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**Utilising Stories to Develop an Understanding Towards
Cultural Coexistence**

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ABSTRACT

The need to coexist culturally is obvious as there are several obstacles that hinder people to live a meaningful life in the world where global interaction is its utmost ubiquity. In this article, displaying how possible is to make an impact on children's opinions by using convenient and precise stories as teaching a second language was aimed. A second language teaching programme utilising stories written by separate authors for native speaking children that have a moral in terms of cultural coexistence was prepared via an independent story reading method. This study was applied on learners whose mother tongue is Turkish and who have been learning English as a target language in a primary school in Turkey. Having read and discussed all the selected 9 stories in 9 weeks with the subjected learners, the opinions of the learners were measured and it's found out that the stories which were selected for the programme have a significant difference in terms of learners' opinions on cultural coexistence. The aim of this study is to show that certain stories in foreign or second language teaching can contribute to the development of the cultural coexistence, which is an implicit goal other than targeted language outcomes. In this way, it can be ensured that also education programmes become possible for a more effective education through curriculum regulation and development.

Key Words: multiculturalism, English Language Teaching, storytelling, cultural coexistence, Second Language Teaching, Foreign Language Education

**Bir Arada Yaşama Kültürüne Yönelik Bir Anlayış Geliştirmek İçin
Öykülerden Yararlanma**

ÖZET

Küresel etkileşimin son derece yaygın olduğu dünyada insanların anlamlı bir yaşam sürmesini engelleyen çeşitli engeller olduğu için kültürel olarak bir arada yaşama ihtiyacı açıktır. Bu makalede, ikinci bir dil öğretimi olarak uygun ve duyarlı hikayeler kullanarak çocukların görüşleri üzerinde bir etki yaratmanın ne kadar mümkün olduğu göstermek amaçlandı. Ana dili İngilizce olan çocuklar için farklı yazarlar tarafından yazılmış, ana fikri birlikte yaşama anlayışı olan öyküler içeren ikinci bir dil öğretim programı bağımsız bir hikaye işleme yöntemiyle hazırlandı. Bu çalışma, İngilizceyi hedef dil olarak öğrenen ana dili Türkçe olan Türkiye'deki bir ilkokulda öğrenim gören öğrenciler üzerinde uygulandı. Seçilen tüm 9 öyküyü 9 haftada mevzu öğrencilerle okuduktan ve tartıştıktan sonra öğrencilerin görüşleri ölçüldü ve program için seçilen öykülerin öğrencilerin bir arada yaşama konusundaki görüşleri açısından anlamlı bir farklılık gösterdiği saptandı. Bu çalışmanın amacı, yabancı dil veya ikinci dil öğretiminde belirli öykülerin, hedef dil kazanımları haricinde bir örtük hedef olan birlikte yaşama kültürünün gelişimine katkı sağlayabileceğini göstermektir. Böylelikle, müfredat düzenleme ve geliştirmeye eğitim programlarının daha etkili bir eğitim için olanaklı hale gelmesi de sağlanabilir.

Anahtar Kelimeler: çok kültürlülük, İngilizce Öğretimi, hikaye anlatıcılığı, bir arada yaşama, İkinci Dil Eğitimi, Yabancı Dil Eğitimi

