INSTRUCTORS' USE OF CULTURE IN FOREIGN LANGUAGE CLASSES AT
A STATE UNIVERSITY IN TURKEY

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BURAK TOMAK

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Approval of the Graduate School of Social Sciences

_____

Prof. Dr. Meliha Altunışık
Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of
Master of Arts

_____

Prof. Dr. Wolf Konig
Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully
adequate, in scope and quality, as a thesis for the degree of Master of Arts.

_____

Assist. Prof. Dr. A. Cendel Karaman
Supervisor

Examining Committee Members

Assist. Prof. Betil Eröz-Tuğa   (METU, ELT) _____
Assist. Prof. Dr. A. Cendel Karaman (METU, ELT) _____
Assist. Prof. Dr. Ömer Delialioğlu   (METU, CEIT)_____

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Name, Last name : Burak Tomak

Signature   :

ABSTRACT

INSTRUCTORS' USE OF CULTURE IN FOREIGN LANGUAGE CLASSES AT A STATE UNIVERSITY IN TURKEY

Tomak, Burak

M.A., Department of Foreign Language Teaching (ELT)

Supervisor   : Assist. Prof. Dr. A. Cendel Karaman

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This thesis analyzes the use of culture in foreign language classes by the instructors working in a state university in Istanbul, Turkey. The purpose of the study is to determine whether a sufficient degree of attention is paid to culture-teaching in the language classes of the School of Foreign Languages in a state university which is located in a city with a rich cultural heritage (Istanbul) and whether the instructors do their best to maintain or improve their cultural knowledge so as to integrate it in their lessons as well as how they teach culture in their lessons. The data were collected with a questionnaire distributed to the instructors and this instrument was used as guidance by the researcher to select the people to interview. The interviewees were divided into three groups: The ones who showed high utilization of culture were named as "HUC", the ones with moderate utilization of culture were called "MUC" and the ones with low utilization of culture were named "LUC". Results of the study showed that the instructors found it difficult not only to improve themselves on this issue but also to allocate a great deal of time to it in the lessons because of the time restrictions of the curriculum of the school and the intense syllabi of their courses. Also, instructors in the HUC group mentioned target culture more, whereas the ones in the LUC group said that they covered Turkish culture in their classes. The interviewees in the MUC group mentioned both the Turkish culture and the target culture. Thus, some modifications in the curriculum of the school are necessary to integrate culture into the lessons and the instructors should be trained on culture teaching with the help of in-service teacher training programs.

Keywords: Culture Teaching, Turkish Context

ÖZ

TÜRKİYE'DE BİR DEVLET ÜNİVERSİTESİNDE ÇALIŞAN ÖĞRETİM ELEMANLARININ YABANCI DİL SINIFLARINDA KÜLTÜR KULLANIMI

Tomak, Burak

Yüksek Lisans Tez Yöneticisi: Yrd. Doç. Dr. A. Cendel Karaman

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Bu tez, İstanbul, Türkiye'de bir devlet üniversitesinde çalışan öğretim elemanları tarafından yabancı dil sınıflarında kültür kullanımını analiz eder. Bu çalışmanın amacı kültürel miras sahibi bir şehirde olan (İstanbul) bu üniversitenin Yabancı Diller Yüksekokulu'nda dil derslerinde kültür öğretimine yeterli miktarda dikkat edilip edilmediğini; öğretim elemanlarının kültür bilgilerini korumak ve bunları ders içeriğine entegre etmek için kendilerini geliştirmek adına ellerinden geleni yapıp yapmadığını ve de kültürü derste nasıl öğrettiklerini belirlemektir. Bu çalışmanın verisi öğretim elemanlarına dağıtılan bir anketle toplanmıştır ve bu araç araştırmacıya mülakat yapacağı insanları belirlemede yönlendirici olmuştur. Mülakat yapılan katılımcılar üç gruba ayrılmıştır: Kültürü yüksek oranda kulananlar "HUC" diye isimlendirilmiş, kültürü ortalama oranda kullananlar "MUC" diye isimlendirilmiş ve kültürü az kullananlar "LUC" diye adlandırılmıştır. Çalışmanın sonuçları öğretim elemanlarının kendilerini bu konuda geliştirmeyi ve buna derslerinde zaman ayırmayı müfredatın zaman sınırlandırmaları ve ders içeriklerinin yoğunluğu nedeniyle zor bulduklarını göstermiştir. Dahası, HUC grubundaki öğretim elemanları hedef kültürden bahsederken, NUC grubundakiler sınıfta Türk kültürünü işlediklerini söylemişlerdir. MUC grubundaki katılımcılar hem Türk kültüründen hem hedef kültürden bahsetmişlerdir. Bundan dolayı, okulun programında kültürün derslere entegre edilmesi için bazı değişiklikler gereklidir ve öğretim elemanları hizmet içi eğitim programları yardımıylak kültür öğretimi konusunda eğitilmelilerdir.

Anahtar Kelimeler: Kültür Öğretimi, Türk Bağlamı

To My Dearest Parents Selma & Murat Tomak and My Auntie Sevinç Gologlu

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SFL	School of Foreign Languages
FL	Foreign Language
ACTFL	American Council on the teaching of Foreign Languages
PDB	Professional Development Board
GTM	Grammar Translation Method
ALM	Audio-Lingual Method
ELT	English Language Teaching

CHAPTER 1

1. INTRODUCTION

English is a native tongue of several nations such as the United Kingdom, the United States, Australia, New Zealand, and Canada. However, other countries are also using it either as an official language - though it is not their native tongue - or as a language which facilitates their interaction and connection with the other nations in an international setting. Thus, English does not belong to a couple of nations any more and it is a language that concerns every society living on Earth right now. These were the ideas raised by Crystal (1997), Pennycook (1995), Phillipson (1992), and Widdowson (1997), and they will be discussed throughout this chapter in detail. As English has attained such an important status among all the other languages in the world, it is taught everywhere and people are trying to learn it in this global world. However, how it has become such a remarkable language is still discussed and this chapter will deal with this issue. What is more, English language and the reasons and steps of its prevalence in the Turkish context can also be found in this chapter of the thesis. Along with these basic concepts about English language and its present case in the Turkish context, the research questions will also be introduced at the end of the chapter.

1.1. English as an International Language

English is spoken all around the world right now and it is used not only by its native speakers but also by people who learn it so as to use it officially in their country and by people who want to have a contact with other people outside their country. Crystal (1997) states in his book entitled *English as a Global Language* that "English is spoken as a native language by nearly 337 million people, and by 235 million as their second language. When the number of people who learn and use English as a foreign language is added to the total sum, the numbers grow more" (p. 60).

Another researcher in Turkey, Atay (2011) has recently emphasized the widespread usage of English language in the world by giving certain figures: English is spoken by 400 million people as a native tongue. It is used as a second/foreign language by 1.3 billion people. 75 % of the mails sent through the web are all written in English. The language of the journals which include technical and scientific information is also English. What is more, more than 80 % of the information available on the computers is in English. It is also the language of aviation and shipping. Last but not least, some widely-known news agencies of the world such as CBS, NBS, ABC, BBC, and CBC use English in their broadcasts.

Considering the numbers given above, it is obvious that English is widely used all around the globe but how English has become so widespread all around the world is a question that should be answered. The spread of English started with the British colonization process and reached its peak through the role of the United States as the dominant economic power in the world at present (Pennycook, 1995; Phillipson, 1992). Widdowson (1997) elaborates on this by saying that "English is not swept across the world with so many efforts made to do so but it is used as a medium of communication with the British people" (p.139).

The status given to the English language differs a lot among the countries in the world because some countries use it as their native tongue, some use it officially along with their own mother tongue, whereas some use it so as to keep in contact with the people living out of their countries for the purpose of creating an international contact. Thus, Kachru (1985) classifies the spread of English in three circles: "inner circle, outer circle and expanding circle" (pp. 12-13).

The first circle is called the "inner circle" and illustrates the conventional essence of English. The countries belonging to the inner circle are the USA, the UK, Canada, Australia and New Zealand, where English is the primary language. They are called norm-producing countries. In these countries people learn English as their first language and use it officially in their countries as well.

The second circle is referred to as the "outer circle", in which the earlier phases of the spread of English and an institutionalization of the English language in non- native contexts are observed. The countries that belong to the "outer circle" used to be under the influence of colonization processes by the

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countries in the 'inner circle'. These countries are called norm-developing. The regions where these varieties are spoken form a large speech community with different features. In terms of the use of the English language, the "outer circle" consists of the regions called "un-English" cultural contexts and people living in these countries use the language intranationally and internationally with different levels of competence. English was used by these countries such as India, Pakistan, Nigeria, and South Africa so as to create a nativized literary tradition. They used English to compose their literature. Additionally, they have their own mother tongues so as to have communication between one another. However, they use English officially as a second language in their countries because they inherited English after the departure of British or American governors who colonized their countries. Therefore, they naturally have some different accents and varieties while using the English language because they have created their own English, which means that the English spoken in the UK and the USA is slightly different from the one spoken in these countries.

The third one which is "the expanding circle" involves the areas where the language is used as an international language, and taught in educational institutions as a foreign language, but not used for official purposes. These countries are norm-dependent. To illustrate, Turkey, Greece, Germany, France and Russia are all good examples of such countries where English is not used officially but is taught at schools and is indeed used to have an international contact, indeed. What is more, students in these countries do not have the opportunity to be exposed to the English language when they go out of the school except for the situations when they come across a foreigner or watch foreign TV channels.

Considering Kachru's (1985) classification, it can be concluded that the English language does not belong merely to the USA or the UK any more. In Asia, for example, English is increasingly spoken as a foreign, second, and even the first language. Indeed, Crystal (2001) estimated that there are "37 million English speakers in India, 36 million in the Philippines, 16 million in Pakistan, 2 million in Sri Lanka, 2 million in Hong Kong and 1 million in Singapore" (pp. 58-59). Similarly, McArthur (2003) stated that "in China and India alone some 500 million people either can speak English or are studying the language" (p. 22). "With the

combined total of non-native speakers of English in Asia and elsewhere now exceeding that of native speakers in the Inner Circle as much as 3 to 1" (Power, 2005, p. 42), it makes little sense to equate British and American culture with the entire English-speaking world.

The number of people speaking English is high but the reason why English is used should also be considered. People do not use English in accordance with the norms and standards of the USA and the UK. They sometimes reorganize it in relation to their countries' own condition and requirements. As Nault (2006) confirmed, "English speakers in the Outer and Expanding Circles are not merely absorbing and parroting the English spoken in traditional centers of influence; they are actively reinterpreting, reshaping and redefining English in oral and written form" (p. 316). Power (2005) exemplified the case:

> New Englishes are mushrooming the globe over. In the Philippines, locals speak 'Englog', which is a 'Taglog-infused English'; in Japan, visitors encounter 'Japlish', which is 'the cryptic English poetry of Japanese copywriters'; in India, 'Hinglish', which is a 'mix of Hindi and English'. They stand out everywhere from fast-food ads to South Asian college campuses and in South Africa, many blacks have adopted their own version of English, laced with indigenous words, as a sign of freedom – in contrast to Afrikaans, the language of oppression (p. 42).

Therefore, it is quite natural that new varieties of English appear gradually as it is the language of the globe right now.

1.2. The Importance of the English Language in the World

The figures on the previous pages show that English is used by a large number of people. In the 21st century, English is a dominant language throughout the world and it has become a significant international language because of the rise of the USA as a world power as it was stated by Önalan (2004). Throughout history, there have been many lingua francas such as Latin and French before English. The rise of English as a lingua franca came with British colonization and exploration in the 17th, 18th, and 19th centuries.

In his book, Crystal (1997) explains how English has become so popular throughout the world by stating:

In the seventeenth and eighteenth centuries, English was the language of the leading colonial nation Britain. In the eighteenth and nineteenth centuries, it was the language of the leader of the industrial revolution-also Britain. In the late nineteenth century and the early twentieth, it was the language of the leading economic power-the USA. As a result, when new technologies brought new linguistic opportunities, English emerged as a first rank language in industries which affected all aspects of society-the press, advertising, broadcasting, motion pictures, sound recording, transport and communications (pp. 110-111).

Therefore, English is associated with many different fields of study. Guilherme (2007) elaborates on this issue by saying:

It is the language of imperialism, consumerism, marketing, Hollywood, multinationals, war and oppression as well as of opportunity, science, social movements, peace processes, human rights and intercultural exchanges, which leads you to feel the obligation to know and speak English. Thus, you may be discriminated against if you don't use English (p. 74).

As the English language is used in various fields of studies, it is the language of power and Pennycook (1995) mentioned the relationship between English and "power" as it is associated with social and economic power among the nations. Dörnyei (2005) agrees that English has been providing instrumental benefits and it is considered as a key to a successful career in the global world.

People feel the need to learn English even though it is not the official language that is used in their country and even if a person is not planning to go abroad to the places where English is widely used s/he wants to learn it, because, as Phillipson (1992) says:

English is used in science, technology, medicine, and computers; in research, books, periodicals and software; in transnational business, trade, shipping and aviation; in diplomacy and international organization; in mass media entertainment, news agencies and journalism; in youth culture and sport; in educational systems as the most widely learnt foreign language (p. 6).

In addition to these functions, English has been used in air-traffic control, media and international organizations like the United Nations (Strevens, 1992; Phillipson, 1992; Kachru, 1992; Kachru & Nelson, 1996). According to a study conducted by the British Council in 2000 and questioned people about the importance and use of English; the British Council (2000) and the international opinion research organization MORI concluded:

Nearly every young person in the 28 countries where the research study had taken place spoke English. Because the definition of 'speak' was not given, we should understand the result broadly. These results also included countries where English is not a national language such as Vietnam, Greece, Thailand, Italy, Spain and Korea, where more than 90% of the participants said they spoke English. Moreover, just about all of those who didn't speak it in countries, like Japan and Bangladesh, where English language ability was least well developed said that they would like to be able to and, to be more precise, respondents were just about unanimous that knowledge of English is 'crucial' or 'very important' for the purposes of international business and education (pp. 55-56).

One of the reasons why English is widely used all around the world is due to the history which has always been shaped by the powerful nations all the time. Edge (1996) points out that English is quite dominant in the world today because the military and commercial power of the British Empire was followed by the military and commercial power of the USA. This resulted in a linguistic, cultural, and economic imperialism in the form of a relentlessly expanding multinational free enterprise system and a corporate culture (Kachru, 1993; Pennycook, 1995; Phillipson, 1992).

People have felt the necessity to learn English because of the reasons stated above. Regarding the need to learn English, the British have done their best to assist people to learn their language. The British did not leave other nations on their own to teach English language by means of their own facilities; instead, the UK has constituted "British Councils" everywhere in the world to make the usage of English widespread. The rate of the development can be illustrated by the numbers concerning The British Council, which shows their interest in people's learning English. In 1996, the Council had only 6 offices out of 109 countries around the world. Between the years 1995 and 1996, over 400.000 candidates took English language examinations that were administered by the Council. More than half of those were examinations in English as a foreign language (EFL). The number of the students, who learnt English and other skills through English in the Council's teaching offices, was 120,000. The estimation made by the Council had been that there would be over one million people learning English around the world by the end of the year 2000 (Crystal, 1997). Even though people try to learn English, Phillipson (2001) articulates that the majority of the world population does not

actually speak English and that those who do and who have such concerns for professional and social success are the affluent ones. If the well-to-do have the chance to learn the language to a full extent, what will the middle class and the poor do? This question makes people think when English has started to be taught effectively by the state-schools controlled by governments providing everyone with the chance to learn English in the Turkish context, in particular. This will be analyzed in the following pages.

