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Neoliberal Globalisation, Managerialism And Higher Education In England: Challenging The Imposed 'Order Of Things'

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Abstract

This article critically explores the consequences of the imposition of neoliberal ideology on a transnational scale on the higher education system. Its particular focus is England where the context of the 'new managerialism' continues to dominate the 'lifeworlds' of educators and the educated, despite strong concerns about its efficacy. It will argue that practices introduced in the name of 'quality assurance' are having profoundly detrimental impacts for students, academia and, ultimately, society. In particular, the last 30 years in the educational realm of the UK have been characterised by the continuing displacement of critical understanding by managerial 'information'. This has consequences in terms of leading to a 'normalisation' of a broad adaptation of people's subjectivities to so-called 'market requirements'. The article concludes with the need to reclaim the purpose of education as a process for facilitating critical thinking, respect and empathy - bare essentials for a democratic, socially-just and socially-inclusive society – and that this challenge requires the development of strategies of resistance to neoliberalism's 'forced normality' at both the local and global level.

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Introduction

In identifying important sources of determination of the core disciplinary network shaping higher education (HE) into the 21st century, this article critically explores the consequences of the imposition of neoliberal ideology on a transnational scale (frequently referred to as ‘neoliberal globalisation’) on Britain, although the focus will be on England in the context of the destructive reign of the ‘new managerialism’¹. Practices associated with managerialism in HE continue to dominate the ‘lifeworlds’ of educators and the educated, despite a profound lack of demonstrable evidence of its own success (Taylor 2002). Constant shape-shifting processes under the guise of ‘restructuring’ ensure managerialism’s continued dominance. As Fisher describes:

... the school has been restructured on several occasions, pervaded by the language of ‘enterprise’, ‘customer focus’ and the ‘needs of industry’ and, in common with other British HE institutions, characterised by new forms of surveillance and control, exemplified by the teaching quality assessment (QAA) and the research assessment exercise (RAE) [now the even cruder Research Excellence Framework (REF)]. This regime of new managerialism with its emphasis upon costs, budgets and targets, its links to ideas of ‘hard’ Human Resource Management and its unitarist perspective on the employment relationship has been embraced by the most senior managers of the Business School and the university. (Fisher 2007: 505)

Practices introduced in the name of ‘quality assurance’ are having profoundly detrimental impacts for students, academia and, ultimately, society.

While having the air of ‘objectivity’ the origins of discourses of ‘quality assurance’ can, according to Shore and Wright (1999), be traced back to American endeavours to destroy the power of Japanese organized labour after the Second World War and to generate a flexible and compliant workforce via changes in the workplace culture.

It therefore should come as no surprise that university ‘quality’ audit exercises do not evaluate genuine quality of educational processes but generate an enforced, highly demotivating, time-consuming and manipulated proliferation of meaningless documentations that are then constructed as indicators of ‘academic excellence’ in accordance with degrees of conformity with centrally-imposed subject statements. This disciplinary complex in HE ‘create[s] understandings grounded not in what actually occurs ... but on how this all is *represented*’ (Vinson and Ross 2007: 71 – emphasis in original).

The last 30 years in the educational realm of the UK have been characterised by the continuing displacement of critical understanding by managerial ‘information’. Moore observed that the British government is aiming for the ‘complete internationalization of its labour market’ and deploys:

¹ The ‘new managerialism’ refers to organisational and cultural reforms to the British public sector from the 1980s, reforms that sought to replace bureaucratic procedures with styles of management imported from the business sector. These new styles were to emphasise ‘economy, efficiency and effectiveness’, ‘value for money’ and market discipline. New managerialism is an ideology that serves to legitimate the wholesale restructuring of the public sector along neoliberal lines – leading to a shift in power relations from bureaucrats and professionals to management (Beckmann and Cooper 2004).

... higher education to create an army of employable subjects/citizens who are proselytised as having the skills [to] be able to participate effectively in the increasingly privatised global chains of commodity production and services. (Moore 2009: 243)

This, of course, has consequences in terms of leading to a ‘normalisation’ of a broad adaptation of people’s subjectivities to so-called ‘market requirements’. While of course not absolute and deterministic, one bio-political implication, in the case of students, is the increasing production of uncritical thinkers, compliant to the needs of the mantra of the ‘market’. In the case of academia, we are witnessing the increasing erosion of professional autonomy as well as a decrease of disciplinary diversity. Schmidt, writing in the context of the US, warns against the destructive implications of such regimes for wider society:

A system that turns potentially independent thinkers into politically subordinate clones is as bad for society as it is for the stunted. It bolsters the power of the corporations and other hierarchical organisations, undermining democracy. (Schmidt 2000: 4)

Similarly, writing in the context of New Zealand, Roberts and Peters question the logic behind the Performance Based Research Fund (PBRF), introduced in 2003 by a Labour-Alliance government influenced by the so-called ‘Third Way’ politics of New Labour in the UK, for evaluating ‘research excellence’. They argue that a significant wider consequence of the PBRF has been ‘the narrowing of our sense of what counts as worthwhile inquiry’ (Roberts and Peters 2008: 7).

This article argues the need to reclaim the purpose of education in England and other neoliberal contexts as a process for facilitating critical thinking, respect and empathy – essential for a democratic, socially-just and socially-inclusive society. Before concluding with a proposal on resisting neoliberalisation in HE in England – a necessary prerequisite for reasserting its social purpose - we offer a brief overview of the contextual tendencies that occurred in British social policy after the 1980s and the damaging effects of changes – changes driven by neoliberal globalisation - on education and, particularly, HE.

Setting the context: neoliberal globalisation and ‘education’

Within the social sciences and philosophy, ‘globalisation’ remains a contested concept. Whilst the term is generally used to signify a worldwide scale of commonality and interconnectedness (Hutchings 2010), the idea of globalisation cannot be conceptualised as something distinct but rather needs to be understood as something constituted through discursive practice – with significant implications for human wellbeing. Moreover, it is crucial to note that neoliberal globalisation is not an inevitability or inescapable, and that organising resistance against its incursions is a real possibility (as global resistance movements testify - e.g. the Occupy movement and the edufactory movement). As Bourdieu argues, ‘Globalisation is not a fate, but a politics. For this reason, a politics of opposition to its concentration of power is possible’ (Bourdieu 2002:1).

At the same time, the value of education in Britain for exploitative relations under global capitalism has been understood for some time. The need for state intervention in education to further the interests of corporate capitalism has been recognised since the late 19th century. As Jones and Novak (2000) observe, state education in Britain was established to subvert the radical threat posed by working-class self-education (provided in miners’ schools,

night classes and Chartist schools) by inculcating young people with the ‘right’ social values and preparing them to become the workforce of the future. Whilst schooling and HE around the mid 20th century did offer more sites for greater critical understanding to be nurtured – in Britain, under the influence of Keynesian welfarism and meritocracy during the immediate post-war period – since the 1980s, following the ascendancy of Thatcherism and Reaganomics, education policy in Britain and the US has been increasingly shaped by influences aimed at meeting the imperatives of neoliberal globalisation and corporatism.

According to the neoliberal globalisation thesis, nation-states must liberalise all areas of welfare organising in the interests of global capitalism. This hypothesis reflects a ‘globophile’ perspective which believes that globalisation can have positive effects on human wellbeing by restoring markets as the primary form of social relationship throughout society. From this perspective, markets are inherently more efficient and equitable than state-planned bureaucratic arrangements because they are more responsive to needs and desires. This argument was used in the 2002 No Child Left Behind Act to define the US education problem – i.e. that state schools were particularly failing African-American pupils and that this required tough measures in the interests of greater equality, accountability and choice. These measures included standardised test-driven teaching and severe sanctions for ‘failure’ such as replacing teachers and restructuring (privatising) schools (Hursh 2007, Lipman 2007). Since the 1980s, British governments have consistently complied with this notion of globalisation and wellbeing by opening up essential services like education, health and housing to market liberalism. As Hatcher and Hirtt argue, education policy, like other aspects of social policy, is no longer devised principally at the level of the nation state. It has become an integral part of neoliberal globalisation: ‘The increasingly transnational nature of capital means that capital develops its education agenda on a transnational basis’ (Hatcher and Hirtt 1999, cited in Rikowski 2001: 23).

Educational institutions and processes have become inextricably linked to the global social structure (Whitty 2003). Through the General Agreement on Trade in Services (GATS), which came into force on 1 January 1995, the World Trade Organisation (WTO) aims to liberalise trade in services. The purpose of GATS is to help trade flow as freely as possible by removing obstacles and, where trading conflicts arise, settling disputes. The WTO claim to promote ‘the interests of all participants on a mutually advantageous basis’ (WTO 2003: 1). In reality, it is one of ‘the most untransparent and undemocratic global institutions’ (Sardar and Davies 2002: 72), largely due to the ‘green room’ syndrome - effectively, the tendency for decisions to be made in ‘mini-ministerial’ gatherings of a select group of rich OECD (Organisation of Economic Cooperation and Development) member countries dominated by the US and the European Union (Rady 2002). Additionally, the WTO is part of a powerful global network that includes the World Bank (WB), the International Monetary Fund (IMF) and multi-national corporations (MNCs). In cooperation with the WB and IMF, the WTO seeks to exert its cultural, political and economic influences across the globe. The liberalisation of education services has clear advantages for this purpose. As the International Chamber of Commerce (ICC) observe:

Services are coming to dominate the economic activities of countries at virtually every stage of development, making services trade liberalisation a necessity for the integration of the world economy. (ICC 1999: 1)

The pressure on nations to liberalise services at the national level can be seen as a response to the declining profitability of manufacture. While ‘a whole set of political-

economic variables will affect the ways in which different education systems respond to processes of globalisation' (Whitty 2003: 95), successive governments in Britain have been keen to embrace marketisation. In a 1998 background note on education services, the WTO and its Council for Trade in Services expressed praise for the British government for having promoted 'greater market responsiveness' and an 'increasing openness to alternative financing mechanisms' (cited in Rikowski 2001: 28) - particularly in HE. Initially, 'the key areas yielding substantial private sector investment were in distance learning, computer-based learning systems [and] educational media products' (Rikowski 2001: 27). This development is further legitimated by education policies under New Labour and the new Conservative-led Con-Lib coalition that continue the trend in the UK towards the business incursion into education established under Conservative administrations during the 1980s. Effectively, these changes persist with supply-sided measures aimed at setting education free from state control (Exley and Ball 2010) and paving the way for private companies to make further inroads into education provision.

At the same time, the Con-Lib coalition government is implementing most of the recommendations of the 2010 Browne Review, *Securing a Sustainable Future for Higher Education*, which paves the way for 'an end to public funding for all subjects except "priority" areas such as science and technology' (Baker 2010: 6) – threatening the sustainability of the arts, humanities and social sciences. Browne used to head the company BP and unsurprisingly his review effectively embeds HE in a free market ethos of fees and student numbers where universities compete with each other for paying customers.

We are witnessing the greatest assault on the arts and humanities in the history of modern Britain. Lord Browne's review paves the way to the privatisation of higher education. With cuts in funding of up to 80%, university courses have been thrown open to market forces. Government can 'withdraw public investment ... from many courses' in favour of 'priority courses and the wider benefits they create'. With students expected to pay huge fees and thousands priced out of university altogether, subjects without a 'market value' face extinction. (Gopal 2010: 32)

Literature, history, modern languages and most social sciences are likely to be amongst the hardest hit in favour of subjects like business administration and law (Gopal 2010).

Browne's proposals open up the HE market to new private-sector providers, 'opening the door to fierce competition' (Baker 2010: 7). HE as a public good with a greater social purpose is sacrificed at the altar of the 'free market'. A corollary of this may be short-term fiscal savings but, as Callender speculates, these are potentially 'at the expense of the longer-term effects on quality, social equity and universities as public, civic and cultural institutions' (Callender 2012: 92).

In the next section we explore further the damaging consequences which neoliberalisation and marketisation in England have had, and continue to have, for both education and society. In particular, we examine the expansion of the new managerialism, a corresponding element of market restructuring, and the way it has led to new forms of organisational control within education institutions - privileging the 'freedom to manage' (Clarke 1998: 176) over other discourses and leading to what Ball refers to as 'the terrors of performance and efficiency - performativity' (Ball 1998: 190).

Neoliberalisation, marketisation and the new managerialism in education

Under neoliberal managerialism, creativity, reflection and ethical concerns are degraded to diminishing status in favour of performance targets and constructed performance indicators. These tools of macro-and micro-management control subjugate alternative visions, understandings and practices of HE, and to varying but increasing degrees impact on the pedagogical process in a destructive fashion. Performativity has required ‘a number of significant shifts and transformations in identity and purpose’ (Ball 1998: 191) for education providers. Perhaps most significantly, the role of education in facilitating such societal values as inclusivity and social justice in a society of politically engaged ‘critical citizens’ has been eroded.