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1. Introduction

The dictionary definition of the word 'story' derives from one another and according to the meaning. But when we are supposed to pick one, Oxford dictionary defines it as 'an account of imaginary or real people or events told for entertainment' (n.d.). As it summarizes many examples of stories, there still are faulty parts in the explanation. This has not always been done for 'entertainment'. The most important role of a story was "communication". Communicating with the community members had a very important role for surviving the difficult situations and overcoming the obstacles. There is a bond between stories and language development. This need for expression was first emerged to pass the information in collaborative hunting activities. First cave paintings date back in Palaeolithic age. The very first tangible proof that we had notions and we needed to find a way to communicate with others in order to function a collaborative system. These are the first stories recorded telling us how wild animals were being tracked, what the trap was, how many people involved in hunting, etc. (Crowley & Heyer, 2016, p. 2). In the first edition of *On the Origin of Species*, Darwin stressed the interplay of natural selection and ecosystems: "Human culture acts as an agent to create new ecosystems, which, in turn, directs the course of natural selection. Language is the mechanism by which the aggregated knowledge of human cultures is transmitted, and until very recent times, speech was the sole medium of language. Humans have retained a strange vocal tract that enhances the robustness of speech. We could say that we are because we can talk." There is also a strong bond between stories and cultures. CARLA (Center For Advanced Research On Language Acquisition) has a convenient definition of culture: "Culture is defined as the shared patterns of behaviours and interactions, cognitive constructs, and effective understanding that are learned through a process of socialization." Culture is an intangible notion which covers almost every aspect of our lives. It is generally not independent from time or place. But sometimes it reaches beyond its limits. It can be reflected in our attitudes, behavioural codes, food, music, clothing, greetings, dances, daily routines and -of course- languages. There lays a wide range of language diversity as well as other diversities. The ways we preferred doing things shaped us in a way and this also shaped how we've expressed ourselves. Culture is a crucial concept in terms of interaction. When an idea arises and this idea is fulfilled via actions, it is on a behavioural level. When actions are taken on an individual level, they are on a behavioural stage and if they are being practised, these format attitudes. When an attitude is formatted and is carried on being kept, this constitutes a culture. Ducat et al (2006) mentioned in their *Spartan Education* book, Spartans encouraged their male children to go and steal food when they were hungry as a sign of courage. In a nutshell, cultures both directly and indirectly affect our identities and – yet- our lives. There is also a bond between stories and cultures. Considering the main duty of a story, it is not to our amazement to find out stories to unite people. In the days when there were no or fewer media sources, people passed the stories that they had wanted to remember via storytelling. Apart from other reasons including commerce; literature is a prominent factor for imposing a language and a culture. Stories in ancient times spread beyond borders. 'Moral' deductions in the stories shaped the ethics in the society in ancient times to today. Homer brought 'thought forms' to the Greek culture by writing Iliad. Cannatella (2006) stated in his paper that "From Plato and many others, we know that the Iliad and its performances had a marked effect on public opinion shaping ancient Greek values." Evaluating the relation between children and stories is also crucial. As Dr Haim Ginott (n.d.) states "Children are like wet cement. Whatever falls on them makes an impression." Stories have been one of the common educational tools so far. If they are well-structured, they will contribute to children's cognitive, linguistic and moral development. Attention, memory, thinking and reasoning abilities will be triggered and will appeal to their cognitive

development. Stories assist them to expand their vocabulary so that they understand more and express themselves better. They will gain a glimpse of semantic structure and syntactic knowledge is also constituted. Apart from these, they serve for social and behavioural outcomes.

2. Literature Review

Aim

The aim of this literature review is to answer the questions below and find supportive researches done related to these subjects.

- 1 How much do stories make an impact on pupils in terms of coexistence?
- 2 How do stories help pupils to gain cultural diversity awareness?
- 3 How do stories help pupils to understand the importance of respecting others?
- 4 How do stories help pupils to understand unity in diversity?
- 5 How do stories help pupils to understand the danger of prejudice?
- 6 How do stories help pupils to understand the futility of discrimination?
- 7 How do stories help pupils to understand the importance of identity?
- 8 How do stories help pupils to understand the uniqueness of individuals?
- 9 How do stories help pupils to understand racism and equality?
- 10 How do stories help pupils to understand the otherisation of immigrants or refugees?
- 11 How do stories help pupils to understand why bullying for being different is bad?
- 12 Why is it important to utilise stories in early childhood education?

Stories helped humans to build the world we lived in today. It developed the imagination. This was a way of passing the necessary information and acting within a system made us stronger than other creatures around us.

Understanding others is important in order to coexist in peace. Neville Chamberlain stated "In war, whichever side may call itself the victor, there are no winners, but all are losers". The United Nations was founded in 1945 right after humanity suffered two world wars. To sustain a life together in peace and harmony, there are many other organisations took place such as UNESCO: The United Nations Educational, Scientific and Cultural Organization. UNESCO (1998) organises many remarkable events and publishes numerous documents to enlighten and support everyone. In *Learning To Live Together In Peace and Harmony*, the declarations on peace, tolerance and human rights have very promising ideas about sustainable development.

Martínez and Garcia (2004) defined coexistence in Spain and carried two research at a national level and an autonomous regional level showing that coexistence still is a current problem. Fernández, et al. (2011) studied coexistence including the values-based education regarding the hidden curriculum, contents, activities across all the subjects at schools which are culturally diverse and indicated the importance of members of an educational community.

Baldasaro et al. (2014) focused on the power of stories and their multiple dimensions and practised a project including Blanket Exercise to embody the stories. Based on social psychologist Gordon Allport's (1958) Intergroup Contact Theory stating the importance of contact between two sides of groups, Baltes et al. (2015) carried experimental research among the students, measured and evaluated pre and post attitudes of the students regarding multicultural values and the results were significantly positive. In their research, Cardona et al. (2015) used the Text-Driven Approach and designed activities to develop cultural awareness indirectly as teaching English. Chongruksaa et al. (2010) carried out research applying a programme included storytelling in southern Thailand where a conflict between Thai-Buddhists and Thai-Muslims escalated. They stated the fruitfulness of the programme in a multicultural classroom environment.