1.3. The Attitudes towards Foreign Languages in the Turkish Context before the Introduction of the English Language

Turkish people have interacted with various nations in various places throughout their history as they have lived in different regions of the world. When the Turkish tribes were living in Central Asia, they were in close contact with the Chinese language. They were living in tribes and there might have been no central education policy of the Turkish state countries because there was no central state. Thus, nothing could be said about language teaching and learning in those conditions, but when the Turks started to migrate to the west and settled in the Anatolian territories, their language started to be affected by the languages of their neighboring countries. To illustrate, the era of the Ottoman Empire is a well-known example of Turkish history. When the Ottomans extended their territories and grew into a powerful state, they were highly influenced by both the Persian language and Arabic due to the fact that they converted into the religion of Islam and they came into contact with a much more sophisticated literature highly influenced by the Persian language. (Büyükkantarcıoğlu, 2004). However, daily communication was carried on in the Turkish language during that time (Mardin, 1998; Uzuncarşılı, 1982). There was a lack of interest in learning a Western language until the eighteenth century because the Ottoman Empire had been regarded both as a rival and an equal participant in the international power system (Bear, 1985). Thus, people from minority groups living under the control of the empire were used as translators in the international meetings. Büyükkantarcıoğlu (2004) stated that the Ottomans started to turn their face to the West and tried to learn European languages

in order to get the technology, which they did not have, from the West. After they became aware that their regression had started and the first language taught at the military and other schools was French. This decision was highly appraised by France because further capitulations were given to France after the era of Suleyman the Magnificent and France became an important model for the Turks in the Westernization movement (Lewis, 1982; Von Hammer, 1997).

In state secondary schools, the teaching of French and German was more popular than that of English in the 1930s and 1940s. A comparatively wider interest in the learning and teaching of English in Turkey developed after World War II (Büyükkantarcıoğlu, 2004; Konig, 1990). German and French languages were affected by this process in the Turkish context because they were eliminated from the curricula, leaving the arena almost completely to English, which led to already existing German and French teachers' appointment as Turkish teachers (Ilkan, 2002).

1.3.1. English Language in the Turkish Context

The spread of English is seen as a unique phenomenon, both in terms of both its geographical reach and its depth (Kachru, 1982; Kachru, 1992; Kachru & Nelson, 1996; Pennycook, 1994; Phillipson, 1992; Smith, 1983) as it was stated on the previous pages. Thus, the spread of English in Turkey cannot be treated without knowing the issues about its spread around the world. However, there are some factors that have affected the spread within the country's borders.

The circumstances of the Turkish context in terms of political and economic issues will also be explained because Canagarajah (2005) suggests that one should have the knowledge in the local context in order to understand the global-local negotiations. Both the westernization movement and the close relations with the West have all led to initiation of the English learning and teaching process in Turkey. However, especially after the 1980s, the inclination to learn/teach English is even much more obvious. Atay (2005) clarifies this by saying that:

> After the 1980s the policies of Prime Minister Özal, which fostered close political, economic and commercial relations with the West, especially with the USA, were influential in the development of the popularity of English. It

was during this period when English started to [mean] a successful career in virtually any field and when the English-medium universities were expected to produce the growing managerial and technocratic class (p.226).

In addition to political and economic reasons behind the spread of the English language in Turkey, there were some other factors such as globalization in the 1980s and the presence of American popular culture via entertainment and advertising. These all contributed to the pace of English growth, particularly the growth of English-medium education. (Alptekin, 1992; Büyükkantarcıoğlu, 2004; Dogancay-Aktuna, 1998).

The statistics also show that the number of the schools giving English-medium instruction has been gradually increasing. By 1987, alongside 15 German-medium, 11 French-medium, and two Italian-medium schools, there were 193 English-medium schools (Dogancay-Aktuna, 1998). According to Demircan's (1988) survey, in the early 1950s the total number of students learning English in secondary schools was only around 48,000, whereas this number reached 850,000 in the early 1970s.

When it comes to people's reaction towards English language learning/ teaching, there has been resistance to foreign language and culture in Turkey since the years of the Ottoman Empire, and yet there is little doubt that contact with the West has improved the country's political and economic situation immensely (Zok, 2010). Thus, most of the people living in Turkey are in favor of English language teaching because they associate knowing and speaking English with high prestige in the society and finding a well-paid job easily. Çetinkaya (2005) conducted a study on young people in Turkey that sought an answer to the question of how willing Turkish students were to communicate in English. Out of the 365 participants in the study, about forty-eight percent said they were willing to communicate in English. The students said they were willing to engage in communication in English with their close friends or in small groups, but generally felt that the idea of communication in a foreign language with their Turkish classmates or instructors was 'absurd'. It is also stated in Kızıltepe's (2000) study that students do not feel English language classroom anxiety. They do not feel nervous or confused during the lessons. What is more, they are highly encouraged to

learn English by their families so they have positive feelings towards their English courses and English teachers.

In Turkey, foreign language education currently starts from the 4th grade in the primary school because of education reform which was initiated in 1997, when it was announced that compulsory primary education was extended from five years to eight years. Then, it was also decided that English should become a compulsory foreign language in primary school (MEB, 1997). Before this law was passed, students got an intensive English language education program in some middle high schools such as Anatolian Middle High Schools and some private schools because they got English-medium instruction after they passed their intensive language program. They were taught Mathematics and Science courses in English apart from Turkish language and literature as well as history courses. However, this implementation was abandoned in 1997 and English-medium instruction became available only at the university-level education. For instance, some state universities such as Middle East Technical University in Ankara and Boğaziçi University in Istanbul provide their students with English medium instruction in all the majors they have along with some private universities like Yeditepe University in Istanbul. What is more, some state universities also give English medium instruction in some of their faculties. To illustrate, Marmara University in Istanbul provides its students with English-medium instructions in the Faculty of Medicine, Engineering and Business Administration and Economics, while students in other departments receive 30 % English instruction. English-medium instruction topic is hotly debated about its benefits and drawbacks by the scholars. Some scholars highly support English medium instruction because they think that it is the most successful method to learn English in Turkey (Alptekin, 1989; Guclu, 2002, 2004a, 2004b). However, there are some scholars believing that English medium instruction is a threat for Turkish culture and language (Dogancay-Aktuna & Kızıltepe, 2005; Konig, 1990).

1.4. Aims of the Study

The importance of the English language both in the world and in Turkey has been discussed so far. However, how English language is taught in schools is another concept that should be pondered on. This is quite a comprehensive subject. Thus, how "culture" is taught in language classes is one of the main focuses of this research. Certainly, a specific setting was chosen to conduct this study so as to understand the connection between culture teaching and the teachers' perspectives towards it. Hence, this study was conducted in order to understand the views of the instructors working in the School of Foreign Languages in a state university on the use of culture in foreign language classes. The researcher's purpose is to determine whether the instructors working in a state university located in Istanbul give importance to culture in their classes. The study was carried out in one institution. Thus, it is an in-depth study focusing on the details of the context where it was conducted. The results are both informative and beneficial for that institution because this research will even improve the quality of the education given there. This study focuses on the following questions:

1. How do the instructors view the place of culture in foreign language classes?

    1.1. What do they do to improve their cultural knowledge for professional development?

2. What are the practices of the instructors related to teaching culture in foreign language classes?

    2.1. How do they integrate culture in their classes?

This chapter has dealt with the importance of English all around the world and the introduction of it to the Turkish context along with their primary reasons. The research questions have also been mentioned. The next chapter will provide the reader with the basic concepts and terms that are used in the research questions. Furthermore, the following chapter will focus on the definition of culture, the connection between culture and ELT, how culture is dealt with in a language class, the culture(s) that are preferably and dominantly taught, and the elements that affect culture teaching in a language teaching process.

CHAPTER 2

2. LITERATURE REVIEW

The importance of the English language and its widespread use, along with the reasons for its wide distribution, have all been discussed in the previous chapter. Also, the introduction of the English language to the Turkish education system was presented step by step. At the end of the chapter, the research questions were stated. This chapter will familiarize the reader with some basic concepts related to the purpose of this study and mention the several works of the researchers who have conducted studies which are highly related to this research.

2.1. What is Culture?

Culture is a very broad concept that should be carefully analyzed in relation to the language teaching pedagogies. However, the definition of culture should be presented in order to understand it better. Although there are many definitions of "culture" made by numerous people, the ones that are more related to the aim of this study will be introduced here.

Culture in a more general sense can be defined as "the system of shared beliefs, values, customs, behaviors, and artifacts that the members of society use to cope with their world and with one another and that are transmitted from generation to generation through learning" (Bates & Plog, 1991, p. 7). According to this definition, every single society has it own culture and members of every society are all aware of these social rules and they teach these rules to their sons and daughters to make their culture propagate.

Kramsch (1998) associates culture with "the membership in a discourse community that shares a common social space and history, and common imaginings" (p. 10). Sowden (2007) defines it as "a body of social, artistic, and intellectual traditions associated historically with a particular social, ethnic or national group" (pp. 304-305). This could be either British or French culture according to this definition. Considering the definitions given above, everybody can

come to the conclusion that every society has a culture that shows different features. Hofstede (1984) agrees with the previous definitions by viewing culture as the "collective programming of the mind which distinguishes the members of one human group from another" (p. 31). Gebhard (1996) also defines culture from the perspective that focuses on the differences:

> Culture is the common values and beliefs of a people and the behaviors that reflect them. At the risk of overgeneralizing, it is possible to talk about common beliefs and values and about how they can differ from culture to culture, as well as the behaviors associated with them (p. 113).

Even though culture is something that differs from one country to another, it is not something stable, which means a country does not own a culture that stays consistent all through the years. A country's culture may also differ after a while. Therefore, Giroux (1992) defines culture as "a dynamic process of lived antagonistic relations within a complex of socio-political institutions and social forms that limit as well as enable human action" (p. 26). Loveday (1981) describes culture as "a concept that involves the implicit norms and conventions of a society, its methods of 'going about doing things', its historically transmitted but also adaptive and creative ethos, its symbols and its organization of experience" (p. 34). These definitions put some emphasis on the constant change that every single culture may go through as the years pass.

To wrap up all the definitions and descriptions, culture can be defined as the understandings and practices that are shared within groups of people (Phillips, 2003) while noting that these shared understandings and practices are loosely bounded, constantly changing, and subjectively experienced (Kramsch, 1998; Kumaravadivelu, 2008). As this research is focusing on the culture teaching in language classes, the relation between 'Culture' and 'ELT' will be mainly discussed in the following pages.

2.2. Culture and ELT

Culture is a concept that teachers cannot avoid teaching in their language classes. They will most probably come across it and they will feel the need to make it a part of their lesson plans. As it is stated in the National Standards in

Foreign Language Education Project (1996) "through the study of other languages, students gain a knowledge and understanding of the cultures that use that language; in fact, students cannot truly master the language until they have also mastered the cultural contexts in which the language occurs" (p. 27). Krasner (1999) warns that linguistic competence alone is not enough for learners of a language to be competent in that language by emphasizing the importance of culture teaching in language classes.

Peterson and Coltrane (2003) have mentioned the importance of culture and why language learners need to know about it by saying:

> Language learners need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should know that behaviors and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community. They have to understand that, in order for communication to be successful, language use must be associated with other culturally appropriate behavior (p. 2).

The importance of culture in the language learning process has been highly emphasized. Therefore, a central concern in ELT should be "to raise awareness of the importance of culture in language education" (Wright, 1996, p. 37). Since culture is integrated into language learning contexts whether the focus is explicit or not, Nault (2006) gives more importance to how the culture will be taught as it is obviously necessary for teachers to make culture part of their lesson plans.

Kramsch (1993) informs the professionals of ELT about the importance of culture and the necessity to integrate it into the lessons by saying:

> Culture is often seen as mere information conveyed by the language, not as a feature of language itself; cultural awareness becomes an educational objective in itself, separate from language. When language is seen as social practice, however, culture becomes the very core of language teaching. Cultural awareness must then be viewed both as enabling language proficiency and as being the outcome of reflection on language proficiency (p. 8).

Byram (1997) echoes Kramsch, affirming that "language and culture cannot be treated separately in the discussion of language teaching theory and practice" (p. 52). Wright (1996) also states that language is culture and culture is language. Byram (1997) recommends that "a central purpose of ELT be to develop

'critical cultural awareness' in students, or their ability to gain a new perspective on themselves and their society and a new critique of its nature and meaning for themselves as members of it" (p. 57). There are some other perspectives on the issue emphasizing the fact that "language and culture are inseparable" (Fox & Allen, 1983, p. 67). Rivers (1981) confirms this by saying that "language cannot be separated completely from the culture in which it is deeply embedded" (p. 315). As Chastain (1976) warned, "an EFL program must not only help students become 'bilingual'; it must also make them 'bicultural'" (as cited in Zaid, 1999, p. 112).

The necessity of culture teaching is obvious and the teachers should make it part of their lesson plans. In the culture-oriented language classroom, as Chastain (1976) states, "the teaching of culture is an integral, organized component and cultural knowledge is one of the basic goals of the course" (as cited in Zaid, 1999, p. 113). According to this pedagogical perspective, attention to cultural issues is necessary for a full understanding of second language classroom processes (Poole, 1992, p. 594).

When people are talking to each other, their social identities are unavoidably part of the social interaction between them. In language teaching, as Byram et al. (2001) mentioned "the concept of 'communicative competence' takes this into account by emphasizing that language learners need to acquire not just grammatical competence but also the knowledge of what is 'appropriate' language" (p. 5). Savile-Troike (1983) confirmed this by saying "the concept of communicative competence must be embedded in the concept of cultural competence since interpreting the meaning of linguistic behavior means knowing the cultural meaning of the context in which it occurs" (pp. 131-132). Valdes (1990) also agrees with this idea by stating that teachers cannot use language effectively without providing the contextualized support of a cultural base.

Culture and language learning involve a dynamic relationship and they are mutually affected by each other and there are some factors such as cultural context, and prior experience that highly influence the learning process (Street, 1993). The importance of cultural context is mentioned by Byram (1988), who asserts that language has no function independent of the context in which it is used; thus, language refers to something beyond itself: the cultural context. This cultural

context defines the language patterns that are being used when particular persons come together under certain circumstances at a particular time and place. This combination of elements always has a cultural meaning which influences language use. Heath (1986) also affirms that most human interaction is based not so much on people having shared intimate knowledge of each other, but rather on their having an understanding of the context in which the communication is taking place.

Paige et al. (2003) divided contexts into two different categories:

(i) *External context* refers to the various locations or settings where interaction occurs and the meanings society attaches to them. For example, two people might address each other more formally in an office setting than if they were to meet outside on the street because the culture views the workplace as a more formal and professional, rather than social, setting. External context, then, is about social meaning on the grand scale, i.e., the ways in which a particular culture group construes the various settings for human interaction and communication. (ii) *Internal context*, on the other hand, refers to the cultural meanings that people themselves bring into an encounter (p.183).

It is the internal context that creates the conditions for understanding or misunderstanding among people from different cultures because, as Hall (1976) pointed out, there are many cultural variations that influence how people perceive situations and each other; these vary, for example, from how far they stand apart during a conversation to how much time they are willing to spend communicating. The third category that is proposed by Halliday (1989) is *intertextual context* which is the historical dimension or the accumulation of all other contexts.

In the 1960s, many researchers and language educators believed that an understanding of context was crucial to language study; thus, a lot of people supported the experience-based learning such as study abroad programs and culture simulations in the classroom. The 1970s saw a shift toward cognitively-focused instruction with much less attention given to the role of context and experience in the learning process (Edwards & Rehorick, 1990). From the 1980s up to the present time, much attention has been paid to context by language educators. Immersion schools, for example, represent an attempt to 'contextualize' (i.e., create opportunities to study meaning in) the learning environment (Moos & Trickett, 1987; Edwards & Rehorick, 1990). Study abroad programs, which have grown in popularity, constitute efforts to make language learner part of the actual cultural

context. However, there are still some cases where culture teaching is a little bit problematic though the necessity of teaching culture and making it part of the language lessons has been discussed so far.

2.3. Problems Faced while Teaching Culture

Even though culture teaching is one of the most important parts of language classes, there might be some instances when teachers try to avoid teaching culture. Certainly, there are some reasons behind that. For instance, most teachers lack the time and confidence to teach cultural themes in depth and instead focus on narrowly linguistic issues (e.g., Castro, Sercu, & M´endez Garc´ıa, 2004; Sercu, 2006). Similarly, a recent Hong Kong study of 'cross-cultural encounters' between native-English teachers and local students found that typical classroom activities "required students to participate with only their institutional identities" (Luk & Lin, 2007, p. 196) for example, reading questions and answers out of textbooks. As European FL survey research pointed out (e.g., Sercu, 2006), it can be difficult to address culture in language classes because there are always other priorities and there is never enough time to allocate to it. Unfortunately, this situation is valid for the Turkish education context as well because some teachers are so obsessed with the exams that students take after their primary school and high school graduation that they give much more importance to these exams by even ignoring the curriculum that they have to teach. They place more emphasis on grammar because all of the exams carried out in Turkey are based on multiple-choice with no emphasis on productive skills such as writing and speaking. Therefore, teachers do not deal with culture in their class hours and they cope with grammar, vocabulary and reading, instead. A grammatical approach to language learning is concerned only with the intelligibility of sentences; a cultural approach deals with their acceptability. As Robinett (1978) comments, in teaching and learning a second language, "most of the emphasis has been on practicing grammatically correct language, while it should be on which of the correct forms are appropriate in a given situation" (as cited in Zaid, 1999, p. 112).