Advocates of the new managerialism make a number of claims in its defence – i.e. the need to improve the economic efficiency of organisations, avoid wastage and be responsive to the needs of a flexible ‘global market’. Here, the ‘global market’ is presented as given – a universal truth – even though, as Apple argues, the ‘market’ itself:

... acts as a metaphor rather than an explicit guide for action. It is not denotative, but connotative. Thus, it must itself be ‘marketed’ to those who will exist in it and live with its effects. (Apple 1999: 3)

The markets that have emerged from welfare reforms are essentially ‘quasi-markets’, administratively-manufactured artificial markets subject to intense central government control. They effectively focus on a narrow view of efficiency based on cost savings as opposed to quality service provision (Rouse 1999). Consequently, they have the potential to be deeply damaging instruments of control. We illustrate this position by analysing the effects of neoliberal marketisation on the HE sector in England.

Throughout the last 30 years, education managers have been urged by the central state to adopt practices characterised by a more directive style of management designed to ‘classify, monitor, inspect and judge’ (Bottery 2000: 58) their activities. In this context, it is important to refer to Burchell’s Foucauldian analysis of neoliberalism in which he suggests that an ‘enterprise form’ is generalised as a mode of conduct applicable in all socio-political contexts and which shapes their style of governance (Burchell 1996). One can observe shifts in the dominant discourses through which ‘commonsense’ understandings of the role of education have been fashioned - shifts which represent an important starting point for our analysis as they changed understandings of education and the educated subject, and ‘mould the subjectivities of those within’ (Usher and Edwards 1994: 125). Centrally important for this transformation is the language of managerialism, which colonises the ‘life-worlds’ of educational spaces. Language, as Lucas argues, serves not only to express one’s thoughts and transmit information, but also defines ‘one’s identity, group loyalty, relationship to interlocutors, and understanding of the speech event’ (Lucas 2001: 1). Lock and Lorenz comment on the importance of managerialist language specifically in the context of the ‘life-world’ of HE. ‘The language might itself be laughable, but it is now the shared language of those who command - and is imposed on those whom they command’ (Lock and Lorenz 2007: 4). And it is the everyday language of the business world that has come to permeate all areas of education policy and practice, causing education to be increasingly perceived as a private rather than a public good (Barton 1998).

Another important aspect of the transformation of HE is the impact of the Quality Assurance Agency (QAA) for Higher Education which has increasingly sought to intervene in the delivery of HE through the introduction of programme specifications, benchmarking and quality audits - 'testimony to the emergence of a distinct managerial rationality centred in the notion that institutional behaviour can be shaped if the right kind of reinforcement is combined with the appropriate information' (Tsoukas, cited in Strathern 2000: 313). Programme specifications are centrally-defined statements describing the 'knowledge and understanding' and 'skills and other attributes' a 'threshold' graduate in a particular subject area will possess and how this will be achieved. Benchmarking is a standard point of reference for demonstrating that measurable outcomes have been achieved. These measures introduce prescription, uniformity and compliance with nationally determined standards of attainment. Moreover, university league tables are considered to indicate the degree of academic excellence ensured by the different institutions in this competitive and market-driven order of things. However, it is important to understand that

... the number of First Class degrees awarded by universities is used as a performance measurement in university league tables, yet politicians disingenuously express indignation if anyone has the temerity to highlight the subsequently perfectly logical market-driven tendency of universities to increase their number of Firsts to improve their marketability. As A-Level students have recently found out to their cost, 'quality' becomes an actuarial category to be manipulated rather than actually achieved. (Taylor 2002: 32)

The seemingly only important outcomes of what were once creative and engaging processes of pedagogy in HE are now the 'delivery' of predetermined results via 'the implementation of outcome-based curricula in which the educational goals are specified in advance - "the student will be able to..."' (Fendler, cited in Popkewitz and Brennan 1998: 57). This limits the individual's development as it limits the unexpected possibilities of pedagogy. Compelling teachers and students to follow the script ensures their compliance in a project designed to meet the needs of global capitalism – the production of culturally, socially and economically valuable commodities (literate workers). The human essence of education is lost (Shannon 2007).

The continuous bureaucratisation and marketisation of HE comes at a high price – the undermining of education's ability to facilitate the development of the intellectual and creative potential of the student, crucial not only for flexible labour markets but also for the health of the social, cultural and political life of society. Given the inherent flaws and contradictions within neoliberal managerialist education systems, there is urgent need to explore possibilities for building alternative education practices capable of generating more just, caring, democratic societies.

Generating resistance to the neoliberalisation of HE in England

Since the 1970s there has been an 'intensification and stretching of economic interrelations across the globe' (Steger 2009: 38) - most significantly 'transnational corporations [TNCs], powerful international economic institutions, and large regional trading systems have emerged as the major building blocks of the twenty-first century's global economic order' (Steger 2009: 38) – aided by the advance of liberalisation (Held and McGrew 2007). This development has coincided with the 'systematic exploitation of dirt-cheap labour' (Bello 2002: 7) under extremely harsh working conditions (Pilger 2001).

Essentially, globalisation is exacerbating poverty and inequality – making a mockery of World Bank claims about prioritising poverty reduction (Bello 2002). At the same time, it is increasingly recognised that existing levels of economic development are unsustainable – particularly in respect of the finiteness of

... non-renewable resources (such as coal and oil), the finiteness of the capacity of the planet to absorb the effects of development (global warming) and the finiteness of areas of the world producing renewable resources (food, timber). (Hutchings 2010: 99)

Possibilities for resisting environmental destruction are constrained by an increasingly delimited cultural context powered by the Westernised/Americanised global corporate media empire. In contrast to Judith Butler's (2004) inclusionary vision of a cosmopolitan global culture, 'the dominant symbolic systems of meaning of our age – such as individualism, consumerism, and various religious discourse – circulate more freely and widely than ever before' (Steger 2009: 72). Rather than moving in the direction of a globalisation reflective of a diverse range of cultures it can be argued that we are heading toward 'an increasingly homogenized popular culture underwritten by a Western "culture industry"' (Steger 2009: 72). Amongst the evidence for this is Ritzer's thesis on the McDonaldisation of Society which succinctly conceptualises the advancement of a bland, dehumanised uniformity in Westernised societal relations (Ritzer 1998). This transnational expansion of Westernised/Americanised global images has been described by Ritzer as 'globalization' – a concept that emphasises the way powerful forces behind this expansion, serving the 'imperialistic ambitions of nations, corporations, [and] organisations' (Ritzer 2007: 15), are overpowering the ability of individuals and communities to take control of their own localities and life-worlds. This development, Ritzer argues, not only threatens people's capacity to make choices but also their competence to act as a 'crucial source of innovation in the world' (Ritzer 2007: 210).

The homogenisation of global culture is largely driven by developments in telecommunications combined with their exploitation by the mass-media. The recent expansion of the electronic media under the control of powerful media corporations has allowed that message 'to project images and ideas that work to their own interests rather than the national or international interest' (Cohen and Kennedy 2007: 340).

The oligopolistic control of the media by such corporations as News Corporation, AOL Time Warner and Disney is seen by some commentators as a threat to 'democracy, diversity and freedom of expression' (Cohen and Kennedy 2007: 341) due to the disproportionate influence they hold over 'business, international agencies and national governments' (Cohen and Kennedy 2007: 341). The current stage of capitalism is less reliant on the ownership of capital and more dependent on controlling global flows of information (Castells 1996). As Cohen and Kennedy observe, this development has had profound economic and social effects. Inflows and outflows of capital have moved beyond the control of national governments, whilst socially, there is growing concern about the generation of an increasingly homogenised global culture and the rise of a destructive consumerism. Arguably too, due to the oligopolistic control of the few over media technology, there is the potential for the exercise of:

... undue influence that is distorting the democratic political order Are they acting as the shock troops and missionaries for global capitalism, destroying other ideologies

and ways of life other than those amenable to the “free market” ... ?. (Cohen and Kennedy 2007: 357)

Since the 1970s the political sovereignty of nation states has been eroded. This demise is largely a consequence of capital flows and technological developments the trajectory of globalisation has taken – leading some to argue that ‘politics has been rendered almost powerless by an unstoppable techno-economic juggernaut that will crush all governmental attempts to reintroduce restrictive policies and regulations’ (Steger 2009: 63). According to such positions, the main role of future governments is to serve ‘as a superconductor for global capitalism’ (Steger 2009: 63).

Whilst Naomi Klein rightly warns against any attempt to hold ideologies to account for the crimes of their followers, she argues the case that ‘certain ideologies are a danger to the public and need to be identified as such’ (Klein 2007: 19). Crimes committed in the names of Stalinism and National Socialism have already been brought to account. But what, asks Klein,

... of the contemporary crusade to liberate world markets? The coups, wars and slaughters to install and maintain pro-corporate regimes have never been treated as capitalist crimes If the most committed opponents of the corporatist economic model are systematically eliminated, whether in Argentina in the seventies or in Iraq today, that suppression is explained as part of the dirty fight against Communism or terrorism – almost never as the fight for the advancement of capitalism. (Klein 2007: 20)

This crusade has *inter alia* witnessed forceful alliances between powerful corporations and neoliberal governments profiting from dubious incursions into sovereign territories. From the chaos of the war in Iraq, the US-based company Halliburton had, by October 2006, made \$20b in revenues (Klein 2007). It is on the basis of such complicities with capitalist crimes – in addition to the persistence of worldwide poverty and inequality, environmental and cultural degradation, and the erosion of democratic decision making – that the challenge to the current dominant global order needs to be forged. As Hardt and Negri (2005) observe, the infrastructure for such a challenge is already emerging. By colonising and interconnecting more and more areas of people’s lives ever more deeply, neoliberal globalisation is unwittingly generating the sites from which democratic alternatives to the present world order might be created.

You might say, simplifying a great deal, that there are two faces to globalization. On one face, Empire spreads globally its network of hierarchies and divisions that maintain order through new mechanisms of control and constant conflict. Globalization, however, is also the creation of new circuits of cooperation that stretch across nations and continents and allow an unlimited number of encounters. This second face of globalisation is not a matter of everyone in the world becoming the same; rather it provides the possibility that, while remaining different, we discover the commonality that enables us to communicate and act together. (Hardt and Negri 2005: xiii)

Monbiot identifies similar contradictions within the neoliberal globalisation discourse. As he suggests,

Corporate and financial globalization, designed and executed by a minority seeking to enhance its wealth and power, is compelling the people it oppresses to acknowledge their commonality. Globalization is establishing a single, planetary class interest, as the same forces and the same institutions threaten the welfare of the people of all nations. ... Simultaneously, it has placed within our hands the weapons we require to overthrow the people who have engineered it and assert our common interest. By crushing the grand ideologies which divided the world, it has evacuated the political space in which a new, global politics can grow. ... The global dictatorship of vested interests has created the means of its own destruction. (Monbiot 2003: 8-9)

Neoliberal globalisation is not an inevitability nor inescapable, and organising resistance against its incursions is a possibility. As Steger reminds us, a “global civil society” ... populated by thousands of voluntary, non-governmental associations of worldwide reach ... [who] represent millions of ordinary citizens who are prepared to challenge political and economic decisions made by nation-states and intergovernmental organizations’ (Steger 2009: 69) already exists. The task is to bring these movements together as a broad global-justice coalition with a manifesto for an alternative world order – one offering prospects for greater social justice and human wellbeing (Kingsnorth 2004). This is similar to Giroux’s call for a global-justice campaign built on ‘new modes of solidarity, new political organizations, and a powerful, expansive social movement capable of uniting diverse political interest groups’ (Giroux 2012: 8). There is a need to unite the diverse struggles that already exist into a coherent and effective collective campaign of resistance against the tyranny of neoliberalism. Developments towards this kind of organising are already evident in England. For example, the University and College Lecturers Union (UCU) Congress, 2012, carried an amended composite motion on defending public education declaring:

Congress opposes the privatisation and marketisation of the education system at all levels. Congress asserts the belief that the purpose of education should be to educate people as human beings and as critical, thinking citizens for a democratic society. This means educational services must be run as a public service, not as private businesses. ... Congress calls on UCU to work with other trade unions, students’ organisations and appropriate campaign groups to defend and restore public education, including a broad campaigning strategy behind a manifesto in defence of education as a universal public good, free at the point of delivery at all levels, where the benefits of the relationship between education and society in terms of the economy, critical citizenship, democracy and social wellbeing are clearly named. ... Building on the success of the Defend Public Education conference² on 10 March [2012], Congress instructs the Education Committee to organise a broad-based conference in spring 2013 to launch the manifesto.

This effectively commits UCU to engage in the kind of broad-based struggle envisaged by Giroux and others. It is a specific mandate to develop a strategy of resistance to the neoliberal managerialist ‘order of things’, and to reconstitute education as a public good and source of democratic possibility. The next section develops this theme further.

² Tom Hickey, Chair of UCU’s Recruitment, Organisation and Campaigning Committee, summed up the Defend Public Education struggle in terms of the need to name (in Freirean terms) the relationship between education and society, and to campaign on a manifesto pledging proclaiming the centrality of education not only for the economy, but also critical citizenship, democracy, social wellbeing and cohesion (Hickey 2012). We trust that this campaign commitment will be pursued forcefully by UCU and that it does not prove to be little more than a spurious consultation exercise similar to those that merely conspire to deceive under managerialism.

