works of literature are the relics of culture and through their study students understand and appreciate cultures and ideologies different from their own in time and space. Savvidou (2005) suggests that:

*As to the teaching practices the model has been associated with a more teacher-centered, transmissive pedagogic mode. There is no specific language work done on a text. The text is seen as a product, a sacrosanct form and about which students accumulate descriptions of critical schools and literary movements, biographical facts about authors and various synopses (3).*

This model is largely rejected by EFL teachers, since not only does it tend to be a teacher-centered but also there is little opportunity for extended language work. Instead, the personal-growth model, which encourages learners to draw on their own opinions, feelings and personal experiences, becomes popular. It aims for interaction between the text and the reader in English, helping make the language more memorable. After that, language model enables learners to access a text in a systematic and methodical way in order to exemplify specific linguistic features. In the Language Model the emphasis is given on language as the literary medium (Kaplan, 2006: 26).

Through reading literature, the students can gain intercultural awareness, empathy, a tolerance for diversity, and emotional intelligence. Ghosn (2002) made a study on the possible contributions of literature to the language classrooms. She claims that there are many reasons to use authentic literature in EFL classes as it is clear from the evidence of myths, epics, legends and folk tales that throughout

many centuries people were, are and will be interested in stories. She gives some reasons why literature is a good medium for learning a language:

*First, authentic literature provides a motivating, meaningful context for language learning... Second, literature can contribute to language learning. It presents natural language, language at its finest, and can thus foster vocabulary development in context... Third, literature can promote academic literacy and thinking skills, and prepare learners for English medium instruction. Fourth, literature can function as a change agent: a good literature deals with some aspects of human condition, and can thus contribute to the emotional development of learners and foster positive interpersonal and intercultural attitudes (171).*

Similarly, Kachru in Brumfit and Carter (1986: 140-149) points out that the use of literature develops cultural awareness in students. Literary texts contain copious examples of practices, attitudes and beliefs of people across the cultures of the world. While these examples help to promote a comprehensive view of culture, they can raise problems regarding the notion of culture in the target language, as well. This is because English is used across the world as a first and second language and a stereotypical view of the target culture can endanger the use of literature in second language classrooms.

Literature can also help learners develop aspects of emotional intelligence identified by Goleman (1995: 6, 3). Empathy, an aspect of emotional intelligence--and a pre-requisite skill to tolerance--develops as a result of experience and interaction with others. Recent brain research suggests that "...repeated emotional lessons of the child's life literally shape the brain circuits for that response". It has been argued elsewhere that stories can contribute to development of empathy by providing vicarious emotional experiences, which, like direct experiences, have the

potential to shape brain circuits (Ghosn, 2002: 172–179). The highest mode of empathic arousal is role-taking, the ability to imagine how one would feel in a situation of others (Hoffman, 1984: 103–131).

Related to the role of the stories, Meek (1995: 6) has pointed out that *"Stories teach students the verb tenses of the past and the future when they are intensely preoccupied with the present"*. Having learners act out parts of the story and inviting them to use the language in their own stories and role-plays will provide a meaningful context for practicing the forms. For example, learners can be invited to think what they would really miss if they had to move and then express their ideas using the forms in the story. The discussion will also provide the teacher with an excellent opportunity to model new language, such as "If you had to move...what would you miss?" The positive influence of stories on development of second language learners' vocabulary and reading and writing skills is well documented.

But of course while selecting a story as a material to be used in the classroom, there are some criteria that should be born in mind. Ghosn (2002: 172–179) claims that the story chosen for active use should include universal themes because everywhere, in all parts of the world the learners can easily identify those themes as they are also valid for them and their culture. It should also include repeated grammatical structures and formulaic expressions, use of vocabulary that provides synonyms and alternative expressions. If all these criteria are supported by aesthetically pleasing illustrations that can help to clarify the text, then the story in question is applicable in language classrooms.

As explained, literature is a good means to help learners develop a kind of understanding which in the end enables them to improve interpersonal and intercultural attitudes along with emotional development.



### 2.3. WHAT IS CULTURE?

The concept of culture is a broad subject and its definitions differ in anthropology, linguistics, psychology and education. Throughout the past fifty years, there has been more interest in defining culture.

As one of the earliest examples of this interest in the study of culture, Pedersen (1936: viii) claims that culture provides a metaphor better to understand differences between groups of people as they relate to one another. More importantly, culture provides a metaphor for understanding different perspectives within each of us as our different social roles compete, complement, and cooperate with one another in our decisions.

Linton (1945: 32) states: “A *culture is a configuration of learned behaviours and results of behaviour whose component elements are shared and transmitted by the members of a particular society.*” In contrast to Linton, Useem and Useem (1963: 169) points out that culture is acquired not learned and it is common manners of communities. Later, Triandis (1994: 16) points out that there are certain aspects that almost all researchers see as characteristics of culture. First, culture emerges in adaptive interactions. Second, culture consists of shared elements. Third, culture is transmitted across time periods and generation. More recently, Lederach (1995: 9) claims that culture is created in response to social realities around people.

It may be useful to review some of the more basic definitions of culture. A dictionary definition revealed in New Webster’s Dictionary of the English Language (1984: 246) clarified the term as: ‘*the total of human behavior patterns and technology communicated from generation to generation*’. Similar to this, another definition of culture is provided in Longman Dictionary of Applied Linguistics (1985: 70): ‘*the total set of beliefs, attitudes, customs, behavior, and social habits etc of the members of a particular society*’.

A more general definition of 'culture' postulated by Lado (1986: 52) highlighted the equivalence of 'culture' and the "way of people". Pedersen (1936: viii) in Kroeber and Kluckhohn (1952) found over 150 different definitions of culture. For instance, culture is described as the things a stranger needs to know to behave appropriately in a specific setting. Skinner (1981: 213) defines culture as "*a set of schedules of reinforcement.*" Cheung (2001: 56) defines 'culture' as the customs, values, laws, technology, artifacts and art of a particular time or people.

Triandis (1994: 21) in Kroeber (1917) suggests culture is as "super organic" which means that it does not depend on who (you or I) is in it. Members come and go; the cultures remain more or less stable. Turhan (1969: 56) defines culture as "*a part of society which consists of material and moral values.*" It contains all kinds of information, relations, habits, customs, general attitudes and behaviour of a society. All these constitute a special style of life which differentiates one society from another. It is difficult to provide an adequate definition of culture. However, Triandis (1994) suggests using the following approach:

*There are many definitions of the concept, and they are all valid. However, depending on what a particular investigator wishes to study, it may be optimal to adopt one or another of the more limited definitions. For example, if the investigator is a behaviourist, Skinner's definition (culture is a set of schedules of reinforcement) may be quite satisfactory; if the investigator is a cognitive psychologist, a definition that emphasizes processing may be optimal (22).*

As seen there is a wide range of definitions related to culture. However, it is possible to summarize all the definitions. Tural (1969) makes a brief definition of culture:

*Culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfactions for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place* (56).

Pedersen (1936:4) in Hines & Pedersen (1980: 5-11) points out that there are two kinds of culture: Objective Culture and Subjective Culture. Objective culture refers to the visible “point-at-able” artifacts or behaviours that are culturally learned or derived, and that can be objectively identified or pointed at by both persons within and outside a given culture. Subjective culture refers to the internalized feelings, attitudes, opinions and assumptions members of a culture hold the, although profoundly important to the culture, are difficult to verify.

Howe & Page (1979:195-260) claims that in order to work with a culture, it is important to go beyond its more obvious objective and verifiable symbols toward the more subjective perspective its members hold.

### **2.3.1. CULTURE IN THE CLASSROOM**

It is an established fact that the culture is an inherent part of the language. Culture and language are inseparable and culture is taught implicitly in a foreign language classroom. Byram (1990: 76-87) claims teaching language and culture cannot be separated from each other and refers to language as a ‘key’ opening the door of ‘culture’. In other words ‘target language culture’ should be placed in language teaching practice, be in curriculum or the way language teachers present the material used in language teaching. Language and culture are intertwined, and one will affect the other. Language and culture have a kind of deep

and symbolic relationship. Language stands for the whole culture because language represents culture in the minds of its speakers. Conversely, culture also symbolizes language and is summed in the economic, religions, and philosophical systems of a country. Byram and Flemming (1998) state that:

*When people interact in a language which is foreign to at least one of them, the shared meanings and values it carries for those involved cannot be taken for granted in the way they are when those involved are from the same language group. Learning a language as it is spoken by a particular group is learning the shared meanings, values and practices of that group as they are embodied in the language (2).*

As all we know, knowing a language goes beyond the knowledge of grammatical rules, vocabulary items and pronunciation of these items. Successful language learning requires language users to know that culture underlying language in order to get the meaning across. Tseng (2002: 56(1), 11-21.) suggests that culture effects changes in individual perception and is vital for expanding an individual's perspective of the world. According to Stuart and Nocon (1996),

*Learning about the lived culture of actual target language speakers as well as about one's own culture requires tools that assist language learners in negotiating meaning and understanding the communicative and cultural texts in which linguistic codes are used (432).*

Cultural content is a key to effective teaching and learning a language provided that problems arising from introducing culture into EFL classroom are

dealt with effectively and teaching strategies and learning materials are chosen appropriately.

Also, Shanahan (1997: 168) states that cultural content provides exposure to living language that a foreign language student lacks. So, culture is not something consisting of facts to be learnt, but a helpful tool to make learners feel the need to speak and use the target language.

Changes in linguistic and learning theory suggest that culture can be used as an important element in language classrooms, but many students say that they do not want to learn about the culture of the target language. This might be because of the fear of assimilation into what they perceived as something strange to them.

In fact, most learners find positive benefits in cross-cultural learning experiences, nevertheless a number of people experience some psychological blocks and other inhibiting effects of the second culture. Douglas(1994: 173) in Stevick (1976b) points out that learners can feel alienation in the process of learning a second language, alienation from people in their home culture, the target culture, and from themselves. Recently, McKay (2003: 13, 4: 1, 4) discusses the cultural basis of teaching English. McKay states that the growing number of non-native speakers of English makes this language distinct and that results in teaching English in a multilingual context since non-native speakers have no desire to learn the culture of native speakers.

Through both language and culture, some universal properties bind us all together in one world. The act of learning to think in another language requires a considerable degree of mastery of that language, but a second language learner does not have to learn to think, in general, all over again. Brown, H. Douglas (1994) explains this mastery as in the following:

*As in every other human experience, the second language learner can make positive use of prior experiences to facilitate the process of learning by retaining that which is valid and valuable for second culture learning and second language learning (187).*

It is clear that culture is an important part of language. Learning a language includes learning the culture, as well. However, it is not an easy and simple process.

In the next part, we will try to explain the process of intercultural awareness. The problems in this process and the techniques that can be useful and helpful for teachers and learners are explained in detail.

### **2.3.2. INTERCULTURAL AWARENESS IN ELT CLASSES**

Learning a new language is indeed a hard and a long process. It is natural for learners to have difficulty in acquiring the target language since each language has its own unique structures and usages. There are normally differences between the two languages. Fishman (1972) explains the differences between languages as in following:

*Some languages recognize gender of nouns...whereas others do not. Some languages build into verb system recognition of certainty or uncertainty of past, present, or future action. Other languages build into verb system recognition of the size, shape, and colour of nouns referred to (156).*

Learning a new language includes learning the culture of the target language, as well. Learning culture is an indispensable part of learning a second language. Douglas(1994: 9) points out that learning the language of another culture is an effective way to increase one's information. Anticipating preconceptions and stereotypes from another culture's viewpoint requires knowledge about the myths and widely "understood" perceptions from that culture's viewpoint. It is also important to know the right way to get more information about the culture in question so that the teaching/learning resources will be appropriate.

Corbet (2003: x) claims that the language learner moving between cultures is an intercultural learner. He also focuses on the intercultural approach to language teaching: *"Intercultural approach emphasizes the ways in which language is used by speakers and aims to improve four skills; reading, writing, listening and speaking in order to help learners to acquire cultural skills"*(2).

However, culture learning is a very difficult part of language learning. Thus, learners frequently have difficulty in learning the target culture. In fact, they are generally unwilling to learn about the culture.

It is in teachers' hands to provide their desire to learn about that culture. It is teachers' role to explain the importance of that issue. Language teachers can make students aware that there are no such things as superior and inferior cultures and that there are differences among cultures just as there are differences among people from the same culture. The tension in the classroom environment should be prevented as it inhibits the real and correct language learning. However, it is not always easy for teachers to accomplish this goal. As learners make negative transfer of the native language to the target one, they have difficulty in learning the target language properly and they become unwilling to learn the language and its culture, as well. It is expected for learners to have intercultural awareness between the native and the target language. However, it is not an easy process. It is an ability of learners that might be gained in language learning process. Pedersen (1936: 9)

explains the awareness as “*the ability to accurately judge a cultural situation from both one’s own and in the other’s cultural viewpoint.*” Such awareness requires learners to have:

- awareness of cultural and linguistics differences;
- interest in the culture;
- sensitivity to the myths and stereotypes of the culture;
- appreciation of the importance of intercultural teaching.

At the end of the learning process, learners are expected to have these features. Now, we will try to examine the problems, and the roles of teachers and activities in this awareness process.

Up to now, two main perspectives have influenced the teaching of culture in the field of English language teaching. One pertains to the transmission of factual and cultural information such as customs and habits of target language speakers. Learners are immersed in cultural readings, films/videotapes, recordings, realia (cultural artifacts) and personal anecdotes (Corbett, 2003: 194). All that learners are asked to do is to show a mastery of the information. In most EFL course books, we see parts and units allocated to teaching the culture of the target language. The approach adopted in these materials generally seems to suggest that studying the culture only involves transmission of information regarding the life and institutions of the target culture. This approach, however, has certain limitations. Kan (2006: 1) points out that this approach does not mainly aim to furnish learners with skills to discover, interpret, and relate cultural knowledge.

The other perspective claims that language learners need to learn how to learn about other cultures rather than factual knowledge about a specific culture. In other words, equipping learners with skills and strategies that will enable them to discover cultural information is more beneficial for language learners than stuffing language learners’ heads with facts about a specific culture (Kan, 2006: 1). The



learning tasks are shaped in a way that they promote curiosity, tolerance, sensitivity, and empathy in learners. Reinhold (2002: 73) points out that the tasks are not aimed to transfer cultural facts but to provide learners with opportunities to learn how to learn culture of others and to enjoy learning other cultures while developing tolerance and interest.

Today, English teachers have a lot of choices in terms of textbooks, and it is surprising that many of them rely on uninteresting textbooks that focus students' attention on grammatical structures, and on practice in isolation. Also, the activities chosen are based on teacher-talk and student-listen routines as suggested by Cheung (2001: 55-61). These practices are unlikely to lead students to develop a genuine interest in learning English. Students lacking motivation to learn a language need variety and excitement. Teachers should help them to notice that learning a language is not just learning its grammatical rules and vocabulary items.

The reason for the use of cultural content in classroom is that it will foster learner motivation (McKay, 2000: 7). McKay believes that there should be a variety of culture in the materials and not only an overload of western culture in ELT classrooms. Besides, learning about a culture does not mean accepting that culture. If the role of the culture in the materials is just to create learner interest towards contents and thus towards language, that is highly desirable.

McKay (2000: 9-10) identifies three types of cultural materials: target culture materials, learners' own culture materials and international target culture materials. For her, the best one is international target language materials, which supposedly covers a variety of knowledge from different cultures all over the world using the target language. That will most probably increase the learners' interest rather than imposing only one culture all the time and prevent learners from having the fear of assimilation into a specific culture, and help them respect other people's cultures. Students' own culture should be discussed together with target culture. In other words, home and target culture should be integrated. Stuart and Nocon (1996:

435) refer to this integration as 'Color Purple'. According to Stuart and Nocon, this synthesis is created when one becomes aware of one's own cultural lens (e.g. blue) through the recognition that a person from another culture has a different lens (e.g. red). Neither person can escape his or her own cultural lens, but each can choose to overlap lenses (e.g. purple) in order to understand better the other's perspectives and arrive at shared meaning. While using cultural content in classrooms, teachers should keep in mind that English is an international language, and culture is an aid to motivate our students rather than something to be taught.

There are a lot of activities we can use in our classrooms in order to create interest towards the target language by using cultural content. The key point is that we should create a relaxing environment where our students can discuss their own culture together with the target culture in meaningful and communicative tasks and activities. This will ensure that students are doing something with a purpose in their mind.

The university model of didactic, lecture- based classroom teaching is certainly one of the valuable ways a person can learn about another culture. Harrison & Hopkins (1967: 3, 431-460) suggest that for people unfamiliar with the culture, however, the experiential methods seem to have worked more efficiently. Thus, we can say that for our students who try to learn English as a second language, experiential methods are more useful. Moreover; Pedersen (1936: 4–5) suggests that experiential methods put emphasis on less- formal, field- based experiences and a two- way interaction between teachers and learners. Teaching increased awareness often relies on experiential exercises such as role plays, role reversals, and other approaches such as bicultural observation and experiences, and questions/ answers/ discussions. Sometimes critical incidents and brief case studies from the culture can be considered to increase learners' awareness of the culture (1936: 13).