There are some situations in which a learner has to learn the culture so as to be able to live and survive. Take the case of the students who go to the USA to get their master's or doctorate degree. They have to be familiar with the culture so as not to find it difficult to live there. However, these students might not feel like learning the culture when they first realize that it is quite different from the one they have in their home country. In the study of ESL classes in South Asia, Canagarajah (1993) found that the students felt alienated and negative towards the target language and culture. It was discovered that this was because of the implicit Western bias of the materials and of the instructor, reinforced by the possibility that the cultural context was never explicitly discussed or explained. As a result of this, the students felt anxious about and disconnected from the target language and culture. Because of the circumstances mentioned, these students indicated that they favored the more traditional approach in which they were expected to memorize the grammar rules and vocabulary, mostly because it was a process which made it possible to keep them distant from the language and the culture. The second language students' fear of being 'absorbed' by the culture of the language they are studying is repeatedly brought up by researchers in the US and abroad (see Hoffman, 1989, for Iranian ESL students; Ryan, 1994, for students of English in Mexico; Bex, 1994, for ESL students in Europe). The culture-centered language program demands not just a linguistic modification (learning the formal grammatical structures of the target language), but also a cultural accommodation (studying and coming to an understanding of the culture of the target language), which might lead to 'cultural shock', the term being defined by Ellis (1985) as the "disorientation stress, fear, etc. which a learner experiences as a result of differences between his or her own culture and that of the target language community" (p.252). A solution that students have found is that they appear to create and use personal "third culture" to express their meaning apart from the meanings established either by their own or by the target language community (Kramsch, 1993).

Another important reason why both students and teachers do not want to deal with culture is that their intention to learn a foreign language is totally different. They learn English so as to have communication with people from countries where English is a foreign language just like the case in Turkey instead of

having an interaction with people living in the USA or the United Kingdom where English is used as the native tongue of the citizens. When EFL/ESL speakers who have such plans in their minds do communicate in English with people outside their speech communities, they frequently do so with other non-natives. In other words, they often find themselves using English in situations where knowledge of British or American culture is of no practical use. Using the example of a Japanese person and a Singaporean communicating in English, Honna (2003) pointed out that:

> If Anglo-American customs were adopted in such situations, conversations would be awkward and difficult to manage. Since Asians from different nations share similar cultural traits, it is more logical for them to use their own pragmatic norms when communicating with one another. British or American worldviews are also scarcely relevant during English conversations between Turks and Brazilians, French and Swedish people, or any other interactions there may occur on the global stage (para. 5).

Some students even learn English just to understand the language when they are exposed to it. To illustrate, some academicians do learn English just to read recent articles published in their field so as to be up-to-date. Additionally, they try to write some English articles to be published internationally. Thus, they do not learn the language to have a communicative purpose; such people do not even need a piece of culture in their learning process.

Some teachers and students consider culture teaching/learning as a threat to their local identities. Risager (2007) pointed out that the inclusion of cultural content in language education necessarily involves the creation of *"cultural representations,* which are built up in discourses, and … convey images or narratives of culture and society in particular contexts" (p. 180). Menard-Warwick (2009) claimed that "such images may be attractive but trivial such as the popular view that French is the language of elegance in *couture* and *cuisine*" (p. 31). However, as Kubota (1999, 2003) pointed out, the discourses that produce these images often arise within unequal power relations. For example, English language teaching often has been connected to notions of progress, enlightenment, and economic opportunity, which Pennycook (1998) termed *discourses of colonialism*, as well as to newer processes of "McDonaldization" (U.S.-influenced world homogenization; Kumaravadivelu, 2008, p. 39). Because of such discursive associations between the English language and politically powerful nations such as

the United States and Great Britain, many learners consider the language (and associated cultural practices and perspectives) a significant threat to their local identities (Canagarajah, 1999b; Ryan, 1998, 2003).

Because of these reasons mentioned above, teachers try to avoid teaching culture in their classes. However, the risks that might come up in the avoidance of culture teaching were pointed out by Menard-Warwick (2009):

> Whereas some teachers avoid cultural topics, in fear of privileging one culture over another (Duff & Uchida, 1997), or fall back on safe topics like "daily life and routines, traditions, folklore and tourist attractions" (Sercu, 2006, p. 62), students will not "develop into multilingually and multiculturally aware world citizens" (Risager, 2007, p. 1; cf. Kumaravadivelu, 2008) unless they have opportunities to explore a variety of cultural representations and perspectives, some of which will necessarily be conflictual (p. 32).

Therefore, it is a must for teachers to integrate culture in their lesson plans but, unfortunately, a recurrent finding is that the actual practice of teaching a second language seems to have changed little over the past half century, and is still dominated by grammar instruction (Kramsch, 1993). However, how the teachers will deal with such a broad issue of "culture" in their lessons is the point that researchers should concentrate on.

2.4. How will "Culture" be Taught?

There used to be no connection between culture and the language learning process, as Byram et al. (2001) stated, language classes are considered places where knowledge and skills are the main focus. However, in a language class it is very natural for students to be exposed to (the target) culture bits by bits since Kramsch (1993) mentioned that culture becomes the very core of the language teaching if language is seen as a social practice. Byram and Fleming (1998) also argue that when people have communication by using a language which is foreign to at least one party, the shared meanings and values it carries for those involved cannot be taken for granted in the same way as the interaction taking place among the individuals having a shared culture. Therefore, culture is represented and embodied in the language itself, which means learning a language is learning the

shared meanings, values and practices of the group that is speaking that language. Thus, the EFL classroom cannot escape the pervasive influence of culture since "classroom discourse features encode cultural norms and beliefs" (Poole, 1992, p. 593).

The problem is that the term "culture" is such a broad topic and there are different categorizations that have been made by the researchers so far. There are different components of culture and teachers should be aware of them all. Thus, the theory on the different categories of culture mentioned in the article of Adaskou et al. (1990) makes things easier for teachers. These researchers proposed four components of culture which are (i) the *aesthetic sense* (media, cinema, music and literature); (ii) the *sociological sense* (family, education, work and leisure, traditions); (iii) the *semantic sense* (conceptions and thought processes); (iv) the *pragmatic* (or *sociolinguistic*) *sense* ('appropriacy' in language use). The aesthetic sense is the culture with a capital "C", reflecting media, cinema, music, literature, etc. The sociological sense of culture with a small "c" refers to the structure and nature of family, home life, interpersonal relations, material conditions, work and leisure, customs and institutions. The semantic sense is the conceptual system embodied in the language, covering many semantic areas such as food, clothes and institutions. The pragmatic sense means "the background knowledge, social skills, and paralinguistic skills that, in addition to mastery of the language code, that make possible successful communication". However, here in this research, instructors' perspectives was questioned on teaching culture which was divided into three categories by Byrd et al. (2011) in their scale adapted in this study so as to seek an answer to the research questions in the Turkish context:

(i) *Cultural Products* (tangible products-literature, art, crafts and song, dance)

(ii) *Cultural Practices* (knowledge of what to do, when, and where)

(iii) *Cultural Perspectives* (ideas and attitudes)

In addition to the categorization of the culture, another complicated issue is whether the teachers should deal with one specific culture or cultures that live around the world. This topic is quite controversial and open to the discussion. Actually, this is one of the research questions that this study is dealing with.

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A teacher should reflect on whether s/he will concentrate on elements from only one culture or s/he should try to cover elements from a wide variety of cultures. At this point there is a decision that should be made by the teachers. Culture-specific learning refers to the acquisition of knowledge and skills focusing on a given "target culture", i.e., a particular culture group or community. Teachers covering culture-specific elements mostly deal with one culture which is mostly the target culture. Culture-general learning, on the other hand, refers to knowledge and skills that are more generalizable in nature and transferable across cultures. This body of knowledge includes the concept of culture, the nature of cultural adjustment and learning, the impact of culture on communication and interaction between individuals or groups, the stress associated with intense culture and language immersions (culture and language fatigue), coping strategies for dealing with stress, the role of emotions in cross-cultural, cross-linguistic interactions, and so forth. A person having "culture-general skills" has the capacity to display respect for and interest in the culture, the ability to be a self-sustaining culture learner and to draw on a variety of resources for that learning, tolerance and patience in cross-cultural situations, control of emotions and emotional resilience, and the like (Kelley & Myers, 1995; Lustig & Koester, 1996). At this point, teachers should think on whether they should concentrate on culture-specific learning or whether they should give more emphasis on culture-general learning in their classes. In fact, this choice highly depends on the perspective of the teachers because if the teacher is focusing on one culture, this will lead him/her to concentrating on culture-specific learning. However, if the teacher is trying to deal with cultures in as versatile a way as possible, this means that s/he will focus on culture-general learning. In this study, this will also be questioned both through the questionnaire and interviews.

Considering the perspectives given above, both practitioners and theorists have some different ideas about the issue. Some of them state that English cannot be taught without its own native culture by giving more emphasis on the British and the American culture, which are called 'target culture'. The supporters of this view claim that target culture should be the only focus in language classes because learners cannot understand the logic of the language without the culture of that language as language and culture are inseparable. They state that 'target

language culture' should be taught along with English to acculturate language learners into the 'cultures' of English speaking countries (Byram, 1991; Byram & Flemming, 1998). The second view was developed by scholars from the countries that were former colonies of the United Kingdom. They stated that there should not be any teaching of the 'target language culture' together with English in the countries where English is an institutionalized variety (Canagarajah, 1999a; Kachru, 1985, 1986; Kachru & Nelson, 1996). Thus, these countries which are former colonies of the United Kingdom took English as their own property by using that language to express their own traditions and culture. For instance, they have their own literature including poems, novels and stories written in English.

There are also views that support the teaching of 'local culture' in English language teaching (Kramsch & Sullivan, 1996; McKay, 2003). Especially in EFL contexts just like Turkey, the supporters think that English can be taught with the help of the local culture without the need to teach the 'target culture'. To illustrate, the Ministry of Education in Turkey provides the materials that students use in all of their lessons in the primary school level. Thus, students do not pay any money for books and they use the ones sent from the Ministry of Education. This is also the same for English books. They have to be used by all the state schools and the use of private English course books which are imported from abroad are not recommended. However, some private schools use them with the permission taken from the Ministry of Education. The books sent by the Ministry of Education are written and organized by a committee whose members are academicians working in various universities. The books are controlled by the Board of Education. Generally, English books are full of characters that are from Turkey named as Ayse, Fatma, and Mehmet which are common Turkish names. These characters are speaking English with one another, which make the conversations quite artificial. They also talk about Turkish culture all through the book. Regarding the concept of books written by the committees of the Ministry of Education, English is taught in a domain in which Turkish culture is the main focus. This is also the same for the Chilean context. In McKay's (2003) study, the books used in Chile include the characters that are from Chile originally and they wander around the country by both explaining and presenting their own Chilean culture. Thus, the logic behind the

organization of their books is the same as the Turkish ones. The purpose of these books is that students will be able to share their own culture and customs when they come across foreigners from other countries. The other view holds the position that English has become a lingua franca and it should be taught in a culture-free context (Alptekin, 2002, 2005; Jenkins, 1996, 2000, 2002, 2005; Seidlhofer, 2001).

2.5. Which Culture to Teach? Why?

There are different views on which culture to teach predominantly. Some prefer to teach cultural elements from the culture of the target language because they believe that the more they present the target culture to the students, the more linguistically competent their students will be. However, there is another group which considers exposing students to target culture as a threat. Thus, they prefer to teach English with local culture elements. There is also a group which supports teaching both the target culture and native culture along with other non-native cultures existing in the world. The reasons of these three different groups will be discussed and more elaboration will be made on the following pages.

2.5.1. Culture of the Target Language

Familiarity with the target language culture is significant for language learners because they need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They have to understand that, in order for communication to be successful, language use must be associated with other culturally appropriate behavior (Peterson & Coltrane, 2003). Shier (1990) warns that "it is not enough that students master grammatical and lexical details and communication skills. Only awareness of L2 culture can ensure appropriate use of these in the target culture" (p. 301). Target Language Culture is necessary for a fuller understanding of the true meanings of a language (Byram & Fleming, 1998). Thus, the teachers should make the target culture part of their lessons by exposing students to bits of it.

Some fervently believe that the more exposure to the target culture students will have, the more fluent they will be in the target language, as Schumann (1978) stated, "the degree to which the learner acculturates to the target language group will control the degree which he acquires the target language" (p.34). Savignon (1983) agreed with it and suggested that "the EFL teacher must consider looking out for ways of promoting positive feelings toward the L2 culture as a means of improving language acquisition" (as cited in Zaid, 1999, p. 114). However, the teachers should always be cautious about not imposing the target culture on the students. They cannot make students love it. Otherwise, students might feel culture shock even in their home country.

Dealing with the target culture in the lesson is a delicate point because it also brings some problems with it if it is not carefully handled. Chastain (1976) pointed out the importance of target culture presentation by saying:

> EFL students are extremely interested in the people who speak the language they are studying. However, affinity for and commitment to a second culture is a personal matter that should remain in the realm of the student's own prerogative" However, if they are subtly informed that the learner who tends to denativize is the most likely to become proficient and nativelike… What is denativization? Richard-Amato (1988) defines it as an accommodation process in which the learner changes [his/her] schemata to fit the new language (as cited in Zaid, 1999, p. 114).

Therefore, students should feel free to enter this denativation process. They might either choose to be within this process or reject adopting the new culture that they have just encountered because some students might adore the new culture which leads him/her to the denativization process or some might even take hostile attitude towards that culture.

The important thing is that students should not be forced to learn and jump into the target culture. There should always be a balance between the target culture and native culture. Adaskou et al. (1990) reported the disfavor among some teachers about EFL classroom practices which made students draw comparisons between their own culture and the English language culture. Two principal negative effects might come out as a problem concerning students. First, classroom strategies designed to break down native and target cultural barriers may be considered as attempts to invalidate the native culture, which might lead to students' developing

defensive feelings toward the native culture and hostility toward the target culture (Kelman, 1996). Secondly, these activities may result in dissatisfaction among students about their own native culture. As a result of this, students might start to think of their indigenous social and cultural practices as being inferior to those in the USA or the UK Thus, teachers should be very careful while teaching the target culture.

Another important point that teachers should pay great attention to is that students should not be given overgeneralized statements about the target culture because this might result in stereotypes in their minds and they might associate certain characteristic with all the citizens of that nation. Therefore, Martin and Kohn (1993) warned teachers by saying:

> Presentation of a culture in a program must not encourage cultural stereotypes; students must become aware that human beings are cultural beings; they must be taught the notion of the relativity of cultural values; and they must accept some cultural discomfort when the values of the target language culture conflict with their native language culture (as cited in Zaid, 1999, p. 114).

2.5.2. Local (Native) Culture

Teaching target culture does not always satisfy both learners and teachers all the time and it makes little sense to merely put emphasis on the target culture merely, which means insisting on not seeing the realities around ourselves. Therefore, as Nault (2006) articulated, "it makes little sense to speak of a 'target culture' of the English language or to suggest that American or British culture alone are worthy of study regarding that English is now spoken worldwide" (p. 324). Thus, it is very natural that students may even see something that is related to their own culture in the language classes. They may want to read texts that explain a well-known tradition of the country where they are living. In this regard, as Byram (1997) stated, "students' heightened awareness not only of other languages, cultures and peoples, but also of themselves as cultural beings is a major contribution of language teaching to their education" (p. 57).