Contesting the neoliberal managerialist ‘order of things’ and reconstituting HE in England and beyond

As we have demonstrated throughout this article and elsewhere (see Beckmann and Cooper 2004, 2005a and 2005b), the neoliberalisation and managerialisation of HE reinforces inequalities; reduces the quality and diversity of education; destroys the pedagogical process; is detrimental to democracy; decreases the rights and conditions of students and academics; and leads to the deprofessionalisation of HE workers and increased stress and anxiety. Apart from the obvious alienation and dehumanisation of interrelationships in HE that is a consequence of these transformations, as well as the increasing burdens of debt, many students increasingly show signs of anxiety, stress and depression (Baker et al. 2006). However, instead of responding to these clearly destructive symptoms of neoliberal rule by changing the system towards a more humane and less objectifying one, political discourse continues to encourage an increase in dehumanisation ‘to the effect that individuals themselves can be recapitalized – made more employable, have their self-esteem raised, their networks strengthened and their employability enhanced’ (Baker et al. 2006: 50).

At the same time too, there is considerable opposition to the neoliberal managerialist changes in education around the world, as demonstrated by the activities of a range of resistance movements. Ledidow describes the ‘overt challenges to capitalist agendas’ (Ledidow 2007: 238) that emerged in African universities in the 1980s when academics and students united to contest the structural adjustment programmes imposed by the IMF and World Bank. Dave Hill’s (2009) edited work on contesting neoliberal education describes a number of worldwide campaigns against neoliberal organising in education including: trade union and global resistance movements against the WTO and GATS; campaigns for education reform built on a radical Green-Left agenda; the adoption of pedagogical practices that foster collaboration; campaigns in the UK against budget cuts and privatisations; anti-racism and free-speech movements in the US; the use of ‘guerrilla pedagogy’ to give voice and agency to the oppressed and expose the harmful effects of US imperialism in the Dominican Republic; radical education reforms in Brazil; Chávez’s revolutionary reforms in Venezuela; and examples from the history of socialist pedagogy in the Soviet Union, Cuba, Mexico, Nicaragua and Venezuela.

It is important that the dogma and practices of the new managerialism are continuously challenged as the framework of corporationalism is entirely inadequate for processes of pedagogy. As Furedi argues:

... one of the most distinct and significant dimensions of academic and intellectual activity is that it does not often give customers what they want. Academic dialogue and instruction does not provide the customer with a clearly defined product. It does not seek to offer what the customer wants, but attempts to provide what the student needs. That is why forcing universities to prove themselves to their customers fundamentally contradicts the ethos of academic education. (Furedi 2009: 33)

We should not, therefore, become complicit in this attempt, as Furedi (2009) states, to culturally transform the meaning of a university student into a ‘customer’ that merely consumes education as a commodity that represents ‘value for money’.

While universities were transformed into ‘auditable commodities’ (Shore and Wright 1999) and exert intense forms of disciplinary power in order to change the subjectivities of academics, forms of resistance are possible and should be taken up.

Drawing on the work of Thomas and Davis (2005) and Scott (1990), Anderson (2008) explored the variety of ways in which academics themselves engage in resistance within their institutions by contesting managerial power through micro-resistance that operates on a continuum from 'collective hidden transcript' to 'overt resistance'. Similar to Shore and Wright, who suggest, for example, that social scientists should apply their knowledge to 'unmask the way power is disguised and the mechanisms through which it is made effective' (Shore and Wright 1999: 571), and that academics should construct their own criteria of what constitutes 'quality', Anderson states that her research revealed that:

Many academics condemned managerial practices as inefficient, ineffective, and as compromising academic standards of quality and excellence. ... In developing this critique, academics drew on notions of quality - as understood within traditional academic discourses of excellence in scholarly endeavour. (Anderson 2008: 256)

In resistance to the 'imperializing discourses of managerialism and QA mechanisms', many academics refused to take up the new alienating subjectivities constituted for them. Some, for example, replaced and/or substituted managerial student evaluation processes with genuine feed-back operations; others showed their resistance through submissions to public enquiries and/or critical publications; others challenged their Pro-Vice Chancellor during a university forum; some academics gave management initiatives thorough critical and lengthy feedback and/or refused to comply with them; others opposed their surveillance; and others voiced their protest to their students (Anderson 2008). Other forms of resistance, according to Anderson, were the avoidance of managerial requests and/or minimal compliance to these. 'Minimal compliance often effectively subverted the managerial agenda – complying with the letter, but not the spirit, of particular requirements' (Anderson 2008: 265).

To Shore and Wright (1999), the most fundamental aspect of resistance to the continuing attack of neoliberal managerialism is the development of a 'political reflexivity' which, if we can generalise Anderson's research outcomes, appears to be widespread – albeit undertaken in the heart of darkness of Australia's destructive neoliberal university system, an indicator of the 'lived realities' of academics in the realm of the commodified knowledge industrial complex. Whilst resistance can feel daunting given the present political and economic context within which HE operates, Lynch reminds us to refer back to the Gratz Declaration, signed in 2003, in which the European University Association expressed its disagreement with the ways in which GATS operates in relation to HE and made it clear that HE is not a commodity but has to serve public interests which cannot be reduced to the production of *homo economicus* or *homo rationalis*. '[W]e need to build a counter-hegemonic discourse, a discourse that is grounded in the principles of democracy and equality' (Lynch 2006: 11). This will require a process of continual dialogue and interaction between a broader constituency of interested parties, responsive to changing local, national and international contexts. 'Quality' education – one that is economically, politically and socially effective – needs to encourage critical innovation and thinking through a diversity of academic programmes.

Within the current context of neoliberalism and its mythically 'natural', quasi-'automatic' and all-powerful regulator - the 'free market' - the vision of what constitutes a good society and a good student appears to have changed profoundly towards competitiveness and entrepreneurship. At the same time, however, the Con-Lib coalition continues to engage in public discourses that claim to foster democracy, 'community empowerment' and 'people

power' (McSmith 2010). Here is the core contradiction in current government thinking around which to foster a campaign for resistance. This is congruent with Snauwaert's exhortation concerning 'democratic educative' practices:

We have known for a long time that there exists a fundamental interconnection between the polity and its educational system. This is especially true for a democracy. Education and democracy are symbiotically interrelated. However, democracy demands a specific kind of education. (Snauwaert 2001:10)

Referring to Ignatieff (2001), and under the premise that the processes of globalization need to be accompanied by an ethical dimension in order to counter both an unfettered global market as well as re-emerging ethnic tribalisms, Snauwaert goes on to suggest that democratic education 'should be devoted primarily to the cultivation of empathetic, respectful, and wide-awake cosmopolitan citizens' (Snauwaert 2001: 10). This alternative vision of the purpose of education as a public good counters the present-day dominant obsession with performance and content standards in schools and universities that completely violate the goals of a democratic education and society.

Revitalising a sense of public good requires appealing to particular values – social cohesion, empathy and respect - absent from the dominant neoliberal discourse. It requires a counter discourse to the 'self-interested consumer' that actively discounts any sense of social or environmental responsibility. Universities have an important role to play in fostering this counter discourse. Moreover,

Social theory and social research can assist us in changing the way we view the relationship between universities, academic practices and society in order that a more engaged and developmental practice emerges in which mutual learning is a core element. (May 2005: 207)

As we stated elsewhere, education needs to be more consensual and based on dialogue in order to foster values and virtues that are required to engage critically, creatively and constructively, particularly given the ever shifting and uncertain socio-political context of contemporary times (Beckmann and Cooper 2005a). This includes engaging in a 'politics of difference' (Sawicki 1991) and generating counter discourses.

The seeds of these counter discourses must be found in conditions that permit open and continued dialogue between different interests within society. In the context of educational institutions themselves, generating critically reflective and engaged human beings requires an explicit fostering of open dialogues and exchanges between staff and students - a more communicative and democratic framework for the development of different ideas and practices of teaching, learning and research. Reflecting on their experiences of academic life in Finland and the US, Suoranta and Moisio argue the idea of 'collective social enterprise' as a core aim of any such framework. Collective social enterprise involves collaborative teaching and learning methods that aim to facilitate the participants' understanding of oppressive practices within both educational establishments and the wider society, and seek to strengthen possibilities for generating collective action in pursuance of social transformation. It draws on Erich Fromm's (1976) distinction between two opposing modes of learning - learning to have and learning to be. In the case of the former, students learn passively and tend to reproduce 'knowledge' for instrumental reasons (fitting in with conventional thinking). In the case of the latter, learning is active and reflective, and can have unpredictable (potentially transformative)

effects. Its goal is to liberate participants from the status quo and enable them to reinvent themselves and their world anew (Suoranta and Moisio 2009) - an approach consistent with the critical pedagogy of Paulo Freire (1976). Suoranta and Moisio suggest a practical way of developing collective social enterprise within the scope of critical pedagogy through the vehicle of study circles - a means of facilitating discussion and critical thinking in addition to developing traditional academic skills. Study circles involve a number of democratic educational principles including a focus on process and collaboration. In addition to reading the relevant literature around the subject, study circles encourage participants to reflect on their own lived experiences - deploying different mediums to do this, including story telling and family biographies - and to relate these critically and reflexively to mainstream societal representations and academic theories. In this way, the learning process allows a sense of collective belonging where the end product represents a fusion of each participant's contribution to understanding - a collective social enterprise of shared learning. Such approaches to learning have been applied beyond academia by critical educators such as Peter McLaren, particularly in Latin America where he has been instrumental in establishing popular social movements such as the Fundación Peter McLaren de Pedagogía Crítica, an organisation of academics and activists in Northern Mexico set up to promote projects in critical pedagogy and praxis (Suoranta and Moisio 2009).

As Michael O'Sullivan observes, the contemporary global crisis of neoliberalism, wrought by the meltdown of financial markets after 2008, has generated:

... an opening for popular movements to make, in the words of labor economist Stanford (2008), 'a very fundamental critique' of neo-liberalism's economic project and to 'be thinking very big thoughts indeed, about how to change and ultimately replace it'. (O'Sullivan 2010: 228-229)

We concur with O'Sullivan's argument for the need to quickly take advantage of this opening and to organise around a campaign articulating a more coherent vision of society and its expression within HE, founded on 'democracy, equity, social justice and ecological balance' (O'Sullivan 2010: 229) - values which neoliberal societies appear incapable of delivering.

[I]f higher education is to fulfil a radical, liberating agenda, it does matter what learners learn, which frameworks of analysis and perspectives they adopt. ... The fundamental purpose of a truly *higher* education learning experience must centre on developing an understanding of the values of democracy and equality in social life, as well as personal development that hones critical expertise, the creative faculties and intellectual rigour. (Taylor et al. 2002: 159 - emphasis in original)

Generating these values and expertise requires rethinking how we evaluate research in higher education and, in particular, replacing the notion of performativity with a reading of research that values its contribution and commitment to human fulfilment and wellbeing. Here, we agree with Eryaman's call for a more dialectical and critical theory of evaluating research, based on a critical philosophical hermeneutics that recognises the instrumentalist neoliberal political and ideological agenda, largely interested in predetermined technical concerns about 'what works', driving much of this work in contemporary times. Eryaman argues the need to evaluate research in terms of its politics, including an assessment of what counts as knowledge, whose interest does it serve, and who stands to gain or lose out from its findings (Eryaman 2006).

Fulfilling this agenda will also require, as Hill argues and as McLaren has shown is practicable, critical educators agitating not only within the classroom but also ‘within other sites of cultural reproduction’ (Hill 2007: 131) – connecting with ‘different economic and social sectors, linking different strategies’ (Hill 2007: 134).

At a time when global capitalism appears in crisis due to the collapse of the financial markets, rising personal debt and poverty, the disintegration of the planet’s ecosystem and the permanent ‘war on terror’, Wrigley sees genuine possibilities for developing an active critical understanding of the flaws and contradictions inherent in neoliberal capitalist systems (Wrigley 2009). This is something, as Shannon argues, that will require ‘what Marx meant by praxis, the bond between thinking and doing in which ideas and ideals can only be vindicated and validated by some kind of activity’ (Shannon 2007: 173). This will require following up the exposure of these flaws and contradictions with the creation of strategies of resistance built on alliances between academics, students and other issue-based movements at both the local level (e.g. addressing the need for liveable incomes, health care and affordable decent housing) and the global (e.g. on opposing the GATS) (Shannon 2007). Local social movements – such as the International Association of Qualitative Inquiry, formed in response to neoconservative federal legislation on education in the US – must collaborate with global institutions including:

... nongovernmental organizations (NGOs), unions, liberal and social democratic media, political parties and political associations (such as Socialist International), the UN, and other international organizations and argue for transnational progressivism and postnational organic intellectualism embedded in international politics. (Eryaman 2006: 1214)

In a similar vein, Hill and Boxley propose mobilising support for a re-theorised egalitarian education, one that offers greater equality, comprehensiveness of provision, democratic control and social justice, on the back of the growing global movement for environmental and ecological justice – i.e. a ‘critical ecopedagogy’ that includes radical Left/Green principles such as: increased state funding; a more humanised education system; co-operation between institutions rather than competition; a richer and more varied curriculum that includes the fostering of critical awareness and social cooperation; and academics and administrators acting as role models of integrity and care (Hill and Boxley 2009).