Role- play is also a useful instructional technique in a sociocultural approach. Students may be the main characters of the story and create a situation within a different context. It can be an enjoyable activity for learners because they produce everything in dialogues with the given characters. Douglas( 1994: 174) in Donahue and Parsons (1982: 359–365) examined the use of role plays in ELT classes as a means of helping students to overcome cultural “fatigue”; role-play promotes the process of cross-cultural dialogue while at the same time it provides opportunities for oral communication. Kodotchigova (2002: 8(7)) also discusses the role of role-play in teaching culture for classroom suggesting quick steps for classroom implementation.

“Here and There” is a useful role-play activity offered by Collie and Slater (1987).In “Here” by Collie and Slater (1987) in Kaplan (2006: 32-33) students imagine that a given character from a story lives in the contemporary world and they are to predict that character’s behaviour in a given situation. The teacher may prepare sets of situations and students act out a role play or write a dialogue. “There”, a variation of the above activity, enables students to place themselves in the story’s reality. They may act up a role play presenting how they would have handled a given situation or what they would have said.

“Negative Etiquette” is another enjoyable activity. This activity aims to help students recognize and manage intercultural encounters with a bit of fun component in it (Corbett, 2003 p: 110). In a negative etiquette activity, students are given some negative forms of etiquettes and in this initial stage students learn some facts related to a specific culture. In the next stage, students role play these situations. Kan (2006: 2) lists some situations that students can simulate in pairs in the classroom:

- Pretend to have never heard of Turkey, and have no knowledge about its location on the world map.
- Pretend to have never heard of Atatürk.

- Say it would be better if Turkey had one football team instead of many.
- Tell that Rakı is a traditional Greek drink.

In this activity, based on the given situations one student acts the role of a foreigner telling annoying things about Turkish culture. The other student acts the role of a Turkish student who has found himself in a situation where a foreigner tells negative things about Turkish culture and this student needs to deal with the foreigner peacefully. Afterwards, a class discussion is held and students identify the successful and unsuccessful strategies used by their peers during the role plays (Kan, 2006: 2).

Some other materials and techniques such as readings, films, games, and culture assimilators are now available to language teachers to assist them in the process of acculturation in the classroom. For example, stories that describe learner's experiences in other cultures also help develop intercultural awareness. Making comparisons between different story contexts and between stories and their own life experience helps children gain insight into cultural concepts while learning vocabulary of comparing and contrasting. The familiar Venn diagram is a useful graphic organizer for comparisons. The completed diagram provides a useful organizer for follow-up writing. Caution needs to be exercised, however, when selecting multicultural stories. Stories that portray the exotic or the quaint minimize the shared universal human experience and stories that fail to show diversity within groups build stereotyped images of other cultures (Derman-Sparks, 1993-4: 70(2)).

Today, with the help of technological developments, we have access to many sources easily and quickly. Almost all the printed materials are on the Internet in electronic forms and we can easily search anything anytime. As a result, we do not lack cultural content to use in our classrooms. Cullen and Sato (2000: 6(12)) suggest practical techniques and a wide range of sources for teaching culture in the EFL classroom using three different parameters, namely, information sources,

activity-types and selling-points and also Jordan (1997: 105) lists sources of cultural information:

- Newspapers: these are a good source of cultural information: local papers will give more of a flavour of everyday life in towns.
- Video: a number of published ELT video tapes are a good visual source of cultural information. (Today, we have CD/DVD versions of these video tapes, which provide us with better quality.)
- Talks/discussions: some topics may be suitable for giving information to students in a plenary session.
- Role play/dramatizations: these can be used to initiate discussion and introspection.
- Culture quizzes/tests.

Helot& Young (2005: 242) states that when learners have intercultural awareness during the language learning process, they will also have intercultural competence. Corbet (2003: 1) also points out that the ultimate goal of an intercultural approach to language education is an intercultural communicative competence. Beacco& Byram (2003) assert that intercultural competence can be broken down into elements such as:

*the ability to interpret and assess... effected by putting oneself in the other's place... or by adopting the point of view of an outside observer who can base his or her interpretations on other systems of reference and other social experiences. Defined in this way intercultural education is an essential goal of language education in that it contributes to personal development (68).*

It can be asserted that intercultural awareness consists of having some different perspectives on communication with a different culture. Interculturally competent students should be able to...

- look at their own culture from the point of view of their own culture (i.e. have a good understanding and awareness of their own culture)

- be aware of how their culture is seen from outside, by other countries or cultures

- understand or see the target culture from its own perspective (i.e. understand and be aware of what other people think of their own culture)

- be aware of how they see the target culture

According to Johns (1992: 197), the cultural teaching objectives of language teachers do not include heightening students' capacity to endure cultural differences and trying to develop unresponsiveness in students to cultural differences but trying to promote genuine curiosity and tolerance towards other cultures. Furthermore, Sercu (2005: 2) supports this idea and claims that the learners are encouraged to become the mediators between their own culture and the target one. In order to be these mediators, Stern (1983: 203-204) explains Whorfian Hypothesis. According to Whorfian( or Sapir- Whorf) Hypothesis, language learners are only too well aware of the fact that certain aspects of a new language- items of vocabulary, or grammatical features- often imply concepts for which the native language has no equivalent. Contrastive Analysis is founded on such comparisons. One language has separate vocabulary items for concepts which are left undifferentiated in another language.

CAH claimed that the principal barrier to second language acquisition is the interference of the first language system with the second language system. Douglas (1994: 93) points out that second language learning basically involved the overcoming of the differences between the two systems- the native and target languages. Some rather strong claims were made of the CAH among language teaching experts and linguists. One of the strongest was made by Douglas (1994: 194) in Lado (1957: vii) in the preface to *Linguistics across Cultures*: “*The plan of the book rests on the assumption that we can predict and describe the patterns that will cause difficulty in learning, and those that will not cause difficulty, by comparing systematically the language and culture of the student.*”

Then, in the first chapter of the book, Lado (1957: 1-2) continues: “*...in the comparison between native and foreign language lies the key to ease difficulty in foreign language learning... Those elements that are similar to (the learner’s) native language will be simple for him and those elements that are different will be difficult*”. An equally strong claim was made by Banathy, Trager and Waddle (1966: 37): “*The change that has to take place in the language behaviour of a foreign language student can be equated with the differences between the structure of the student’s native language and culture and that of the target language and culture.*”

It is certainly hard for teachers to prevent negative transfer of the native language, but it is their job to show the similarities and differences between the two languages. By the way, they might make the lessons more enjoyable and more creative. For instance, the monolingual teacher can work with visual materials from the home culture, and co-operate with bilingual colleagues and learners in finding appropriate materials for comparison activities (Corbet; 2003: 43).

As seen above, intercultural awareness is an important part of comprehension, culture and language should be learned together. After all, the more cultural concepts we learn, the more language abilities we gain; the more language

we gain, the more competitiveness we have. Like learners, teachers will have difficulty in this process. However, there are useful techniques that teachers can utilize and by the way they can have the opportunity to accomplish their goals.

## 2.4. WHAT IS EPIC?

The scope of epic is encyclopedic: it is the big poem that tries to explain everything. The poet does not just focus on telling the story but attempts to include all his knowledge and the whole of his experience. Peck and Coyle (1984: 31-32) shares this idea and claims that epic is the poem which examines everything, and which intends to show that all of experience can be assimilated into a pattern, that everything makes sense and interconnects. Epic simile contributes to this: the poet makes long digressions, comparing events in the story to events that we are familiar with or events in other stories or history. This contributes to the inclusiveness of epic, that it embraces all of life, and makes for coherence, suggesting that everything is part of a grand pattern.

Toohey (1992: 1) in Peck & Coyle (1984) defines epic as the most ambitious kind of poem: *“An epic presents the great deeds of a heroic figure or group of figures. The classical models are Homer’s Odyssey and Iliad, and Virgil’s Aeneid: they are massive narrative poems, focusing on a crisis in the history of a race or culture.”*

Meyer (2005: 21-28) defines epic as a lengthy, revered narrative poem ordinarily concerning a serious subject containing details of heroic deeds and events significant to a culture or nation. Likewise, Legouis (1943: 22) defines epic as *“an extended narrative poem, grand in scope, exalted in style and heroic in the theme, often giving expression to the ideals of a nation or a race.”*



Epic is easy to memorize. Taflı (2006: 2) points out that the scopos memorize the epics to recite them to their societies, for this reason the process of epic started orally and passed on from one generation to other by word of mouth.

An epic centers on a hero of superhuman proportions, both normally and physically, and the events in which he takes part are of great significance to a tribe, race, or nation. Charlotte (1995) gives examples on this point:

*Art epics like the Aeneid and folk epics like Beowulf are examples of this type of poetry. There is also the epic in which the events concern mankind's battle with the forces of evil and his struggle for a divine victory; of this, Paradise Lost is the prime example (363).*

Within the epic, it is not difficult to recognize the folklore, customs, social structure and the political issues of the society that it belonged to. Taflı (2006:2) supports this view as in the following: *“In epic, there is the reflection of the traditions and myths of a culture or group of people, in addition to this, the deeds of the major and functional characters are shaped by these traditions and myths.”*

Tural (1999: 46) also supports this idea and gives an article of Arseven (1943: 456) as an example. In the article included in the Art Encyclopedia, he states: *“Verses, which explain an incident or a victory creates astonishment.”* Hence, it can be asserted that the myths, legends, folklore, customs, social and political issues of the group establish the basis of an epic.

In the next part, we will try to examine the epic hero.

### 2.4.1. EPIC HERO

Every nation has its own legends, tales, fables and epics that reflect the norms, beliefs and the lifestyle of the society. All these parts of the literature have something in common: They all have a hero or heroes. In tales, for instances, one can see some common heroes easily both in the Turkish and the other nations' tales. Arslan (1998: 297) points out that the hero "Keloglan" is similar in Scottish, Irish and Turkish Kars tales. It is "Riobaidh" in Scottish tales, "Jack" in Irish tales and "Kecel" in Kars tales. Furthermore, Arslan also states and explains that people, animals and supernatural elements are similar in these tales, as well (298-344).

Like tales, hero is common in all the epics in the world and it has very an important role in terms of the subject and the title of the epic itself.

The word itself is Greek- 'heros'- and our initial view of type is conditioned by ancient Greek definitions (Miller, 2000: 2). When we look at the dictionaries lists of definitions, we see that 'hero' is used for 'any free man' or 'any gentleman' from Homer's archaic usage (2000: 3). Oxford Word Power Dictionary for Learners of English (2000: 322) gives the definition of hero as "*a person who is admired, especially for having done something difficult or good*".

As Toohey (1992: 8) states that origins may be in doubt but it is hardly controversial to state that heroism and hero are at the heart of mythological and historical epic. Hero simply means a model, a kind of ideal to be striven for or imitated to the best of one's abilities. Millar (2000) gives the definition of hero as in the following:

*Here I think the person- the object of what may be called hero worship in the modern sense, or, in a regrettable but necessary buzz- word, the 'role-model'- is replaced by a persona; the*

*object- hero is actually composed of a cluster of admirable and perhaps imitable characteristics (2).*

The notion that a hero must be someone who has attained fame – immortal and always remembered fame- is undercut by the number of instances of heroes unknown or nameless (2000: 4). Toohey (1992: 9-10) points out that an epic hero has some notable qualities:

- An epic hero is normally of superior social situation, often a king or leader in his own right.
- He is usually tall, handsome, and muscular.
- He must be preeminent, or nearly so, in athletic and fighting skills. This ability implies not only physical skill, but also the courage to utilize it.
- He is sometimes outstanding in intelligence.
- To display his heroic abilities the epic hero needs some form of a crisis or war or quest.

In the next part, the common elements in epics are explained in detail.

#### **2.4.2. COMMON ELEMENTS IN EPICS**

Epic is arguably one of the earliest and most universal of literary genres; it is found in a developed form among the most ancient written records of cultures from China to Greece and has been recorded as oral narrative on every inhabited continent (Havelock, 1963: 94, Finnegan, 1976: 25). Tural (1999) gives some characteristics of epics as in the following:

*Epics are national. They reflect the material and moral aspects of the life of nations in detail. In epics, there is a tendency to decrease the number of heroes into one. There is a leading figure in epics, the hero, a national character, who has*

*all the features of national conscience and identity. There is a relationship between epics, history and geography. Epics help history like some sciences by enlightening some periods which are not recorded. Dede Korkut Epics are the best examples of this (59-60).*

One can easily see the similarities between the Turkish epics such as Altaic Creation, Manas, Ergenekon, Oguz, and Dede Korkut. For instance, Arslan (1998: 277-295) asserts that the numbers “3, 7, 9 and 40” are common and very important in these epics. They are also available and have the same importance in the Irish and the Scottish folk tales, as well.

Although the locations and the eras of epics differ, the similarities of conditions bring them into existence. They are not written about common men in everyday situations. They involve whole nations and heroes who are larger than life, and they must be given their proper dimension in performance (Charlotte, 1995: 363-4). To illustrate this point, we can give the creation epics as an example. There are a lot of similarities between the creation epics of the Native Indians and the Altaic creation epic in terms of the creation of the earth and the human ( Arslan, 2004: 71).

Aristotle, in *Poetics* chapters 23 and 24, specifies some common elements of which an epic ought to have. Halliwell (1986: 257f)) lists these characteristics. Here are some:

- It must have a plot structure which is dramatically put together;
- It should present a single action with beginning, middle, and end,
- Epic should have a unity that is not merely temporal or sequential, nor produced simply by concentrating on a single hero,
- An epic plot ought to be compact enough to be grasped as a whole unit,

- An epic, like tragedy, should contain reversal, recognition, and calamity; and finally
- An epic should conform mostly to the criterion of what is probable.

As explained above, there are a great number of common elements in epics. These common features are universal. Epics are also termed myths. The experiences in the myths are common to all men, as well. Golden (1995) verifies this characteristic of myth with his definition of it:

*Myths are stories or claims or images which arise out of the human collective unconscious, giving meaning to humanity, its life, and its pursuits. A myth gives harmony and meaning to the cosmos. It usually involves a supra- natural or symbolic, rather than a naturalistic or materialistic approach to or reading of the universe. It gives people meaning and helps them to make sense of existence in the universe, their environment, because it turns into a living cosmos, a world (3).*

As Golden claims the myths are the reflections of human psyche and this psychic experience is not an individual but a collective one. Myths involve universal themes and these themes are common to all men. These themes are the things which constitute the meaning of life. Thus, myths by means of symbols tell the story of meaning of life and covertly enable the readers to grasp their reason for living and function in life. Golden is affected by the theory of Jung. Jung studied on a great variety of mythical and anthropological material to amplify and illuminate his theory of “collective unconscious”. Jung (1948: vol 9:4) claims that “*in myths, as in dreams, the psyche tells its own story*” and reflect the unconscious. Jung also claims that every individual besides their personal unconscious possesses a collective unconscious which constitutes the deeper layer of the personal

unconscious. The collective unconscious operates independently of the ego on account of its origin in the inherited structure of the brain. Its manifestations appear in culture as universal motifs with their degree of attraction. Images, symbols and fantasies may be termed the language of the unconscious. Myths as products of fantasy are the expression of the inner psyche, namely, the unconscious. Thus, it is not surprising that all the epics appeal to the unconscious of the human psyche.

There are some various contents of the collective unconscious, called “archetypes”. One of the well-known expressions of the archetypes is myths. Archetypes are recognizable in outer behaviors, especially those that cluster around the basic and universal experiences of life such as birth, marriage, death and separation. All of these issues are common in epics. Calvino (1956) supports this view of Jung saying that:

*These folk stories are the catalogue of the potential destinies of men and women, especially for that stage of life when destiny is formed, i.e., youth, beginning with birth...departure from home, and, finally through the trials of growing up, the attainment of maturity and the proof of one's humanity (1980).*

Likewise, generally, in all epics, the hero is forced to separate his beloved mother passing through many obstacles and tests of courage which symbolizes his psychic growth to find the man in him and reaches the state of “individuation”, namely, “the Self”. In order to reach the self, the hero has to go through some certain steps. First of all he should get rid of his mother. Then, he has to confront with his “shadow”, the enemy in him/her. “Shadow” means the potential of experiencing the hidden or unconscious aspects of oneself, both good and bad.