In the field of ELT, most of the coursebooks are imported from the United Kingdom and the content of these books is generally full of British and

American culture. However, students who do not feel that they belong to those cultures might easily get bored as they are taught target culture via these books. Thus, one strategy that has been used to offset the dominance of US and British culture in English teaching materials is to shift the focus to local cultures. For instance, the Ministry of Education in Chile has published an English textbook series called "Go for Chile!" to promote Chilean culture. The series features a cast of foreign visitors who are guided on tours of the country by locals and is intended to help Chileans describe their culture to foreigners in English (McKay, 2004). More provocatively, The Japanese Mind, a collection of student-written essays and discussion questions on Japanese culture, aims to help Japanese students explain and discuss their native culture in English in order to participate effectively in an increasingly globalised world (Davies & Ikeno, 2002). Similarly, Small Group Discussion Topics for Korean Students, an EFL conversation textbook from South Korea by Martire, allows Korean EFL speakers to discuss Korean issues and culture in English (Martire, 2003). Some of the teachers who have participated in Bayyurt's (2006) study also emphasized the importance of local culture in the English language classes. In fact, the books sent by the Ministry of Education to the state schools are full of Turkish culture, indeed.

Considering the needs of the students in the EFL context, the situation is also the same as the one in the ESL context. In Kachru's terms, students living in countries in the outer circle which uses English as an official language do want to cover their own native culture just like the ones living in countries in the expanding circle. Therefore, Zaid (1999) told that adversaries of the culture-oriented language program believe that an emphasis on cultural schemata modification places an unnecessary burden on students and that cultural confrontation is not really essential in learning the target language. "To counter the negative consequences of the culture-oriented classroom, they propose the 'Nativization Solution' as seen in India and Singapore, where the transplanted language - English - has become independent of the culture - Great Britain - where it developed and has been made to reflect the local culture instead" (Hyde, 1994, p. 298). In this perspective, Zaid (1999) warned:

English is not viewed as a single language inseparable from the culture in which it arose, but as a malleable means of communication, adaptable and capable of being assimilated into various cultures, which socially control its manifestations. Language - no longer perceived as inseparable from its originating culture - adapts to its new culture, and the result is not a monolithic concept - English - but a pluralistic idea, what Kachru (1985) calls "World Englishes". The Nativization Solution thus challenges both the theories of what language is and how to learn it which were offered by the proponents of the culture-dominated classroom (p. 3).

Teaching local culture all the time is not without its potential demerits. In her survey of ELT texts from Morocco, Chile and Japan, McKay (2004) found that many publications that had the intention of challenging Western cultural dominance ironically ended up linking English to the cultures of native speakers. A different problem that can result from a narrow focus on local content is that students may be prevented from learning about cultures outside of their country, which is a real drawback for them. Too often, discussion activities left "the students in their native cultural mindsets and failed to engage them in making sense of a reality other than their own" (Kramsch, 1993, p. 27). Thus, teachers should not feel restricted to teaching only the target or native culture. They should try to include cultural elements from all over the world, instead. This view has led teachers to adopting a new approach which suggests embracing not only the local and the target culture but also other non-native cultures that have existed in the world.

2.5.3. Intercultural Teaching

Interculturality is defined by Kramsch (2005) as "awareness and a respect of difference, as well as the socioaffective capacity to see oneself through the eyes of others" (p. 553). According to Menard-Warwick (2009), "interculturality does not mean agreement; it means understanding, and it can be essential to the development of responsive action" (p. 44).

In the global world, in which multinational companies constantly form and merge and in which people of diverse nationalities are increasingly asked to communicate and work together, the need to understand a culture other than one's own has become vital. We, as educators, must prepare our students for this new

world and help them develop a deeper understanding of other cultures along with their own culture. This will no doubt be one of the most important skills which graduates everywhere will need to possess in this century. Now, it is time to search for ways in which this new level of understanding of cultures around the world might be attained. (Furstenberg, Levet, English, & Maillet, 2001)

Considering the situation in our global world, the need of the students to be competent interculturally can easily be noticed. Thus, developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience. (Byram, Gribkova, & Starkey, 2001).

As English has started to be used as a lingua franca, teachers do not have to deal only with target culture. Most of the time, people learn English to communicate with other non-native speakers of the language just like themselves. As Nault (2006) warned, "when EFL/ESL speakers do communicate in English with people outside their speech communities they frequently do so with other non-natives. In other words, they often find themselves using English in situations where knowledge of British or American culture is of no practical use" (p. 318). Using the example of a Japanese person and a Singaporean communicating in English, Honna (2003) additionally pointed out:

> If Anglo-American customs were adopted in such situations, conversations would be awkward and difficult to manage. Since Asians from different nations share similar cultural traits, it is more logical for them to use their own pragmatic norms when communicating with one another. British or American worldviews are also scarcely relevant during English conversations between Turks and Brazilians, French and Swedish people, or any other interactions there may occur on the global stage (para. 5).

Thus, cultural pedagogies in language teaching must be seen in transnational perspective (Risager, 2007), situated within "the relationships between different societies and the effect of these relationships on repertoires of language users and their potential to construct voice" (Blommaert, 2005, p. 15). Students should be aware that there are other cultures in the world as well as their local

culture and target culture. Therefore, Stern (1983) emphasized "the importance of teaching other non-native cultures in English lessons by stating that cultural understanding and cross-cultural comparisons are a necessary component of language pedagogy" (p. 250). Hence, Wandel (2002) explained the necessity to teach students by improving their intercultural competence by saying:

> Language teaching cannot be based only on target and native culture by exclaiming that if the field of ELT is to take the reality of English as a "world language" seriously, it must enhance its geographical scope and include non-mainstream cultures. Educating students to make use of English as a lingua franca also means developing their intercultural sensitivity. Students should be allowed to get to know a number of different cultural outlooks and perspectives (pp. 264-265).

Teachers should make students broaden their horizon by providing them with information about cultures from all around the globe, and this will lead them to be interculturally competent. By doing so, teachers will prevent their students from believing in misconceptions about other cultures. As Gaston (1992) warned, "to minimize misunderstandings when communicating within international, cross-cultural and multicultural settings English learners clearly will require heightened cultural awareness or the recognition that culture affects perception and that culture influences values, attitudes, and behavior" (as cited in Nault, 2006, p. 320).

There is a general misunderstanding that English as used by the British and the American is the most accurate and preferable one. Some people even consider that American and British English are superior to the ones that are officially used in Africa or Asia. However, this is false. People living in Africa and Asia are also using English to share their own feelings and traditions. Byram et al. (2001) warned that English language literature need not come only from Britain or America. Thus, a teacher does not have to know everything about 'the target culture'. This is in any case impossible and, in fact, there are many cultures associated with a particular language such as many countries where French is spoken as the first language. Also, within those countries many variations on beliefs, values and behavior and culture exist.

Always bringing the target literature into the language lessons is not a satisfying experience for language learners who would like to learn about other

cultures in the world. Therefore, a teacher may bring a text in English by an Indian narrator or a poem by a Nigerian poet, which will certainly bring some variety to the lesson. Citing various works in English by South Asian writers, Kachru (1999) commented "such literary texts are a repertoire of resources for providing linguistic and cross-cultural explanations as they reveal how English can be redefined in non-Western contexts and how language and culture are interrelated" (p. 148). Mahoney (1991) offered some specific suggestions for integrating Asian-English literature into the EFL curriculum. Sridhar (1995) expressed similar views by suggesting that EFL teaching must no longer treat other varieties as aberrations and unworthy of study in instructional contexts. Youssef and Carter (1999) explained the reason why people do not want to teach non-standard varieties of English and their culture by stating that it is because of "the problems encountered by native speakers of non-standard dialect and creóle language varieties in acquiring Standard English which have discouraged EFL teachers from complicating the language learning environment for fear of interference in the Standard English learning process" (p. 34). However, in Youssef's (1990, 1992) studies it was shown that Trinidadian children from the age of three were found to distinguish Trinidad Creole from Standard English and to use each of them appropriately according to the contextual detail of the situation in which they found themselves.

There might be some problems when teachers try to improve their students' intercultural competence as Tochon and Karaman (2009) warned:

> 'Intercultural' is a paradoxical adjective. Interculturalism moves from differences to commonalities. The recognition of difference and idiosyncrasy clashes with the push for socializing citizens from diverse origins. Such socializing implies processes of homogenization (p.138).

Tochon and Karaman (2009) criticize intercultural education because it leads to sameness among individuals from different backgrounds. This might be prevented by the teachers by putting ideas, events, documents from two or more cultures side by side and seeing how each might look from the other perspective. This may help intercultural speakers/mediators see how people might misunderstand what is said or written or done by someone with a different social identity. The skills of comparison, of interpreting and relating, are crucial (Byram et al., 2001). Thus, teachers should take certain steps against overgeneralization or prejudice towards

certain cultures. Byram et al. (2001) warn that learners can acquire the skills of critical analysis of stereotypes and prejudice in texts and images they read or see. Their own prejudices and stereotypes are based on feelings rather than thoughts and they need to be challenged, but teachers need to ensure that the ideas are challenged not the person, if they want the effect to be positive.

Teachers should be aware that students are to be prevented from overgeneralizing what they have learned about cultures. As Yoshida (1996) pointed out, "teaching culture must include individualized realization of cultural traits" (p. 98), which might prevent students from overgeneralizing the things they have learnt about other cultures. He also warned the teachers to be cautious because learners should not feel that all the Spanish people are like this or that after learning something specific about the Spanish culture. Yoshida (1996) mentions that an individual is a combination of several different cultures (gender, education, age, nation, interests, etc) any of which all indicate that people experience their own culture at different degrees at different times. Thus, people do not always behave in accordance with their cultural norms that can be generalized to their own society all the time. They can have some variations relative to their environment. Guest (2002) exemplified this situation by saying if a foreign teacher enters a Japanese class, students will adjust their learning habits by considering the ones that are applied by the foreign teachers. Thus, "any focus upon culture teaching should rather emphasize pragmatic and linguistic universals and psychological and social typologies while limiting the focus to finding and interpreting differences" (p. 160). Therefore, as Byram (2000) stated, "it is crucial to apply such a contrastive perspective so that 'the other' is closely linked and compared with their own background because learners need to reflect on their own social identities and their own cultures in order to better understand those of other people" (p. 15).

Teachers should do their best to improve their learners' intercultural competence but most of the teachers do not know how to test this knowledge given to the learners. This is also one of the questions given to the instructors within the questionnaire. Therefore, Byram et al. (2001) explained the situation by saying:

> Knowledge and understanding are only part of intercultural competence (savoirs and savoir comprendre). Assessing knowledge is, thus, only a small part of what is involved. What we need is to assess ability to make the

strange familiar and the familiar strange (savoir être), to step outside their taken for granted perspectives, and to act on the basis of new perspectives (savoir s'engager). Most difficult of all is to assess whether learners have changed their attitudes, become more tolerant of difference and the unfamiliar. This is affective and moral development and it can be argued that even if we can test it, we should not be trying to quantify tolerance. But quantification is only one kind of assessment. If, however, assessment is not in terms of tests and traditional examinations, but rather in terms of producing a record of learners' competences, then a portfolio approach is possible and in fact desirable (p. 23).

The role of assessment is, therefore, to encourage learners' awareness of their own abilities in intercultural competence, and to help them realize that these abilities can be acquired in many different circumstances inside and outside the classroom. At present, when teachers actually include overt cultural instruction in their language classes they tend to evaluate students on their memorization of facts. They do not apply other alternative testing techniques for cultural assessment. Kramsch (1993) observed that this view of culture "has not enabled learners to understand foreign attitudes, values, and mindsets and left them blind to their own social and cultural identity" (p. 24). As Fenner (2000) explained, "an empirical or fact-based approach to culture falsely separates language and culture and fails to acknowledge that what the learners are supposed to do with the facts is the central issue" (as cited in Nault, 2006, p. 321). Therefore, it is not advisable for teachers to make their students memorize what they have learned about culture in the class because, as Nault (2006) also warned, "traditional methods of cultural assessment prevent students from acquiring the paralinguistic skills and mindset needed to cope with cultural diversity and contribute little to learners' personal and intellectual growth" (p. 321). What can be done will be discussed in the following pages under the subtitle "language teaching methodology".

2.6. The Elements that Affect the Culture Teaching Process in Class

There are several elements that can influence the culture teaching process in the class such as the coursebook, the teacher's role and the language teaching methodology that the teacher uses. All of them affect both the quality and

quantity of culture teaching in a language class. These will be discussed in the following pages in detail.

2.6.1. Coursebook

The coursebook is one of the materials that are generally used by the teachers and it is the material that mostly determines the method and the flow of the lessons. Therefore, the importance of the coursebook is apparent. However, the themes included in coursebooks should be evaluated at the beginning of the term since Cunningsworth (1995) stated the importance of coursebooks by saying:

> Coursebooks will directly or indirectly communicate sets of social and cultural values which are inherent in their make-up. This 'hidden curriculum' may well be an expression of attitudes and values that are not consciously held but which nevertheless influence the content and image of the teaching material, and indeed the whole curriculum (p. 90).

The elements presented in the coursebook affect the flow of our lessons somehow. Generally, most of the coursebooks used in our classes include lots of themes from the target culture. As Alptekin (1993) pointed out, "most textbook writers are native speakers who consciously or unconsciously transmit the views, values, beliefs, attitudes, and feelings of their own English-speaking society - usually the United States or United Kingdom" (p. 138). This issue causes debates in the field because as most of the coursebooks include themes about the British and American culture learners start to feel that these elements within the coursebook are imposed upon them.

Target culture elements will naturally exist in the materials prepared mostly by native-speakers but it should also be considered that these elements should not threaten the learners who belong to the other cultures existing in the world. Therefore, as Nault (2006) warned "images and concepts that appear natural or harmless to the average Western reader, for example, may be viewed as intrusive and/or demeaning by people from other backgrounds" (p. 322). Argungu (1996) exemplified the situation:

> A Muslim student may face numerous culture shocks in many (foreign) ELT texts even when an author possibly has never meant any malice. Muslims could find unnerving such as references to alcoholism and drunkenness,

cigarettes and smoking, pre-marital relationships and Christian images/values as immoral attitudes. The examples may appear insignificant, claims Argungu, but this cumulative effect on the young Muslim psyche is easily noticeable. To prevent further occurrences of such problems, he thus recommends that Muslim educators design customized materials for Muslim students of English (as cited in Nault, 2006, p. 322).

Asraf (1996) put some emphasis on the same point by stating that one attitude that is reflected in the coursebook might be appropriate in Western traditions even though it is not accepted as an appropriate behavior in another context. He exemplified the situation in his speech in an international conference by stating that an Arabic girl who is taking a compliment from a British man about her dress might find herself in a weird situation and might not respond to the compliment in the way a British man has expected because men's making a compliment to women if they do not have a close relationship or kinship is not considered an appropriate behavior from a conservative Islamic perspective. In such a dialog the girl might try to avoid the compliment by refusing to accept the beauty of her dress although all she has to say is "thank you", which leads to communication failure not because of the linguistic competence but pragmatics which might not be known by foreign speakers if they are not competent enough interculturally.

There will be students who are planning to move to the USA and live there for the rest of their lives. Naturally, they will prefer to learn more about the target culture because this will ease their lives when they immigrate. While the materials including themes belonging to the target culture may be useful for those students, not all learners plan to travel to the West or permanently leave their countries of origin. Their reasons for studying English vary considerably and may involve improving their local employment prospects, accessing scientific literature, or interacting with compatriots from other ethnic groups (McKay, 2003; Saville-Troike, 2003). Those students who are not planning to go abroad may not find learning about the target culture either necessary or interesting to have.

Another problem faced is that most of the coursebooks try to include elements from the USA or the UK on the grounds that these are the 'standard' and 'mostly-preferred' versions of the language by excluding texts related to other

countries and cultures. To illustrate, Matsuda (2002) delineated several other culture-related shortcomings with EFL textbooks in Japan:

> Critiquing a collection of government-approved textbooks for seventh grade students, American English is almost always promoted as the universal 'standard' and American characters and themes dominate dialogues and readings. Whether such texts actually promote the Ministry of Education's aim to foster 'international awareness' through English is really wondered. People are concerned that Japanese students are learning about 'a limited section of the world' and are receiving 'incomplete' exposure to the English language. EFL textbooks used in Japanese schools could cause students to view non-American forms of English as 'deficient (rather than different)' and make learners grow disrespectful to such varieties and users (p. 438).