Rastogi (2008) states that Ahmed Essop's stories accenting unity in diversity in South Africa were studied by academicians in terms of postapartheid literature. In Wales, Cymry Ifanc (Young Wales) Curriculum Division Department conducted case study researches among schools "to provide guidance on opportunities to promote race equality, and ethnic, cultural, linguistic and religious diversity in the school curriculum in Wales" (Welsh Assembly Government, 2010).

Tschaepe (2003) discusses halo of identity, naming and the extents of naming. The contribution of names to our identities is indisputable. Seaman (2014) categorised names and evaluated them according to certain concepts as their influences on personality and identity. She summarized her findings displaying that to some degree 'a name affects the person who bears it'.

Johnson and Cureton (2002) states "all persons, regardless of rank or social class, have an equal intrinsic worth or dignity" in Kant's moral philosophy.

In January 2008 OECD published a policy brief focusing on "ten steps to equity in education".

Spencer et al. (2016) discussed stereotyping, its discriminatory outcomes and "how implicit biases influence judgements and behaviours" in their research. Jones and Mixon (2017) searched for cultural bias within minority students in the U.S. schools and discussed how to enhance diversity and certain recommendations to educators and administrators on encouraging cultural diversity. Nayak et al. (2017) prepared a toolkit for a programme called See Different, run by the Canadian Centre for Diversity and Inclusion for the sake of breaking the cycle of prejudice in the educational environment. Powell (2017) discusses multicultural issues in U.S. and cultural competence suggests solutions and recommendations for educators about cultural bias in the second language learning classrooms' diverse environment.

The Caste system in India was based on dividing Hindus into four main categories. Social actions such as jobs, marriage, used to be taken in accordance with these categories. Although it doesn't sound reasonable, this class-hierarchy was gained by nothing but being born into a family. Since 1950, legal sanctions enacted to end the caste-based atrocities such as banning discrimination (Central Government Act, Article 15 in The Constitution Of India 1949). So was the apartheid regime in South Africa. Kurtz (2010) summarized the previous instances in South Africa about the division based on the demographic characteristics, skin colour: white, black and coloured, what the struggle was and how it had an end. Albert, et al. (2015) published research on school segregation of Roma children in Europe and discussed the key factors how the consequences were dire.

Australian Human Rights Commission (2018) published a report on racism and conducted a campaign called "Racism. It Stops with Me". In the report, the concerns on national security in a multicultural

environment in terms of terrorism was discussed, the activities of national anti-racism strategies were revealed and future work was framed. Williams and Nida (2009) made an empirical literature review on ostracism and found out its devastating effects. European Union Agency For Fundamental Rights (2018) prepared and published a report on hate crime recordings in member countries of the European Union to supply information to those who need any data in order to diminish it. White and Perrone (2001) made their research on juvenile delinquency in Australia, how otherisation and marginalisation was dangerous for ethnic minority youth. Victimization is the next step. D'hondt et al. (2015) made research in Flanders, Belgium on ethnic and non-ethnic victimization by peers and by teachers and the results showed that in terms of school belonging, ethnic minority students are negatively influenced by victimization.

Peguero et al. (2011) carried out a research on race, ethnicity and school-based victimisation in the U.S.A. and although it is hard to define the bases, there is a strong link between race-ethnicity and school-based victimisation. Freudian Marxist Adorno et al. (1950) designed, developed and published F scale, a personality test (F for Fascist) in their study, *The Authoritarian Personality* to measure one's susceptibility towards fascism.

The findings of Crawley et al. (2016) on migration through the Mediterranean displayed the struggle both before and after they migrated related to smugglers, traffickers, and dynamics of the process. Dempster and Hargrave (2017) prepared a working paper for Chatham House and ODI's Forum on Refugee and Migration Policy initiative about public attitudes, public engagement, shared values, policy debates, effect of media on refugees, percentage of legal and illegal immigration in the U.K. Smith (2018) defined the role of undocumented refugee children in Sweden and how their immigration affect their social relationship. It is mentioned in UNESCO Declaration on Cultural Diversity (2001) as "In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace."