Jung (a1954, vol: 9: 20) states that inside every of us there is a “*face we never show the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face.*” The human conscious tends to see this face in others. It projects its dark side onto others and thus interprets them as enemies or as exotic presences that fascinate. In epics, in order to confront his shadow, the hero fights with his enemies. Taflı (2006: 1) points out that they are monsters, such as Satan, the disguise of a giant, a wicked hag, a Serpent, wicked angel, or underworld creature. Jung (a1954, vol: 9) points out the importance and necessity of confronting with “the shadow”:

*...if we are able to see our shadow and can bear knowing about it, then small part of the problem has already been solved; we have at least brought up the personal unconscious. The shadow is a living thing part of the personality and therefore wants to live with it in some form. It can not be argued out of existence or rationalized into harmless. This problem is exceedingly difficult, because it not only challenges the whole man, but reminds him at the same time of his helplessness and ineffectuality (20-21).*

In epics, the heroes confront with man evil creatures, animals in the darkness and fight with them in order to survive. Their journey is from light to dark which adds a psychological character to their journeys. “The journey” is a common element in every epic. Franz (1972: 81-82) describes the shadow as “*motivating creativity from outside the creator*”. For instance, in Turkish Creation Epic, God creates another gander, his opposite, Er-Kishi. To continue the application of Jungian terms, Er-kishi is Kara-han’s shadow.

“Anima” is another potential patterning of archetypes. Anima is the inner feminine side of men and, animus, the inner masculine side of women. Jung (a1954, vol: 9) explains the nature of the anima as follows:

*Everything the anima touches becomes numinous-unconditional, dangerous, taboo, and magical. She is the serpent in the paradise of harmless man with good resolutions and still better intentions. She affords the most convincing reasons for not prying into the unconscious, an occupation that would break down our moral inhibitions and unleash forces that had better been left unconscious and disturbed (28).*

Franz (1978: 186) defines anima as the personification of all feminine psychological tendencies in a man's psyche, such as vague feelings and moods, prophetic hunches, receptiveness to irrational capacity for personal love, feeling for nature... and this relation to the unconscious. Through confrontation with anima, one is tested both spiritually and morally. Anima can take many forms since people have tendency to project it. Franz (1978) points out one of the most frequent form of anima:

*In its individual manifestation the character of a man's anima is as a rule shaped by his mother. If he feels that his mother had a negative influence on him, his anima will often express itself in irritable, depressed moods, uncertainty, insecurity and touchiness... These anima moods cause a sort of dullness, a fear of disease, of impotence, or of accidents. The whole life takes on a sad and oppressive aspect... the anima is often personified as a witch or a priestess- woman who have links with "forces of darkness" and "the spirit world" (187).*

In Turkish Creation Epic, if Er-kishi (the first man) is Kara-han's shadow, then Ak-Ana is his anima. Franz (1972: 81) says that the anima mediates creativity in this myth, the anima's mediation results in the creation of the shadow.



Jung (a1954, vol: 9: 28) also claims that *“for the son, the anima is generally hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult.”* The son has to confront with his anima in order to grasp the meaning of his existence and to become a man who is aware of the role that he has in the world. To reach the ‘Self’ is a must for every individual. In every epic, the hero deals with the anima in order to reach his ‘Self’.

Jung (1948: 168) in Deger (2004: 15) also claims that the “child archetype” is also an important pattern. In myths, the child is something that has a peculiar importance. One of the most important features of the archetypes is its “futuraity”. It implies a change in the personality in the future. *“Child means something evolving towards independence. This it can not do without detaching itself from its origins: abandonment is therefore a necessary condition.”* As mentioned above, in order to make a man out of himself, the child leaves his beloved mother. After the child abandons his mother in the wilderness, he is exposed to a lot of dangers. Though he seems helpless and incapable of protecting himself, myths emphasize that the child- the hero- is equipped with some superior powers to deal with the dangers he is exposed to. In epics, the hero is exposed to some problems and dangers. And, he has to leave his mother to prove his invincibility.

The hero will survive because nature herself gifted him the powers he has. He is the symbol which brings the conscious and unconscious together (Deger, 2004:15).

The archetype of ‘Syzygy’, which means the divine couple, is a pattern of wholeness and integration. Jung (a1954, vol: 9:35) claims that syzygy expresses the fact that masculine element is always paired with a feminine one, among possible projections of the pairs of the opposites, the male and female syzygy is the commonest. When the two opposites become one, a great power arises. This power gives the strength to overcome all the difficulties. Like the other archetypes, syzygy

has a universal nature; man's imagination is bound by this motif. The symbols are different but the content is the same. Syzygy is easily seen in epics. For example, in the epic of "the Paradise Lost", the divine couple is Adam and Eve, in "The Turkish Creation Epic", Ay-Atam and Ay-Va, and Doganay and Ece are depicted as divine couples. They give powers to each other.

Another archetype is the 'Spirit' and stands for both good and evil. As for the good, it is often represented by a wise old man who, for Jung (a1954, vol: 9: 35), "*symbolizes the pre-existence meaning hidden in the chaos of life.*" He is the model of wisdom, insight, goodwill etc... For example, in *The Book of Dede Korkut*, that wise man is Dede Korkut .As for the evil, the man is the evil-doer for his or evil's sake. In *The Turkish Creation Epic*, the first man, Er-Kishi falls because of his pride and ambition. Likewise, in *Paradise Lost*, Adam and Satan do the same.

As Jung claims, these elements mentioned above are common in epics. The ultimate aim of the hero in epics is to reach the self through individuation process. The individuation process requires the heroes to undergo many transformations before becoming the Self. "*The process itself involves another class of archetypes which one calls the archetypes of transformation. These transformations are not personalities, but are typical situations, places, ways, and means, that symbolize the kind of transformation in question*" (Jung, a1954, vol: 38). These processes are valid in every epic. Through inner transformation and many types of rebirth, the hero is transformed into another being, different from the person before the transformation. This other being is the person in him the larger and greater personality maturing within him. As Jung (1948: 217) points out, in myths, the psyche tells its own story, and the interplay of the archetypes is revealed in its natural setting as formation, transformation/ the eternal Mind's eternal recreation. Thus, it can be asserted that the eternal mind is the mind of humanity, the collective unconscious and myths are means to tell the psychological journey of humanity through a hero. We can see this element in all epics.

Related to the subject of this study, it is better to narrow these common elements into the English and Turkish Epics. In order to make it clear, these common features are summarized and exemplified in the following part.

#### **2.4.3. COMMON ELEMENTS IN THE ENGLISH and THE TURKISH EPICS**

In the Turkish language, the epic covers a wide scope of literary narrations at different levels. Elcin (1997: 90-99) claims that they are “*epos, story, myth, historical events, adventures, legends, speeches, poems, advice, biographies, tales, and old sayings.*” However, in Western languages, national epics called epos are expressions of great joy or great suffering of a race or a tribe in the quest of their freedom, sovereignty and unity, and are a narration of events occurring around a symbolic hero (Tural, 1999: 69). Nevertheless, there are some notable similarities between the Turkish and English epics.

In both English and Turkish epics, it may be asserted that there are two types of heroes: the hero and the monster.

Both in Shamanism and in Islam, the hero is regarded to be the god-like creature that has the exemplary characteristics and does his best for the sake of his nation. Taflı (2006: 1) claims that in the Sky-God and Shamanism, the hero is selected by the Sky-God by means of trance and dream.

Both in Paganism and in Christianity, the hero has the exemplary features, as well. He tries to defend his nation. As Cherniss (1972: 125) points out that the hero is a pure Christian in most of the English epics and he generally depicts the Christian motifs and allusion.

It may be claimed that the hero has supernatural power of inborn abilities to fight against the monster both in English and Turkish epics. Hero is “good” having the admirable features; the monster is “bad” having the evil’s soul. This belief is common both in the religions of the two nations.

The hero is fully supported by a sizable cast of characters, and he has to face with powerful foes, giants, villains, or the devil itself. His duty is to save his nation from the disasters. Taflı (2006: 1-2) points out that the hero has to prove his prowess to the lord, and has to deserve his title. He never abandons the fight.

In these two nations’ epics, the most common feature is the hero’s ‘journey’ as a Jung term. During the fight, he has to deal with several various difficulties. After the fight, he generally becomes mature. Thus, this fight strengthens his character in the way God wants.

It is better to explain and exemplify these similarities in detail. Thus, we have chosen two example epics from the two nations, and tried to display these common elements in the English epic “Beowulf”, and in the Turkish epic “The Book of Dede Korkut”; and later in the English epic “Paradise Lost” and in the “Turkish Creation Epic”.

#### **2.4.3.1. BEOWULF and THE BOOK OF DEDE KORKUT**

The Old English *Beowulf* holds a unique place as the oldest epic narrative in any modern European tongue. Of unknown authorship, and dating in all probability from the early eighth century, the poem gives brilliant presentment of the spirit and embodiment of the heroic tradition (Kennedy, 1940: Introduction). As Ker (1897: 158) has pointed out that Beowulf is a single and unified poem. It is an extant book, the book of the adventures of Beowulf, written out fair by two scribes in the tenth century; an epic poem, with a prologue at the beginning and a

judgement pronounced on the life of the hero at the end; a single book, considered as such by its transcribers, and making a claim to be so considered. Tolkien (1958: 127) points out *Beowulf* is an Old English heroic epic poem of anonymous authorship. This work of Anglo-Saxon literature dates to between the 8<sup>th</sup>. Kennedy (1940) explains “Beowulf” in detail:

*It has come to be recognized that Beowulf is a poem of cultivated craftsman, sophisticated rather than primitive in form, and influenced by literary and religious tradition. Names and incidents are related to the ruling house of the Danes. These are the legends of the feuds of Continental tribes, feuds of the Danes and Frisians, Heathobards, the Geats and Swedes (x).*

The influence of the Christian faith is marked. Beowulf was christened by Wanley Poesis. In 1805 Sharon Turner translated selected verses into English. This was followed in 1814 by J.J. Conybeare who published an edition "in English paraphrase and Latin verse translation." In 1925 Prof. Archibald Strong translated Beowulf into verse; but in 1921 he had declared: “*Beowulf is the picture of a whole civilization, of the Germania which Tacitus describes. Beowulf is an important historical document*” (Strong, 1921: 2-3).

Beowulf consists of two stories. Beowulf is the hero of both. The first one is an adventure of his youth in combat with two monsters, Grendel who is attacking the Danish mead hall called Heorot and its inhabitants; and his mother; the second, his victorious but fatal battle in old age against a dragon (1921: xiii). Tolkien (1958: 17-18) claims that the gigantic foes whom Beowulf has to meet are identified with the foes of God. Grendel and the dragon are referred to in language which is meant to recall the powers of darkness with which Christian men felt themselves to be

encompassed. They are the inmates of Hell, adversaries of God, and enemies of mankind. Beowulf moves in the world of the primitive Heroic Age of the Germans, nevertheless is almost a Christian knight. Abrahams and Greenblatt (2000: 29) argue in their introduction to Beowulf in the *Norton Anthology of English Literature* that, "*The poet was reviving the heroic language, style, and pagan world of ancient Germanic oral poetry [...] it is now widely believed that Beowulf is the work of a single poet who was a Christian and that his poem reflects well-established Christian tradition.*" Cabaniss (1970: 101) argues that there are several similarities between Beowulf and the Bible. First he argues, for similarities between Beowulf and Jesus: both are brave and selfless in overcoming the evils that oppose them, and both are kings that die to save their people. Lawrence (1928: 87) claims that Beowulf constantly betrays his origin as a folk-tale hero. A certain unreality surrounds him as king; he is more at his ease as a slayer of monsters.

Briefly, Beowulf is considered as an historical poem about the pagan past with the knowledge of Christian poetry (Tolkien, 1958: 25). It is also regarded as a priceless heritage from the earliest age of English poetry. Thus, Beowulf is indeed the most successful Old English poem, and in it the elements, language, metre, theme, structure, are all in harmony.

The Book of Dede Korkut is about the experiences of Korkut, the ancestor of Uyduin. It is one of the oldest epic in the world. It consists of 24 episodes, 12 books. We do not have the full text of the epic and the text which was written in the 15<sup>th</sup> century is based on rumours on the Oguz tribe (Tural, 1999: 108). The stories were written in prose, but peppered with poetic passages. Recent research by Turkish and Turkmen scholars revealed, that the Turkmen variant of the Book of Dede Korkut contains sixteen stories, which have been transcribed and published in 1998 (Erdem, 2005: 158-188). There was a brave man called Korkut Ata from the Bayat tribe of the Oguz Turks. He knew everything and told everything found by magic. He was a hero. He is the narrator of these episodes and one of the characters in them. He both knows the past and predicts the future. He was a brave man. The

most important features of this epic are man-woman relations and family (2005: 111).

The twelve stories that comprise the bulk of the work were written down after the Turks converted to Islam, and the heroes are often portrayed as good Muslims while the villains are referred to as infidels, but there are also many references to the Turks' pre-Islamic magic and shamanism, and it is clear that the stories originated in a pre-Islamic past. The character Dede Korkut, i.e. "Grandfather Korkut", is a widely-renowned soothsayer and bard, and serves to link the stories together, and the thirteenth chapter of the book compiles sayings attributed to him( Paksoy, 1990, vol: 29: 1).

These two epics are of great importance in their nations. Although they reflect their culture, they have something in common. These similarities are explained in the following comparative chart:

**Table 1:** Comparative Chart of Beowulf and The Book of Dede Korkut

<i>Common Elements</i>	<i>Beowulf</i>	<i>The Book of Deed Korkut</i>
1-Epic centers on a hero of superhuman proportions both normally and physically in which he takes part are of great significance to his nation.	Beowulf is the model of his nation- The Great.	Basat is the model of his nation- Oguz Turks.

2-The hero has notable virtues.	Beowulf embodies the highest ideals of his time and place such as loyalty, unselfishness, valor, and a sense of justice (Raffel, 1991: 23).	Basat has the features of loyalty, justice, unselfishness (Sakaoglu, 2003: 126).
3- Honor is very important as well as wealth and status.	Beowulf proves his true wealth and status through his deeds as defender of the Danes.	Basat proves it through his deeds as the defender of the Oguz Turks.
4- The hero has to face and solve some problems.	Major problem is the danger of Grendel, the mother of him and the dragon for Beowulf's society. He fulfills his duties and with his retainers solves the problems and becomes a hero (Donoghue, 2002: 37-38).	In Book III, The Story of Bamsi Beyrek, Salur Kazan tries to find the infidels who kidnap his family and tribe members, other Khans of society help him to defeat the infidels (Gokyay, 1976: 21-48).
5-Tribal life is depicted.	Nordic Societies (The Danes and the Geats) reflected in their literary works and in Beowulf (Kennedy, 1940: x).	The Book of Dede Korkut is taken from oral sources of the ancestors of Oguz. It tells the tribal life of Oguz (Basgoz, 1978: 312).



6- The social, cultural, and religious values of their times are reflected.	Beowulf exemplifies his heroic age by reflecting the life style and values of the society (Alexander, 1973: 15).	8 epic stories are the narration of the heroic deeds of Muslim Oguz Turks in their fights against the heathens (Basgoz, 1978: 313). They show us the values and beliefs of that time.
7-Political issues are explained.	Germanic heroic society is described. The Anglo-Saxon warriors were organized within “comitatus” structure that in part was supported by the heroic ideals, whose focus was on the bonds between a lord and his warriors within a lord-retainer relationship. Beowulf establishes this bond between warriors of equal rank, warriors and social betters, and between retainers and lords (Evans, 1997: 86).	Comitatus- the structure of social institution- has common aspects with those of Kurultay. Khans attend a council where a comitatus relationship exists. Bayındır Khan-the supreme judge- and his retainers try to solve the difficulties in Kurultay (Sumer& Uysal& Walker, 1991: xv).
8- Heroic deeds are explained.	The Warrior has to repay his lord. In battle, he has to fight the enemies, to protect his lord. Beowulf	Seven of twelve tales embody the heroic deeds of the heroes, Bogac Han, Bamsi Byrak, Kan Turalı, Yigenek; Basat,

	<p>fights with Grendel, his mother and the dragon to protect his lord, Hrothgar (Evans, 1997: 59).</p>	<p>Emren and Segrek (Sakaoglu, 2003: 123).</p>
<p>9-Relationships with other tribes are important.</p>	<p>Beowulf The Great's services to Hrothgar The Dane create a firm bond of friendship between the two men and their positions as lord of the Danes and representative of the Geats (Cherniss, 1972: 45).</p>	<p>Inter-tribal relations are important. And, inner-tribal wage wars against one another shows their prowess, in the end they stop fighting and live happily together (Taflı, 2006: 12-13).</p>
<p>10-Marriage between the both sides is common.</p>	<p>Hrothgar, intends to marry his daughter Freawaru, to Frade, the son of the lord of the Heathobards, to end the fight between the tribe and the Danes (Donoghue, 2002: 220-230).</p>	<p>Kan Turalı marries the infidel lord's daughter, and the unrest between these two societies ends. The marriage between two tribes creates a bond, makes them kinsmen (Binyazar, 1996: 39) (Lewis, 1974: 117-132). (Book VI).</p>
<p>11- Supernatural elements are intermingled with the social rituals, folklore, and the religious belief.</p>	<p>Beowulf tries to bring peace to his society and wants to put an end to this threat or chaos caused by supernatural beings, Grendel, his mother, and the dragon (Taflı, 2006: 14-15).</p>	<p>Tepegöz and his fairy mother of him are supernatural characters. They create chaos and Basat has to fight with them (Owen, 2000: 86).</p>