Levidow concurs with the need to forge an international global network in order:

(a) to link all targets of the neoliberal attack worldwide, (b) to circulate analyses of anti-marketisation struggles, (c) to enhance solidarity efforts, and (d) to turn ourselves into collective subjects of resistance and learning for different futures. (Levidow 2007: 252)

In thinking about prospects for such a network of resistance to be forged, we find comfort in the growing support for a re-reading of Foucault’s understanding of the role of the intellectual as a facilitator for the re-establishment of a non-political party space for the public expression of ethically governed politics (Beckmann and Cooper 2005b). This trend resonates with Roberts and Peters’ reflections on the role and responsibility of the intellectual in the 21st

Century – for whom do they speak and to what extent do their activities make a difference? (Roberts and Peters 2008).

Conclusion

As this article has suggested, the impact of managerialism in HE has been damaging not only to the education process but to society in general, both in the UK and beyond. In particular, education's social purpose, for generating a critically aware, empathetic citizenry, freely engaged in democratic participation, has been eroded. However, as has also been shown, opposition to these harmful effects is possible, particularly through the development of a global anticapitalist alliance engaged in strategies of resistance against neoliberalism's 'forced normality' wherever this is exerted. As Fielding and Moss remind us, possibilities do exist for overthrowing 'the dictatorship of no alternatives ... and to pursue real utopias' (Fielding and Moss 2011: 1).

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Conceptual and Psychometric Properties of a Self-efficacy Perception Scale Based on Teaching Turkish as a Foreign Language

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Abstract

The main purpose of this descriptive research study is to investigate the conceptual and psychometric properties of a self-efficacy perception scale developed for determining self-efficacy perception of 3rd and 4th grade Turkish pre-service teachers, who took Turkish as a Foreign Language (TFL) course theoretically in undergraduate level, towards teaching TFL. As a result of analysis of the related literature and written responses of participants, researchers initially formed an item-pool by considering that they best suit to TFL context. Then, they adapted the items into 5-point Likert scale. The current instrument was administered to 176 pre-service Turkish teachers with a random sampling design. The repetitive statistics showed that the instrument has three factors with 25 items that measure the self-efficacy of participants. The factors which have been identified in the instrument possess the construct validity and psychometric properties of internal consistency. The reliability and validity of the scale were analyzed with SPSS 17.0. According to exploratory factor analysis results for maintaining construct validity of the scale, factor values of the scale changed between 0.57 and 0.82, and total variant of the scale was found to be 70.379 %. As for the Kaiser-Meyer-Olkin (KMO) measuring of sampling adequacy and Bartlett's test of sphericity, KMO is found to be 0.95 being greater than 0.60 and Bartlett's test is large with Chi-square value ($\chi^2_{(300)} = 4143.5$; $p < ,0001$) and significant at 0.000. As for reliability, the results showed that the items of scale in terms of item-total correlation changed between 0.45 and 0.84, and the total internal reliability coefficient of the scale (Cronbach's Alpha) was calculated as 0.972. Additionally, the two scholars gave their positive opinions in favor of the scale for face validity. The results indicates that the scale has the validity and reliability. Furthermore, the findings of the study confirmed that this scale had validity and reliability that could be used in TFL context for exploring pre-service teachers' self-efficacy perception towards teaching TFL.

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Introduction

Perceived self-efficacy is basically defined as people's beliefs in their capabilities to produce given tasks (Bandura, 1997). As for teaching profession, teachers' self-efficacy has been concerned with their beliefs and student learning outcomes (Gibson & Dembo, 1984; Henson, Kogan & Vacha-Haase, 2001). Self-efficacy is therefore one of the important factors in educational inquiry such as assumption, attitude, motivation and perception. According to Bandura (1993, 1997), 'efficacy is then likely such a belief. Teachers' perceived capabilities to teach a topic seem to have a direct impact on teaching practices. Teachers' perceived efficacy influences not only the kind of environment they create for their students but also their judgments about the different tasks they perform to bring about student learning (Cited in Chacon, 2005: 257).

Although many studies have investigated foreign language teacher efficacy in different disciplines, there has been no research in TFL context as regards to teachers' self-efficacy. Moreover, the studies on foreign language teachers' self-efficacy have been so far conducted to explore the perceived self-efficacy of teachers such as non-native English, French, German teachers etc. The present study then focuses on native pre-service Turkish teachers' self-efficacy towards teaching Turkish as a Foreign Language (TFL).

Based on the teacher education literature, a qualified foreign language teacher should have pedagogical content knowledge, classroom management skills, measurement and evaluation skills, material development skills, foreign language teaching methods skills etc. These parameters are concerned with the self-efficacy of a foreign language teacher (Thomas, 1987). Accordingly, foreign language teacher self-efficacy parameters are generally grouped into three categories. These are self-competence in related subject, pedagogical content knowledge, cultural competence (Alkan, 2000; Demirel, 1989). In this regard, Ministry of Turkish National Education (2002) reported teacher efficacy parameters in 17 categories. These are efficacy of teaching, knowing student, planning the period of instruction, material development, educational skills, classroom management, student outcome measurement and evaluation, guidance to student, developing basic learning skills of student, serving student by regarding their individual differences, education for adult learners, activities outside of the classroom, self-developing, serving school, improving communication skills around the school, general cultural knowledge, and skills about the related subject. As evidence from these self-efficacy parameters of a teacher, it is clearly seen that there are not grouped self-efficacy categories according to specific academic teaching disciplines. It was not until 2008 that MNE determined specific teaching self-efficacy of a teacher studying in these disciplines such as Science teaching, English teaching, etc. In this regard, the self-efficacies of an English teacher were grouped by MNE as follows: (1) Planning and organizing the educational period of English language teaching, (2) developing basic language skills such as reading, writing, listening, and speaking, (3) student outcome evaluation in a formative and summative way, (4) cooperating with school, parents, and community, (5) reaching professional development level in English language teaching.

As seen, there is not any determined teacher self-efficacy criterion for the purpose of teaching TFL. Because of the recently spread of teaching TFL especially in Europe, Asia and Arabic countries (Demircan, 2002) and also the majority of TFL teachers are Turkish, it is, then, required to measure and determine conceptual framework of self-efficacy of a TFL teacher. In this regard, it is aimed to investigate the conceptual and psychometric properties of a self-efficacy perception scale developed for determining self-efficacy perception of 3rd and

4th grade Turkish pre-service teachers towards teaching TFL, who took Turkish as a Foreign Language (TFL) course theoretically in undergraduate level. This study, then, outlined the conceptualization of self-efficacy phenomenon as a psychological concept in education, and the development process of a self-efficacy perception scale Based on Teaching Turkish as a Foreign Language (SEPCTTFL).

The researchers conducted two phases in this study. The aim of the first phase (preliminary study) is to construct a conceptual framework as a preliminary way, and to make a pool filled with related items. While, the aim of the second phase of the study focuses on investigating internal consistency, factor forms, and construct validity of the scale.

Preliminary Study

The participants of the research composed of 103 pre-service Turkish teachers who are studying in 3rd and 4th grade and taking Turkish as a foreign language lessons theoretically in Faculty of Education at Çanakkale Onsekiz Mart University. A questionnaire was administered to this group in a voluntary basis.

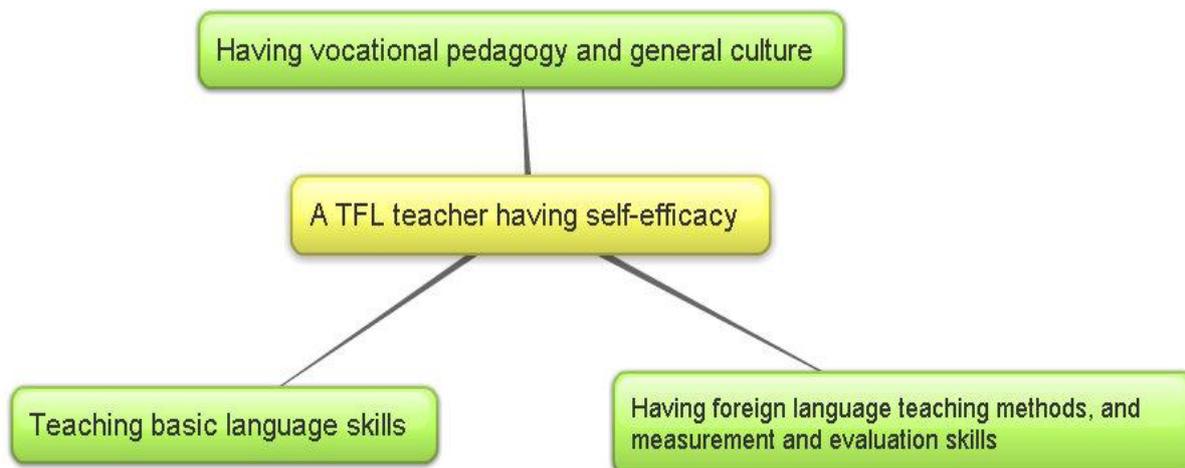
In this preliminary study, a questionnaire was given to participants consisting of open-ended questions such as writing at least 10 reasons defining a TFL teacher having self-efficacy, and 2) Do you feel yourself as a pre-service TFL teacher having self-efficacy? Explain in detail.

The conceptual framework of perceived self-efficacy towards teaching TFL was developed from this preliminary study. The researchers explored thematically three conceptual factors explaining the self-efficacy towards teaching TFL. They are stated as follows:

1. Self-efficacy perception towards teaching basic language skills. It means that the items addressing to the need of teaching basic foreign language skills such as reading, listening, writing, and speaking.
2. Self-efficacy perception towards foreign language teaching methods, and measurement and evaluation. This factor pertains to a desire to know specific in-class techniques and student outcome measurement and evaluation.
3. Self-efficacy perception towards vocational pedagogy and general culture. In this factor, the students stated that vocational skills and general culture teaching is required to be entitled as an effective TFL teacher.

The researchers used this conceptual framework for constructing the item pool. Figure 1 clearly shows the conceptual factors of the teacher self-efficacy construct.

Figure 1. Preliminary Factors of the Teacher Self-efficacy



Second Phase of the Study

Sampling and Procedure

In the second phase of the study, the self-efficacy scale was administered to 176 native Turkish speaker students studying in 3rd and 4th grade Turkish language teaching department in Çanakkale Onsekiz Mart University. The Pilot Form of the scale was administered in Turkish language in a regular lesson in faculty. The administration period of the scale took 30 minutes in a voluntary basis as in the first step of the study.

Instrument

The first part of the scale comprises of the items as regards to self-efficacy which is based on conceptual factors as in the first phase of the study, and the second part of the scale investigated participants' demographic features. The first dimension of the scale contained 43 items. The first 10 items dealt with the self-efficacy perception towards teaching basic language skills (e.g., "I can support the development of my TFL learning students' reading skills"). The second 13 items dealt with self-efficacy perception towards foreign language teaching methods and measurement, evaluation (e.g., "I can develop strategies to motivate TFL learner to the course"). The remaining 20 items dealt with self-efficacy perception towards vocational pedagogy and general culture (e.g., "I can support my TFL learner students' recognizing different accents of Turkish).

The prepared scale was reviewed by three scholars studying in applied linguistics and psychology. They were doctoral degree researchers and gave their positive feedback about the scale. According to their views, researchers made revisions on the items of the scale. The scale was adapted into 5 point Likert-type using (1) Strongly disagree, (2) Disagree, (3) Neutral, (4) Agree, (5) Strongly agree. The original Turkish version of the scale is given in Appendix – A.

Data Analysis

The data obtained from 176 participants were analyzed by SPSS 17.0 in order to explore descriptive features of the scale such as mean, standard deviation, minimum and maximum, item-total correlation coefficient for reliability, and exploratory factor analysis. Factor analysis was run according to a value of 1.0 Eigenvalue, a three percent of the total variance, and a minimum 50 % factor loading of each factor.

Results

According to the statistical analysis, descriptive statistics for each item in the scale were obtained. Table 1 clearly shows the 5 most and 5 least agreed items in the pretest scale fulfilled by 176 participants. Table 1 also shows the items which were not included into last scale form.

Table 1.
Most and least agreed items

Item no	Most Agreed Items	Mean	SD
15	I can decide to utilize what kind of measurement and evaluation tools for measuring outcome of Turkish learners.	3,43	1,19
6*	I can stimulate cultural awareness of Turkish learners by recalling cultural differences and similarities.	3,43	1,24
34*	I can control disruptive behaviors f students in teaching Turkish	3,42	1,14
43	I can give information about important persons in Turkey to Turkish learners.	3,40	1,24
21*	I can provide an environment for group works of Turkish learners.	3,38	1,15
Least Agreed Items			
29	I can teach Turkish to students by regarding their learning strategies.	3,01	1,11
11	I can teach Turkish to students only by speaking Turkish in classrooms.	2,99	1,06
27*	I can design student-centered and authentic activities in teaching Turkish.	2,98	1,03
28*	I can develop required teaching materials in Turkish teaching.	2,96	1,22
38	I can teach Turkish to students by regarding their age.	2,90	1,28

*Excluded items before factor analysis

Table 1 demonstrated that the first five items have the highest mean scores. These items are concerned with classroom management, measurement and evaluation, and cultural awareness towards target society which a TFL teacher should have so as to be attributed as an effective teacher. These features can be titled as general features which a teacher should have, especially not specific to foreign language teachers. Actually, the least stated items are

categorized under the specific vocational skills which a language teacher must have so as to be attributed as an effective teacher with respect to authentic material development, student language learning strategies, etc.