Even if some coursebooks try to include elements from other cultures in their contents, they do so by presenting them as inferior to the USA and UK culture. Wandel (2002) pointed out:

> The German publishing houses leading in the field of language teaching edited simplified narratives such as the story *Shemaz* in which the conflicts between father and daughter within a Pakistani family were portrayed and which is quite widely found in German classrooms today. And in the latest set of textbooks for English used in German schools, Sarah and Debbie, John and Nick as typical English kids are accompanied by schoolmates named Sanjay and Sita whose parents run an Indian restaurant in Chester. From the British in India the perspective has changed to the Indians in Britain. In both cases, however, the focus of EFL-teaching is aimed at coming to grips with what may be called British national culture, of which the 'Indian dimension' is just a regional, social or historical subcategory (p.267).

There are coursebooks which give great importance to the local culture. They are generally written by non-native speakers of the language in accordance with the needs and interests of the local people. Their purpose is to shift the focus from the dominance of the US and British culture in English teaching materials to local cultures. Thus, the Ministry of Education in Chile has published an English textbook series called "Go for Chile!" to promote Chilean culture. The series features "a cast of foreign visitors who are guided on tours of the country by locals and is intended to help Chileans describe their culture to foreigners in English" (McKay, 2004, p. 11). More provocatively, The Japanese Mind, a collection of student-written essays and discussion questions on Japanese culture, strives to help Japanese students "explain and discuss their native culture in English in order to participate effectively in an increasingly globalised world" (Davies &

Ikeno, 2002, p. 3). Similarly, Small Group Discussion Topics for Korean Students, an EFL conversation textbook from South Korea by Martire, allows Korean EFL speakers to discuss Korean issues and culture in English (Martire, 2003).

Another important point to be considered in the publication process of the coursebook is that they should not lead to any offence or misjudgment about other cultures. Therefore, it will be more beneficial for students if material writers and publishers pay more attention to issues such as cultural misunderstandings, cross-cultural pragmatics, stereotypes, non-verbal communication and culture shock (Damen, 2003). As McKay (2004) warned, "it would be helpful as well if future works included situations with non-native speakers from different cultures communicating with one another in English" (p. 15). Wandel (2002) stated that "a minority of German EFL-teachers have started to question the emphasis on the established mainstream cultures, and areas and topics that used to be marginalized or did not really exist are now being considered worthy of integration into the syllabus" (p. 267). Thus, no such discrimination as inferior or superior culture should be made within the coursebooks so as not to make students biased against some cultures.

If all the elements mentioned above are carefully dealt with by the organizing committees of coursebooks, everything will go smoothly for our EFL classes but there seems to be one more thing that should be given as equal importance as others: some topics in the coursebooks might arouse much more interest than others. Guilherme (2000) exemplified this by stating that:

> Topics that relate to family, environment or human rights issues generally raise students' interest and, therefore, the possibility of engaging in dialogue and of being critical. On the other hand, topics such as the 'Victorian Age' were demoralizing and favored a factual approach rather than a critical one… Their complaints were centered on the fact that the texts included did not, first of all, present a critical perspective but they were rather expository and informative. However, some group participants added that the textbook was just a basis for work which is not the only one; it never should be the only one. Therefore, human resources were those most valued by participants in the study. Respondents to the questionnaire rated 'the approach suggested by the teacher' highest as a determinant of 'the development of a critical attitude' (4.31), which focus group members confirmed (p. 83).

The importance of coursebook choice is obviously noticed from the examples above because the coursebook is the main guide for all the teachers as it determines the flow and design of the lesson with its content and organization. Therefore, teachers should do their best to adopt the coursebook that best suits to their purpose of teaching, and their students' needs and interests.

2.6.2. Teachers' Role

When teaching culture is concerned, the role of the teacher is one of the most important parts that should be given great emphasis. As English is a foreign language in the Turkish context, the question whether the teacher will be native or non-native comes to the minds of the students. Mostly, people highly prefer native-teachers because both the language and its culture are part of their life. As Braine (1999) explained, "non-native experts in English could serve as helpful role models for EFL/ ESL students, yet they are routinely denied employment or their skills go unappreciated even when they do secure positions" (as cited in Nault, 2006, p. 319). However, the important thing that should be taken for granted is the function of the teacher and the benefits that s/he can supply the students with. Therefore, Guilherme (2007) explained the role of a teacher either as a native or a non-native one in this way:

> It is common for them to view themselves as mediators between native and target cultures, between the knowledge/perceptions students already have of these cultures and the borders they still have to cross. One participant in his study perceived her/his role as one of helping students find their own way in organizing the amounts of disorganized information they have access to (p. 83).

It is the qualifications of the teachers that should be taken into consideration while recruiting them but there are also some reasons why some learners preferably want to be taught by non-native teachers. Thomas (1999) explained the situation by saying:

> Learners can identify themselves more with a non-native English language teacher and take him/her as their model in their language learning process. Thus, the non-native English language teacher represents the ideal language learner who accomplished learning English and became a professional to teach it to other non-native speakers of English foreign language learners

identify themselves more with non-native English-speaking teachers than native English-speaking teachers (p. 12).

Even though non-native teachers seem to be advantageous in an EFL context, native teachers are also required for students who want to improve their fluency and communication skills. However, native teachers should also do their best to adapt themselves to the recent conditions of our world. As pointed out by Chaney and Martin (2004), "globalisation is necessitating that American business professionals, for instance, be more skilled at understanding non-American accents, oral and non-verbal communication patterns, written communication styles and intercultural negotiation strategies" (as cited in Nault, 2006, p. 319). Native-speakers should be familiar with other varieties of English along with their cultures. Hodge (2000) similarly stressed that "Americans, culturally speaking, must go beyond the 'comfort zone' of their 'imaginary cages' as they simply can't afford to shut out the real world" (pp. 230-231). Rajagopalan (2004) also confirmed what the previous researchers said by stating the necessity of knowing about other cultures for the native speakers by saying:

> If native speakers do not adjust to the changing international landscape of English, they might find themselves 'communicatively deficient' or 'handicapped' in cross-cultural situations. … Westerners may one day need to take crash courses in WE [World English] to maintain a competitive position in world markets (as cited in Nault, 2006, p. 319).

According to Crystal (1999), it is essential for the native speakers to be familiar with other varieties of English and they do not own the English language any more. What is more, non-native speakers of English today outnumber native speakers at present and they are reshaping English to suit their own purposes by claiming that:

> Nobody owns English now. That is the message we have to take on board as we begin the new millennium … Once a language comes to be so widespread, it ceases to have a single centre of influence. The changes taking place in the way English is used in such areas as South Africa, India, Ghana, and Singapore are outside of anyone's control. Not even a World English Academy could affect them (para. 6).

As a consequence, the 'best' teacher is neither the native nor the nonnative speaker, but the person who can help learners see relationships between

their own and other cultures, can help them raise an awareness of themselves and their own cultures seen from other people's perspectives. What is more, an individual native speaker cannot be an authority on the cultures of a country and cannot give authoritative and conclusive views on what is 'right' or 'wrong'. Thus, whether a teacher is native or not is not the issue that should be given importance to but rather whether a teacher is competent enough to educate his/her students efficiently is the point that should be concentrated on. However, some non-native teachers might feel inferior to the native speakers considering that they teach neither the language nor the culture so efficiently as native speakers. This non-native speaker inferiority complex is only the result of misunderstanding and prejudice. What is more important than native speaker knowledge is an ability to analyze and comprehend the differences of the cultures by presenting them to the students. This is neither to deny nor to ignore the importance of linguistic competence. Furthermore, linguistic competence of the native speaker can be much better than non-native speakers but intercultural competence is a quite different matter (Byram et al., 2001).

It does not matter whether the language teacher is either a native speaker or a non-native speaker of that language but the important thing is that how they will handle culture teaching in their classrooms. As Stern (1983) articulated, "language conveys culture, so the language teacher is also of necessity a teacher of culture" (p. 25). Robinett (1978) also confirmed that it is the EFL teacher who "will have to provide specific cultural information" (as cited in Zaid, p. 113), determining what, when, how, why, and to what extent specific cultural points will be introduced into the classroom. The teacher is acting as a transmitter of another language and culture (Spindler, 1974). Since most EFL teachers are not trained sociologists or anthropologists (Sauve, 1996), this is a huge responsibility. As a means of improving language acquisition, the EFL teacher, as pointed out earlier, must consider looking out "for ways of promoting positive feelings toward the L2 culture" (Savignon, 1983, p. 113). However, EFL teachers should be very careful while teaching target culture because they should not expose students to target culture in higher amounts so as to make them familiar with some concepts. This

might lead to negative feelings among some students if they think the amount is too much.

Teachers should especially be wary of comparing the native culture and the target culture because this might bring in misunderstanding and chaos in the class if students are presented with the value judgments of the teachers. Therefore, Lado (1964) wrote that in presenting the target culture or comparing the target culture with the native culture, the teacher must "avoid value judgments from without because of the danger of calling bad what is merely different, or calling good what is merely pleasing to the outside observer" (as cited in Zaid, p. 115). Rivers (1981) agreed that since EFL teachers are seldom anthropological or sociological experts, "in attempting to fit complicated cultural systems into a simplified framework ... we run the danger of imparting or reinforcing stereotypes of attitudes and behavior about the target or even the native culture" (as cited in Zaid, p. 115). Pajares (1992) conducted a review of the research literature and found that an individual teacher's beliefs had a strong correlation with behavior in terms of choices and decisions about instructional practice, in particular.

It is expected that the teachers be objective while teaching or presenting cultures as these are important issues teachers sometimes cannot be neutral on since they, unfortunately, respond to other cultures as human beings and not just as language teachers. Therefore, they need to ponder on how their own stereotypes and prejudices may influence their teaching subconsciously, and what the effects of this may be on learners. They also need to reflect upon how they respond to and challenge their learners' prejudices not only as teachers but also as human beings. Hence, Byram et al. (2001) stated that the role of the language teacher is to develop skills, attitudes and awareness of values as well as to develop knowledge of a particular culture or country. The teacher does not need to be an experienced expert on the specific country. The teacher's task is to help learners ask questions, and to interpret answers. Robinson (1981) agreed with this view when she suggested that mere exposure to a foreign language will not necessarily promote favorable attitudes toward the culture, nor will positive attitudes toward a culture make it easier for the students to acquire the language. She also found that the goals, attitudes, and priorities of the foreign language teacher are important considerations.

Bayyurt (2006) confirmed this by saying that teachers' background, the context of teaching and their attitude towards the incorporation of culture into their language teaching affect the design of the lessons as well.

ESL/EFL teachers may sometimes make big mistakes by presenting cultural themes in the way that students are not accustomed to. They are unaware that the way they teach is not suitable to teach cultural themes in that particular context. They apply the methodology that they have learned in their undergraduate and graduate studies without doing any adaptation. Sehlaoui (2001) focused on this issue by saying:

> Teachers may have been criticized by Phillipson (1992) for presenting disruptive values into other societies by means of methodology. This criticism reflects the reality of many ESL/EFL contexts for two reasons. The first reason is that ESL/EFL teachers feel obliged to consider themselves as mere technicians or methodologists by their sociopolitical contexts (Crookes, 1997; Edge, 1996). The second reason which is a result of the first and "which cuts across teaching contexts is the trivialization of content" (Crookes, 1997, p. 74) which is found in ESL/EFL instruction. Pennycook (1990) sees this problem as deriving from the growth of communicative (ESL/EFL) language teaching, with its emphasis on games. Kramsch (1988) elaborates on the issue by explaining that the content of a foreign language lesson or text are rarely related to social issues, but it deals in stereo typical families and cultures that are apparently homogeneous, instead. Kramsch's analysis suggests that the absence of a critical approach to culture makes the jobs of the teachers difficult and even impossible to teach EFL culture without reinforcing the hegemonic aspects of this culture. The same position is supported for EFL in Brazil by Busnardo and Braga (1987) and for EFL in Hong Kong by Brock (1993) (pp. 46-47).

It is very natural for teachers to have problems while teaching culture because it is a sensitive issue. According to Arvizu et al. (1981), there are some ways to handle the issue:

> Teachers respond in very different ways to the conflict associated with the teaching and learning of culture. The first approach is to minimize the threat by avoiding culture and by rigidly holding to the traditional (presumably shared) values of classroom behavior. A second and very different approach is to display the adaptive response of overcompensation in the direction of the new system. In the third approach, teachers vacillate between the alternative cultural systems by unsystematically integrating various parts of them into classroom life. The fourth approach, which the author refers to as the ideal adaptive response, is characterized by the treatment of cultural conflict openly and directly in a comparative cross-cultural manner (p. 32).

Which response the teacher engages in will depend greatly on his or her attitudes towards the target culture and perspectives on the teaching of culture in the language classroom. Sehlaoui (2001) mentioned the importance of the teachers' background in his article by emphasizing the significance of helping educators become "not only critical intellectuals but also transformative intellectuals in society" (p. 45). In accordance with the appropriate TESOL culture and methodology, teachers must be educated to be not only critical intellectuals but also transformative intellectuals who are able to make the connections between TESOL culture and its larger socioeconomic and political context in which they are interacting, both nationally and internationally. Having this ability to make such connections is part of a teacher's critical pedagogical competence that is an essential component of communicative competence.

Even if teachers do their best to teach culture in their class, they find it difficult to handle it due to some reasons. For instance, most teachers lack the time and confidence to teach cultural themes in depth and instead focus on narrowly linguistic issues (e.g., Castro, Sercu, & M´endez Garc´ıa, 2004; Sercu, 2006). Similarly, a recent Hong Kong study of "cross-cultural encounters" between "native-English teachers" and local students found that typical classroom activities "requires students to participate with only their institutional identities" (Luk & Lin, 2007, p. 196). For example, reading questions and answers out of textbooks. These monotonous activities prevent both teachers and students from dealing with cultural themes in the class. Students are sometimes so interested in the exams and their results that they do not want to engage in any bits of cultural learning. They prefer to have exam-oriented study, instead. In that case, the student profile should be considered because if they are unwilling to do something or to cooperate with their teachers, nothing effective happens in the end.

Not only the teacher background but also the student background is important. Chastain (1976) confirmed this by saying that "EFL students are extremely interested in the people who speak the language they are studying. However, affinity for and commitment to a second culture is a personal matter that should remain in the realm of the student's own prerogative" (as cited in Zaid, 1999, p. 114). Therefore, teachers should be careful with their culture teaching process.

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They should always keep the balance. In order to do that, teachers might learn whether the students like to learn and speak about other cultures through discussion activities. However, discussion activities have too often left "the students in their native cultural mindsets and failed to engage them in making sense of a reality other than their own" (Kramsch, 1993, p. 27). The students are often more concerned with convincing others of the correctness of their own evaluations than with listening to their classmates' ideas, which is not an expected behavior because students should learn to be tolerant towards other cultures and they should know that they must show reverence to others even if the others' cultures are different from the one they have. Thus, students should feel free to learn about other cultures on their own. However, according to Cook's (1996) study in which she investigated how first year university students developed cultural understanding, older students hold more differentiated views of the role of the teacher. She concluded that teachers were regarded as a source of input if they appeared to have expertise with the French language and culture. When such expertise was granted to them, the students considered their teachers to be an important source of cultural information.

2.6.3. Language Teaching Methodology

Language teachers should know that culture is part of language lessons as Cortazzi and Jin (1999) confirmed by saying that every lesson contains representations of culture. Youssef and Carter (1999) gave some further explanation on the issue by stating that the literature in the field supports our general orientation towards the integration of language and culture in order to achieve true communicative competence. However, as Nault (2006) warned, "English teaching professionals need to first examine the issue of culture more closely and then conceive pedagogical goals that better meet students' needs" (p. 318). The question is how teachers will do that. In the literature on appropriate cultural pedagogies, three recommendations stand out: problematizing cultural representations (Harklau, 1999; Kubota, 1999, 2003), encouraging dialogue (Guilherme, 2002; Kramsch, 1993), and promoting interculturality (Byram, 1997; Kramsch, 2005).

In the culture-oriented language classroom, as Chastain (1976) wrote, "the teaching of culture is an integral, organized component and cultural knowledge is one of the basic goals of the course" (as cited in Zaid, 1999, p. 113). According to this pedagogical perspective, "attention to cultural issues is necessary for a full understanding of second language classroom processes" (Poole, 1992, p. 594). However, some teachers give more importance to linguistic rules and grammatical points of the language by leaving cultural issues to secondary importance. Therefore, Peterson and Coltrane (2003) say that culture is taught implicitly in such contexts, imbedded in the linguistic forms that students are learning. To make students aware of the cultural features reflected in the language, teachers can make those cultural features an explicit topic of discussion in relation to the linguistic forms being studied.