Smith (2016) stated what bullying was, the extent, the prevalence and the reasons for bullying and how to tackle it. Scheithauer et al. (2016) defined cultural issues in bullying in cyberbullying. Naito and Gielen (2006) searched bullying and 'ijime' in a Japanese school in a sociocultural perspective and certain determinants of bullying in a cross-countries point of view. 'Ijime' was defined as 'insidious acts of social manipulation and group bullying of weaker peers' in the text (p. 1). Oshima (2014) defined how it's been perceived as being biracial and mixed-race in Japan. 'The term hafu has often been used in Japan since the 1970s to indicate mixed-race Japanese who have one Japanese parent and one non-Japanese parent. It comes from the English word "half" and means half-Japanese' (p. 24). Oikawa & Yoshida (2007) carried out the "Rainbow Project". The participants were subjected to discriminatory behaviours when they were children just because of being 'half' Japanese. The project was named after the book *Rainbow Kids* containing photos of kids with notes of their diverse ethnic backgrounds in Hawaii - which is 'colour-blind' in terms of race- by Richard Fassler (1998).

Cappelen et al. (2020) conducted research on the "results from the first study to examine the causal impact of early-childhood education on social preference formation in children" and they found that "early-childhood education has a strong causal impact on social preferences. Our findings highlight the

importance of taking a broad perspective when designing and evaluating early childhood educational programs.”

3. Methodology

3.1 Programme Design

This research aimed to find out the outcomes of utilising stories in terms of developing an understanding towards coexistence. As a teacher who is actively teaching English as a second language, it is known that one could give more than the language skills (e.g.: implicit curriculum). Adopting the holistic approach to the teaching strategies, the benefits of passing certain notions inductively were experienced. As designing the academic year, 3 superordinate themes for 36 academic weeks were designated. These are personal development, environmental awareness, and cultural coexistence. Each theme has subordinate themes that would serve the other purposes. Measuring and evaluating the impacts -of the developed and applied programme- on private students were intended. Concerning the issues which are related to being different - or to be more precise- belonging to a different culture plus seeing the need to call a halt to those obstacles, the urge to probe the impacts of the story programme was emerged. To measure and evaluate its practicality, functionality, and efficiency would be guiding as deciding on materials, plans and curriculums. So the questions were prepared according to the subthemes of the stories. Considering the characteristics of the research, among the research paradigms, Transformative/Emancipatory paradigm was the most convenient one as a mixed method design when the qualities were viewed. Although a specific programme had been prepared and its results were absolutely measurable; the questions of this research depended on the answers of the learners and that made it more 'emancipatory' benefiting mixed research methods - both qualitative and quantitative.

3.2 Programme Table

Subtheme	Story	ISBN
Theme: Cultural coexistence		
1 Respect and tolerance	Eat Your Peas	978-1862308046
2 Unity in diversity	Stone Soup	978-0439339094
3 Dangers of prejudice and bias	Sandwich Swap	978-1423124849
4 Futility of discrimination and segregation	Sneetches	978-0394800899
5 Importance of identity	The Name Jar	978-0440417996
6 Uniqueness of individuals	Ruby The Copycat	978-0439472289
7 Racism, ostracism, hate crimes, fascism	As Fast As Words Could Fly	978-1600603488
8 Immigrants and refugees	Lost and Found Cat	978-1524715472
9 Bullying	Spaghetti in a Hot Dog Bun	978-0615473932

3.3 The Philosophies of The Research Paradigms

In an ontological point of view, in this research, the learners had already had an idea about present cultural notions to some extent, so the intervention (applying the story programme) was not a brand new window in their minds; it was rather an eye-opener for them.

The epistemological stance of this research was according to the theoretical perspective in a holistic view. In the pursuit of truth, the effort to support this research, an in-depth literature search was done about the current concerns in the context of cultural coexistence which were the subthemes of the story programme via the critical realism approach which was developed by Roy Bhaskar (2008). On the other

hand, aiming to measure the efficiency of the stories, questions were formed and the answers of the learners were evaluated, statistical results -which were empirical- were obtained. But these results were rather depending on the opinion of the participants. This way, the dialectic was used to have meaningful results.

In an axiological context, the subjects -included according to the present needs of today's world- were been revised. As applying the programme, the Socratic maieutics technique was utilised to stimulate critical thinking in order to be indirect and inductive. Knowing the fact that coexistence is crucial in order to carry on a sustainable human development, it could be considered as a contribution to both social sciences and a peaceful environment.