Item-total Reliability

The internal consistency analysis was run, after descriptive statistics of 43 items, for seeing the contribution of each item to the variance. To that end, by using Cronbach Alpha coefficient, item-total correction coefficient was run. As a criterion for not including the items to the factor analysis, the value of 0.40 was based. Item-total statistics of 43 items varied between 0.45-0.84. For this reason, all 43 items were subjected to factor analysis.

Table 2 demonstrated the reliability of factors determined with respect to self-efficacy perception of pre-service teachers towards teaching TFL. It can be concluded from the table that factor 1 met the highest reliability scores after Factor 1, and Factor 2. It can be stated that internal consistency reliability determined by item-total correlation of each factor is found to be high. Accordingly, self-efficacy scale has a high reliability.

Table 2.
Reliability of the self-efficacy scale

Factor	No. of Items Accepted	Range of Alpha Coefficient	Alpha Coefficient
Factor 1: Self-efficacy perception towards teaching basic language skills	5	0.738 - 0.876	0,925
Factor 2: Self-efficacy perception towards foreign language teaching methods and measurement, evaluation.	6	0.494 - 0.779	0,880
Factor 3: Self-efficacy perception towards vocational pedagogy and general culture	14	0.711 - 0.858	0,965
Total	25	0.458 - 0.844	0,972

Factor Analysis

After reliability statistics, an exploratory factor analysis was run for 43 items having at least the value of 0.40. Firstly, 43 items were factored by using Principal Component Analysis (PCA) so as to obtain factors. The 15 items having at least 0.100 similarities to other dimensions were omitted. A second factor analysis was conducted and obtained 28 items. Finally, 3 items having at least 0.100 similarities to other dimensions were omitted and a final run was conducted and obtained 25 items with 3 factors.

Factor analysis was run according to the some parameters such as value of 1.0 Eigenvalue, three percent of the total variance, and a minimum 50 % factor loading of each factor. According to exploratory factor analysis results for maintaining construct validity of the scale, factor values of the scale changed between 0.57 and 0.82, and total variant of the scale was found to be 70.379 %. As for the Kaiser-Meyer-Olkin (KMO) measuring of sampling adequacy and Bartlett's test of sphericity, KMO is found to be 0.95 being greater than 0.60 and Bartlett's test is large with Chi-square value ($\chi^2_{(300)} = 4143.5$; $p < ,0001$) and

significant at 0.000. To determine factor number of the scale, the Eigenvalue and component number were handled as a whole as seen in Figure 2.

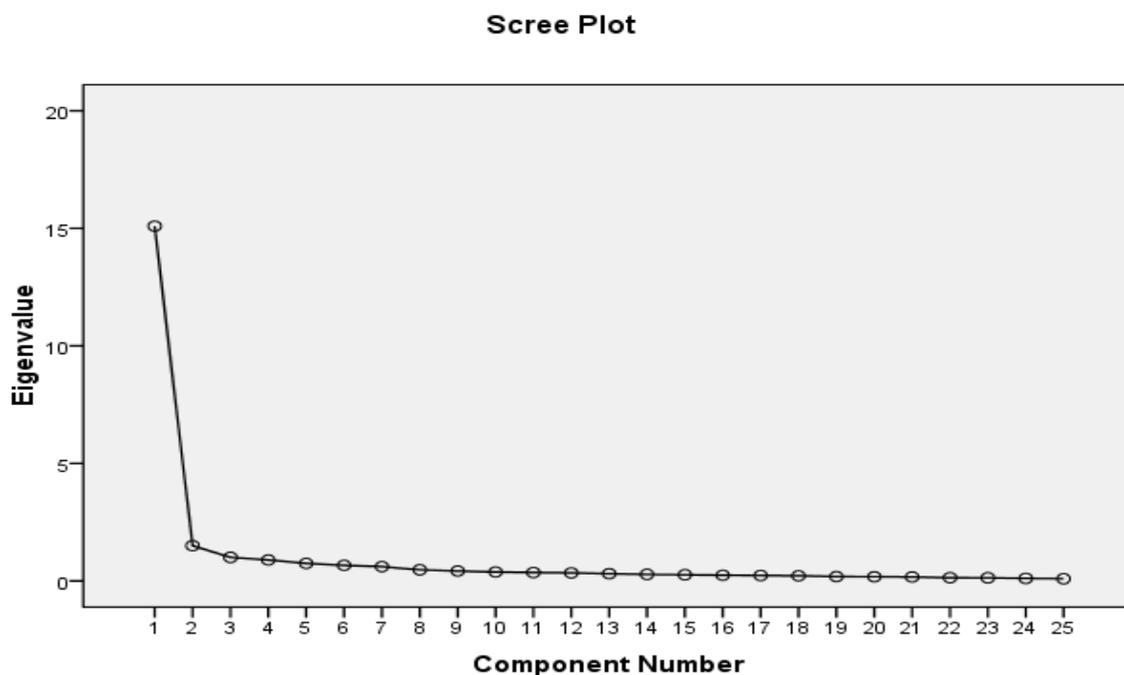


Figure 2. Eigenvalue-Factor structure

Table 3 shows each item and factor loadings of all items. After factor analysis, the researchers gave an appropriate name for each factor thematically based on the preliminary study conducted for determining conceptual structure of self-efficacy of a language teacher towards teaching TFL.

Table 3.
 Factor loadings of the self-efficacy scale

Item No.	Items	F1	F2	F3
Factor 1: Self-efficacy perception towards teaching basic language skills				
1.	As a pre-service teacher, I hope to improve reading skills of Turkish learners.	.697		
2.	As a pre-service teacher, I hope to improve writing skills of Turkish learners.	.785		
3.	As a pre-service teacher, I hope to improve speaking skills of Turkish learners.	.821		
4.	As a pre-service teacher, I hope to improve listening skills of Turkish learners.	.631		
5.	As a pre-service teacher, I hope to develop techniques and principles in order to teach basic language skills.	.735		

Factor 2: Self-efficacy perception towards foreign language teaching methods and measurement, evaluation.

8.	I can utilize appropriate teaching strategies related to teaching program and objectives in teaching Turkish.	.676
9.	I can effectively utilize many variables such as reinforce, clue, and feedback in teaching Turkish.	.630
10.	I can develop motivational strategies for students in teaching Turkish.	.657
11.	I can teach Turkish to students only by speaking Turkish in classrooms.	.610
14.	I can effectively utilize required measurement and evaluation tools in teaching Turkish.	.768
15.	I can decide to utilize what kind of measurement and evaluation tools for measuring outcome of Turkish learners.	.574

Factor 3: Self-efficacy perception towards vocational pedagogy and general culture

23.	I can provide that students obey the class rules in teaching Turkish.	.641
24.	I can provide that students have knowledge about Turkish cinema.	.722
29.	I can teach Turkish to students by regarding their learning strategies.	.708
31.	I can provide that students learn Turkish culture in teaching Turkish.	.769
32.	I can provide that students learn different accents of Turkish language.	.746
33.	I can provide that students have knowledge about actual information about Turkey.	.774
35.	I can provide that students have knowledge about contemporary Turkish literature.	.678
36.	I can provide that students have knowledge about important cities of Turkey.	.674
37.	I can provide that students have knowledge about Turkish education system.	.682
38.	I can teach Turkish to students by regarding their age.	.771
39.	I can provide that students learn Turkish superstitions.	.768
41.	I can provide that students learn Turkish food culture.	.747
42.	I can provide that students have knowledge about Turkish family system.	.715
43.	I can give information about important people in Turkey to Turkish learners.	.630

Eigenvalue	1.0	1.5	15.0
Percent of Variance	18.2	18.3	33.8
Cumulative			70.3

The three factors accounting for 70.3%, as regards to variance, of perceived self-efficacy of pre-service teachers towards teaching TFL were labeled as follows:

Factor 1 – Self-efficacy perception towards teaching basic language skills

This factor is concerned with the perceived self-efficacy of pre-service teachers towards teaching basic language skills such as reading, writing, listening, and speaking by integrating language teaching methods and principles. That is the main desire of a language teacher to teach basic language skills to learners. This factor also indicates that self-efficacy towards teaching basic language skills is not only valid for TFL teachers but also for English, French, German etc., language teachers.

Factor 2 – Self-efficacy perception towards foreign language teaching methods and measurement, evaluation

This factor is concerned with the self-efficacy perception towards knowing foreign language teaching methods, and measurement and evaluation; that is, a desire to know specific in-class techniques and student outcome measurement and evaluation. That is one of the main desires of a language teacher to know foreign language teaching methods, and measurement and evaluation criteria so as to be attributed as an effective language teacher.

Factor 3 – Self-efficacy perception towards vocational pedagogy and general culture

This factor is concerned with the self-efficacy perception of pre-service teachers towards knowing vocational pedagogy and general culture so as to be attributed as an effective teacher. Vocational pedagogy and general culture refers to integrating pedagogical content knowledge with pragmatics of target society.

Discussion And Conclusion

What are the self-efficacy perceptions of pre-service Turkish teachers towards teaching Turkish as a Foreign Language?

It is aimed to investigate the conceptual and psychometric properties of a self-efficacy perception scale developed for determining self-efficacy perception of 3rd and 4th grade pre-service Turkish teachers towards teaching TFL, who took Turkish as a Foreign Language (TFL) course theoretically in undergraduate level.

This study outlined the conceptualization of self-efficacy phenomenon as a psychological concept in education, and the development process of a self-efficacy perception scale Based on Teaching Turkish as a Foreign Language (SEPCTTFL). As taken into account the contribution of determining teachers' self-efficacy to educational researches, positive

teacher self-efficacy is then among the desired missions (Ross, 1995; Soodak & Podell, 1996; Wheatley, 2002).

As evidence from this study, pre-service Turkish teachers do not feel self-efficacy towards teaching TFL. However, the most agreed statements by participants are categorized into three factors. These statements are measurement and evaluation, classroom management, and cultural awareness towards target society which a TFL teacher should have so as to be attributed as an effective teacher.

According to descriptive statistics of each factor, the overall self-efficacy perceptions of the pre-service Turkish teachers towards teaching TFL were found to be moderate. Self-efficacy perception towards foreign language teaching methods, and measurement and evaluation is seen to be 3.24, and self-efficacy perception towards teaching basic language skills is seen to be 3.20, and lastly self-efficacy perception towards vocational pedagogy and general culture is seen to be 3.14. When these results are interpreted it can be said that pre-service teachers are neutral about deciding their self-efficacy towards teaching TFL. Historically, there is a body of research that indicates that teachers' training education influences their teaching (Barth, 2002; Ingersoll, 2003; Darling-Hammond & Bransford, 2005; Heritage & Vendlinski, 2006; Hill, Rowan & Ball, 2005). However, the present results showed that pre-service Turkish teachers rate their self-efficacy perception to be modest.

By reviewing the related teacher education literature, it is clearly seen that there are many studies in Turkey and western communities concerned with self-efficacy perceptions of pre- and in-service teachers. These studies are also carried out by different sampling groups and they also focus on different dimensions of self-efficacy phenomenon. Lin *et al.* (2002) investigated self-efficacy of pre-service English teachers, and Chacon (2005) carried a research so as to explore the self-efficacy perception of in-service English teacher. These two studies showed that self-efficacy of a language teacher is advancing in parallel with his/her related formal education in his/her formal institutions. However, the participants in this study are studying in Turkish as a mother language teaching department and they only take a two credits of Turkish as a foreign language course in theoretical way. As a result of this, it can be quoted that low self-efficacy of these pre-service teachers towards teaching TFL is an expected case. This case also supports the studies cited above. Actually, the reason of their low self-efficacy towards teaching TFL can be explained with the lack of mandatory courses such as techniques and principles of teaching a foreign language because of their current program aiming at training Turkish as a mother language teachers. According to Bandura (1986, 1993, 1997), the construction of a robust self-efficacy belief in person can only be achieved by mastery experiences and vicarious experiences which are witnessed in training and in-service period. However, the participants in this study do not experience any self-efficacy experience entitled with mastery or vicarious in their training period.

With reference to these expected results, the researcher tried to develop a scale for exactly determining the self-efficacy construct of pre-service teachers in order to see clearly in which way self-efficacy perception is high or no. Accordingly, the preliminary and second phase of the study showed a good reliability and high validity in order to measure perceived self-efficacy of pre-service Turkish teachers towards teaching TFL. By using principal component analysis, the findings of factor analysis confirmed the internal structure of the self-efficacy perception scale that shows three distinct factors which measure perceived self-efficacy of Turkish pre-service teachers towards teaching TFL. These three factors are not restricted to preliminary conceptual framework of the study, but these factors confirmed that

self-efficacy perceptions of pre-service Turkish teachers towards teaching TFL are multidimensional.