In classes where culture is subordinated to grammatical points of the language, cultural issues are covered implicitly and cultural issues are dealt with when a magic moment comes. In order to sort this problem out, some teachers try to allocate some parts of their lessons to cultural issues and they give direct information about a specific culture. However, when teachers actually include overt cultural instruction in their language classes they tend to evaluate students on their memorization of facts. Yet, "traditional methods of cultural assessment prevent students from acquiring the paralinguistic skills and mindset needed to cope with cultural diversity and contribute little to learners' personal and intellectual growth" (Nault, 2006, p. 321). That is, teachers should do more than provide their students with direct information about cultural information. Nevertheless, there will certainly be situations when teachers need to present cultural information directly but at these moments they should bear certain rules in their minds. For instance, cultural information should be presented in a nonjudgmental fashion, in a way that does not place value or judgment on distinctions between the students' native culture and the culture explored in the classroom. Kramsch (1993) described the "third culture" of the language classroom: a neutral space that learners can create and use to explore and reflect on their own and the target culture and language.

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Peterson and Coltrane (2003) gave some suggestions about how to teach cultural issues in language classes. They listed the items that teachers can benefit from while teaching culture in the class.

1) Authentic materials

2) Proverbs

3) Role play: Youssef and Carter (1999) also confirm that students improve their communication skills with the help of drama because they can manipulate the sentences in accordance with the specific drama situation which they are in. What is more, they improve their cultural sense because they try to empathize with the characters that they are acting as, which make it possible for them to be familiar with the culture of the people that they are playing.

4) Literature: The importance of literature was shown in one study conducted by Scott and Huntington (2000), which showed that the group studying the cultural information with a poem remembered most of the content.

5) Films: Films connect students with language and cultural issues simultaneously (Stephens, 2001), such as depicting conversational timing or turn-taking in conversation. At least one study showed that students achieved significant gains in overall cultural knowledge after watching videos from the target culture in the classroom (Herron, Cole, Corrie, & Dubreil, 1999).

Apart from the alternatives listed above, there are also some other ways, especially the ones in which teachers do not evaluate students' cultural knowledge on a fact-based assessment. Instead, they do so by looking at their students' progress and interest in learning culture. For instance, Byram et al. (2002) recommended the use of portfolios in which students express their feelings and reflect on their culture learning experiences. Another form of assessment, as suggested by Youssef and Carter (1999), is to use dramas or role plays to gauge student progress. Elsewhere, as Warschauer (2000) mentioned, "long distance

exchange projects in which students debate and discuss issues related to cultural identity that might serve as a means of assessment" (p. 529). Whatever evaluation methods are used, the important point to remember is that teachers should not merely grade students on their ability to memorize facts. The emphasis should be on "individual interpretation and the negotiation of meaning with others" (Tseng, 2002, p. 20). Having or creating blogs with other students from different countries will also be beneficial for students to learn about other people's culture on their own according to the study carried out by Schuetze (2008). According to the results of the study, students wrote about their culture by introducing it to the other students and each group benefited from this process. Furthermore, through key pal projects, for example, participants can describe their way of life for the benefit of their foreign partners (Sakar, 2001).

A visit to a foreign country or exchange student programs are great opportunities to practice the language learned in the classroom. If the students have the opportunity to have direct visit to the countries where they want to learn about the culture, they will benefit from the experience more than they do while having online discussions on the net. It is a holistic learning experience which facilitates the use of intercultural skills and these opportunities help students acquire new attitudes and values. However, language practice may sometimes be limited during a visit to another country. Therefore, if teachers create a pedagogical structure in three phases, learners can highly benefit from a visit or exchange in that they do not have the same facilities, opportunities and atmosphere in the classroom. Therefore, teachers need clear objectives and methods which take the power of experiential learning into account because it is not always possible to visit another country with whole groups of students because of the bureaucratic burden of this process just before and after the visit. At these moments, teachers should try to design a series of activities to enable learners to discuss and draw conclusions from their own experience of the target culture as a result of what they have heard or read in the class hour. The teacher might provide some factual information related to the life-styles of the members of these cultures, but the important thing is to encourage comparative analysis with learners' own culture. At the end of these kinds of activities, students will easily realize that there is a difference between their

perception of their own country and the ones of the foreigners (Byram et al., 2002). Doing such kind of activities will raise the consciousness of the students and it will bring variety to the learning process. Differences may attract the attention of the students by making them curious about what they have heard. Thus, most instructors who consciously integrate culture into their lessons by giving direct information to the students do so merely to add variety or motivate students (Ho, 1998).

Another important point that teachers should consider is the fact that they should make the students part of the lesson. Students should be asked and consulted from time to time on the way the lesson is planned and designed. Therefore, as Post and Rathet (1996) suggested, "promoting students as materials designers because self-generated materials can help students actively engage with the topic at hand and they will gain valuable cultural insights in this way" (as cited in Nault, 2006, p. 323). It is even applicable for teachers to present the native culture of the students, which might be highly appreciated because it is also essential for the students to be familiar with their own culture, as well. Byram (2000) believed in the importance of students' awareness about their own identity and culture by stating that "learners need to reflect on their own social identities and their own cultures in order to better to understand those of other people" (p. 15). Menard-Warwick (2009) pointed out the importance of student participation and the necessity to encourage them to participate in the class by offering:

> Allowing written as well as oral answers, or at times encouraging students to respond in their first languages, can help them begin to share ideas on these issues. As students begin to point out contradictions between their previous background information and the experiences that they have gained from the text, both the teacher and the students can all focus on the contradictions in order to notice all representations as partial and provisional (p. 43).

Bex (1994) explained the necessity of making comparison between what students already know and what they will learn by saying:

> Awareness of cultural diversity can be introduced into the classroom gradually, first by developing the pupils' perceptions of the grosser differences between their own culture and that of the target language, and then by comparing linguistic variation within their own culture with linguistic variation within the target culture (p. 60).

Teaching culture is not an easy task for teachers because it necessitates several and versatile techniques to realize it in the class hour. Therefore, Furstenberg et al. (2001) confirmed this by pointing out that:

> Methodology requires a new pedagogy, one in which culture is not reduced to a series of facts to be learnt about the other country and in which knowledge is not based on just being "taught" what American or French cultures are like. It is rather an interactive process that comes about via the exchange of diverse materials -- raw or mediated -- by multiple partners: learners, teachers, other students, other teachers, and experts (p. 62).

This chapter has given some basic concepts about culture teaching in ELT and how the teachers should present culture in their classes along with the reasons which necessitates it and the logic behind the applications that they will use. The next chapter will deal with how this research has been conducted and the details about it such as the data collection procedures, the setting where this study was carried out, and the participants of the research. They have all been mentioned step by step so as to make the reader understand the rationale of this study.

CHAPTER 3

3. METHODS

3.1. Study design

This study is a case study that utilizes a descriptive survey research design and interviews. It is a survey research because a questionnaire is given to a number of instructors to learn about their opinions on the issue of teaching culture in their classes. Gravetter and Forzano (2006) confirmed this by saying that it is possible to learn people's attitudes, opinions, personal characteristics and behaviors by giving them a few carefully constructed questions, which are available in the questionnaire given to the instructors. They described "a study using a survey for descriptive purposes as a survey research design" (p. 331). Gall et al. (2003) agree that a survey is used to describe a study that involves administering questionnaires or interviews to collect the data from a selected group so as to generalize the results of this selected group to the whole population in the issue-related field. However, this study does not have such an aim but it is analyzing a case, instead.

Gall et al. (2003) defined case study research as "the in-depth study of instances of a phenomenon in its natural context and from the perspective of the participants involved in the phenomenon" (p. 545). In other words, case study researchers do fieldwork by watching people in their own territory and interacting with them in their own language in their own natural settings. The case study is consistent with qualitative research in general and it is the researcher's interpretive acts that give importance, order, and form to the study (Peshkin, 2000). As this research is qualitative, the interpretation of the researcher is crucial but as the participants are the colleagues of the researcher, the validity of the interpretation will be high because the researcher is familiar with the working environment and the conditions that the participants have. However, so as to make everything clear to the reader of this thesis as well, thick descriptions of the setting will be given. A thick description means depictions of the phenomenon and the context accompanied by the meanings and intentions which inherit in that situation (Geertz, 1973).

The role of the case study researcher is primarily "measuring instrument" as Gall et al. (2003) mentioned in their book explaining that s/he conducts the data collection, becomes personally involved in the study itself by interacting closely with field participants, attending social events in the field setting and using empathy and other psychological processes to figure out the meaning of the phenomenon as it is experienced by individuals and groups in the setting. As the researcher has been working in the same university with the participants for two years, he has had the chance to observe the environment and to interact with the participants. What is more, the researcher has attended social events organized in the university with his colleagues so as to increase the sincerity with his colleagues in their professional relationships. The researcher has also attended "the culture week organization" so as to observe both the students and instructors' reaction to this specific occasion (Karaman, 2011).

Because of these characteristics that this study shows, mixed methods study "involving the collection or analysis of both quantitative and qualitative data in a single study with some attempts to integrate the two approaches at one or more stages of the research process" (Dörnyei, 2007, p. 164) was used in this research because both questionnaires and interviews were used in the data collection process as the details will be given in the following pages.

Sandelowski and Barroso (2003) mentioned two reasons why researchers should implement mixed methodology in their studies: to achieve a fuller understanding of a target phenomenon which might require an elaborate and comprehensive understanding of a complex matter so as to look at it from different aspects and to verify one set of findings against the other. Furthermore, Johnson and Onwuegbuzie (2004) articulated the importance of the mixed methodology in their article by stating that today's research scope is getting increasingly interdisciplinary and complex, which leads researchers to feel the necessity to complement one method with another. They also suggest that mixed methods research open up an exciting and almost unlimited potential for future research. This is valid for this study because as this study is one-institution based, the same study can be conducted in another teaching environment in the future if the design of this research complies with the needs of other researchers. The results may be totally different because they

are based on contextual clues. Therefore, mixed methodology makes it easier to expand the research design to another place with distinctive results which only belong to that context.

3.2. Setting

This study has been conducted in one of the state universities in Istanbul. This university displays the characteristics of an urban-state university, which is almost in the centre of the city. The location of the university makes transportation easier both for the students and the instructors coming from different districts of the city.

As the aim of this study is to learn about the opinions of the instructors on the use of culture in language classes, the location of the university is significant in terms of its proximity to the places where people can improve themselves culturally in a city whose cultural heritage can be considered as one of the best among most of the cities in the world. Thus, the location of the university campus is in a place where most of the people would like to live. The campus of the university is not that huge but it is big enough to have five different faculties and five cafes, which make it easier for students to socialize with one another.

The study was conducted in the School of Foreign Languages at this urban-state university located in Istanbul. This SFL was founded in 2006. It has almost 100 English language instructors having the permanent post. 20 temporary instructors on a one-year contract were working at the time when this study was conducted. However, not all of the 120 instructors work in the SFL but 15 to 20 of them work in other faculties where they are responsible for teaching undergraduate students language courses. There were 100 instructors along with the temporary ones at the time of the year when this research was conducted.

What makes this research both interesting and relevant to the context is that a "culture fair" was organized in the SFL at the time that this study was conducted. The "Culture fair" was an event held in the SFL for the students both to prepare a project and to observe the other projects presented during that week. This organization was held in that school for the first time to make everyone aware that

language learning/teaching includes not only the grammar and the structure of the language but also the culture of the countries where English is spoken.

The organization was announced by the administration to the students that one week in the middle of April would be allocated for the "culture fair" and students were expected to prepare projects for this week. Students started to produce some creative projects which were displayed during this culture week organization. Students prepared versatile projects such as videos, presentations, and poster presentations. Some students even played the guitar by singing covers from British singers. To illustrate, one student sang the song titled "You are beautiful" by James Blunt by playing his own guitar. Students were also aware that this was a competition and the winners (four or five students) would be awarded to get two-weeks education in a language course in the UK. Other important prizes included international volunteer student camps for ten students. At the end of the week, a jury comprised of the English academic coordinators of the SFL watched, observed and then evaluated all the projects and they decided the winners after an assessment of two days. Therefore, students and other instructors working in the SFL were not included in the evaluation process.

After the winners had been determined by the jury, there was a general meeting inviting the classes of the students who participated in the project as well as their instructors. Everybody gathered in the conference hall and prizes were given to the students who were successful.

The contents of the projects included elements from British lifestyles. The video had a plot in which a British girl fell in love with a Turkish boy. They both visited each other's homeland and during these visits, they introduced their culture and traditions in the video, which included a high degree of cultural themes both from Turkey and the UK. One student made a presentation which exemplified the symbolic structures of London such as Big Ben, London Bridge and House of Commons. Two girls created a band which was named as "Halloween" and they made a live performance about "Halloween".

The researcher had some conversations with the students of the SFL during and after the "culture fair" organization. Some of these students were the participants of the culture week who produced and presented their projects and some

of them were the attendees. Both groups agreed that this activity should be organized every single year by the SFL as it was beneficial for them. Here are some quotations from the conversations:

A student in the department of Radio, Television and Cinema expressed her feelings about this organization by saying:

> This culture week should be organized every single year and the students should be informed about it at the very beginning of the year. Students should be encouraged and informed about what to do, where to do it and how to do it by providing them with facilities needed to produce such projects.

Another student in the faculty of Business Administration and Economics mentioned the importance and benefits of this "culture week" organization by stating that:

> As this is a social activity which should be available to students in the university life, we are lucky to have it right here. We have had the possibility to compare and contrast the Turkish culture and the British culture with the help of this activity. What is more, we are learning the mechanical structure of the language here in the classes but we have had the chance to observe the culture via this "culture fair" week, which is a great asset to us.

Another student made some suggestions on the content of the organization by emphasizing the fact that participants with a project benefited much more than the audiences:

> Students who prepared a project benefited much more from this activity than the audiences. The content of this social event should be extended and other cultures apart from the British and the USA should also be included in the program.

This comment is interesting in that it says students should also be provided with information about various cultures as well as the target culture. They should be presented other cultures existing all around the world to make the lesson content more versatile and to bring the lesson some variety. That is why, one of the purposes of this study was to determine whether the instructors teach other non-native cultures in their lessons apart from the native culture and target culture.

Most of the students stated that they benefited from this culture week organization in a variety of ways. Some said that they learned a lot about the cultural issues, whereas some articulated that they learned a wide range of vocabulary about culture-related issues. However, the point is that the project owners learned a lot

while preparing their projects when compared with the non-participant students observing the projects because the participants seemed to study really hard to produce those creative projects both by doing research in English and presenting them either on the video or in front of their peers. Here are some quotations:

A participant student from the department of Business Administration who presented the Scottish dress "kilt" by bringing a mannequin and the gaida (bagpipe) the musical instruments of the Scots said that he highly benefited from the experience by saying:

> I have learned a lot about the Scottish culture. I have already known that their men wear kilt and I have had some knowledge about their rum but I bet I will have no difficulty if I go to Scotland because I have learned a lot about them due to the preparation process of this project. They socially have different point of views towards certain issues, which I have found quite normal. They are also a well-developed society. As an example, Graham Bell was a Scottish scientist who invented the telephone. Furthermore, I have improved myself in linguistic terms quite a lot because I have done my research in English. I have learned a wide range of vocabulary.

Another student who prepared a video for this competition explained why students who just observed the projects of others had not benefited much from this culture week:

> My purpose to prepare such a video is to give some cultural information. I did not even think about whether or not I could make this video beneficial for my friends to make them learn a couple of expressions or not. Even though my video had English subtitles, putting Turkish subtitles would make it easier for students whose linguistic competence was not that high to comprehend the conversations in the video. What is more, repeating some idioms/phrases used in the video over and over in different scenes would make it both educational and functional but then, the duration of the video would be much longer, which might bore the audience. Therefore, I just focused on giving some cultural points in my video, instead.