12-Monsters have something in common.	Grendel is the cannibalistic giant, his vengeful mother eats people, and the fiery dragon devastates the country like a serpent. They are the personification of malice, greed and destruction (Taflı, 2006: 17).	The giant, Tepegoz has a human body, one single eye on the top of his head. It is a personification of malice, greed and destruction (Taflı, 2006: 17). Tepegoz is considered devilish giant in the disguise of a human being and the leader of the one-eyed giants in Kaf Mountain (Beydili, 2004: 168). He plays with children, eats their noses and ears. He is dismissed from the homeland of Oguz society and sent to Salhana barrow (Taflı, 2006. 18).
13-Dwelling places of monsters are similar.	Grendel and his mother's dwelling places are in water. Dragon lives in a barrow, guards treasure, awakes in order to protect treasure from the intruder who branches it (Taflı, 2006: 18).	Dwelling place of Tepegoz is in a cave called "Salhana". Like dragon, Tepegoz guards his treasure (Taflı, 2006: 18).
14- Sword is an important weapon.	Beowulf uses his sword to kill the dragon.	"In this cave, like the sword of Beowulf, the sword of Tepegoz is hung." (Kaplan,1958:151)

<p>15-Theme, characters, and political issues are based on the belief of the society.</p>	<p>There are Biblical (Christian) and Paganistic Motifs: <i>Grendel</i> is described as “evil”:  “Grendel was spawned in that slime... By God, punished forever in the crime of Abel’s death....”  He haunts the moors, shows his wild, untamed, evil nature.  <i>Beowulf</i> has a religious motif (pure Christian):  “Our Holy Father had sent Beowulf as a sign of grace, a mark of his favor, to help us defeat Grendel and end that terror.”  Beowulf is tame, civilized the epitomy of goodness/ purity. (Beowulf didn’t fight evil in the wild manner but without weapons/ unarmed (1. Battle). Dragon is a symbol of “sin” (Foley, 1992: 496).</p>	<p>Sky-God belief with its cults, Shamanism and later Islamic doctrines are common.  Actions and aspects of the heroes and the monsters depend on the belief systems.  Basat is observed as a Muslim. Tepegoz prays like a Muslim after Islam.</p>
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After clarifying the similarities between Beowulf and The Book of Dede Korkut, it is necessary to mention the differences between them. The geographical location, the period of composition and to some extent the form and structure are different. The geographical location of Beowulf is in the northwest of England. Orchard (2003: xiii) states that the location of Bewoulf is around the Baltic Sea and North Sea where Swedes, Jutes, Geats, Danes, Heathobards and Frisians lived. However, the location of The Book of Dede Korkut is around the Caspian Sea and Black Sea (Taflı, 2006: 1). Beowulf was put down writing some time between the middle of the seventh and the end of the tenth century of the first millennium, in Anglo-Saxon or Old English. However, The Book of Dede Korkut was put down writing in the ninth century (Ergin, 1989: 56). Structure is also different. Beowulf consists of three tales and the deeds of a single hero but The Book of Dede Korkut consists of twelve tales, a prologue, the deeds of a wise man- Dede Korkut, and in each tales, there is more than one single hero. Form is different, as well. Beowulf was put down into writing in a verse but The Book of Dede Korkut was put down into writing in alternating verse and prose (Taflı, 2006: 1-2). Finally, in The Book of Dede Korkut, there is a wise man near the heroes- Dede Korkut. He gives valuable advice to Oguz Turks but in Beowulf, there is not such a man. Beowulf himself is considered as the wise man.

Moreover, there are differences between the details of the themes. For instance, Beowulf- the hero does not belong to the society of the Danes, but comes from Geatland but he protects them from the disaster by killing Grendel, and his mother. However, Basat- the hero belongs to the Oguz society and saves Oguz people by killing Tepegöz. Furthermore, Beowulf does not interact with the enemies, he does his job respectively but Basat kills Tepegöz after long speeches with it. There is a magical ring that the mother of Tepegöz gives him, it protects Tepegöz. In contrast, Grendel has no ring like that. The parents of the monsters have differences. Tepegöz's mother is a fairy woman and his father is a shepherd called Konur Koca (Gokyay, 1976: 172-3). However, there is no clue about the father of Grendel and the parents of the dragon. Related to the hero, the ends of the

epics are also different. Beowulf gets the fatal wound after killing the dragon and died but Basat kills Tepegöz without getting the fatal wound but with victory.

#### **2.4.3.2. THE PARADISE LOST and THE TURKISH CREATION EPIC**

Paradise Lost is an epic poem in blank verse by the 17th-century English poet John Milton. This epic has generally been considered one of the greatest works in the English language. It was originally published in 1667 in ten books; a second edition followed in 1674 redivided into twelve books. The poem concerns the Judeo-Christian story of the Fall of Man: the temptation of Adam and Eve by Satan and their expulsion from the Garden of Eden.

Milton's purpose, stated in Book I, is "*to justify the ways of God to men*" (l. 26) and elucidate the conflict between God's eternal foresight and free will (Milton, 1909: 88). Milton incorporates Paganism, classical Greek references and Christianity within the story. The poem grapples with many difficult theological issues, including fate, predestination, and the Trinity. The main characters are Satan, Adam, Eve, the Son of God, God the Father.

Turkish Creation Epic comes out in the Altaic- Yakutat era. It is regarded as one of the first Turkish epics; it was found out and written by V. Radlov. It begins with the creation of Er-kishi, the first man, and his disobedience to God Kara-Han. Afterwards, the creation of mankind (9 people) and their disobedience are followed (Sepetcioglu, 1969: 1-37). The epic ends with the fall of man as in the Paradise Lost. The epic is full of religious motifs which are very similar to Islam. The main characters are God Kara-Han, Ak-Ana, Er-kishi, Doganay and Ece.

These two epics belong to two different nations. However, they own the same motifs and messages for mankind. The common elements of these two epics are shown in the following comparative chart:

**Table 2:** Comparative Chart of Paradise Lost and Turkish Creation Epic

<i>Common Elements</i>	<i>The Paradise Lost</i>	<i>Turkish Creation Epic</i>
1- Epic centers on the Fall of Man, and the expulsion from the Heaven because of the disobedience to God.	Satan is the first to be ungrateful for God the Father's blessings. He is unrest owing to the creation of first man and becomes disobedient to the God, and falls from Garden of Eden called Paradise. Adam and Eve eat the forbidden fruit of the Tree of Knowledge and fall from Paradise.	Er-kishi, the first being God Kara-Han creates, develops into the devil "Erlik" (Yener, 1965: 289). He falls from Heaven because of his pride and ambition. Ece and Doganay eat the forbidden fruit of the Tree of Humanity and fall from Heaven.
2-Main characters have weaknesses.	Satan symbolizes the evil itself. He has pride and ambition. Adam has curiosity about the creation and universe; and he has a great love for Eve. Eve knows her beauty, and her vanity	Er-kishi represents the evil itself. He loves himself so much and he is so ambitious. Doganay loves Ece and unable to resist her desires. Ece is aware of her beauty and is not a strong person, so

	makes her disobedient.	eats the forbidden fruit.
3- ‘God’ motif has some similarities.	<p>God the Father creates everything and doesn’t prevent the fall of mankind.</p> <p>“I may assert Eternal Providence, and justify the ways of God to men...”</p>	<p>God Karahan doesn’t prevent the fall of mankind for their free will. “God wanted men to live in harmony, but they forgot God and gave way to dark Erlik (ibid).”</p>
4- Epic is generally composed of conversations.	<p>Conversations are between Adam and the angel Raphael about the creation and universe.</p> <p>Adam and the angel Michael talk about the fall of man to spread God’s messages.</p>	<p>Kara-Han and Ak-Ana talk about Karahan’s loneliness and Ak-Ana urges him to create. Er-kishi and Karahan talks about Er-kishi’s disobedience, his desires and evil ideas.</p>
5- God chooses some characters to guard important places or people or things.	Michael guards the gate of Heaven.	Snake guards the Tree of Humanity and a furless dog guards the people.
6-“Light” and “Dark” motifs are common.	Angels, God and his grace are light. “God fills with this <i>light</i> so that he can tell his	<p>God symbolizes light. “...the light was the eyes of God Kara-han...”</p> <p>Er-kishi is depicted as</p>



	<p>divine story” (Book III). Satan and Hell are depicted as dark. “And mad’st it pregnant: what in me is <i>dark</i> Illumine, what is low raise and support;(Book I), “Shall lead Hell captive maugre Hell, and show the powers of <i>Darkness</i> bound”( Book III).</p>	<p>dark. “The <i>dark</i> cloud knotted in Er-kishi’s heart.” God: “Under earth is water; under water is earth; under all, darkness; Into this darkness you shall go,...”</p>
<p>7- The beginnings display similarities.</p>	<p>It begins with the Man’s disobedience, and the loss thereupon of Paradise, then touches the prime cause of his fall—the Serpent, or rather Satan in the Serpent; who, revolting from God, and drawing to his side many legions of Angels, was, by the command of God, driven out of Heaven, with all his crew, into the great Deep (Book I).</p>	<p>Er-kishi’s disobedience is clear at the beginning of the epic. “Hey, God, now you see that I am strong;... without your leave, I chose to dive; I dove and wet your feathers”</p>
<p>8-The evil character has a purpose.</p>	<p>Satan envies the creation of man and wants them. At the end,</p>	<p>God Kara-Han’s enemy, Er-kishi envies the creatures and wants</p>

	he reaches his goal and they disobey the God and falls of Heaven.	them. Finally, he is able to seduce them.
9- Tree is holy.	God forbids Adam and Eve to eat the fruit of the Tree of Knowledge. “Tree of Knowledge was forbidden them to eat of under penalty of death” (Book IV).	The Tree stands as the navel of the creation and as the Tree flourishes, so does the creation (Eliade, 1964: 269ff). God forbids Ece and Doganay to eat the fruit.
10- Religious motifs are important.	God is the creator and one part of Christian Trinity. God’s biblical speeches are evident. He loves his creation, and defends humankind’s free will. He presents his love through The Son, Christ. God tells his angels what will happen next, gives his reasoning behind his actions in theological terms. God the Son, Jesus Christ is the second part of Trinity. He delivers the fatal	God Kara-Han is the lord of three realms of air, water and land (Campbell, 1990: 15). God loves his creation but doesn’t prevent man’s fall in order to defend humankind’s free will. It is the belief of God in Islam.

	blow to Satan's forces; sending them down into Hell before the creation of Earth. (All the information except marked ones is from Milton, 1909: 87-358.)	(All the information except marked ones is from Sepetcioglu, 1969: 1-37.)
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As well as the similarities, there are also some differences between these epics. Paradise Lost begins with the fall of angels from the Heaven and their conversation between each other. Turkish Creation Epic starts with the words of God Karahan and conversations between Karahan and Ak-Ana. Moreover, in Paradise Lost, The Son of God- Chris has an important role. He tries to protect human but in Turkish Creation Epic, there is not such a character. Finally, Paradise Lost finishes with the leaving of Adam and Eve from the Paradise but Turkish Creation Epic continues after the leaving of Doganay and Ece from the Heaven.

## 2.5. THE EFFECTS OF EPICS ON INTERCULTURAL AWARENESS

It is absolutely believed that learners of a second language are unwilling to learn the culture of the target language. They are not interested in it because they learn only information about the target culture. It is just the information transfer. Learners aren't engaged in the culture itself. They don't see the similarities and the differences between the two languages. However, if the students find a chance to compare the target and their own cultures, they may become interested in learning the culture of the target language.

Literature can be a useful tool to teach culture of the target language. Both literary scholars and applied linguists are engaged in developing students' linguistic, literary, and cultural competence at all levels of the undergraduate curriculum. But whereas literary scholars or linguists research the subject matter—for example, the target language, literature, or culture—applied linguists investigate the process of transition that students experience as they apply their linguistic, literary, cultural resources to the study of another language and culture. In her article “Language and culture: A social semiotic perspective”, Kramsch (2002: 8-15) calls these resources “social semiotic,” a term borrowed from the linguist M. A. K. Halliday, to refer to the way language functions both as expression of and as metaphor for social processes of meaning making. Besides everyday conversation, these social processes include the production and reception of literary texts as well as the reproduction and critical interpretation of cultural values, attitudes, and beliefs.

Reflecting the culture itself, epic may be a powerful material for learners' intercultural awareness. Epics may catch students' attention because they have a lot of similarities. They are not only national but also universal. They also have some supernatural elements. However, they are real. Learners can find learning epics enjoyable. Moreover, they may find them interesting and different from ordinary lessons. Tural (1999) marks the importance of epic as in the following:

*In an epic, there are situations or events which constitute, develop the feelings of self- confidence, identity, value evaluated by the person himself, or by his family and the society; the role he adopted; expressions for joy, happiness, anger and sorrow; extraordinary births and deaths; concealed or open ties with invisible powers; identifying the hero with his horse, sword, helmet, armour; his relations with the concepts of woman, love, family, morality, fidelity, friendship; his resistance against financial suffering, his*

*comprehension and the interpretations of the concepts of motherland, ancestor, mother, father, brother; his inclinations toward sexuality and the continuation of the generation; his characteristics for leadership; the power of his knowledge; his stance against those who damage the unity in society; his contributions to laws and ethics; his psychological and physical relationship to the Creator (20-21).*

All these features are the cultural indicators which show the differences of a hero in his own society of foreign societies. These cultural indicators date back into history and turn epics into a special historical book and a national cultural encyclopedia. As Tural (1999: 39) points out that one of the most important elements, which penetrate into culture, is -undoubtedly- epics with historical, literary, social and ethnological- folkloric values For instance, in his introduction to the Kojojash volume, the internationally renowned Kyrgyz writer Chingiz Aitmatov in Koeumkullklzl (2004) notes: “*If other peoples/nations displayed their past culture and history in written literature, sculpture, architecture, theatre and art, the Kyrgyz people expressed their worldview, pride and dignity, battles and their hope for the future in epic genre*” (Kojojash, 1996: 6). Halliday (1978) also emphasizes the epic poetry as in the following:

*...language not only serves to facilitate and support other modes of social action that constitute its environment, but also actively creates an environment of its own, so making possible all the imaginative modes of meaning, from backyard gossip to narrative fiction and epic poetry. The context plays a part in determining what we say; and what we say plays a part in determining the context. As we learn how to mean, we learn to predict each from the other (2, 3).*

If so, epics may be valuable materials in ELT classes as a useful guide to the paths of intercultural awareness. However, reading the culture is not useful for learners to aware the culture. That is just the information transfer. It can't help learners' intercultural awareness. It can be asserted that learners should be aware of the intercultural similarities and differences. It is teachers' job to make the learners be aware of them. It may be useful for students to read Turkish epics which display similarities in English epics. Students can be exposed to both nations' epics and asked to see the similarities and differences between the two epics. Afterwards, students can be exposed to the related activities explained in 2.2. These activities can make the lessons enjoyable. By the way, students may be willing to learn the target culture.

This process is hard not only for learners but also for teachers. Moreover, this process can be long. We, as English teachers, should be patient and willing during the process. At the end of the process, learners can have intercultural awareness, as we wish.

## **CHAPTER III**

## **METHOD**

### **3.0. PRESENTATION**

This chapter begins with the design of the study part in which the weekly plan of the instruction process is given in stages. The following part presents information about the subjects of the study. Data collection procedures are given in the next part. Later, data collection instruments are explained. Finally, researcher role is presented.

### **3.1 DESIGN OF THE STUDY**

In this study, qualitative research method was used. The evaluation of the instruction process was performed through the qualitative research methods. These were semi-structure questionnaire and observation notes. It was aimed to collect data thoroughly from the students by the help of semi-structure questionnaire including three open-ended questions. The instruction of the study was performed by the researcher.

In the analysis of the data, descriptive analysis technique was used. Descriptive analysis is the classification and the summary of the data gathered and then getting the results. The data obtained are summarized and interpreted. In this kind of analysis, quotations from the interviews, observation notes or other data-gathering techniques can be used in order to reflect the participants' opinions impressively (Yıldırım & Simsek: 2006: 224). In this study, quotations from the semi-structure questionnaire were used.

The instruction in experimental group lasted four weeks. One week before the instruction, the questionnaire was given to both the experimental and the control group. During the instruction weeks, two English epics and two Turkish epics were the focus in the experimental group. The aim was to attract the attention of the

students to the similarities and differences between two epics from different cultures. In control group, the lessons continued according to the school curriculum, no study was performed.

### **3.2. SUBJECTS**

The study took place at SOFL during the spring term of the 2007-2008 academic year. Selcuk University students take the proficiency exam at the beginning of each academic year. Their score on this exam determines whether they need to take the preparatory classes for one year offered by SOFL.

The instructors were assigned to teach two morning classes and one evening class during this particular term. Since the study required two classes- one experimental group and one control group- two morning classes were selected for the study. Each class had almost the same placement test average, which is why; they were called as Class 39 and 40, following one another according to test results.