3.4 Research Design

Right after stating the hypothesis that utilising stories aided in developing an understanding towards cultural coexistence, a matching questionnaire was customised according to the designated subthemes of the stories. Among the two types of data: qualitative and quantitative, both were benefited for the study and 'intervention' which was mixed research. For the qualitative supporting, a detailed literature review was carried out. For the experimental design, a questionnaire for the designed programme was prepared. Due to the fact that the target was to find out the cause and effect relationship after the intervention, the post-test only design would be sufficient to measure the outcomes. One-group post-test design was preferred. Due to being a private tutor who has been actively teaching English as a second language to the same learners for the last three years, the programme had been carrying on. These learners of mine were the sample group. The most suitable strategy was 'convenience sampling' because the number of the participants was limited. The reason why I opted convenience sampling is due to my learners' being in the case of 'captive audience'. There were 17 private learners. 5 of them were excluded due to their ages. 12 participants: 1 female and 1 male Ls of 8 years old (grade 2); 3 female and 1 male Ls of 9 years old (grade 3), 3 female and 2 male Ls of 10 years old (grade 4), and 1 female L of 11 years old (grade 5). The present relationship, familiar points, same environment, availability and being easy to recruit eased this process. The necessity to state the reasons was to point out the access to the previous studies, documents, and records. Selection of the works followed this stage. After completing the measuring process, the findings were discussed and the evaluation was interpreted accordingly.

Starting establishing the programme as deciding on the inclusion and exclusion of what was in the curriculum is the first action taken. Being aware of learners' needs in the meaning of sustainable development of human civilisation defined what would be in the curriculum. The 'philosophy of education' served as a lighthouse as forming the programme. Instead of adapting one of the teacher-centred approaches, the 'learner-centred' one was preferred. Constructivism and as a matter of fact, instead of being a typical teacher, facilitator role was the choice. Humanism as well is a concept that was taken into consideration.

Among the other learner-based learning strategies, 'story-based learning' covered the needs and suited the condition. Not only the language but also the moral and other practical info about their further learnings were my concerns. The CLIL (Content and Language Integrated Learning) method was adopted. Superordinate themes of the programme were cultural coexistence, personal development, and environmental awareness. These themes were divided into subthemes too. Each lesson was designed utilising a story which has a moral and indeed which covered the objectives of the lesson. The

yearly plan was organised for the academic year which was 36 weeks. So for each lesson, a subtheme was designated. Only the cultural coexistence theme was selected for this research which has 9 subthemes. After the designation of the themes, the pertinent stories were chosen according to the learners' language level. Then the lesson plans were formed taking the stories into account. The expert opinion on the relevance of the stories was asked for and was received in terms of ethical considerations.

3.5 Measurement

The answers of the questions were formed in a quite new scale form which is 'numeric rating scale' form. It was mostly about the impact of the stories. Still, the learners could reflect what impact created each story via grading from 0 to 10. The verbal equivalents of the numbers were 0: Never, 1: Almost never, 2: Rarely 3: Not adequate 4: Below average 5: Average, 6: Above average, 7: Good 8: Very good 9: Superior, 10: Outstanding.

4. Findings

In this chapter, it's aimed to present the findings on the learners' attitudes towards stories and the outcomes regarding this research questions in chapter 2 of this article. Since 'numeric rating scale questions' was used as measuring, the answers were in numbers rather than a detailed commentary. Instead of giving out the questions in printed forms, it's preferred interviewing one by one and noting answers and verbalising the numbers at times. This is to clarify issues they had doubts about. On the other hand, it's perceived as a reason to discuss similar topics which enlightening but yet were not related to my research.

Table 1 Respect. How much did the story 'Eat Your Peas' written by Kes Gray contribute you in terms of respect and tolerance?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 5.00	2	16,17	16,7	16,7
7.00	1	8,3	8,3	25,0
9.00	1	8,3	8,3	33,3
10.00	8	66,7	66,7	100,0
Total	12	100,0	100,0	

8 participants rated 10. 1 participant rated 9. 1 participant rated 7, and 2 participants rated 5.

Table 2 Unity. How much did the story 'Stone Soup' written by Jon. J. Muth contribute you in terms of unity in diversity?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 5.00	1	8,3	8,3	8,3
6.00	2	16,7	16,7	25,0
7.00	2	16,7	16,7	41,7
8,00	1	8,3	8,3	50,0
9,00	3	25,0	25,0	75,0
10.00	3	25,0	25,0	100,0
Total	12	100,0	100,0	

3 participants rated 10. 3 participants rated 9. 1 participant rated 8, 2 participants rated 7. 2 participants rated 6, and 1 participant rated 5.

Table 3 Prejudice. *How much did the story 'Sandwich Swap' written by Queen Rania of Jordan and Kelly DiPucchio contribute you in terms of understanding dangers of prejudice and bias?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 6.00	1	8,3	8,3	8,3
8.00	1	8,3	16,7	25,0
9.00	2	16,7	16,7	41,7
10,00	8	66,7	8,3	50,0
Total	12	100,0	100,0	

8 participants rated 10. 2 participants rated 9. 1 participant rated 8, and 1 participant rated 6.