As evidence from the study, Alpha coefficient measured the internal reliability of the scale and it is found to be high. This result naturally suggests that the scale can be administered to a target community as it has a potential to have a one more time reliability indices. As final words, this study has of course certain implications for future research to be handled with by novice researches as a further research. For this, it would be best to give suggestions for further researches.

- Detailed statistical analysis, multidimensional scaling techniques, and further validation such as confirmatory factor analysis of the obtained dimensions from this pre-service teacher self-efficacy scale are recommended.
- By addressing different statistical techniques entitled with test-retest and split-half methods, reliability index of the perceived self-efficacy scale are to be further established.
- By addressing different variables, validity of the scale is to be reinforced such as addressing to pre-service teachers studying in many Turkish language departments in Turkey.

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Appendix – A

1. Yabancı dil olarak Türkçe öğrenen öğrencilerin okuma becerilerini geliştirmelerini sağlayabilirim.
2. Yabancı dil olarak Türkçe öğrenen öğrencilerin yazma becerilerini geliştirmelerini sağlayabilirim.
3. Yabancı dil olarak Türkçe öğrenen öğrencilerin konuşma becerilerini geliştirmelerini sağlayabilirim.
4. Yabancı dil olarak Türkçe öğrenen öğrencilerin dinleme becerilerini geliştirmelerini sağlayabilirim.
5. Temel dil becerilerinin öğretiminde mevcut yöntem ve teknikleri etkin bir şekilde kullanabilirim.
6. Yabancılar Türkçe öğretiminde öğretim planı ve amaçlar çerçevesinde uygun öğretim stratejilerini etkin bir biçimde kullanabilirim.
7. Yabancılar Türkçe öğretiminde pekiştirici, ipucu, dönüt, düzeltme gibi değişkenleri etkin bir biçimde kullanabilirim.
8. Yabancı dil olarak Türkçe öğrenen öğrencileri derse karşı motive edecek stratejiler geliştirebilirim.
9. Yabancılar Türkçe öğretiminde sınıflarda sadece Türkçe kullanarak Türkçe öğretebilirim.
10. Yabancılar Türkçe öğretiminde gerekli ölçme ve değerlendirme araçlarını etkin bir biçimde kullanabilirim.
11. Yabancı dil olarak Türkçe öğrenen öğrencilerin performanslarını ne tür ölçme ve değerlendirme araçları kullanarak değerlendirebileceğime karar verebilirim.
12. Yabancılar Türkçe öğretiminde öğrencilerin sınıf kurallarına uymasını sağlayabilirim.
13. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türk sineması hakkında bilgi sahibi olmalarını sağlayabilirim.
14. Yabancı dil olarak Türkçe öğrenen öğrencilerin öğrenme stratejilerini göz önünde bulundurarak onlara Türkçe öğretebilirim.
15. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türk kültürünü kavramalarını sağlayabilirim.
16. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türkçenin farklı ağızlarını anlamalarını sağlayabilirim.
17. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türkiye hakkında güncel bilgi sahibi olmalarını sağlayabilirim.
18. Yabancı dil olarak Türkçe öğrenen öğrencilerin çağdaş Türk edebiyatı hakkında bilgi sahibi olmalarını sağlayabilirim.
19. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türkiye'nin belli başlı şehirleri hakkında bilgi sahibi olmalarını sağlayabilirim.
20. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türk eğitim sistemi hakkında bilgi sahibi olmalarını sağlayabilirim.
21. Yabancı dil olarak Türkçe öğrenen öğrencilerin yaşını göz önünde bulundurarak onlara Türkçe öğretebilirim.
22. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türk toplumunun batıl inançları hakkında bilgi sahibi olmalarını sağlayabilirim.
23. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türk mutfağı hakkında bilgi sahibi olmalarını sağlayabilirim.
24. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türk aile yapısı hakkında bilgi sahibi olmalarını sağlayabilirim.
25. Yabancı dil olarak Türkçe öğrenen öğrencilerin Türk toplumuna ait önemli kişiler hakkında bilgi sahibi olmalarını sağlayabilirim.

Pre-Service Teachers' Views on the Presentation of Culture in EFL Coursebooks

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Abstract

Along with the suitable methodology to teach English as a foreign language, social and cultural domains have become prominent as well and now they constitute a very significant part of English language education. Considering that culture is an inseparable part of a language, the concept of culture and its use in EFL classes have become an important means for mediating the learner and the target language. However, culture, is not considered as the culture of the target language only but also culture of the learner and the other communities in the world, that is, international culture today. The reciprocal and complex relationship between culture and language is now a source for further discussions and it concerns teachers of EFL regarding to its exploitation, benefits and harms, both as an input and output in their classes. That is why it is very significant how teachers view culture and how they exploit it in their teaching contexts. This present study aims to explore the perceptions and views of year 4 (senior) pre-service (PTs) at the department of English Language Teaching in a state university in İstanbul, Turkey, as the prospective teachers, on the representations of target language, local and international culture in EFL coursebooks. A content analysis and a structured interview served as the instruments of the study. The results indicated that majority of the participants desire and prefer to see cultural presentations in EFL coursebooks and similarly they prefer international culture elements instead of purely target or local ones to take place.

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Introduction

English language teaching (ELT) materials, coursebooks in particular, have been a significant source not only for exhibiting presentations of the form of the language such as grammar and vocabulary but also for exhibiting a context for cultural presentations so far (Gray, 2000, Winter, et al. 1996). How English as a foreign language (EFL) learners perceive the world of the target culture and the other cultures, that is the world culture may very depend on how coursebooks introduce the dimensions of those cultures in terms of the 'products', 'practices', 'perspectives' and 'persons' (Yuen, 2011) belonging to those cultures.

This present study aims to explore the perceptions and views of year 4 (senior) pre-service teachers (PTs) at the department of English Language Teaching in a state university in İstanbul, Turkey, on the representations of target, local and international culture in EFL coursebooks. For this aim, related literature on the English language as a common language; concept of culture; language and culture; culture in EFL, and culture in EFL coursebooks were reviewed. Then, PT's views on the representations of cultural elements in the analysed coursebooks were discussed.

English as a common language

As growing research shows, foreign Language Teaching (FLT) has been a significant concern all over the globe recently. While it was considered mostly for rhetoric, religion and literature in the classical times it has become a transitional element for all kinds of aspects in the educational, social and cultural lives of people in the following time periods so far. Today, with the changing economic, social, cultural, commercial, political, technological, and educational facts and tendencies, it has become more eminent than ever. English has been acting as a "lingua franca" or "common language" (Crystal, 2003) today and has become a prominent part of FLT in the world in spite of controversies and rejections regarding its reign.

As the research indicates, for being able to provide communication across communities and people belonging to different parts of the world, efforts have always been made to find a common means which remind the example of Esperanto which "was a language designed for world use by L L Zamenhof, a Polish physician, in 1887". (Oxford Advanced Learner's Dictionary, 1992, p. 303). However such attempts always seem to fail depending on their artificial formations since 'ready-made languages' can never be able to serve for real communication among real people who have their own real traditions, cultures and societies.

Obviously, today, English has been the Esperanto of the world with its millions of speakers and learners (Crystal, 2003) and has been the "common language" of the last two centuries due to "emigration, colonisation, and globalisation and has been acquired as a first, second, and a foreign language and as a result it has been used for internal, external and international purposes" (Kuo, 2006, p. 214). How a language becomes a global one requires an inevitable discussion and according to Crystal (2003), a language achieves a genuinely global status "... when it develops a special role that is recognised in every country" (p. 3). The item 'special role' here implies that this role has many facets as this status does not result from its mother-tongue use but from two other situations.

Similarly, attempting to bring an explanation for the massive spread of the English as a "common language", Kachru (1985) points out the internal, external and international

dimensions of it and makes a distinction between the countries according to their connection with this language and names them as the inner circle (e.g. the UK), the outer circle (e.g. India) and expanding circle (e.g. China). He states that the English users in the expanding circle make English a more international and universal language than the people in the other circles do. In both assumptions, culture acts as a binding and blending element between the language and societies.

Although there are controversies to the huge reign and spread of English and blaming it as the source of linguistic imperialism (Philpson, 2010), in the lack of a common language for all people, it seems to be acting nowadays as the most popular one all over the world. As a natural result of this popularity, incorporating a plenty of expenditure and investment is inevitable for spreading it all through various means and agents.

Through these attempts to find ways of teaching and learning English as a Foreign Language (EFL) various approaches, methods and techniques have been defined theoretically and applied practically in EFL classes. Each method brought its founders' and pioneers' ideas into the class with their weaknesses and strengths. So as to achieve the goal of learning and teaching English through these methods, several dimensions and components of the language have been considered. Syntactical, lexical, and semantical areas of the language have contributed to its acquisition, learning and teaching. However, it has been realised recently that social, political and cultural aspects related to a language have to be considered as the other elements. Culture, especially, became a subject to many research and studies with its impact on peoples' learning and teaching habits and traditions.

The concept of Culture

As such a powerful component of language, there has always been a strong debate on what culture is and how it is conveyed, shared and transferred. Kachru (1995) defines it as "shared knowledge, that is, what people must know in order to act as they do, make the things they make, and interpret their experience in the distinctive way they do" (p. 173). Here, Kachru underlines the guiding and directing dimensions of culture which help us understand the reasons behind the actions and behaviours of people. According to Brown (1993), "culture is a way of life" (p. 163). He says "culture is the context within which we exist, think, feel, and relate to others" (p. 164). On the other hand, Kramersch (1998) describes culture in three ways: "(1) membership in a discourse community that shares a common, social space and history, and a common system of standards for perceiving, believing, evaluating, and acting. (2) The discourse community itself and (3) The system of standards itself" (p. 127).

It might be said here that culture is strongly bound to the discourse community, which represents the language. A distinction, in terms of discourse communities, was made by Holliday (1999) and the proposed strands were called "large" and "small" cultures. Here "large culture refers to prescribed ethnic, national and international entities while small culture refers to small social groupings or activities wherever there is cohesive behaviour" (p. 237).

Brody (2003, p.39, quoted in Yuen, 2011, p. 458) makes another distinction as referring to 'Civilization' represented by 'Big C' which refers to formal culture "...including social, political and economic institutions, the great figures of history, products of literature, fine arts, and the sciences that were traditionally assigned to the category of elite culture". The other strand of culture, is defined as the way of life of a particular group of people and

represented by ‘little c’ referring to “... daily living studied by the sociologist and the anthropologist: housing, food, tools, transportation, and all patterns of behaviour that members of culture regard as necessary and appropriate” (Brody, 2003, p.39, quoted in Yuen, 2011, p. 458)

However, Bennett et al. (2003, quoted in Yuen, 2011) interpret those strands in a different way. ‘Big C’ and ‘little c’ are assumed as ‘objective culture’ that contain institutions, artefacts, and everyday behaviour while the world view maintained by the members of a group or society, such as values and beliefs are described as ‘subjective culture’ which can be found more conceptual compared to ‘objective culture’. For instance, weddings and related ceremonies can be considered as part of objective culture where love, marriage, and faith can be consisted of subjective culture.

Yuen (2011) states that different aspects of culture are termed as ‘products’ (Big C), practices (little c), and perspectives (subjective culture) according to Standards for Foreign Language Learning (National Standards in Foreign Language Education Project). Another strand, ‘persons’ was also added to these aspects claiming that also well-known icons or well known individuals such as Pele (representing Brazilian culture) and Michael Jordan (representing the US) (Yuen, 2011).

The strands- products, practices, perspectives and persons- described above are used in the data analysis of this study too, and are discussed in the following parts. The following sections are designed to see how culture and related notions display their own conflicting natures through the conflicting and complicated relationships with each other.

Culture and language

Yuen (2011) considers the language “...as an ‘artefact’ or a system of code (products) used, to signify thought (perspectives) for communication (practices) by different people” (p. 459). People of the same culture normally use the same language for communication but a non-native language can also be acquired and used for communicating with people from different cultures as in the case of English.

Therefore, the notion of ‘culture’ has always been mentioned in connection with several other notions such as society, social norms, values, language, and traditions. Since language is accepted as one of the most significant key components regarding culture, many research has underlined that culture and language are not separable. Brown (1964) emphasises this idea as “a language is part of a culture and a culture is a part of a language: the two are intricately intervoven so that one cannot separate the two without losing the significance of either language or culture” (p. 165). Kachru (1995) similarly claims that “people who share a common language and culture have an easier time “making sense of each other’s utterances and actions” (p.173). According to him, “everyone readily recognises the fact that only very restricted communication is possible without a shared language” (p.173). However, Kachru underlines the point that even with a shared language, successful communication may more depend upon socio-cultural factors. Therefore he asserts the significance of the connection between culture, language and sociological facts. The importance of being able to communicate through a language, in a way, is bound to the cultural context regarding to teaching and learning of that language.