Thus, she pointed out that one should have some linguistic competence in order to benefit from the projects presented in the culture fair because the main focus of the projects was to introduce the cultural points not the grammar or the structures used. However, if a student had a certain potential and capability of the language, s/he would certainly enjoy the process by improving himself/herself. It is also important to note that the organization was arranged near the end of the academic year, which means students must have reached a certain

level of English until that time. However, there were some students who gained little from this event. To illustrate, a student who did not participate in the culture week with a project but just observed other projects said that she learned few things linguistically and she was not satisfied with that situation. She explained the reason by stating that:

> I couldn't improve myself linguistically just after watching and observing things once. I have learned some vocabulary from videos and how to pronounce some words properly but they should have given us the copies of the projects so that we could watch them again so as to learn the points that we missed at our first observation.

During the culture week, the observation of the researcher and conversations made with the students on the spot showed that many students seemed to be quite enthusiastic to learn culture in their language learning experience. Lots of details about the setting have been given so far, as Seidman (2006) said, "the attitudes and opinions can seem groundless without the concrete details" (p. 88). Allocating a week for students to be exposed to culture learning is highly beneficial and advantageous for them but it is not sufficient as culture/teaching should be a part of language teaching process all the time. Therefore, it is also important to determine whether instructors pay the same amount of attention to culture learning/teaching as the students do. In such an appropriate context, answers were sought to these questions: What do the instructors working in this institution think about the use of culture in foreign language classes? Do they give enough importance to it? Do they allocate some time for culture teaching in their lessons as the SFL did by allocating a week for it?

3.3. Participants

This study is concerned with the opinions of the instructors working in the SFL in a state university. As it was stated before, there were 100 instructors working in the institution at the time this study was conducted. The researcher gave the questionnaires in which the aim of the study and the requirements were mentioned. The researcher said only the volunteers would participate in the study so participants should feel free about their responses as they would be kept

confidential. 93 instructors participated in the study, which was adequate to reflect the characteristics of the whole SFL instructors. 90 questionnaires were brought back as three of them forgot to bring back the questionnaire. As 5 of the questionnaires were not filled in properly, they were excluded from the study by the researcher. Consequently, 85 of the questionnaires were analyzed.

The average age of the participants was 38.8. Most of them were female (89.4 %), whereas there were only 9 male participants in this study. Most of the participants' fathers (42.2 %) had undergraduate degrees from a university while some (20 %) even had either M.A. or Ph.D. degrees, which demonstrated that the instructors came from well-educated family backgrounds. When it came to the mothers of the participants, most of them (47.1 %) were high school graduates, as well as some (25 %) who had either a bachelor's or master's degrees.

The hometowns of the participants (50.6 %) were located in the Marmara Region of Turkey, especially Istanbul. The rest of them came from different regions in Turkey such as the Black Sea, the Mediterranean, the Aegean, and Central Anatolia.

Most of the instructors graduated either from a private high school (37.6 %) or Anatolian High School (20 %). 12.9 % of them were graduates of Anatolian Teacher Training High School types. Actually, these schools had something in common: they had a preparatory year in which students were taught English intensively 24 hours per week until 2005, which means most of the instructors had this educational background.

Most of the instructors (87.1 %) learned English in Turkey, whereas 11 instructors learned English language out of Turkey, in places such as Germany, Bulgaria and the USA. Instructors who learned English in Turkey acquired it mostly in the Marmara region (50.6 %). Most of them (52.9 %) started to learn English in their elementary school years, as in those years language teaching started in middle high school, which displayed that most of them got their education in state schools. However, 29.4 % of the instructors participated in the study started to learn English in primary school whereas 12.9 % started to learn it in high school. There were 4 people who started to learn it in their university years.

Most of the participants (86 %) had been abroad, while 12 of them had never been abroad. They visited European countries, the UK and the USA respectively as the percentages are 36.5 %, 24.7 % and 21.2 %. Most of them went abroad on holiday and for educational purposes, and they stayed in their destinations for more than four weeks. The percentage of the former was 44.7 % and the latter is 31.8 %. The figure underneath shows the academic degrees the participants held.

The hometowns of the participants (50, 6 %) were located in Marmara Region of Turkey, especially Istanbul. The rest of them came from different regions in Turkey such as the Black Sea, the Mediterranean, the Aegean, and the Central Anatolia.

Figure 1- Instructors' academic degrees
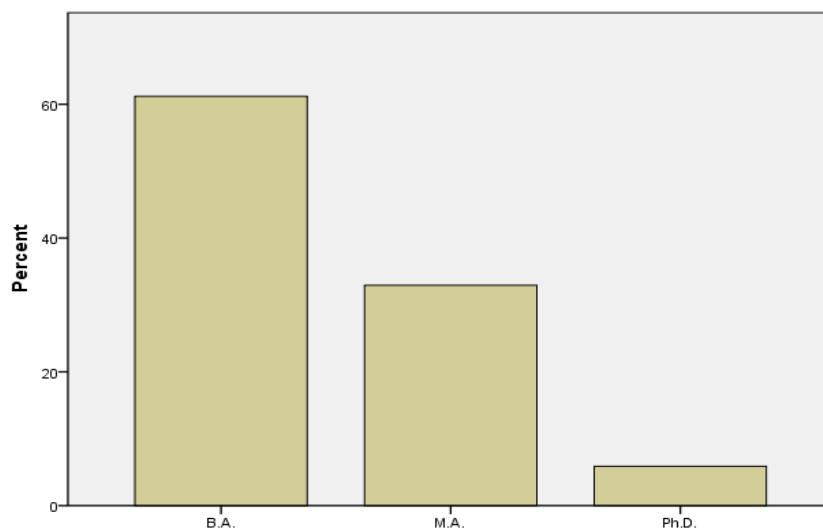
Within these 85 participants who filled in the questionnaire, 10 of them were interviewed by the researcher. 9 of the all interviewees had more than 10 years of working experience in this SFL apart from the one having 5 years of working experience. Thus, they were all familiar with the system of this SFL and they were regarded as experienced teachers. Among these teachers 4 of them had a M.A. degree and one of them was pursuing her M.A. degree and one of them was taking her Ph.D. courses.

Even if this study is mostly dealing with the instructors' opinions, the researcher has also had some conversational dialogs with the students to clarify the

environment and to provide the reader with some thick description of the context where this study was carried out.

3.4. Data Collection

3.4.1. Instruments

Data were collected with the help of a questionnaire adapted from the ones used by Byrd et al. (2011) and it was distributed to the instructors. After the questionnaire, the researcher had ten interviews with ten different instructors who were among the ones that filled the questionnaire.

3.4.1.1. The Questionnaire

The questionnaire used to collect data from the instructors was identified after several articles published in the leading journals of the field were browsed. The criterion was to choose the most relevant one in the last decade. After a while, an article with the relevant instrument to this research was found. The questionnaire which was administered to practicing teachers was adopted and adapted by the researcher because it appealed to the needs of this study.

The researcher decided to adapt from the survey created by Byrd et al. (2011) because of the validity concerns. As it was also stated in their article, they gave great importance to both content and face validity of the questionnaire they used in their study. In order to do this, these researchers gathered and created the questions in the survey after reviewing the literature. Then, they got expert view on their survey and they remodified their survey in accordance with the feedback given to them. They did the piloting with ACTFL (American Council on the Teaching of Foreign Languages) members in a conference and received another bunches of feedback after the piloting. After revising the questionnaire again considering all the feedbacks accumulated until then, they uploaded their questionnaire on the Internet for additional revision and piloting from PDB (Professional Development Board) members who showed their interest in the questionnaire. These colleagues not only

made some comments on both the content and the format of the questionnaire but they also made some suggestions to increase the face validity of the questionnaire. After this long process, the researchers publicized their survey so as to start collecting their data. These researchers used this questionnaire so as to reach the results of their study; however, the adapted questionnaire was used to guide the researcher for the second data collection process with interviews. Therefore, some items were added to the questionnaire that would determine the interviewees. Considering all these facts about the nature of this study, the questionnaire was not used in the same format so as to eliminate the weakness that might cause the researcher to get unreliable results because it might be inappropriate for the Turkish context.

At the first step, the questionnaire was sent to four faculty members from ELT departments with more than ten years of experience for expert review. The choice of these experts was not random because all of them were interested in culture teaching studies in the field by having related-studies published in journals. Additionally, two practioners working as an instructor in the SFL gave some feedback on the questionnaire that would be applied in that school. They also had more than ten years of experience in the SFL and knew the system there. After getting their feedback written on the questionnaire items one by one, the researcher and research supervisor discussed the revision needs. They excluded some items that might not be appropriate in the Turkish context. Some further information and explanations on certain items which might be misunderstood were added as footnotes on the questionnaire so as to make them clear for the participants because one of the experts stated that the survey included some terminology that practioners might not understand. What is more, seven sections which were developed by the researcher were added to the questionnaire as they were related to which cultures the instructors gave more importance to, the reaction of the students to culture teaching, the reasons that prevented the instructors from teaching culture, the techniques that they used to teach culture and their opinions on culture teaching. They can been found in the 19th, 20th, 21st, 22nd, 23rd, 24th and 25 th sections of the questionnaire respectively. The 24th and 25 th sections were organized in likert-scale format. The 24th section is about how instructors teach culture in the class and how frequently

they do it. The 25 [th] section is about their ideas on culture and its teaching in degrees of agreement. The piloting of these sections was done with 10 instructors working in this SFL and these sections were found reliable in terms of the results provided by the statistical software program as follows:

Table 1 - Reliability Statistics of the 24th item in the Questionnaire

Cronbach's Alpha	N of Items
.858	10

Table 2 - Reliability Statistics of the 25th item in the Questionnaire

Cronbach's Alpha	N of Items
.874	9

The fourth section of the questionnaire which reflected the participant information was arranged to get the demographic information of the participants.

3.4.1.2. The Interviews

The questions in the interviews were created by the researcher. As this study was an in-depth analysis of the opinions of the instructors working in an urban-state university located in Istanbul, the main focus would be on the interview results. Therefore, questions were carefully created and they were also reviewed by the research supervisor. As a result, some questions were modified because they might lead to some misunderstandings among the interviewees. After the corrections were made, the interview questions were ready. The interviews are categorized by Gall et al. (2003) as survey interviews that are organized to "supplement data that have been collected by other methods" (p. 237). In this research context, interviews were conducted to collect data right after the questionnaire results had been analyzed.

The interview questions were organized in a semi-structured format because there was guidance for the interviewees in the interview questions but the interviewees were free to express their further comments on the questions so the researcher did not restrict them with their further explanations on the specific questions organized in the interview process. Gall et al. (2003) warn that "in

qualitative research the interview format is not tightly structured because the researcher's target is to make respondents feel free to express their view of a phenomenon in their own terms" (p. 239). Considering this, the interviewees were made to share even some anecdotes related to the questions with the researcher. This is also confirmed by Seidman (2006) warning that "although the interviewer comes to each interview with a basic question that establishes the purpose and focus of the interview; it is in response to what the participant says that the interviewer follows up, asks for clarification, seeks concrete details, and requests stories" (p. 81).

After both the researcher and the research supervisor had reached a consensus on the choice of the questions, the piloting of the interview questions was done with an instructor. The interview was conducted in a cafe so as to make the participant to feel distant from the school environment and most of the other nine interviews were also conducted in a cafe to create a relaxed environment. However, three of the interviews were conducted on the campus in a secluded room because the interviewees could not leave the building due to the time restrictions. No misunderstandings or problems occurred in the pilot interview.

During the interviews, the researcher paid great attention to the atmosphere where the interview was held because it was vital for the participants to express their genuine beliefs. Therefore, the participants were convinced that the data that would be used from the interview process would be totally anonymous. Therefore, they were not bothered by the audio recording that was used in all of the interviews. There were questions which referred to the answers given in the questionnaire. That is the reason why participants were informed about what they had done on the item in the questionnaire from time to time. Then, they were asked why they had thought in that way by giving examples and anecdotes. It was crucial to note that the interviews had been done in Turkish, which was the native tongue of the participants. Although the participants could speak English fluently, the interviews were conducted in their mother tongue so as to decrease the anxiety level to a minimum. During the interviews, the researcher never interrupted while they were speaking and, unfortunately, participants diverged from the point on which they should have been talking about but the researcher did not intervene in the process hoping that some valuable data might occur during this phase. However,

these conversations made the researcher's task in transcription difficult because every single word mentioned in the interview recordings was transcribed.

3.4.2. The Procedure

First of all, conversational on spot dialogs were conducted with students of this SFL about the "culture fair" so as to determine whether the setting was convenient to conduct such a cultural study. These dialogs were transcribed and they were used to visualize the setting where this study was conducted. That is why, they were used to visualize the "setting".

As the main focus of this study was to learn about the opinions of the instructors about the use of culture in foreign language classes, it was decided to get the opinions of the instructors with the help of a questionnaire. After the data were collected by means of the questionnaires taken from 85 instructors, descriptive statistics of the data were reached with the help of statistical software. However, as this study is predominantly not a quantitative one, the statistical results of the questionnaire just guided the researcher. Based on the results, the researcher determined the participants with whom he would have an interview. Naturally, the participants were bound to write down their names on the questionnaire because they were informed beforehand of the fact that some of them would be the interviewees of the researcher after the analysis of the whole questionnaires in the statistical software program. That is why, the analysis of the questionnaire just guided the researcher on the point that he should highly focus on. However, the data collected through questionnaires were precious in the way that they showed the general opinions of the instructors working in that SFL on the use of culture in language classes.

After the analysis of the questionnaires, the researcher did 'Purposeful Stratified Sampling' and selected 10 instructors in accordance with the results of the questionnaires and divided them into three groups in accordance with the results acquired from the statistical software program. Four of them were the ones who were very close to the general average of the whole questionnaire results showing moderate utilization of culture. This group was called "MUC". Three of

them chosen for the interview process exceeded the average results of the whole questionnaires showing higher utilization of culture. This group was named as "HUC". The rest (Three people) were below the average results showing lower utilization of culture and they were referred to with the acronym "LUC".

The selection of these interviewees and the division of the groups were based on the results of some items in the questionnaire. The basis was the 24th and 25th sections of the questionnaire as it can be found in the appendix. The researcher did the analysis of the whole questionnaire but picked these sections to choose the interviewees. The mean of these sections of the questionnaire was the determining element because he looked through all the questionnaire papers to find the people who were above, below and around the "mean" of these sections. After finding several people who fitted in these certain "purposeful stratified sampling" categories, he eliminated some of them by browsing through their responses to other questions so as to keep up with the consistency within the questionnaire. After a while, these 10 people were selected to be interviewed with the researcher. When they were informed about the situation, they eagerly accepted the request of the researcher without causing any difficulty for him. The details of the interview will be discussed in another section in the following pages.

As it is understood from the way the data collected, mixed methodology was applied in this process because of several reasons. Dörnyei (2007) explains that the participants' engagement with the questionnaire is inclined to be rather shallow and the questionnaire data reveal very little about the definite nature of the context, which makes a qualitative component to the study necessary to make up for this weakness of the questionnaires, which consequently improves the content representation of the survey and the interval validity of the study. This combination is called "sequential explanatory design" by Creswell et al. (2003). A researcher should apply "purposive sampling" with the help of the questionnaires implemented before the interviews are conducted so as to help the selected participants for the subsequent qualitative phase systematically. Dörnyei (2007) has also mentioned the drawback of this design: "it does not work if the initial questionnaire is anonymous" (p.172) but this was carefully avoided by the researcher because the participants wrote down their names on the questionnaire papers so as to make the task of the

researcher easier to select the participants from whom he would collect the qualitative data. Bryman (2006) also gives great importance to mixed methodology design by claiming that the methodology used in actual research includes the combination of two methods in particular: questionnaires and semi-structured interviews.

After the interviews had finished, the researcher transcribed all of the conversations and talking within the interviews on his own because the data were confidential. After all the interviews had been transcribed, the data were ready for analysis. Here is the chart that shows the duration of the interviews and how many pages of transcriptions were made for each interview.

Table 3 - The duration of the interviews and the length of the transcriptions

	Duration	Pages
MUC1	56'	9
MUC2	43'	10
MUC3	81'	9
MUC4	52'	16
HUC1	59'	12
HUC2	69'	16
HUC3	68'	14
LUC1	34'	8
LUC2	35'	8
LUC3	75'	12

3.5. Data Analysis

Two different types of data collection methods were used in this study: questionnaires and interviews. Questionnaires were analyzed with the help of statistical software. The items were evaluated by means of descriptive statistics by calculating their frequencies. Bar charts were constituted in accordance with the responses of the instructors showing the percentages. As this study was a descriptive case study, it was sufficient for the researcher to use the descriptive statistics.