Table 4 Discrimination. *How much did the story 'Sneetches' written by Dr. Seuss contribute you in terms of understanding the futility of discrimination and segregation?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 8.00	1	8,3	8,3	8,3
9.00	1	8,3	8,3	16,7
10.00	10	83,3	83,3	100,0
Total	12	100,0	100,0	

10 participants rated 10. 1 participant rated 9, and 1 participant rated 8.

Table 5 Identity. *How much did the story 'The Name Jar' written by Yangsook Choi contribute you in terms of understanding the importance of identity?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 5.00	1	8,3	8,3	8,3
6.00	1	8,3	8,3	16,7
8,00	1	8,3	8,3	25,0
10.00	9	83,3	83,3	100,0
Total	12	100,0	100,0	

9 participants rated 10. 1 participant rated 8. 1 participant rated 6, and 1 participant rated 5.

Table 6 Uniqueness. *How much did the story 'Ruby The Copycat' written by Peggy Rathmann contribute you in terms of understanding the uniqueness of individuals?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 8.00	1	8,3	8,3	8,3
9.00	2	16,7	16,7	25,0
10,00	9	75,0	75,0	100,0

Total	12	100,0	100,0
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9 participants rated 10. 2 participants rated 9, and 1 participant rated 8.

Table 7 Racism. *How much did the story 'As Fast As Words Could Fly' written by Pamela M. Tuck contribute you in terms of understanding racism, ostracism, hate crimes, fascism?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 8.00	1	8,3	8,3	8,3
10,00	11	91,7	91,7	100,0
Total	12	100,0	100,0	

11 participants rated 10, and 1 participant rated 8.

Table 8 Immigration. *How much did the story 'Lost and Found Cat' written by Amy Shrodes and Doug Kuntz contribute you in terms of immigrants and refugees?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 5.00	1	8,3	8,3	8,3
8,00	2	16,7	16,7	25,0
10,00	9	75,0	75,0	100,0
Total	12	100,0	100,0	

9 participants rated 10. 2 participants rated 8, and 1 participant rated 5.

Table 9 Bully. *How much did the story 'Spaghetti In A Hot Dog Bun' written by Maria Dismondy contribute you in terms of understanding bullying?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 7.00	1	8,3	8,3	8,3
8,00	3	25,0	25,0	33,3
10,00	8	66,7	66,7	100,0
Total	12	100,0	100,0	

8 participants rated 10. 3 participants rated 8, and 1 participant rated 7.

Table 10 Coexistence. *How much did having read all the stories above contribute you to develop an understanding towards cultural coexistence?*

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 10.00	12	100,0	100,3	100,0
Total	12	100,0	100,0	

12 participants rated 10.

Table:Statistics

	1	2	3	4	5	6	7	8	9	Cultural Coexistence
Valid	12	12	12	12	12	12	12	12	12	12
Missing	0	0	0	0	0	0	0	0	0	0
Mean	8,833	8,000	9,333	9,750	9,0833	9,6667	9,833	9,2500	9,2500	10,0000
Std Error of M	,57516	,50752	,35533	,17944	,51432	,18803	,16667	,44594	,32856	,00000
Median	10,0000	8,5000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000
Mode	10,00	9,00*	10,00	10,00	10,00	10,00	10,00	10,00	10,00	10,00
Std Deviation	1,99241	1,75810	1,23091	,62158	1,78164	,65134	,57735	1,54479	1,13818	,00000
Variance	3,970	3,091	1,515	,386	3,174	,424	,333	2,386	1,295	,000
Range	5,00	5,00	4,00	2,00	5,00	2,00	2,00	5,00	3,00	,00
Minimum	5,00	5,00	6,00	8,00	5,00	8,00	8,00	5,00	7,00	10,00
Maximum	10,00	10,00	10,00	10,00	10,00	10,00	10,00	10,00	10,00	10,00
Sum	106,00	96,00	112,00	117,00	109,00	116,00	118,00	111,00	111,00	120,00
Percenties 25	7,5000	6,2500	9,0000	10,0000	8,5000	9,2500	10,0000	8,5000	8,0000	10,0000
50	10,0000	8,5000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000
75	10,0000	9,7500	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000	10,0000

5. Conclusion

The whole process itself resulted in a satisfactory way. Seeing the learners' stances towards the themes of the stories in numbers was another type of approval apart from our verbal colloquy. The change itself is promising, no matter how big or small its impact is.

Regarding respect and tolerance, it is seen that the learners were able to figure out how oppressive not being respected -such as being forced to eat the food one doesn't like- just as in the story. Seeing the impact of the story on how it affected the learners in terms of understanding the importance of respecting others and having discussed the importance of respect and tolerance in multicultural environments in the Literature Review, it is inevitable for any learner to understand why we must care to respect others when we are in a multicultural environment.