Culture in EFL

The previous sections reflect on the reciprocal relationship of language and its culture, however, today, the concept of culture is not only considered as the culture of the target language in EFL, but the culture of the learners and the other people in the world as well. As Kuo (2006) implies, since the middle of the twentieth century, the idea that language and culture are inseparable proposed by Sapir and Whorf, Kaplan, and Hymes has been discussed and many research has been conducted on how cultural knowledge is critical to communicative competence in a foreign language (p. 291).

However, some researchers such as Tseng (2002) assert that culture is often neglected in EFL and English as a second language (ESL) teaching and learning, or introduced as just a supplementary diversion to language instruction. Tseng underlines the fact that “changes in linguistic and learning theory suggest that culture should be highlighted as an important element in language classrooms” (p. 11). The researcher claims that “efforts linking culture and language learning are impelled by ideas originating in sociolinguistic theory and schema learning theory” (p. 11). As known, sociolinguistic theory and schema theory focus on the social and cultural aspects of language while the sociolinguistic theory looks at the issue from a broader perspective, schema theory focuses on the cognitive perspective. According to Tseng, cultivation theory, as another one suggesting to address culture in an EFL classroom, explains the fact that “culture effects changes in individual perception and is vital for expanding an individual’s perspective of the world” (p.12). In brief, each of the three theories have an access into the significance of culture in EFL and ESL in different ways. Consequently, “... success in language learning is conditional upon the acquisition of cultural knowledge: language learners acquire cultural background knowledge in order to communicate, and to increase their comprehension in the target language” (Tseng, 2002, p.13).

In spite of the claims on the limited use of culture, in many EFL classes, teachers have started to use culture as a significant means of teaching and learning or received it as an outcome because learning how people culturally behave, act, talk; what they eat, like, and believe have become a significant means of learning the syntax, lexis and semantics of that language. However, the vagueness of the term ‘culture’ and the constraints in teaching it or using it for teaching a language, make some researchers, such as Stapleton (2000), sceptical and they claim that “...gaps exist between classroom teachers and research findings because of the difficulty in teaching culture and the danger inherent in making assumptions about the culture of both the target language and the students’ own culture” (p. 292). Then, “...teaching culture as part of the typical language class becomes tricky because of the sheer weight of the term ‘culture’ ” (Stapleton, 2000, p. 292). Therefore teaching culture or teaching English through culture tends to be a subjective area depending on how teachers view and perceive it.

While reviewing the connection between culture and discourse in EFL classes, Kramsch (1994) asserts that “culture is created and enacted through the dialogue between students and between teacher and students”(p. 47). Kramsch assumes that “...through this dialogue, participants not only replicate a given context of culture, but, because it takes place in a foreign language, it also has the potential of shaping new culture” (p. 47). An increasing concern on culture and the reciprocal but complicated relationship between culture and language teaching emerged another aspect in language teaching about the presentation and practice of it. Therefore EFL coursebooks are considered as the most common means of conveying and presenting culture.

Culture in EFL coursebooks

Coursebooks are expected to cover the general goals of FL which are proposed by Byram (1993) as “... the development of communicative competence for use in situations the learners might expect to encounter, the development of an awareness of the target language, the development of insight into the foreign culture and positive attitudes toward foreign people” (p. 197). As the third item underlines the importance of provision of culture in coursebooks, they are counted as the most vivid and visible sources not only for the operationalisation of all instructional theories, methods and techniques but also introducing and presenting cultural topics. However, with an expanding critical view, the way these topics are presented is open to criticism. Paige, et al. (2003, quoted in Yuen) questions whether they are represented from a ‘tourist’s perspective which means focus on topics such as ‘transport’, ‘food’ as in the form of four aspects of culture(products, practices, perspectives, and persons) mentioned above. As many research shows, coursebooks generally represent very typical samples from cultures which may lead people to create stereotypes regarding the products, practices, perspectives and persons. For instance, representing Africa with poverty and hunger or representing Spain with holidays and fun all the time can create certain types of people or products in minds of the reader and they cannot imagine any other representatives of those culture, that is, could be resulting in discriminating and intimidating opinions about so-called cultures (Hamiloglu, 2005; Yuen, 2011).

Gray (2000) names this critical look at the cultural presentation in EFL coursebooks as ‘ambassadorial aspect of the ELT coursebook’ described as “... the promise of entry into an international speech community which is represented in what tend to be very idealised terms” (p. 274). And justifying him, Philipson (1992, quoted in Gray, 2000) sees “...the promotion of the British global coursebook as a government-backed enterprise with an economic and ideological agenda aimed at boosting commerce and the dissemination of ideas. Supporting this view, Prodomou (1988) emphasises the alienating effects of EFL coursebooks underlining the disengagement risk. Gray (2000) reports the concerns of various groups of teachers in the world having concerns about this issue. Then Gray (2000) questions the role of the EFL coursebook as a change agent whether it leads the learner to be able to accept, reinterpret and reject the cultural content in the coursebooks. This study asks similar questions as well.

Methodology

This study pursues to find answers to the following questions:

- 1) In what ways are cultural elements presented in EFL coursebooks?
- 2) How do PTs perceive those cultural presentations in the coursebooks?

Research design

This research is based on a case study. In a case study, the researcher “...explores in depth a programme, an event, an activity, a process, or one or more individuals”. The case(s) are “... bounded by time and activity and researchers collect detailed information using a variety of data collection procedures over a sustained period of time” (Cresswell, p.15). The cases in the study comprise 10 year 4, pre-service teachers. Their answers are examined in order to collect detailed information related to the inquiry about the presentation of cultural

artefacts in the EFL coursebooks that they choose in the Material Evaluation Course they take at the department of ELT in an education faculty in a state university.

In order to achieve this purpose of the study, qualitative and descriptive data collection techniques were used. Creswell (2003) defines these designs as follows: “Qualitative research approach is one in which the inquirer often makes knowledge claims based primarily on constructivist perspectives (i.e. the multiple meanings of individual experiences, meanings socially and historically constructed, with an intent of developing a theory or pattern) or advocacy/participatory perspectives (i.e. political, issue-oriented, collaborative, or change oriented) or both” (p. 18). It also uses “...strategies of inquiry such as narratives, phenomenologies, ethnographies, grounded theory studies, or case studies” (p. 18) Descriptive research involves a collection of techniques used to specify, delineate, or describe naturally occurring phenomena without experimental manipulation and it shares characteristics of qualitative research designs (Creswell, 2003). From the qualitative perspective a structured interview was conducted with the participants and a content analysis of the selected coursebooks was provided.

Participants

The research was carried out with 10 pre-service teachers (PTs) who attend the department of English Language Teaching in an education faculty of a state university in Istanbul, Turkey. They are selected randomly among 140 senior, year 4 STs. The mean of age is 21 (M=21). All of the participants are the graduates of Anatolian Teacher Training High Schools. 5 of the participants are male and 5 of them are female. They all take the Material Design and Evaluation course of which syllabus consists of examining EFL coursebooks and materials and producing some materials for EFL instruction at the faculty in the Autumn term which is between October and January. While presenting the results I used pseudo names for the participants for their privacy.

Data Sources

The data sources included a face to face, structured interview, and the content analysis of 140 coursebooks that were chosen by the PTs in the Material Design and Evaluation course at the department of English Language Teaching in a state university in Istanbul, Turkey in terms of the cultural topics they contained.

Content Analysis

I teach a course named “Material Design and Evaluation” in the Autumn term in every academic year at a state university in İstanbul where I have been working as one of the lecturers of the faculty staff for 14 years. At the beginning of the term, I always announce PTs to choose and use a coursebook for our practices throughout the course along with my booklets, handouts and sample coursebooks. They choose the coursebooks from a publishers’ catalogues or in the library of their practicum schools and we make a list so that I can follow them up during the term (See Appendix 1) Then they bring their books to every class to be able to practise the topics we cover. For this study, I provided them with a sample content analysis of a coursebook for finding the cultural topics used. I presented the sample analysis and explained the process and procedures to the PTs. After understanding what is to be done, the whole class checked out their coursebooks similarly and found the cultural topics in them. Then we made a common list including all cultural topics. Then I gathered those topics into

main categories. While interviewing with the participants, I requested them to give their comments about those cultural contents and categories.

Interviews

A face to face, structured interview was conducted with the participating PTs. The interviews were held after the class in my study at the faculty. Very comfortable and friendly atmosphere helped PTs talk about their opinions and ideas openly and freely. The interviews were recorded by an audio device and then translated verbatim. I wrote up 5 questions and gave them to a colleague to read. She agreed with me about the questions and none of them were changed.

Data analysis

Some the transcriptions of the interviews were analysed manually and some of them were analysed through n-Vivo 8, computerised programme. After transcribing the recordings of the interviews, I reviewed the data and coded the findings to create categories. For the analysis of the cultural contents of the coursebooks we worked with the PTs together. Then I examined the whole data for matching the categories and concepts.

Findings

Findings of the Content Analysis

Before doing the analysis of the cultural contents of the coursebooks selected for the Material Design and Evaluation course (MDEC), we worked on the following sample consisting of the cultural content analysis with the PTs. Firstly, we discussed the types of cultural content elements through local cultures, international cultures and target cultures. Then they examined the sample work along with my explanations and their discussion unit by unit. The following table shows the sample cultural content work which is based on the coursebook “Pacesetter (Starter level) by Derek Strange, Diane Hall, John Kennedy (Oxford University Press, 2004)

Table 1.

Distribution of Cultural Topics in Pacesetter (Starter)(Sample analysis chart)

PACESETTER (Starter)	
UNIT NO	CULTURAL TOPICS
<u>Unit 4</u>	A dream house in Washington (reading exercise)
<u>Unit 5</u>	<ul style="list-style-type: none"> ▪ Information about British people’s favourite food
<u>Unit 6</u>	<ul style="list-style-type: none"> ▪ Carnival time; welcome to London's Notting Hill Carnival (reading exercise)
<u>Unit 8</u>	<ul style="list-style-type: none"> ▪ A map of London; and the weather forecast for London (Vocabulary &pronunciation)
<u>Unit 9</u>	<ul style="list-style-type: none"> ▪ What is the weather like in Turkey's cities? (Local culture)(Matching the weather situations with the cities)
<u>Unit 10</u>	<ul style="list-style-type: none"> ▪ British children are getting fat; article from a newspaper (reading exercise)

	<ul style="list-style-type: none"> ▪ Matching British teenager's voices with the correct pictures of their favourite sports. (Listening activity).
<u>Unit 11</u>	<ul style="list-style-type: none"> ▪ A diary about Banu's holiday in Istanbul (writing activity) (local culture) ▪ The Titanic; its first journey from Britain to America.(reading activity)
<u>Unit 13</u>	<ul style="list-style-type: none"> ▪ A story and a picture about Nasrettin Hoca; completing the story with the past forms of the verbs (grammar exercise) (local culture) ▪ The biography of Baris Manco and a factfile of him (vocabulary exercise) (local culture) ▪ Saving Private Ryan; comprehension of the text about that American movie(reading activity)
<u>Unit 14</u>	<ul style="list-style-type: none"> ▪ In the town; finding the given places on the map of London, matching the places with the pictures of London. (Vocabulary exercise) ▪ Letter about a girl's journey in Ankara, Turkey; finding the correct tenses. (Grammar activity)(Local culture)
<u>Unit 15</u>	<ul style="list-style-type: none"> ▪ Losing things; London transport lost property. (Reading exercise) ▪ Revision with a map of Covent Garden in London; writing the names of the places on the correct labels on the map (listening activity)

As displayed in the table, in 10 of the 15 units, various cultural elements are used. These elements range from personal matters to social, geographical, and other topics. The distribution of the topics according to the units is shown in the following table (Table 2).

Table 2.

The distribution of Target, International and Local Culture Elements

Coursebook	Elements of target culture (f)	Elements of local culture (f)	Elements of international culture (f)
Pacesetter	11	5	0

When we examine the table it is seen that there are 11 elements regarding the target culture, that is the cultures of English speaking countries. These elements are very well matching with the categories that were emerged from the later work that I conducted with the other coursebooks on the MDEC coursebook list which I presented below.