Considering nearly all the students have negative attitudes towards the target culture, - it was decided to choose one experimental class as an example. The pre-test including three open-ended questions was given to two classes in order to see the attitudes of students towards the target culture. The answers given to the questions about the target culture showed that the students were mostly against the English culture. The students gave similar answers to the questions given. Thus, the experimental and the control groups were chosen randomly. According to the random choices of the groups, class 40 was used as the experimental group and class 39 was used as the control group.

The number of the students in experimental class is 21. In control group; the number of students is 19. There were 6 girls and 15 boys in the experimental group, and 7 girls and 12 boys in control group. All subjects are taking the preparatory year for the first time.



### **3.3. DATA COLLECTION PROCEDURES**

Data collection procedures are categorized into three parts: before the study, during the study and after the study. In before the study part, how two groups were selected as experimental and control groups is explained. In the second part, the instruction of the study is introduced. It gives detailed information on the instruction in experimental groups week by week. The final part explains the procedure after the study.

#### **3.3.1. BEFORE THE STUDY**

Two classes, Prep 40 and Prep 39 were selected as the experimental and control groups. A semi-structured questionnaire including three open-ended questions was given to the students in two classes and the students were asked to answer them in detail in order to see their attitudes to the English culture (See Appendix A). The questionnaire showed that the students both in Prep 40 and Prep 39 were mostly against the target culture. Thus, one class was chosen randomly as the experimental group. It was Prep 40. Prep 39 became the control group.

#### **3.3.2. DURING THE STUDY**

This part of the study includes the instruction. The instruction lasted four weeks. During the instruction, the experimental group was presented with two English and two Turkish epics. The students were recorded by a video camera during the study in order to see their changing behaviour and attitudes toward the study. The instruction process is explained week by week in the following sections.

##### **3.3.2.1. First Week Activity**

In the first week, the students were first asked to read “Beowulf”. The aim was to see the attitudes of students towards an English epic. Related activities such

as guessing the subject of the epic, putting the pictures in the correct order, matching the paragraphs with the paragraph topics and answering the comprehension questions were performed. The activities of the first lesson are in the following:

### *OLD ENGLISH EPIC*

#### *BEOWULF*

1. Look at the pictures and key words below, and then guess what the epic is about.

Key Words: armour, supernatural, cave, treasure, dragon, monster, sword, knight, fatal wound.

2. Look at the pictures, and then guess the correct order of the epic.

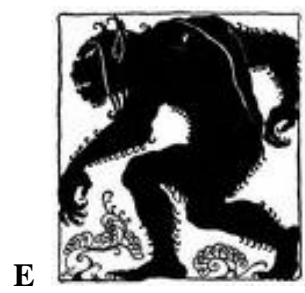
3. Read the epic “Beowulf”. Were you right about the order?

4. Read the epic again and match the paragraphs with the paragraph topics in the following:

- a) Beowulf and Grendel’s mother ( )    b) Beowulf and the dragon ( )  
c) Beowulf and Grendel ( )    d) The danger of Grendel ( )

5. Read the epic again and answer these questions.

1. Why did Beowulf go to Denmark?
2. Where did Grendel and his mother live?
3. How did Beowulf kill Grendel and his mother?
4. What did the King of Denmark give Beowulf?
5. Why did not the knights fight the dragon?
6. Why did Beowulf put on his armour again?



## BEOWULF

*(1) Once upon a time, there was a horrible monster called Grendel. He was half man half monster. He lived in Denmark. One day, he went to the king's castle. The king and his men tried to kill the monster but their swords were useless. A knight called Beowulf heard about the problem and went to Denmark to help the king.*

*(2) That night, Beowulf and his men took off their armour and put away their swords and went to sleep. The monster came into the castle and killed a knight. Beowulf woke up and fought the monster- he pulled off an arm! Grendel went back to his home in a lake and died.*

*(3) Grendel's supernatural mother was very angry and the next night she went to the castle and killed a knight. In the morning, Beowulf went to the lake. He killed Grendel's mother with a special sword. When he came back, the king was very happy and gave Beowulf presents and money.*

*(4) Beowulf went back to his country and became a king. He was king for fifty years. However, one day, a dragon came to his country, and it attacked people. It lived in a cave with treasure. The dragon was very big and breathed fire. The knights were afraid and they did not want to fight the dragon. King Beowulf was an old man but he put on his armour again and went to the dragon's cave with his men. At the end of the fight, Beowulf killed the dragon but he got a fatal wound and died.*

In the second lesson, the students were asked to read “The Book of Dede Korkut (Basat & Tepegoz)”. The aim was to attract the students’ attention to the similarities and differences of the two different epics. The related activities were just the same as the ones in the previous lesson and were shown below:

THE BOOK of DEDE KORKUT  
BASAT & TEPEGOZ

1. Look at the pictures and key words below and then guess what the epic is about.

Key words: ring, cave, treasure, monster, supernatural, arrow, sword, victory, invulnerability, defeat

2. Look at the pictures, and then guess the correct order of the epic.

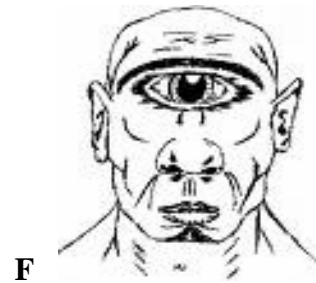
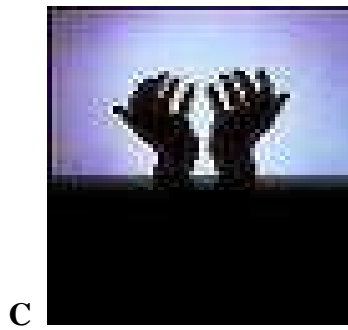
3. Read the epic “Basat and Tepegoz”. Were you right about the order?

4. Read the epic again and match the paragraphs with the paragraph topics in the following:

- a) The death of Tepegoz ( )
- b) The destruction and bargain of Tepegoz ( )
- c) How Tepegoz became a monster ( )
- d) Plead for help ( )

5. Read the epic again and answer these questions.

- 1. Why did Aruz Koca dismiss Tepegoz from the Oguz tribe?
- 2. Where did Tepegoz start to live then?
- 3. Why could not Oguz Turks defeat Tepegoz?
- 4. Why did Basat want to kill Tepegoz?
- 5. How did Basat kill Tepegoz?



## BASAT AND TEPEGOZ

(1) *Once upon a time, there was a horrible monster called Tepegöz, a giant with one eye. His mother was a fairy woman and his father was a shepherd of Aruz Koca. He was grown up in Oguz tribe. The Oguz Turks fed it and looked after it. Tepegöz was playing with the children. Meanwhile, it began to eat their ears. Aruz Koca got angry and told it to go away. The supernatural mother of Tepegöz got very angry and gave him an invulnerability ring to protect him against everything. Tepegöz began to live in a cave called "Salahane" with treasure.*

(2) *The Oguz Turks put away their swords and arrows and fought against Tepegöz. However, it was useless. He began to eat Oguz people. He killed 60 men. He defeated the great heroes of the Oguz, and Dede Korkut was called to stop the danger of Tepegöz. Dede Korkut went to its cave to talk. Tepegöz wanted 60 men to eat a day. At the end of the conversation, two serving men plus a daily feed of two men and five hundred sheep were given to Tepegöz.*

(3) *The situation was better but still two men were daily eaten by Tepegöz. Oguz people, especially mothers, were sad. One day, one of the sad mothers went to the tent of a warrior named Basat who just returned from a battle. The mother pleaded for her son, and informed Basat that Tepegöz also killed Basat's brother, Kiyân Seljuk.*

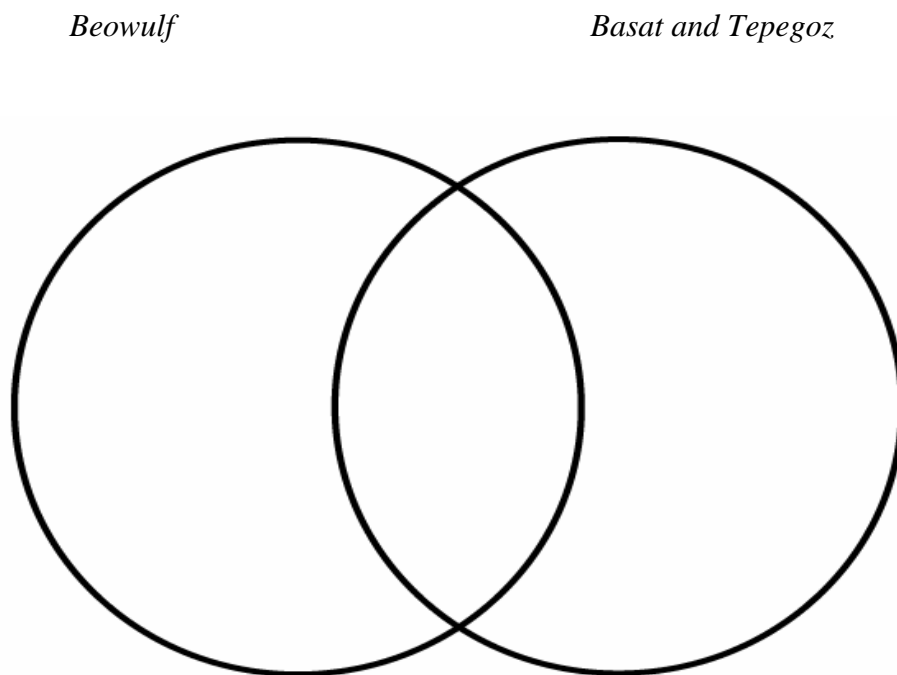
(4) *Basat decided to kill Tepegöz but his mother and other Oguz Khans did not want Basat to do it. At the end, Basat fought with Tepegöz and with the strength of God defeated him, wounding him in the eye, and then cutting off his head with the sword of Tepegöz. Dede Korkut prayed for him for the victory.*

### 3.3.2.2. Second Week Activity

In the second week, students were asked to find the similarities and differences between the two epics read in the previous week with the help of Venn diagram. They just used words to complete the diagram as in the following:

Similarities and Differences  
Between *Beowulf* and *Basat & Tepegöz*

1. Work in groups and complete the Venn diagram with the similarities and differences between “Beowulf” and “Basat & Tepegöz” just using the words (See Appendix B for the sample made by the students.).



Afterwards, the students were asked to complete a chart in the following by making sentences with the words in the Venn diagram in order to see the



similarities and differences better. The aim was to make the students aware of the similarities and differences between an English epic and a Turkish one.

2. Use the words above and complete the following table writing the similarities and differences between the epics (See Appendix C for an example.).

	Beowulf	Basat & Tepegoz
Similarities		
Differences		

Then, students were asked to perform a role-play. The aim of the role-play was to make the students have interplay between the two epics. The students were exposed to be the characters of the two epics and act out a dialogue related to the given situation as in the following:

#### *ROLE-PLAY*

Work in pairs, read the situation below, follow the stages and write a dialogue according to the given situation, then act out the dialogue.

Student A is Beowulf, student B is Basat, and student C is Tepegoz.

-Beowulf hears about Tepegoz in Oguz tribe, wants to help Oguz Turks and decides to kill him. He comes to the Oguz territory and finds Basat. They decide to kill Tepegoz together but they need a good plan. (See Appendix D for an example dialogue prepared by students).

### 3.3.2.3 Third Week Activity

In the third week, the students were first exposed to read “The Paradise Lost” by John Milton. The students were asked to perform related activities such as guessing the subject of the epic, putting the pictures in the correct order, matching the paragraphs with the paragraph topics and finding true/false statements as in the following:

#### *PARADISE LOST*

1. Look at the pictures and key words below, and then guess what the epic is about.

Key Words: disobedient, angel, Hell, forbidden, naked, punishment, painful, apologize, sacrifice, evil, expel.

2. Look at the pictures, and then guess the correct order of the epic.

3. Read the epic “Paradise Lost”. Were you right about the order?

4. Read the epic again and match the paragraphs with the paragraph topics below.

Punishment	( )	Adam and Eve’s Leaving the Paradise	( )
Satan’s Terrible Plan	( )	Eating the Forbidden Fruit	( )

5. Read the epic again and write T if the statement is true, write F if the statement is false.

1. Satan decided to fight against the mankind. ( )
2. God warned Adam and Eve about Satan. ( )
3. Eve did not want to eat the forbidden fruit but Adam did. ( )
4. Satan was punished but Adam and Eve were not. ( )
5. Adam and Eve were grateful to the Son for his sacrifice. ( )

**A**



**B**



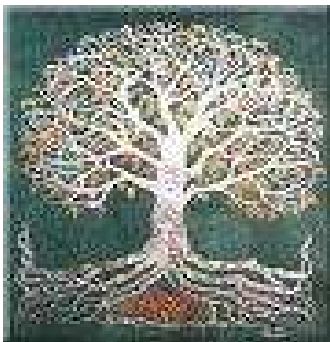
**C**



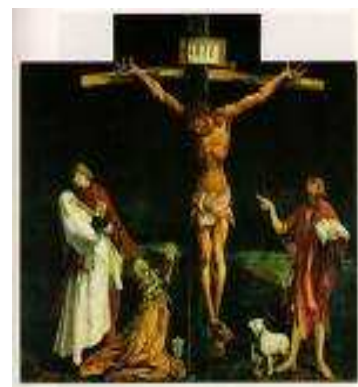
**D**



**E**



**F**



## PARADISE LOST

(1) *Satan and his army of angels were lying in the burning lake. They were disobedient to God so they were sent to Hell- called Chaos or Darkness. They built a terrible palace called Pandemonium. They planned a battle against humanity and Satan started his journey. He flew to earth but God saw Satan flying. Satan came to the earth as a handsome angel. Uriel, who was guarding the earth, let him enter the earth and see the creation of God. However, Gabriel, who was guarding the gate of Paradise, saw Satan in the Garden of Eden while he was whispering in the ear of Eve as she was sleeping. Gabriel dismissed Satan from the Eden.*

(2) *God sent Raphael to warn Adam and Eve. Raphael explained what Satan did and how he fell from the Paradise. The next morning, while Eve was working in the garden alone, Satan came as a snake. He started to talk about her beauty. He also showed her the Tree of Knowledge. It was a forbidden fruit. God did not let them eat the fruit of it. However, Eve ate the forbidden fruit and decided to share it with Adam. Adam agreed to eat the fruit because he did not want to leave Eve. After eating the fruit, they fell asleep. When they woke up, they were naked so they immediately covered themselves with leaves.*

(3) *As Adam and Eve ate the forbidden fruit, God sent his Son to judge them. Eve was punished with painful childbirths and submission to her husband. Adam was punished with a painful battle with nature and hard work. Satan returned to hell in victory. However, all the angels in the hell became ugly monsters and reptiles. Satan became a horrible snake, as well. It was his punishment.*

(4) *Adam and Eve apologized to God and with his Son's wish God decided to send his Son to earth to sacrifice himself against the evil Trinity- Sin, Death and Satan. God sent Michael to expel Adam and Eve from the Paradise. He explained the possible future of humanity until Son came down to earth. Adam and Eve were*

*thankful that the Son sacrifice and Adam held Eve's hand as they were leaving the Garden of Eden.*

In the second lesson, the students were asked to read “Altaic Creation Epic”. Here, our aim was to increase the intercultural awareness of the students. The activities applied in the first lesson were performed as in the following:

### *ALTAIC CREATION EPIC*

1. Look at the pictures and key words below, and then guess what the epic is about.

Key Words: disobedient, induce, punishment, forbidden, dismiss, painful.