Regarding unity in diversity, the story 'Stone Soup' was chosen to pass the idea for the learners to appreciate the positive effects of unity. One of the morals of the story is 'the more, the merrier'. As been indicated in the African proverb: "If you want to go fast, go alone. If you want to go far, go together", understanding that unity is the power, working together with will power will eventually lead us to overcome handicaps with common sense. The philosophy of Ubuntu was explained by Nobel Laureate Archbishop Desmond Tutu (2008): "One of the sayings in our country is Ubuntu – the essence of being human. Ubuntu speaks particularly about the fact that you can't exist as a human being in isolation. It speaks about our interconnectedness. You can't be human all by yourself..." When there is less opportunity for learners to experience the beauty of unity in their environments, it may be hard for them to cherish it. Once this beauty is experienced, it is almost a contagious idea to be spread. In multicultural environments, it is almost an inevitable asset in order to maintain a peaceful and meaningful existence.

Regarding prejudice and bias, it is almost impossible not to agree with Albert Einstein who once said "It is harder to crack prejudice than an atom". As it's been expanded in chapter 2 of this research, there are reasons for prejudice but still, whatever the reason is, it brings nothing but harm, conflict, and sorrow. In fragile communities, even ordinary sayings or actions might be considered offensive occasionally. As been discussed earlier, reading helps to create awareness and this is an excellent tool to make people aware of the prejudice, bias, and bigotry. It is always good to find joy in "giving the

benefit of the doubt" instead of breeding prejudice that could make one ashamed. Such issues must be handled not only at a personal level but also in other – social, institutional, governmental- levels. As Allport (1954) stated in his book *The Nature of Prejudice*, prejudice in society starts with anti-locution, ethnonyms, and ethnophaulisms. Knowing that in multicultural environments, understanding is needed more than it is needed in homogeneous societies, it's better to be aware of the needs associated with differences. The third story in the cultural coexistence superordinate theme was *The Sandwich Swap*, a story which points out what may possibly occur when the prejudice is on stage and underlines the moral of the story in the end. The impact of the story was strong enough to make most of the learners question what outcomes they would be breeding in terms of prejudice.

Regarding discrimination and segregation, in his legendary speech starting as "I have a dream..." Martin Luther King (1963) stated "Let's build bridges, not walls." Humans -not only figuratively but also literally- built walls (e.g. Berlin Wall) to divide each other all over the world. Just as in the story *The Sneetches*, even a single irrelevant difference was used and abused by the wicked to divide people and take advantage of this situation. Instead of crediting a hostile atmosphere and normalising the abnormal, it is a wise thing to be aware of what the consequences might be and take lessons from what went wrong. History is full of various atrocities. As been stated in this research earlier, many people let others suffer bitter experience in vain only for belonging to a different race, ethnicity, religion or culture. This futility of discrimination and segregation must be understood by all children. So that, they can be healthy minded adults in the future. The stories did help the learners to understand how needless and even harmful discrimination and segregation are.

Regarding the importance of identity, the story, *The Name Jar* was written by a Korean American author, Yangsook Choi. As transnational mobility of people is at its highest, it is always an issue for one to decide where to stand, what to let you change, what you can change. In the story, as the main character, there is a girl quite upset because of being teased for her name. The need to relate and feel accepted as we are is a human need. With his universalist identity, Mawlana Jalaluddin Rumi (13th Century) once said "Come, come, whoever you are. Wanderer, worshiper, lover of leaving. It doesn't matter. Ours is not a caravan of despair. Come, even if you have broken your vows a thousand times. Come, yet again, come, come." This is why we feel content around people who confirm our identity. Although some learners had some self-acceptance issues related to identity building, the story helped them find the stamina to embrace them and gain awareness that others might be in need of acceptance for being who they are. Having children understand this need and display anticipation is - to a certain extent- attainable. The learners also expressed their appreciation verbally towards stories for informing them.