After I had presented and taught the sample content analysis to the PTs, they analysed their selected coursebooks and we found the some cultural categories in terms of the topics. Then I had a session to categorise the topics as was done with the sample work. I added the newly emerged categories to the ones found out in the sample study. After that I held a class session to make a common list for those categories. In that process, I found out the following categories as a checklist:

MAIN CATEGORIES	
<u>Main category 1:</u> INTRA-PERSONAL MATTERS:	personal characteristics, behaviours, manners, opinions, feelings, ideas, everyday lives, personalities, personal traits, personal stories, family issues, personal relationships, idiosyncratic characteristics, personal habits, professional lives, personal dilemmas, friendships, personal contradictions, health.
<u>Main Category 2:</u> SOCIAL MATTERS:	Traditions, customs, relationships, media, social networks, professional categories, social behaviours, social habits, festivals, carnivals, national days, religious celebrations, social dilemmas, media, education, wealth, poverty, peace, crime, hunger, problems of disabled individuals, life stories of famous people, gender issues, historical stories, stereotypes, public health, famous people, social roles of people, teenage issues, generation gap
<u>Main Category 3:</u> GLOBAL MATTERS:	A) GEOGRAPHICAL: Countries, cities, towns, villages, geographical characteristics, historical places, landmarks, maps, travelling, environment, natural disasters, wildlife B) ECONOMIC: Prices of a products, spending styles, expenditures, business, shopping, shopping habits, tourism C) NUTRITIONAL: Meal times, eating styles, eating habits, food types, drink, food, culinary habits, restaurants, cooking, D) SOCIETAL (ACTIVITIES and ARTEFACTS): Music, sports, books, films, stories, computers, travelling, art, literature, pictures, illustrations, newspaper articles, photos, surveys, interviews, videos, TV programmes, anecdotes, transportation, tourism, leisure activities, technology

I compared the above list with a checklist I found about the subject content and values proposed by Cunningsworth (1995), after I had completed my list. When I compared the list emerged from my content analysis with the following checklist I saw many similarities. Most of the categories emerged from my data covered the following checklist as well. The significance of the similarity comes from the fact that I had not seen Cunningsworth's checklist until I compared two lists.

A checklist for content and values in coursebooks:

Range of topic

Characters depicted

- Representation of women
- Portrayal of gender role

- Age
 - Social class
 - Ethnic origin
 - Occupation/profession
 - Disability
- Social relationships
- Family make-up
 - Social networks
- Expression of personal feelings
- Interactions
- Transactions
 - Personal interactions (p. 92)

During the class discussion, I wanted my students to think about the cultural topics they found in their coursebooks regarding how they were presented in terms of local, international, and target culture perspectives. They discussed their ideas both with class design and in pair-work activities. Then I showed the checklist I made during the coursework in my classes to my 10 participants in the interviews I conducted after class times. The following section presents their perceptions about the cultural presentations in the coursebooks regarding the checklist.

Findings of the Interviews

I tried to find answers to the research questions that I gave above, partially with the results coming from the structured interviews. I asked the following questions to the participants:

1. What is your definition of culture?
2. Do you think EFL coursebooks should involve the presentations of culture?
3. If so, which culture should be taught more dominantly in EFL coursebooks? International culture? Local culture? Target culture?
4. Explain the reason (s) for your choice(s).
5. What should cultural information in the EFL coursebooks consist of?
6. Do you think non-native speakers should learn the culture of the target (English) language? Why? Explain the reasons.

Results for Q 1: What is your definition of culture?

Participants defined culture variously. Out of 10 participants, 6 pre-service teachers (60%) defined culture as one's own traditions, customs values and beliefs; 2 of the them (20%) perceived culture as a heritage that includes geographical and historical characteristics of a country and the remaining 2 participants (20%) thought that culture is a way of life that includes everything from clothes to food.

For instance, Hakan says;

“Culture can be everything in a society, in a community or in a country; for example, people’s life styles, people’s beliefs, clothing and food types”

Results for Q2: "Do you think EFL coursebooks should involve some presentation of culture?"

All of the participants (100%) agreed that English language teaching coursebooks should definitely involve some learning /teaching of culture. Moreover, 3 of the participants (30%) gave reasons for that. 1 participant (10%) thought that culture affects the language directly and can't be separated and the other 2 participants (20%) thought that it should be based on the culture of the target community and language is a work of culture.

Arda says;

"We can't think culture as a separate aspect from learning English. Because we learn English in order to share information with others about their own countries for purposes like encouraging economic development, promoting trade and so on. So, the culture should be included in foreign language teaching coursebooks as much as possible"

Meriç says,

"Culture should be given in coursebooks as much as students understand what the other people do in their daily lives, what is their language, what is their beliefs, or life styles etc... because students can improve their knowledge about culture thanks to coursebooks"

Results for Q3: "If so, which culture should be taught in EFL coursebooks? International culture, local culture or target culture?"

Out of 10 participants; 5 of them (50%) think that target culture was an inseparable part of language teaching so they think it should be taught mostly. 2 of the participants (20%) think both target and international culture should be taught. In addition, 2 of them (20%) think all culture types should be included in language teaching. Finally, only 1 participant (10%) thinks that the local culture holds the most important role in language teaching.

For instance; Tülin says,

"In my opinion, international culture should be given more in coursebooks because English is becoming the international language. However, the culture of inner circle countries should not be eliminated"

Ertuğ says,

"I think international culture should be focus of coursebooks. English belongs to many nations today so it has to be taught with those cultures. Today, many of the coursebooks give only cultural things on Anglo-Saxon perspective"

Results for Q. 4: "Explain the reasons for your choice(s)".

All of the participants gave reasons for their choices of culture types: Out of 10 participants, 5 of them (50%) said that it was in favour of target culture in order to use the language effectively with its all elements 2 of them (20%) said that target and international culture should be taught together for clear and healthy communication;

2 of them (20%) emphasized the importance of all culture types and they should be integrated into language teaching for globalization. Only 1 participant (10%) noted the importance of local culture in order to compare it with the culture of the language that students acquire.

For instance; Ertuğ says,

“It is hard to say that English belongs to one culture today. I use it to communicate with Russians, Koreans, etc.. I don't need target culture in all situations”

Selim says,

“... The effect of choosing the culture which is given in the course is important. By including students' own culture in the coursebooks, they pave the way for students' introducing their culture better to the other people”.

Betül says,

“Target culture in the coursebooks is so dominant. Emposing is the first thing coming to our minds. It doesn't match with learners' cultures”

Ali says,

“It is hard to say that English belongs to one culture today. I use it to communicate with Russians, Koreans, etc.. I don't need target culture in all situations”

Results for Q.5: "What should cultural information consist of?"

Out of 10 participants 4 of them (40%) regarded cultural information as history, literature, food and clothing of a country. 2 of the participants (20%) considered that life styles of people give gave cultural clues about the country. 2 of the participants (20%), stated that cultural information should consist of religion, values, traditions and customs. The rest 2 of them (20%) mentioned that it should consist of festivals, carnivals, special days, and holidays, important days, what they eat and wear etc..”

For instance;Ceylin says,

“It should have some famous people, the country's festivals

Results for Q. 6: "Do you think non-native speakers should learn the culture of the target language (English)? Why? Explain the reasons.

Nearly all of the participants, that is, 9 of them (90%) answered this question positively by providing various reasons; 7 of them (70%) emphasized that language and culture can't be separated from each other since a language is shaped by its culture and they interact with each other through culture therefore a language should be taught in accordance with its culture. The rest of the participants (30%) gave different reasons for this question; 1 participant (10%) emphasized the importance of learning other cultures in order to enrich ones' point of view as a result, respect to other cultures, 1 participant (10%) said that non-native speakers should learn the target language for effective use of communication since grammar isn't enough for the communicative use of language. Only 1 participant (10%) responded this question

negatively since the teacher was not favour of learning and teaching of the target culture, he perceived that without its culture, a language can be used and learned effectively.

For instance, Müge says,

“When teaching a new language, non-native speakers shouldn’t be away from culture of this language. Culture and language cannot be separated. Teachers should give knowledge about target culture to the non-native students when there is a need”

Discussion

It is seen from the results that whatever the personal stance or ideological thoughts of PTs are, majority of them desire that cultural information and elements, especially belonging to target and international cultures, should be presented in EFL coursebooks. However it is seen again that they do not look at the issue critically because their perceptions of culture is mostly about what kind of elements are used to present it. It is quite an ‘impressionistic overview’ as Cunnigworth (1995) names. Those elements are mostly very usual and common ones such as food, traditions, customs, values, beliefs; geographical and historical characteristics of a country, a way of life that includes everything from clothes to food. They cannot give critical points and cannot present a deep look at how and why these elements should be presented in the coursebooks. One of the significant issues about the results of the research that it well matched with the strands which were “products, practices, perspectives and persons”- described and used in the data analysis of this study Yuen’s (2011) as I mentioned before. The checklist I made for the cultural topics included all of these strands.

Implications

It is necessary to replicate such studies with larger participant groups and more coursebooks. It seems that Culture has to be prominent element in coursebooks however a more critical and deep views and understandings have to be developed.

The tendency of PTs is towards the international culture. They want to see it more examples from international culture, that is from different countries, in EFL coursebooks. However, target language and local cultures may have balanced proportionS as well.

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Appendix

BOOK LIST, CONTAINING THE COURSEBOOKS USED IN THE MDEC.

1. Discover English 3
2. Champions A1
3. Inside-out (Pre-intermediate)
4. Traveller (Elementary)
5. Incredible English (Elementary)
6. New Streetwise (Intermediate)
7. Click On (Elementary)
8. Spark (Intermediate)
9. Success (Pre-intermediate)
10. Reach 1
11. World Wonders 2
12. Headway (Beginner)

13. Mind Your English 1
14. English Plus Oxford B2
15. Up Stream (Beginner)
16. Laser Pre - FCE / Macmillan
17. Aim High 2
18. Wishes (Upper-intermediate)
19. Towards Proficiency
20. Pathfinder (Pre-intermediate)
21. Solutions (Pre-intermediate)
22. Headway (Pre-intermediate)
23. Prime Time 1
24. New Opportunities
25. Oxford Team, Students Book 2
26. Success (Intermediate)
27. Total English (Intermediate)
28. Aim High
29. Language In Use (Intermediate)
30. New Matrix (Intermediate)
31. Total English (Pre-intermediate)
32. New Headway (Upper-intermediate)
33. Double Click 1 (Beginner)
34. Elevator 1 (Elementary)
35. Pacesetter Plus (Starter)
36. Energy 2 (Elementary)
37. English Plus 3
38. Challenges 3 A2
39. Just Right (Pre-intermediate)
40. Touchstone 4 (Intermediate)
41. Access 2
42. To The Top 2
43. Enterprise 1 plus
44. New English File (Pre-intermediate)
45. Upstream (Elementary A2)
46. Let's Talk First Edition
47. Enterprise (Pre-intermediate)
48. Learning Leader
49. World View (Elementary)
50. Welcome Plus 1 (Beginner)
51. Sky (Pre-intermediate)
52. Touchstone 2
53. English In Mind-Students Book 2 (Intermediate)
54. First Certificate Master class
55. More! 1 (Beginner)
56. Podcast 1
57. Attain (Intermediate)
58. Smash 2
59. Success 2 (Elementary)
60. Global Course Book Macmillan
61. English Break A2
62. Interactive A2

63. Matrix (Upper-intermediate)
64. Mission 1 (Upper-intermediate)
65. Face To Face (Intermediate)
66. Enterprise 4
67. New English File (Advanced)
68. Up Beat (Elementary)
69. New Interchange 1
70. Solutions (Intermediate)
71. Spark
72. Straightforward (Intermediate)
73. English Unlimited A1
74. Extreme 1
75. New Cutting Edge (Upper Intermediate)
76. Gateway B1+ MacMillan
77. New English File (Intermediate)
78. Exploring English 4 (Intermediate)
79. Adventures Pre (Intermediate)
80. Project 4. (Beginner)
81. Solution (Upper-intermediate)
82. Prime Time 3 (Intermediate)
83. Gateway A2
84. Welcome Plus 2 (Beginner)
85. English File (Upper-intermediate)
86. Backpack Gold 3
87. Without Borders (Beginner)
88. Opportunities (Pre-intermediate)
89. Laser (Intermediate)
90. New English File (Upper-intermediate)
91. Hot Line (Starter)
92. To The Top 3
93. Enterprise 2 Express Publishing (Elementary)
94. Just Right (Upper-intermediate)
95. Worldlink(Developing English Fluency Book 1)
96. Language Leader (Intermediate)
97. Up Stream (Advanced)
98. Solutions (Elementary)
99. Exploring English 3 (Pre-intermediate)
100. Matrix (Pre-intermediate)
101. Up beat (Pre-intermediate)
102. Messages (Level 1)
103. Headway (Intermediate)
104. Prime Time 2
105. New English File Second Edition (Elementary)
106. Framework 1
107. Going For Gold (Intermediate)
108. Skill Zone
109. Count Down
110. Activate B1
111. Language To Go (Intermediate)
112. Double Click 2

113. Face to Face (Upper Intermediate)
114. Language Leader (Pre-Intermediate)
115. Happy Earth 1
116. Headway Fourth Edition (Elementary)
117. Objective CAE (Advanced)
118. New Hotline (Elementary)
119. Challenges 4 (B1)
120. Channel Direct (Beginner)
121. Access 1 (Beginner)
122. Reach 2
123. Language In Use (Pre-intermediate)
124. English For Life (Elementary)
125. Objective (Intermediate)
126. Activate B1+
127. Framework 2
128. Cutting Edge (Intermediate)
129. Speak Out (Starter)
130. Get Real A2
131. Double Click 3 (Intermediate)
132. Face to Face (Elementary)
133. Fast Lane (Starter)
134. Upload (Intermediate)
135. To The Top 1
136. Just Right (Intermediate)
137. English in Mind (Elementary)
138. Inside Out (Intermediate)
139. Traveller (Intermediate)
140. Snap Shot (Elementary)

Miscellany

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