2. Look at the pictures, and then guess the correct order of the epic.

3. Read the epic “Altaic Creation Epic”. Were you right about the order?

4. Read the epic again and match the paragraphs with the paragraph topics below.

- |                                |                        |
|--------------------------------|------------------------|
| ( ) Eating the forbidden fruit | ( ) Tree of Humanity   |
| ( ) Disobedience of Er-kishi   | ( ) Leaving the Heaven |
| ( ) Punishment                 |                        |

5. Read the epic again and write T if the statement is true, write F if the statement is false.

1. God Kara-han created Er-kishi because he was alone. ( )
2. God Kara-han did not give Er-kishi the people he wanted. ( )
3. Nobody was interested in Er-kishi. ( )
4. Doganay wanted to eat the forbidden fruit, as well. ( )
5. God gave punishments to all the creatures in the Heaven. ( )



A



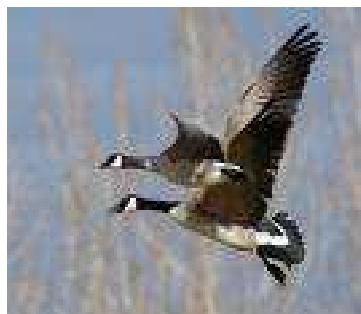
B



C



D



E

## ALTAIC CREATION EPIC

(1) *There was no noise, no breathe, only water. In this loneliness, God Kara-han was flying in the shape of a white goose, he felt himself alone. Suddenly, someone called his name from the water. That was Ak-ana. She appeared with a fascinating beauty. Ak-ana suggested him to create. Then, Kara-han created Er-kishi. They started to fly together, God Kara-han was above, Er-kishi was below. They became closest friends. However, Er-kishi wondered why he was flying below, and why they are not equal. While he was thinking about the answers, he fell into the water and splashed Kara-han. He began to think that he was stronger than Kara-han were, he made Kara-han wet. However, God knew his intention; Er-kishi became disobedient to God. Thus, God Kara-han decided to send Er-kishi under water, into the darkness.*

(2) *As Er-kishi was in the darkness, there was a tree growing above the earth. It was dry so Kara-han created branches, leaves and birds. There were nine branches. However, it was still dry. God Kara-han created nine people in the roots of the branches. The woman between the south and the north went to the man in the south, she was very attractive.*

(3) *Kara-han called Er-kishi to see his creation. Er-kishi was shocked to see the new creation and he wanted some of the people but Kara-han did not let him take the people. He only let Er-kishi the people he could induce. Er-kishi became happy because this was not a punishment. However, Kara-han created snake and dog to guard the people. Er-kishi met the people and talked about the forbidden fruit in the garden. No one except the woman in the south was interested in Er-kishi. The name of the woman was Ece and man was Doganay. They were a happy couple. After a while, Er-kishi came again while every body was sleeping. Ece and Doganay were not sleeping. Er-kishi began to talk to Ece in the shape of snake. Unfortunately, he gave her the fruit, Doganay begged her not to eat it but it was too late!... She put half of the fruit into Doganay's mouth.*

*(4) Every body woke up and saw them. All the creatures began to wait for their punishment. God Kara-han came and asked questions to the snake, the dog, Ece, Doganay, and Er-kishi. He dismissed them from the Heaven to the earth. Doganay's punishment was hard work to feed his family, Ece's punishment was painful childbirths and old and tired body, the snake would be the enemy of the human and the dog was not the man's best friend any more.*

*(5) Finally, Er-kishi would be like this forever, and the people who believed him would be evil, too. As they were leaving the Heaven, God Kara-han wanted the people to call him "Ulgen", and the name of Er-kishi became "Erlik". He warned the people against Erlik on the earth.*

#### **3.3.2.4. Fourth Week Activity**

In the fourth week, the students were firstly asked to find the similarities and differences between the two cultures' epics with the help of Venn diagram as in the following:

##### **Similarities and Differences**

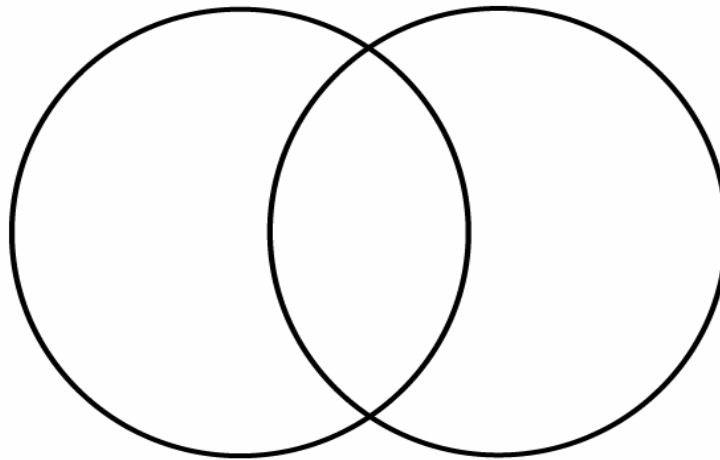
##### **Between *Paradise Lost* and *Altaic Creation Epic***

Work in groups and complete the Venn diagram with the similarities and differences between "Paradise Lost" and "Altaic Creation Epic" just using the words.



*Paradise Lost*

*Altaic Creation Epic*



The aim of this activity was to make the students aware of the similarities and differences between the two different cultures' epics. The students made sentences using the words in the diagram. (See Appendix E for the sample.)

In the second lesson, the students were asked to perform a role-play- "Here and There". This activity is offered by Collie and Slater (1987) in Kaplan (2006: 32). In "Here, students imagined that a given character given in the epic lived in the contemporary world and they were to predict that character's behaviour in a given situation. In "There", students were asked to place themselves in the story's reality. The role-play activities are in the following:

*ROLE-PLAY*  
*HERE & THERE*

Work in pairs; choose one of the situations below. Write a dialogue according to the given situation, and then act out the dialogue.

*HERE*

1. Adam and Eve is a happy couple but they are very poor. They always dream about being rich. One day, Eve makes a decision and explains it to Adam.

The plan is to rob a bank and be rich. Adam knows that it is a terrible idea but he also knows that he cannot live without her. He cannot decide what to do but he has to make a decision.

### *THERE*

2. Ece and Doganay is a happy couple in the Paradise. Ece wants to eat the forbidden fruit but Doganay knows that it is wrong. He also knows that he cannot persuade her and loves her so much. Both of them have to make a decision but it is not easy.

They acted up a role-play presenting how they would have handled a given situation or what they would have said. (See Appendix F for the sample.)

However, the students in control group were not exposed to anything related to epics. They continued to learn the things in the course book as in the curriculum. In the course book, the things related to the target culture were just information transfer and it was given in the “Culture Corner” parts.

### **3.3.3. AFTER THE STUDY**

After the study, both experimental and control group were given the same questionnaire and evaluated. The results of the groups were examined to see whether the opinions of the students about the target culture have changed or not during the process.

Moreover, in order to see the opinions of the students in the experimental group related to the study, a lesson diary (See Appendix G) was used by the researcher. The students were expected to write their ideas according to the given

prompts. Lesson diary was in students' native language so that the students could express themselves more comfortably.

### **3.4. DATA COLLECTION INSTRUMENTS**

The data collection procedure was overwhelming because it was hard to decide the most appropriate research instruments to be used in the study. Related to the subject of the study, classroom observation notes and semi-structured questionnaire were considered as the most useful instruments.

#### **3.4.1. Semi-structured Questionnaire**

To understand the attitudes of students to the target culture was the first step in the study. However, it was not easy to measure the attitudes and opinions of the students. Therefore, questionnaire was considered as the most useful instrument to decide what the students think about the target culture. It was decided to employ semi-structured type. The semi-structured questions were prepared with the help of seven instructors who are experts on their fields in order to make the instrument reliable.

The questionnaire included three open-ended questions was related to the English culture. The students were asked to answer the questions, express their opinions and give the reasons to the answers. The questionnaire was held in Turkish as it was believed to be easier for the participants to express their thoughts in their native language. It was used as the pre-test before the study both in experimental and control group in order to see the attitudes of students to the English culture.

The questionnaire was also used as the post-test after the study in order to see whether the opinions of students changed or not.

### **3.4.2. Classroom Observation**

In addition to learn the attitudes of students before the study, it would be better to observe the behaviours and opinions of the students during the study.

Classroom observation was held in a naturalistic classroom setting. The students were not controlled in any way. Whole classroom observations were recorded without preparing any preliminary categories to look at. The data were collected by means of video camera.

A video-camera recording was used to record oral communication in the classroom with the researcher and the students, the verbal attitudes of the students toward the target culture and the comparison between the target and native cultures. Every changing behaviour was recorded. The recordings were transcribed after the observations. To provide reliability, two independent listeners were asked to listen to the recordings and read the transcripts.

Moreover, observation notes were performed by the researcher during the instruction process.

### **3.5. RESEARCHER ROLE**

The instruction of the study was performed by the researcher. The researcher was the teacher of the experimental and the control groups. The data were collected and interpreted by her. Moreover, the classroom observation was held by the researcher herself during the lessons at SOFL.

## **CHAPTER IV RESULTS**

### **4.0. PRESENTATION**

This chapter is made up of the results of the study. First, the analysis of pre-test scores of experimental and control group is given. Secondly, the analysis of the classroom observation is explained. The next part is the analysis of pre-test and post- test scores of the control group. The analysis of pre-test and post-test scores of the experimental group is the following part. The next part is the analysis of post-test scores of experimental group and control group. Lesson diary after the study is the final part.

The interpretations of the results are given with the help of the students' opinions given in the questionnaire as the pre-test and the post-test.

### **4.1. ANALYSIS OF PRE-TEST SCORES OF EXPERIMENTAL GROUP AND THE CONTROL GROUP**

Below this heading, the comparison of the pre-test results of the experimental and the control groups is given.

The students in both experimental and control group were asked three open-ended questions in the semi-structure questionnaire. They were related to the English culture. The aim was to see the attitudes of the students towards the target culture.

The students were expected to answer the questions in detail. Naturally, there were not only negative opinions but also positive ones among the answers. Yet, in this study, our aim was to specify the negative attitudes of the students about the target culture. Thus, the results were based on the negative answers in the

questions. Here are the results of the answers given by the students to each question:

**Question 1: Is learning the English culture necessary while learning English?**

For this question, the results are analyzed both in experimental and in control groups. In experimental group, 9 out of 21 students were strongly against the necessity of learning culture in learning English. Here are some interesting opinions of the students:

*“Definitely no. Learning English does not mean learning the English culture, as well.”* (Student 3)

*“It is not necessary to learn the English culture while learning English.”* (Student 4)

*“It is not necessary. Language and culture is a whole but the English culture is not a culture to learn. It can be separated from the language.”* (Student 5)

In control group, 6 out of 19 students were against the necessity of learning the English culture while learning English. Here are some interesting answers of the students:

*“I think it is not necessary because we do not have to learn the culture.”* (Student 1)

*“For me, it is not because it takes us far away from our culture.”* (Student 5)

*“No, it is not because there is not a good culture like ours.”* (Student 15)

Therefore, between the experimental and control groups, there is a slight difference related to the percentages of the students’ negative and positive answers. The difference is shown in the table below:

	Group	N	Negative %	Positive %
Pre-test	Experimental Group	21	42.9	57.1
	Control Group	19	31.6	68.4

**Table 3**

**Question 1**

According to the table 3, 9 (42.9 %) out of 21 students in experimental group and 6 (31.6 %) out of 19 students in control group believed that English culture was not necessary in learning English.

This shows that the number of the students who had negative ideas about the target culture is similar in both groups. Thus, it can be considered that they were nearly equal in terms of their attitudes about the target culture prior to the experiment.

### **Question 2: Do you enjoy learning about English culture while learning English?**

In experimental group, 10 out of 21 students did not like learning about the English culture. Here are some opinions of the students:

*“I hate it. We learn a foreign culture with our money.”* (Student 4)

*“No, I do not enjoy. English is international and learning English can be useful but it is not useful to learn the English culture. Turkish culture should be learnt. The English culture and English language are not a whole so we can only learn the language.”* (Student 5)

*“No, I do not enjoy it because it seems as if the English were assimilating their culture.”* (Student 15)

*“No, it is boring for me.”*(Student 18)

In control group, 7 out of 19 students did not enjoy learning the English culture. Here are some answers of the students:

*“No, I do not really enjoy it because it is ridiculous and boring.”* (Student 1)

*“No, I do not enjoy it because it is opposite our culture.”* (Student 4)

*“I am not interested in the English culture; our culture is superior to other cultures.”* (Student 15)

Therefore, between the experimental and control groups, it is concluded that there is again a slight difference related to the percentages of the students’ negative and positive answers. The comparison is shown in the table below:

	Group	N	Negative %	Positive %
Pre-test	Experimental Group	21	47.6	52.4
	Control Group	19	36.8	63.2

**Table 4**

**Question 2**

According to the table 4, 10 (47.6%) out of 21 students in experimental group and 7 (36.8 %) out of 19 students in control group did not enjoy learning the English culture. This reveals that both groups were nearly equal in terms of their interests in the target culture prior to the experiment.



**Question 3: Is it useful to learn the English and Turkish cultures with the help of comparison?**

In experimental group, 10 out of 21 students thought that it was not useful to learn the English and Turkish culture at the same time. Here are some opinions of the students:

*“It is useless to compare two languages. Our culture should be independent. On the contrary, it will be harmful.”* (Student 2)

*“We do not learn English to affect our culture but we learn it to make our country developed.”* (Student 4)

*“No! Do not interfere our culture.”* (Student 5)

*“I have not seen such a comparison here. I learn English for its grammar and communication.”* (Student 6)

*“No, they are really different. It is useful to learn separately.”* (Student 8)

In control group, 12 out of 19 students thought that it was not useful to learn the English and Turkish culture at the same time. Here are some opinions of the students:

*“No, they are completely different. There is no need to learn the details; it is enough to learn English to communicate with the foreigners.”* (Student 1)

*“No, they are opposite, so we can have difficulty in learning the English culture.”* (Student 2)

*“I have no idea but it is enough to learn the language.”* (Student 5)

*“I do not think it will be useful. Every culture is independent.”* (Student 10)

Therefore, between the experimental and control groups, it has been figured out that there is not much difference related to the percentages of the

students' negative and positive answers. The difference is shown in the following table:

	Group	N	Negative%	Positive %
<b>Pre-test</b>	<b>Experimental Group</b>	21	47.6	52.4
	<b>Control Group</b>	19	63.2	36.8

**Table 5**

**Question 3**

According to the table 5, 10 (47.6%) out of 21 students in experimental group and 12 (63.2 %) out of 19 students in control group thought that it was not useful to learn the English and Turkish cultures at the same time. That is to say, most of the students in both groups were against to learn the cultures with the help of comparison.

## **4.2. THE ANALYSIS OF CLASSROOM OBSERVATION**

The data gathered not only through pre-test and post-test but also through classroom observation. For this type of observation, video-camera recording and observation notes of the searcher were used. During the observation, every changing behaviour was recorded. The classroom observation is explained week by week.

### **4.2.1. Analysis of the First Week Session**

In the first week of the instruction, there were 19 students. While they were reading "Beowulf", it was marked that they were generally against the English epic because they believed that the elements such as the monster- Grendel-, his

supernatural mother, and the dragon in the epic were not real and not natural. Furthermore, the students were unwilling to deal with the epic. Some of the students' opinions during the lesson are given in the following:

*"The monster is ridiculous, we don't have any monsters."* (Ahmet)

*"The hero is against three monsters but he can't die until the end. That is not real."* (Ziya)

*"The theme is supernatural, I don't believe. We have real epics."*  
(Aysegul)

However, some of the students were interested in the epic. Moreover, they were happier than they were in the daily lessons.

After reading "Beowulf" and answering the related questions, the students were expected to read "Basat & Tepegöz". The students were recorded more interested in this epic than they were in the previous one. They examined the pictures, read the epic and answered the questions willingly. Some of the students' opinions are in the following:

*"This epic is very nice. It is real."* (Ahmet)

*"The epic is more realistic because there is no dragon."* (Omer)

Besides, it was observed that the students got surprised when they saw the similarities and differences between the two epics. They expressed their opinions. Here are some of the ideas:

*"We have also a monster. It is even uglier than Grendel."* (Cihan)

*"The mother of Tepegöz is also supernatural."* (Seref)

*"The theme is same. The hero fights with the monster."* (Mahmut)

*"In Beowulf, the hero died but in our epic, the hero didn't die. Superiority is more important for us."* (Tuba)

Finally, by means of video camera, every changing behaviour and opinions of the students were recorded during the first week experiment.

At the beginning of the study, the students were unwilling to deal with the English epic because they found it was unreal. They had negative attitudes about the English epic, “Beowulf”. However, they liked the Turkish epic much more. They also stated that they liked the English version of a Turkish epic. When they read the two epics, they immediately started to compare them. As they were making comparison, they seemed to be more interested in the study. They were also recorded as they were enjoying the study. Besides, some of the students stated that they did not know that there were supernatural monsters in the Turkish epics.

It may be asserted that the first week experiment was the same as it was expected to be.

#### **4.2.2. Analysis of the Second Week Session**

18 students were in class during the second week instruction. They were exposed to study on the similarities and differences of the epics read in the previous week. They studied on the Venn diagram and found the similar and different vocabulary in the epics.

In this activity, the students easily remembered the themes and the vocabulary of the epics. They could easily found the common vocabulary used in both epics but they had a little difficulty in finding the differences between the epics. They generally enjoyed the activity, as it was not an ordinary and usual practice for them. Most of the students were eager to complete the diagram but some of them were not. Here are some opinions of the students:

*“Everybody is doing the same thing. It is boring.” (Omer)*

*“It is difficult for us.” (Okan)*

*“It is so easy, look at the key words.” (Emine)*

Afterwards, the students were asked to complete the chart using the words they wrote in the Venn diagram. In this step, the students were supposed to write sentences related to the similarities and differences of the two epics. In this activity, the students had difficulty in writing the sentences with the words in the Venn diagram. The instructor helped a lot in this step. However, the students did not like the activity. It was assumed that there were two reasons why the students did not like the activity. First, this kind of activity was above the level of the students. Secondly, the previous activity was about the same subject so the students got bored.

Finally, the students were exposed to write a dialogue about a given situation and act it out. The aim of the role-play was to make the students study on both cultures together. The characters of both epics were in the same dialogue. At the beginning of the activity, the students got excited about the characters. It was understood that this kind of activity was really effective to increase the cultural awareness of the students.