Regarding the uniqueness of individuals, just as fingerprints, personalities are unique too. As it's been discussed earlier, the originality is necessary not only in a multicultural environment but also everywhere in the world. Therefore, this comes with a mutually supportive construction. The notion 'Let me be' refers to being one's self and letting others being themselves. Considering multicultural environments, relocating somewhere new brings certain questions and even crisis at times in terms of how much adaptation one may have and what qualities are better to remain as before. The story, *Ruby The Copycat* was written by Peggy Rathmann and first published in 1991. The story is about a girl who copycats people around her instead of finding the courage to be herself. As children try to manage their character building as they grow up in any environment, they benefit people around them. But this adaptation process might possibly be mistaken with direct 'copying'. In any relocation, social adaptation

is a necessity. For the sake of acceptance, a vast majority of them 'pretend' to be someone they are not. This is mostly followed by socio-cultural and/or moral degeneration of youth. As have discussed the value of diversity earlier on, it would be conformable to underline the importance of uniqueness of individuals for both the healthy outcomes of oneself and society. Not only the learners' rates but also their verbal approvals for the impact of the story showed that stories do affect readers in the way of their moral.

Consciously, various genres were included in the programme in order to take advantage of variety. Although most of these stories were fictions, true stories have also a place in the programme. As *Fast As Words Could Fly*, was written by Pamela M. Tuck in 2013. The author is the granddaughter of the main character of the story. This information was highly drawn interest by the learners. Among the stories which were rated by learners, this was the highest rated story. One of the reasons was being a true story. Regarding racism, when being asked the reason why the boys in the story might have been refused to be served at the restaurant as reading it, none of them were able to guess. By the time it's revealed that it was because of the colour of their skin, it was a very baffling moment for them and approximately half of them uttered 'That's ridiculous!' It was almost a proof that racism is taught. After showing a few photos -which were suitable for their ages- from one of the darkest times of humanity, they were convinced of how cruel people could be. In his iconic speech Haile Selassie I (1963), addressed to the United Nations "Until the philosophy which holds one race superior and another inferior is finally and permanently discredited and abandoned, everywhere is war. And until there are no longer first-class and second-class citizens of any nation, until the colour of a man's skin is of no more significance than the colour of his eyes. And until the basic human rights are equally guaranteed to all without regard to race, there is war. And until that day, the dream of lasting peace, world citizenship, rule of international morality, will remain but a fleeting illusion to be pursued, but never attained... now everywhere is war."

Lost and Found Cat was written by Dough Kunts and Amy Shrodes, was first published in 2017. This is one of the true stories in the programme telling the readers the journey of a lost cat during fleeing a country. Either legal or illegal immigration is the reality of today. Before reading the story, as this case has been discussed by the learners as a pre-reading activity, they didn't know even the difference between an immigrant and a refugee. The family in the story couldn't have left their cat behind but it got lost on the way. This was an outstanding indicator for the learners to perceive what the things were those people used to have but had to forsake in order to have a safe and sound life. Knowing more about their conditions made them develop an understanding. Chief Seattle who was the leader of the Duwamish Native American tribes in the U.S. said "The Earth does not belong to man; man belongs to Earth." Knowing that all the borders are man-made, regarding immigration, lack of basic needs at a place makes people consider a new place to call home in terms of safety, sheltering, food and dignity. Perceiving the story, the learners developed empathy. In a multicultural classroom environment, empathy is crucial to thrive. A single story let the learners see the whole picture.

The story, *Spaghetti In A Hot Dog Bun* was written by Maria Dismundy, was first published in 2008. As been displayed the Literature Review, bullying is a ubiquitous issue and moreover results in more critical conditions. To avoid further serious issues, it must be handled professionally. Not only the authorities but also the friends of the bullied child must have the power to stand out. Bullying was a phenomenon the learners may have experienced either as first-hand or vicariously. Talking about related aspects of this matter brought up certain topics to discuss such as being prepared, standing

beside the victim, being a tattletale or not, and its extent. In multicultural environments, being bullied for being culturally different is seen less compared to homogeneous environments. But it's still a current issue to be solved at schools and in the neighbourhoods. In discussing the issue, how many features of theirs had been picked and ticked before they were born was asked. They could pick the colour of their glasses but not the colour of their eyes. We could pick our friends but not our parents. No quality that was brought by birth can be a reason either to brag or regret. Some of them criticised the main character of the story for being way too sensitive. But even this thought eventually unveiled another fact they had to consider that not everybody has the same sensitivity level.

Tenth question was not about a specific story in the programme. Regarding awareness, asking the learners whether these stories created awareness for them in terms of cultural coexistence was the answer of my hypothesis. This type of testing would measure only their views about the stories one by one, not the long-term attitudes attained. How this programme embodies these views as values in real life would not be practicable to measure but yet it seems promising. The last but not the least, aforementioned issues caused serious harm to humanity and are still threatening especially certain people.

In a nutshell, stories do help to create an impact on learners. In one of the stories from the other superordinate theme, in *The Little Prince*, the fox says "It is only with the heart that one can see rightly, what is essential is invisible to the eye." Certain stories let readers see things with their hearts that cause awareness of the going concerns.

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