However, they were not willing to write the dialogue. So, they were allowed to use some Turkish phrases and proverbs to make the dialogue enjoyable. They really enjoyed the activity. They laughed a lot during the preparation and presentation. There were some reasons why they liked the activity. First, the main characters of the English and Turkish epics were together. Moreover, they liked to act those characters and they could use Turkish phrases, as well.

#### **4.2.3. Analysis of the Third Week Session**

In the third week of the instruction, there were 18 students. They were firstly expected to read the English epic “Paradise Lost”. They were interested in

key words and photographs. However, they had difficulty in guessing the topic of the epic and guessing the correct order of the photographs. While reading the epic, it was recorded that they found the epic hard. They could not understand on their own so the instructor helped them in order to make them understand the text. Despite the difficulties, they enjoyed to match the paragraphs with the paragraph topics. In the last exercise, they were recorded that they easily found the true and false statements.

Afterwards, the students read the Turkish epic “Altaic Creation Epic”. They were amazed to see the key words and photographs were similar. They easily guessed the topic of the epic and put the photographs into the correct order. They also easily match the paragraphs with the paragraph topics. They found the true and false statements with no difficulty, as well.

It can be asserted that the students were more interested in this week’s epics than the ones in the previous weeks. Their motivation was higher because the subject of the epics was interesting and enjoyable for them. Here are some of the students’ opinions:

*“Women are always weak.” (Ahmet)*

*“Men are also weak because Adam ate the fruit, as well.” (Sibel)*

*“Men are only weak because of his love.” (Mahmut)*

Surprisingly, some of the students were recorded that they liked the English epic much more than the Turkish epic. Here are some of the students’ opinions:

*“The English epic is better because it is much more real.” (Tuba)*

*“There are a lot of things which I do not like in Turkish epic. They are not real.” (Nevriye)*

#### **4.2.4. Analysis of the Fourth Week Session**

In the last week of the instruction, there were 16 students. They studied on the Venn diagram as in the second week's experiment. They completed the diagram with the vocabulary both finding the similarities and differences between the epics of the previous week. The students easily completed the diagram finding out the common elements and different points of the epics. Comparing to the differences, the students found the similarities much more easily. In the next step, the students tried to make sentences orally with the related vocabulary in the diagram. They became pleased since they were able to make meaningful sentences during the preparation.

The second activity the students in pairs performed was a role-play called "Here and There". They chose a situation, wrote a dialogue and act it out in front of the class. Most of the pairs chose "Here". They stated that they liked to bring the characters back to the earth. Two pairs chose "There". During the preparation, all the students appeared to be enjoying the activity. They were impatient to read out the dialogues they wrote. It was really enjoyable to listen to the role-plays for both of the students and the instructor. At the end of the activity, it was seen that all the students were happy with their work.

#### **4.3. ANALYSIS OF PRE-TEST AND POST-TEST SCORES OF THE CONTROL GROUP**

Comparing to the experimental group, no study was applied in the control group. The lessons continued as they were supposed to be. While the experimental group was in an intense study with epics, the students in control group were not performed anything special about the cultural issues. Foreign cultural information was transferred through the main course and reading books.

The students in this group were again asked three interview questions after four weeks. It has been concluded that there is a difference in pre-test and post-test answers of the students. Related to the first two questions, the negative answers increased. However, positive answers increased in third question. The results are explained in the following:

**Question 1: Is learning the English culture necessary while learning English?**

<b>Control Group</b>	<b>N</b>	<b>Negative %</b>	<b>Positive %</b>
<b>Pre-test</b>	<b>19</b>	<b>31.6</b>	<b>68.4</b>
<b>Post-test</b>	<b>19</b>	<b>47.4</b>	<b>52.6</b>
<b>Table 6</b>			

In pre-test, 6 out of 19 students were against the necessity of learning the English culture while learning English. That is to say, 6 (31.6 %) out of 19 students believed that English culture was not necessary in learning English. After four weeks, 9(47.4%) out of 19 students stated that learning the English culture is not necessary in learning English.

Table 6 has revealed a significant difference within the control group. In other words, the subjects in the control group changed their opinions related to the necessity of learning the English culture. It can be seen that the number of students who have negative attitudes towards the target culture has increased. Three students changed their opinions. The different opinions of these students are shown in the following:

*“While learning English, it is necessary to learn the English culture. It can help us to speak.”* (Student 3) At first, this student believed the necessity of culture



learning. However, after four weeks, it was marked that his opinion changed as in the following:

*“While learning English, it is not necessary to learn the culture because I do not believe it is useful.”*

Another example is student 4: *“It is good to some extent to speak to the English.”* On the contrary, after the four-week process, that student gave a different answer to the question: *“it is not necessary to learn the culture. I am not going abroad. Vocabulary and the structure are enough for me.”*

The last example is student 9: *“It is necessary to learn the English culture but it is not effective to make the language easy. It helps to have general cultural knowledge.”* After the four-week process, he stated: *“There is no need to learn the culture.”*

#### **Question 2: Do you enjoy learning about English culture while learning English?**

<b>Control Group</b>	<b>N</b>	<b>Negative%</b>	<b>Positive%</b>
<b>Pre-test</b>	<b>19</b>	<b>36.8</b>	<b>63.2</b>
<b>Post-test</b>	<b>19</b>	<b>42.1</b>	<b>57.9</b>
<b>Table 7</b>			

In pre-test, 7 (36.8 %) out of 19 students did not enjoy learning the English culture. After the four-week process, 8(42.1%) out of 19 students began to think the same. According to the Table 7, the number of the negative opinions has slightly increased.

Two students previously stated that they liked learning the English culture, and then they began to think the opposite. However, one student previously stated

that he/she did not like learning the culture but later he surprisingly declared that he liked it. The other students were thinking as in the pre-test. Here are the different answers of the students:

Student 2 stated in pre-test: *“Yes, I like learning it because By the way, I can learn how to behave when I see the English.”* However, in post-test: *“When a person learns something new, he can enjoy learning the culture but only if he learns his own culture. In fact, if he learns his own culture, there is no need to learn any other.”*

Student 10 stated in pre-test: *“Of course, I enjoy learning it because learning a different culture provides to have an idea about their people.”* Yet, he/she changed his/her opinion in post-test: *“If I say yes, it is a lie but to learn a language, but it is necessary to know the culture. So, I have learn it”*

Student 18 had a positive answer about this question in pre-test yet, in post-test the answer was different: *“I do not enjoy it because for me the best culture is ours.”* But later: *“I always like to learn something new, I would like to learn the English culture, as well.”*

**Question 3: Is it useful to learn the English and Turkish cultures with the help of comparison?**

<b>Control Group</b>	<b>N</b>	<b>Negative %</b>	<b>Positive %</b>
<b>Pre-test</b>	<b>19</b>	<b>63.2</b>	<b>36.8</b>
<b>Post-test</b>	<b>19</b>	<b>47.4</b>	<b>52.6</b>
<b>Table 8</b>			

According to table 8, in pre-test, 12(63.2 %) out of 19 students thought that it was not useful to learn the two cultures at the same time with the help of comparison.

However, in post-test, the number decreased. 9 (47.4%) out of 19 students thought that it was not useful. Three students changed their opinions and began to think that it was useful:

Student 2 stated in pre-test: *“No, they are different cultures so we have difficulty in understanding.”* However, in post-test: *“It can be useful because we learn theirs, they learn ours.”*

Student 5 stated in pre-test: *“I have no idea but for me, learning the language is enough.”* However, in post-test: *“It can be useful to understand the value of our culture.”*

Student 10 stated in pre-test: *“I do not think it is useful because every culture is independent and different from the others.”* However, in post-test: *“It is of course useful to learn the differences between them.”*

On the contrary, compared to the pre-test, one student (student 6) stated a negative answer: *“It is fruitful because we can see the similarities and differences.”* However, in post-test: *“it may not be useful because we can have problems.”*

Table 8 has also revealed that in pre-test, while 36.8 % of the students mentioned that it was useful to compare two cultures, in post-test, the rate has increased to 52.6 %. In other words, in pre-test 7 students and in post-test 10 students believed that it was useful to learn the cultures at the same time with the help of comparison.

Considering all the differences between the pre-test and the post-test in the control group, it can be easily understood that the negative opinions of the students related to the target culture increased in a month. Thus, it can be asserted that the students were not glad to learn the target culture through the information transfer in the course book.

#### **4.4. ANALYSIS OF PRE-TEST AND POST-TEST SCORES OF THE EXPERIMENTAL GROUP**

After the study of epics in experimental group, it was noted that there was a considerable change in terms of students' opinions in post-test. Here are the results of three questions in pre-test and post-test:

##### **Question 1: Is learning the English culture necessary while learning English?**

<b>Experimental Group</b>	<b>N</b>	<b>Negative %</b>	<b>Positive %</b>
<b>Pre-test</b>	<b>21</b>	<b>42.9</b>	<b>57.1</b>
<b>Post-test</b>	<b>21</b>	<b>19.0</b>	<b>81.0</b>
<b>Table 9</b>			

In pre-test, 9(42.9%) out of 21 students were against the necessity of learning the English culture while learning English. However, in post-test, 4(19.0%) out of 21 students stated that learning the English culture is not necessary in learning English.

Table 9 has revealed a significant difference within the experimental group. In other words, most of the subjects in experimental group changed their opinions related to the necessity of learning the English culture. It can be seen that the number of students who have negative attitudes towards the target culture has decreased. Unlike the pre-test, six students changed their opinions and gave positive

answers to this question. Other three students still had the same idea. Surprisingly, one student gave negative answer on the contrary to the pre-test. The different opinions of these students are shown in the following:

Student 3 stated in the pre-test: *“It is certainly not necessary because learning English does not mean learning the culture. It is our culture to provide us a better and a peaceful life and compete with the other countries so we have to learn and teach our culture....”* However, in post-test this student changed his opinion to some extent: *“Before learning other cultures, we have to learn our culture but if we do this, we can learn the English culture, as well.”*

Student 4 stated in pre-test: *“It is not necessary to learn the culture. We learn something about the English culture in our books but this is a wrong study. The English reflect their opinions with our money.....”* Yet, in post-test, *“If we use that knowledge, it is necessary to learn the culture.”*

Student 7 shortly stated in pre-test: *“It is not necessary for me.”* In post-test: *“It is necessary because learning something new is good and enjoyable.”*

Student 8 shortly stated in pre-test: *“No, it is not necessary.”* In post-test: *“Yes, it is necessary because learning different cultures is always good.”*

Student 11 stated in pre-test: *“I do not think it is necessary to learn the cultures of the nationalities while learning their languages.”* In post-test: *“It is necessary because it is nice to learn new things.”*

Student 18 stated in pre-test: *“No it is not necessary for me because it is not our language and culture. To communicate in English is enough for me.”* In post-test: *“I think I have totally changed my mind now. When you learn the culture, it is easier to learn the language.”*

Unlike the above examples, student 6 gave a positive answer in pre-test but a negative answer in pos-t-test: *“it is necessary but to know everything about that culture is not good.”* In post-test: *“ It is not necessary but in fact if there is information about our culture, we become more interested in lessons and motivated to learn the all the subjects of the lesson.”*

**Question 2: Do you enjoy learning about English culture while learning English?**

<b>Experimental Group</b>	<b>N</b>	<b>Negative%</b>	<b>Positive%</b>
<b>Pre-test</b>	<b>21</b>	<b>47.6</b>	<b>52.4</b>
<b>Post-test</b>	<b>21</b>	<b>33.3</b>	<b>66.7</b>
<b>Table 10</b>			

In pre-test, 10 (47.6%) out of 21 students did not enjoy learning the English culture. After the four-week process, 7(33.3%) out of 21 students began to think the same. Thus, three students have changed their opinions. According to the Table 10, the number of the negative opinions has again decreased.

Three students previously stated that they did not like learning the English culture, and then they began to think the opposite. The other students were thinking as in the pre-test. Here are the different answers of the students:

Student 3 stated in pre-test: *“I have not been interested in this culture because it is impossible to enjoy learning other cultures until we learn our culture well...”* Yet, in post-test: *“If I live according to my cultural norms and if I do not feel assimilated in one’s culture, I can enjoy learning the English culture.”*

Student 11 shortly stated in pre-test: *“I do not enjoy learning it.”* However, in post-test: *“I enjoy it. It is enjoying and useful. We also learn something new.”*

Student 13 stated in pre-test: *“Learning something about the literature is bad for me but social culture may be good.”* However, in post-test: *“I really enjoyed this study. I learned something new about the English culture but it is not enough. It will be useful to learn more about the culture in detail.”*

**Question 3: Is it useful to learn the English and Turkish cultures with the help of comparison?**

<b>Experimental Group</b>	<b>N</b>	<b>Negative %</b>	<b>Positive %</b>
<b>Pre-test</b>	<b>21</b>	<b>47.6</b>	<b>52.4</b>
<b>Post-test</b>	<b>21</b>	<b>23.8</b>	<b>76.2</b>
<b>Table 11</b>			

According to table 11, in pre-test, 10(47.6 %) out of 21 students thought that it was not useful to learn the two cultures at the same time with the help of comparison. However, in post-test, the number decreased. Only 5 (23.8 %) out of 21 students thought that it was not useful. Six students changed their opinions and began to think that it was useful and one student was previously thinking that it was useful but later he began to think the opposite:

Student 2 stated in pre-test: *“It is unnecessary to compare two cultures. They should be independent. Otherwise, learning can be harmful.”* Yet, in post-test: *“It is useful because similarities and differences between the cultures make the language learning easy.”*

Student 3 stated in pre-test: *“First, we have to learn our culture. We can also learn other cultures but it can effect us. We should not lose in that culture. Otherwise, we can betray our country. So, we have to learn our culture, and then we can learn the others.”* Yet, in post-test: *“I am not sure about its benefits to language learning but I think it helps us to see the similarities and the differences among the cultures.”*

Student 4 stated in pre-test: *“We do not learn English to interfere it in our culture. We learn English to get our country to the level of contemporary civilizations.”* However, in post-test: *“Yes, it is useful because when we know our culture, it is easier to keep in mind the similarities between the two cultures.”*

Student 11 stated in pre-test: *“In language learning, it is ridiculous to compare the cultures.”* Yet, in post-test: *“Up to me, it is extremely useful because we can learn the similarities and differences between the English and us.”*

Student 16 stated in pre-test: *“It is not useful to mix these two cultures.”* In post-test: *“It is useful just for language learning. We should not compare them for any other reason.”*

Student 21 stated in pre-test: *“In fact, I think it will not be so useful because there are differences between them.”* In post-test: *“Up to me, it can be useful. We can learn the similarities and differences between the two languages. It provides us to appreciate the languages from the different points of view. We can also see the positive and negative sides of them. The differences of the languages stem from the cultures so it is useful for us to learn the cultures with the help of comparison.”*

Table 11 has also revealed that in pre-test, while 52.4 % of the students mentioned that it was useful to compare two cultures, in post-test, the rate has increased to 76.2 %. In other words, in pre-test 11 students and in post-test 16



students believed that it was useful to learn the cultures at the same time with the help of comparison.

#### **4.5. ANALYSIS OF POST-TEST SCORES OF THE EXPERIMENTAL GROUP AND THE CONTROL GROUP**

Considering all the three questions in the questionnaire, it is clear that there is a significant difference between the experimental and the control groups related to the post-test scores. Here are the results of the post-test in both groups:

**Question 1: Is learning the English culture necessary while learning English?**

<b>Post-test</b>	<b>N</b>	<b>Negative %</b>	<b>Positive %</b>
<b>Experimental Group</b>	<b>21</b>	<b>19.0</b>	<b>81.0</b>
<b>Control Group</b>	<b>19</b>	<b>47.4</b>	<b>52.6</b>
<b>Table 12</b>			

According to table 12, the negative attitudes of the experimental group were calculated as 19%, and the control group as 47.4%. The positive ones of the experimental group were 81.0% and those of the control group were 52.6%. This showed that the experimental group scored significantly higher than the control group in terms of the positive attitudes.

**Question 2: Do you enjoy learning about English culture while learning English?**

<b>Post-test</b>	<b>N</b>	<b>Negative %</b>	<b>Positive %</b>
<b>Experimental Group</b>	<b>21</b>	<b>33.3</b>	<b>66.7</b>
<b>Control Group</b>	<b>19</b>	<b>42.1</b>	<b>57.9</b>
<b>Table 13</b>			

According to table 13, the negative attitudes of the experimental group were calculated as 33.3%, and the control group as 42.1%. The positive ones of the experimental group were 66.7% and those of the control group were 57.9%. This showed that the experimental group scored higher than the control group in terms of the positive attitudes.

**Question 3: Is it useful to learn the English and Turkish cultures with the help of comparison?**

<b>Post-test</b>	<b>N</b>	<b>Negative %</b>	<b>Positive %</b>
<b>Experimental Group</b>	<b>21</b>	<b>23.8</b>	<b>76.2</b>
<b>Control Group</b>	<b>19</b>	<b>47.4</b>	<b>52.6</b>
<b>Table 14</b>			

According to table 14, the negative attitudes of the experimental group were calculated as 23.8%, and the control group as 47.4%. The positive ones of the experimental group were 76.2% and those of the control group were 52.6%. This showed that the experimental group scored significantly higher than the control group in terms of the positive attitudes.

#### **4.6. LESSON DIARY AFTER THE STUDY**

Taken the results of the post-test in experimental group, a lesson diary was applied in order to see the opinions of the students related to the study (See Appendix G). It was prepared in students' own language in order to make them feel relaxed and comfortable for their answers. Taken the opinions of the students in the experimental group, it was concluded that there were a lot of common comments of the students. Two students' answers are in the appendix as examples (See Appendix H for a girl student's answers, and Appendix I for a boy student's answers.). Here are the results:

##### **I have learnt the following:**

- 4(19%) out of 21 students have learnt that there are different cultures and point of views.
- 11(52.4%) out of 21 students have learnt that every culture has its own culture but there are similarities between them, as well. Cultures can affect each other.
- 5(23.8%) out of 21 students have learnt the epics they have just read and they have also learnt the importance of reading them.
- 1(4.7%) out of 21 students has learnt about history.

##### **I had difficulty in understanding the following:**

- 4(19%) out of 21 students had difficulty in matching the paragraphs with the paragraph topics and pictures.
- 2(9.5%) out of 21 students had difficulty in writing the dialogues.

- 4(19%) out of 21 students had difficulty in comparing the two different cultures.
- 5(23.8%) out of 21 students had difficulty in understanding the reading texts.
- 3(14.3%) out of 21 students had difficulty in monsters and supernatural elements in the epics.
- 1(4.8%) out of 21 students had difficulty in understanding why this kind of studies started so late and lasted for a little time.
- 1 (4.8%) out of 21 students had difficulty in understanding which epic is real and which one is not.
- 1 (4.8%) out of 21 students had difficulty in understanding English itself.

**I have liked the following:**

- 5(23.8%) out of 21 students have liked the comparison of the two cultures in terms of epics.
- 6(28.6%) out of 21 students have liked the epics.
- 5(23.8%) out of 21 students have liked that the lessons have become enjoyable and different.
- 3(14.3%) out of 21 students have liked writing the dialogues.
- 3(14.3%) out of 21 students have liked the new vocabulary.
- 1(4.8%) out of 21 students has liked the pictures.

**I have not liked the following:**

- 9(42.9%) out of 21 students stated that there were nothing they did not liked and everything was very enjoyable and useful.

- 5(23.8%) out of 21 students have not liked that the epics are supernatural and ridiculous.

- 1(4.8%) out of 21 students has not liked to learn the English epics.

- 1(4.8%) out of 21 students has not liked that the epics are hard to understand.

- 1(4.8%) out of 21 students has not liked to act out the dialogues in front of the class.

- 1(4.8%) out of 21 students has not liked to read the epics in English.

- 1(4.8%) out of 21 students has not liked to bring the worksheets regularly.

- 1(4.8%) out of 21 students has not liked that the lessons have been recorded by a video camera.

- 1(4.8%) out of 21 students has not liked to have difficulty in learning some parts of the epics that are opposite to our religion.

## **CHAPTER V CONCLUSIONS AND FURTHER IMPLICATIONS**

### **5.0. PRESENTATION**

This chapter presents the summary of the study and implications for practice and further research.

#### **5.1. SUMMARY OF THE STUDY**

This study was conducted to determine whether epics have an influence for intercultural awareness of second language learners at SOFL. The experimental group including 21 students was taught selected 2 English and 2 Turkish epics. Related activities were performed. The control group of 19 students was not taught epics. The lessons continued according to the curriculum. The students learned about the target culture as information transfer from the course book. Both groups were given a questionnaire as a pre-test and a post-test. The semi-structured questionnaire including three open-ended questions was about the attitudes of students towards the target culture. The results showed significant difference in the mean gains of the samples. Using epics in teaching the target culture proved to be more effective for intercultural awareness of second language learners than information transfer from the books.

#### **5.2. IMPLICATIONS FOR PRACTICE IN THE FIELD OF ELT AND WIDER CONTEXT**

The results of the study implicates that a student's intercultural awareness necessitates an emphasis on literature. Students need many opportunities for using literature in class since they do not enjoy learning about the target culture as the information transfer. Furthermore, they find this irritating and then, they become unwilling to learn about the target culture. However, when they learn about literature, especially comparing the target culture and their own one, they become to

enjoy the lessons and be willing to learn. For this purpose, epics are one of the best means of literature.

While teaching the culture, teachers will see that information transfer is not enough for students' intercultural awareness. In that case, epics will be a suitable source for them. Epics reflect the cultures but at the same time they have something in common. The differences and similarities catch the students' attention.

Apart from epics, teachers should allot time for regular use of other literary works such as legends, poems, fairy tales and short stories during class. Additionally, teachers should start with short periods of time and gradually increase the use of materials and should provide opportunities to share information that is interesting, humorous, dramatic or unknown.

### **5.3. IMPLICATIONS FOR FURTHER RESEARCH**

One of the implications of this study is, the results of a larger-scale study will be more reliable due to the smallness of the sample size in the study.

What is more, the use of literature systematically for students' intercultural awareness in class should start as a part of curriculum from the beginning of one's education and must be applied during all the English lessons.

Students are able to recognize and develop their personal awareness through the comparison of two cultures. Therefore, contrastive analysis in teaching culture should be encouraged.

As a conclusion, before helping students with their intercultural awareness, teachers should be trained with the necessary techniques to apply related activities in the classes.

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## **APPENDICES**

### **APPENDIX A**

Sevgili Öğrenciler,

Selçuk Üniversitesi Eğitim Fakültesi İngilizce Öğretmenliği Bölümü'nde yüksek lisans yapmaktayım.

Bu, öğrencilerin dil öğreniminde, kültürler arası bilince destanların etkileri konulu bir yüksek lisans tezidir. Bu yüzden yabancı dilin kültürü konusunda belirteceğiniz görüşleriniz tezimin konusuyla doğrudan ilgilidir.

Bu ankette yer alacak düşünceleriniz kesinlikle gizli kalacak, sadece tez çalışmam için kullanılacaktır.

Sorulara samimi ve dürüst olarak cevap vermeniz çok önemlidir. Lütfen bütün sorulara cevap veriniz. Zaman ayırıp anket çalışmasında yer alarak bana yardım ettiğiniz için çok teşekkür ederim.

Nuriye BAHÇE  
Selçuk Üniversitesi  
Yabancı Diller Yüksekokulu

## İNGİLİZCE ÖĞRENİMİNDE KÜLTÜRÜN ROLÜ KONUSUNDA ÖĞRENCİLERİN GÖRÜŞLERİ

1- İngilizce öğrenirken, İngiliz kültürünü de öğrenmek gerekli midir?  
Lütfen açıklayınız.

2- İngilizce öğrenirken, İngiliz kültürü ile ilgili bilgileri öğrenmekten  
hoşlanıyor musunuz? Lütfen açıklayınız.

3- İngiliz kültürü ile Türk kültürünü karşılaştırmalı öğrenmek, dil  
öğreniminde yararlı olur mu? Lütfen açıklayınız

## APPENDIX B

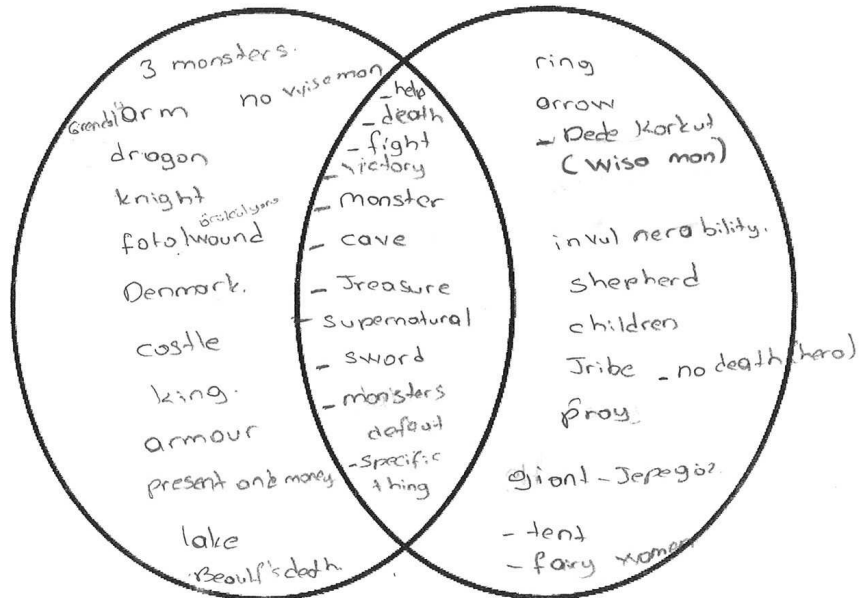
### Similarities and Differences

#### Between *Beowulf* and *Basat & Tepegöz*

1. Work in groups and complete the Venn Diagram with the similarities and differences between “Beowulf” and “Basat & Tepegöz” just using the words.

*Beowulf*

*Basat and Tepegöz*



## APPENDIX C

2. Use the words above and complete the following table writing the similarities and differences between the epics.

	Beowulf	Basat & Tepegöz
Similarities	<p>There is monster (Grendel)</p> <p>There is sword. (mother dragon)</p> <p>The sword is used for monster.</p> <p>Grendel has a supernatural mother.</p>	<p>Tepegöz</p> <p>Tepegöz has a fairy mother.</p> <p>Tepegöz stays in a cave.</p> <p>Beowulf top.</p> <p>Basat wins the victory Basat top.</p>
Differences	<p>The hero died.</p> <p>Grendel lived in Denmark.</p> <p>There are 3 monster in Beowulf.</p>	<p>The hero didn't die.</p> <p>Tepegöz lived in Oguz territory.</p> <p>There is one monster.</p> <p>Dede korkut pray for Basat's victory.</p>

## APPENDIX D

### ROLE-PLAY

Work in pairs, read the situation below, follow the stages and write a dialogue according to the given situation, then act out the dialogue.

Student A is Beowulf, student B is Basat, and student C is Tepegöz.

-Beowulf hears about Tepegöz in Oguz tribe. wants to help Oguz Turks and decides to kill him. He comes to the Oguz territory and finds Basat. They decide to kill Tepegöz together but they need a good plan.

Beowulf: Hello!

Basat: Aleyküm selam!

Beowulf: I heard one thing. is it true?

Basat: What about?

Beowulf: about Tepegöz

Basat: Yes, it is true. Tepegöz eats people, sheep and children cars. This is very bad.

Beowulf: Well. What can we do it? What do you think about this event?

Basat: I think we will kill him.

Beowulf: Oky. But, how?

Basat: Wait! I will tell with Tepegöz Beowulf: Oky  
Before that

Basat: I must talk about the important thing! Senin bu yaptığın  
acorum 'u yapmaz' len.

Tepegöz: I understood. But, what am I going to eat?

Basat: What do you want from me?

Tepegöz: One thousand sheep, uyar mı sana?

Basat: Yoktu ben! lan!

## APPENDIX E

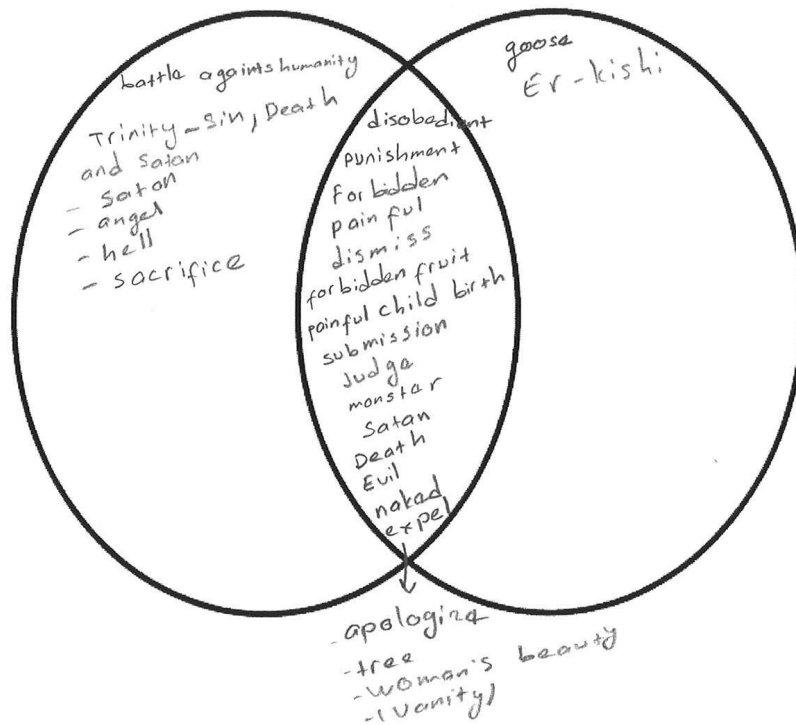
### Similarities and Differences

#### Between *Paradise Lost* and *Altaic Creation Epic*

1. Work in groups and complete the Venn diagram with the similarities and differences between “Paradise Lost” and “Altaic Creation Epic” just using the words.

*Paradise Lost*

*Altaic Creation Epic*



## APPENDIX F

Sin: Günah

### ROLE-PLAY

#### HERE & THERE

Work in pairs; choose one of the situations below. Write a dialogue according to the given situation, and then act out the dialogue.

##### HERE

1. Adam and Eve is a happy couple but they are very poor. They always dream about being rich. One day, Eve makes a decision and explains it to Adam. The plan is to rob a bank and be rich. Adam knows that it is a terrible idea but he also knows that he cannot live without her. He cannot decide what to do but he has to make a decision.

##### THERE

2. Ece and Doganay is a happy couple in the Paradise. Ece wants to eat the forbidden fruit but Doganay knows that it is wrong. He also knows that he cannot persuade her and loves her so much. Both of them have to make a decision but it is not easy.

Ece: Doganay I would like to eat the forbidden fruit  
Doganay: You don't talk about the forbidden fruit in the garden. Because, you know that it is wrong  
I have different good ideas. Let's go in the town and we buy variety fruit in shopping.  
Ece: No, Doganay. But I want to eat the forbidden fruit. Don't you love me?  
Doganay: Of course I love you. But when you eat the forbidden you can die.  
Ece: No, Near neighbor's daughter eat the forbidden fruit yesterday. But she is very healthy  
Doganay: OK! Honey! Let's eat the forbidden fruit



**APPENDIX G**  
**LESSON DIARY**

**Ders No:**

**Tarih:**

**Akademik Dönüt:**

Bu çalışmada aşağıdakileri çok iyi öğrendim:

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Aşağıdakileri anlamakta zorluk çektim:

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**Bireysel Dönüt:**

Aşağıdakileri sevdim:

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Aşağıdakileri sevmedim:

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## APPENDIX H

### DERS GÜNCEİ

Ders No:

Tarih: 16. 04 .2008

#### Akademik Dönüt:

Bu çalışmada aşağıdakileri çok iyi öğrendim:

Bu çalışmada aynı olayların farklı şekilde yani farklı kültürlerde anlatıldığında olayın o ülkede farklı anlaşıldığını gördüm. Ve böyle daha iyi anladığımı farkettim.

Aşağıdakileri anlamakta zorluk çektim:

Uygulama konusunda bazı olayların bağlantısını anlamakta zorluk çektim. Resimleri sıralamada yani.

#### Bireysel Dönüt:

Aşağıdakileri sevdim:

Bu uygulamayı sevdim. Karşılaştırmayı yaptığım da sonucunu bulabildiğim için.

Aşağıdakileri sevmedim:

Dialog kurmayı değil de, onları okunmayı sevmedim.

## APPENDIX I

### DERS GÜNCESİ

Ders No: 8

Tarih: 16.04.2008

#### Akademik Dönüt:

Bu çalışmada aşağıdakileri çok iyi öğrendim:

Dünya üzerindeki destanlar farklı kültürlere ait olsada çok büyük benzerlikler bulunuyor. Bu demek ki kültürler arasında etkileşim geçmişte de çok varmış. Bunu ben de yeni öğrendim. :)

Aşağıdakileri anlamakta zorluk çektim:

Small destanları ingilizler mi bir den bizim otlardan aldılar :)  
Bazı yerlerde anlamadığım kısımlar oldu parçalar da ancak bütünle birlikte kavranmalı. :)

#### Bireysel Dönüt:

Aşağıdakileri sevdim:

Sahsen parçalar çok hoşuma gitti. Karşılıklı karşılaştırarak yaptığımız daha güzeldi çünkü kültürler arasındaki benzerlik ve farkları göz önüne serdi.

Aşağıdakileri sevmedim:

Bazı yerleri telaffuzda zorlandım. Dinunun pereği zorlandığım yerler oldu.

## ÖZGEÇMİŞ

<b>Adı Soyadı:</b>	Nuriye BAHÇE			
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<b>Öğrenim Durumu</b>				
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