For the analysis of the interviews, an impressionic reading of the transcriptions was done first in order to find the different categories that can be analyzed under different titles. Gall et al. (2003) defined a category as "a construct that refers to a certain type of phenomenon mentioned in the database" (p. 454). After categorizing the qualitative data, the researcher sent them to the research advisor so as to do the member-checking, which was done so as to control the accuracy and completeness of the categories derived from the qualitative data. These categories were also examined so as to find the subcategories under each category. The categories created by the researcher were also checked by the research advisor so as to increase the inter-rater reliability of the data. Afterwards, the researcher did interpretational analysis defined by Gall et al. (2003) as "a process of examining case study data closely in order to find constructs, themes, and patterns that can be used to describe and explain the phenomenon being studied" (p. 453). This was crucial because the participants could mean the same thing while they were using different wording. To catch the similar patterns, themes, and constructs, the researcher did his best to interpret and comprehend the qualitative data. In order to be successful in doing this, the researcher needed the interpretive zone, which was defined by Wasser and Bresler (1996) as "a process when the researchers bring together their different kinds of knowledge, experience, and beliefs to forge new meanings throughout the inquiry in which they are engaged" (p. 13). What is more, he also did some long-term observations of the participants to ascertain what he had understood. By doing so, the researcher matched what he got from the interviews with his observations through which he watched the participants' behaviors in academic meetings so as to check whether there was an overlapping between what they told and what they performed.

During these processes, the researcher did manual coding after reading the data several times by identifying themes under the categories that were found out. In reporting the results direct quotes were used so as to ascertain that manual coding was done properly. In addition, these direct quotes would also clarify the questions of the reader with anecdotes and personal stories of the participants. Gall et al. (2003) also confirmed this by stating that "direct quotes of the remarks by the case study participants are particularly effective because they clarify the emic

perspective, that is, the meaning of the phenomenon from the point of view of the participants" (p. 469). These quotes will also provide the reader with the perspectives of the instructors working in this institution.

This chapter has provided the reader with the information about how the data of this research were collected and analyzed. What is more, the rationale behind the data collection procedure of the study was also made explicit. The fourth chapter will present the results of the data that were collected by means of questionnaires and interviews, and the results will be shared.

CHAPTER 4

4. RESULTS

After the data collection process, the data of this research were carefully analyzed, and both the questionnaire and interview findings will be presented in this chapter. However, the questionnaire results will be briefly shared in this part as the interview results will be shared in detail because they will be the main focus in this study as it has been mentioned in the methods chapter. Nonetheless, for readers who are interested in the quantitative results, tables that summarize the means and standard deviations from the responses to the questionnaire items can be found in the Appendix E.

Along with 85 questionnaires collected from 85 instructors, 10 interviews were done with 10 different instructors. The 10 interviewees were split into three groups in accordance with their questionnaire results. Four of them were selected because they showed moderate utilization of culture as their questionnaire results were in line with the general average of the whole instructors' questionnaires. They were categorized as "MUC", which stands for Moderate Utilization of Culture. The other three instructors' questionnaire results were above the average of the whole. Thus, they were categorized as "HUC", which represents High Utilization of Culture. Three instructors' questionnaire results were below the average of the whole. Therefore, they were categorized as "LUC", which stands for Low Utilization of Culture.

4.1. How do the Instructors View the Place of Culture in Foreign Language Classes?

4.1.1. Teaching Background and Preparation

The teachers' role is an important factor that affects the culture teaching process in the class as it was also discussed in the literature review part in the second chapter. Also, teachers' background and their previous experiences have

an effect on the way that they deal with 'culture' in the class. Therefore, in this section, the instructors' previous experiences with culture teaching/learning along with the reasons why they have decided to become an instructor will be shared.

The first item of the questionnaire was to determine the time when the instructors first experienced formal teaching of culture of their target language. 69.4 % of the instructors first experienced the formal teaching of the target culture as a language student before they started to pursue their undergraduate studies in their university life, while 10.6 % learned it in their university language and literature courses.

The instructors were first asked about their previous experiences in the interviews. During the interviews, the instructors were asked why they chose to be an English language instructor. MUC2 and MUC4 stated that they decided to be an English teacher during their high school education years because they loved their English language teacher in their high school. MUC2 said:

> I was not conscious enough to choose my career in my high school. I chose ELT department just because of the teacher I loved most in my high school years.

MUC1 said that she did not want to be a teacher first but she became a teacher just after she understood the fact that being a language teacher was something different from being a teacher of other fields.

The instructors from the HUC group were conscious and they were determined to be a language teacher because of some qualifications that they claimed to have. They all said that they had an aptitude for English language and they decided to be language teachers thereafter. HUC3 said:

> Language was an easy thing to learn for me so I decided to improve myself in this field.

When it came to the instructors from LUC group, LUC2 said that he did not want to be a teacher even though he was in an ELT department. However, he found himself being a teacher just after the graduation. The other two from the same group stated that they enjoyed learning the language and that's why they wanted to be language teachers. LUC3 said:

> I would be either an engineer or a language teacher. I chose to be a language teacher because I found it much more entertaining and amusing.

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The instructors were not highly conscious about their career choice when they decided to be ELT professionals except for the ones in HUC group. What is more, most of the teachers who were enrolled in a teacher preparation program said that they were never instructed on how to teach the target language culture. MUC4 confirmed that culture teaching was ignored in methodology courses in the university by saying:

> We were made aware of the fact that culture was an important part of language lessons but how to do it or how to apply it into our teaching process was ignored all the time in our undergraduate studies.

The instructors were found to lack the academic knowledge on how to teach culture because they said they hadn't learned it in their undergraduate studies. They were also not aware of the factors of being an ELT professional such as "culture teaching" while they were making up their mind to be an English language teacher.

4.1.2. The Importance of Culture in Language Teaching Process

In the questionnaire teachers were asked how important it was for teachers to maintain cultural knowledge. 50.6 % said that it was 'very important' whereas 36.5 % said that it was 'important'. As it was not satisfactory to learn about instructors' opinions about culture, in the interviews they were asked the importance of culture in the language teaching process.

> Instructors from the MUC and the HUC groups stated that culture was an important part of the language teaching process. They said that culture and language could not be thought in different categories. MUC2 claimed:
> One cannot merely teach the language with its grammar but the background of it which is backed up with culture should also be given some importance, as well.

She emphasized that culture teaching should take place in the class as well as grammar teaching because students would understand the grammar much better with the sufficient cultural knowledge of the language that they were learning.

MUC1 mentioned the enthusiasm of the students about the culture of the language by saying:

The more you expose students to the culture, the more enthusiastic they become towards the language by being interested in the learning process.

The opinions of the instructors in the LUC group on this issue are different from the ones in the MUC and the HUC groups. They do not think culture is that important in the language teaching process. LUC1 said that she taught only the grammar because this was what the curriculum of the school required her to do so. LUC3 said that he did not need to teach culture in his class by explaining:

The students that we have here will not live abroad so they should learn Turkish culture and how to express it instead of learning other cultures as this is the principle of education, going from nearer to farther places.

He said that students did not need to learn about the target culture because they would not live in that culture. He counted this as one of the reasons why he did not teach culture. LUC2 accepted that it was advisable to teach culture while teaching the language in the literature but he just focused on the structures of the language, instead.

When the instructors were asked to exemplify how they integrated culture teaching in their lessons, different applications were offered by the MUC instructors such as bringing a native-speaker to the class so as to expose students to the culture directly and create an opportunity for them to ask what they wonder about to that person, explaining the background of certain vocabulary and comparing Turkish culture and target culture. To illustrate, MUC1 brought her native friend to the class and she said that the students asked everything from education to the lifestyle of the USA to him and this made them more enthusiastic to learn English because they wanted to speak with a person within that culture. MUC2 told that she explained the story of the idiom "rain cats and dogs" and how it was derived in that language to the students and she claimed that this would help them retain the idiom in their memory more easily.

Instructors from the HUC group also gave some concrete examples. HUC3 said that she realized that some students did not hear about Madonna about whom the text that they were reading was written and she provided the students with explicit description and explanation at that moment. HUC2 said that she shared her experiences with different cultures with her students, which made them eager to ask

more questions leading students to be more enthusiastic. HUC1 told how she exemplified the culture in her class whenever she came across a piece of it in a text that she was teaching by saying:

> I explain them why they call corn muffin because corn is grown in the south. It is known that the country's history and culture lay behind the each word existing in that language. To illustrate, I explain why they call New York as Big Apple.

The instructors in the LUC group did not seem to concentrate on culture much. Even if they dealt with it, they showed the parts available on the coursebook or they just taught the local culture. LUC1 clearly stated that she did not teach any cultural elements especially while she was teaching grammar by saying:

> Teaching culture while teaching a grammar point seems to be a real fantasy for me. Actually, I tried it hard to teach culture while teaching grammar in the first years of my career but after a while I gave up teaching it along with grammar all together.

She clearly said that she did not deal with culture in her grammar lessons. The only focus was on grammar in her classes, which means she did not allocate any time for teaching culture.

The other instructors in the LUC group told that they taught culture but they did not pay great attention to it. For instance, LUC2 told that he showed the structures used in daily language in relation to culture only if they existed in the coursebook. LUC3 mentioned that he made his students read texts about their own native culture such as a text about a historical excavation conducted within Turkish territories showing that the first inhabitance was organized in Turkey. He tried to emphasize that he gave more importance to native culture in his class if he was to allocate some time to the culture.

4.1.3. Instructors' Opinions on Culture Week Organized in the SFL

During the data collection process, the SFL where the data were collected organized a 'culture fair' for the students. Students were expected to create projects to present during this week. Therefore, as this event was closely related to

the topic of this research, instructors were also asked how they found 'the culture fair' organized in the SFL during the interviews and they were required to make some comments on the organization. They evaluated it under two different categories which were "organization" and "benefits that students gained".

4.1.3.1. Organization

All of the interviewees talked about the organization and some of its deficiencies. As the culture week was organized for the first time, they all said that there were some mix-ups within the program but they all agreed that it was quite natural because the organization was the first trial of the SFL. LUC1 also stated that she heard some students complaining about the organization problems of the week. MUC2 claimed that the SFL should have given more opportunities for the students who were planning to participate in this organization with a project by giving them a room where they could work focusing on their task.

HUC3 elaborated on this organization issue by making some suggestions about it:

> This week would have been organized much better. We did not have to allocate it just one week. We could inform the students about it at the beginning of the academic year and they would have started producing projects and we could select the best ones both from the fall and spring term, which would bring some variety to the projects. What is more, in my opinion, only the students who produced a project benefited from this week while the others were not much involved in the process. We, as instructors, could make them involved in the process. For instance, we could make them part of the evaluation process of the projects; we could create a web forum site where they would write their evaluations and comments on the projects presented in English. If we had done so, they would have done their best to understand what was the content and purpose or the projects so as to be able to assess it. With these small modifications in the organization, we would make every single person in this school be part of this culture week fair.

She emphasized that the format should be something different and this would certainly make all the students part of the program and they would have benefited from it much more if those particular changes had been made.

4.1.3.2. Benefits that Students have Gained from the Culture Week Event

Most of the interviewees said that students benefited from the culture fair in some way or another. For instance, MUC4 stated that every project presented during the week was something concrete, which created an image in their brains and she was sure that a student might forget a word that s/he learned in the lesson but s/he could never forget a phrase that s/he learned from the culture week projects. HUC1 said that students seemed very interested in the projects presented and she was even stopped and asked by the students walking around the corridors by looking at the posters and maquettes the words and phrases that they did not know.

LUC1 stated that the projects encouraged students to work in groups both cooperatively and collaboratively, which led them to socializing with one another by producing videos and collective work. LUC2 said that he did not know about the projects because he couldn't allocate time to have a look at them. LUC3 said that he found it quite strange that people were so interested in maquette preparation and presentation as he found it so childish. He said he did not even understand the logic of making maquettes or making mannequin wear clothes that belonged to Scottish culture as these activities had nothing related to language improvement. However, HUC2 challenged the idea by explaining:

> At first sight, mannequin presentation might not make sense but a student might learn the word "kilt" if s/he has asked a teacher why that man is wearing a skirt and the teacher might inform him/her that it is a traditional cloth and it is called a kilt rather than a skirt. Calling it a skirt might be offensive for the person wearing it.

HUC2 emphasized that students benefited from the projects a lot in terms of linguistics and cultural knowledge but she also put some emphasis on the teacher guidance. She told that instructors should have provided their students with some background information about the projects so as to increase the efficiency.

4.1.4. Components of Cultural Knowledge

Instructors were questioned on which components of culture they paid great attention to in their lessons with an example showing how they did it in their lessons after their opinions on the issue of 'culture teaching' were received. The purpose of this questioning was to make them specify which component of the culture they gave importance to and to exemplify how they did it in their classes.

The instructors responded to the item in the questionnaire which determined how much effort they made to maintain components of their cultural knowledge, which are *cultural products* (tangible products, literature, art and song and dance), *cultural practices* (knowledge of what to do, when, and where) and *cultural perspectives* (ideas and attitudes) (Byrd et al., 2011). It was found that the "effort to maintain" option was the highest one chosen by the instructors.

After the questionnaire results were analyzed, the researcher decided to ask the interviewees which components of cultural knowledge they gave importance to. The researcher also wanted them to exemplify how they integrated the component of the cultural knowledge they chose into their lessons. The instructors from the MUC group said cultural products, cultural practice, cultural perspectives and cultural practice, respectively. MUC1 who preferred cultural products said that she had her students watch films and movies in the class. MUC2 mentioned the importance of cultural practice because she said she shared the usage, context and the appropriate time when some structures such as "how do you do" were used. MUC4 who indicated the importance of "cultural practice" by giving an example from her class:

> Our books include lots of these components. To illustrate, there was a topic titled "Turkish coffee" and as the students were familiar with the topic, I made them present the topic to the whole class on how to drink it, how to serve it, etc.

She said that she gave importance to cultural practices and it was important to know how to behave in a certain cultural context. She also stated that it was important for students to present their own cultural traits to the foreigners. If they learned it well, they would easily present them to their foreign friends and this would prevent the foreigners from being misunderstood in our society.

Even though each instructor from the MUC group gave more importance to the different component of cultural knowledge, both HUC1 and HUC2 chose cultural perspectives and HUC3 chose cultural product. HUC1 said that it was crucial to know about the perspective behind that culture because perspectives are even reflected in the grammatical structures of the language exemplifying that we, Turkish people, try to use the passive structure while the British use the active structure because it is considered much more courteous to use the passive structure in our Turkish perspective in accordance with our culture. HUC2 said that she shared the experiences she had or she heard about different cultures when the topic was appropriate to share it. She exemplified it by saying:

> One day, the topic was how people do business and I shared a real story that I knew with them: One day a Middle Eastern businessman had an appointment with a Western businessman at 8.00 pm. The western one went to the venue on time waiting for the other one to come. However, the other one did not come up. Later on, it came out that Middle Eastern businessman came across a friend while he was on the way to the appointment venue and he went somewhere else with that acquaintance without informing the other waiting party, which was quite a normal phenomenon in Middle Eastern culture.

She said that she shared such anecdotes with her students when the text they were reading was suitable to discuss these short stories. Actually, this seemed to be a stereotype but she said her students enjoyed listening to them.

LUC1 and LUC2 said that they gave importance to cultural products. They said they sometimes had students watch films and movies in the lesson. However, LUC3 stated that he found the cultural perspective much more important because he said he was always emphasizing the perspective that one should not be ashamed of his/her own culture. The table that shows the choices made by the all interviewees in the issue of "components of cultural knowledge" is as follows:

Table 4 - The choices of the interviewees in the "Components of
Cultural Knowledge"

Interviewees	Cultural Products	Cultural Practices	Cultural Perspectives
MUC1	✓		
MUC2		✓	
MUC3			✓
MUC4		✓	
HUC1			✓
HUC2			✓
HUC3	✓		
LUC1	✓		
LUC2	✓		
LUC3			✓

4.2. What do the Instructors Do to Improve Their Cultural Knowledge?

4.2.1. The Elements that Motivate Instructors to Maintain Their Cultural Knowledge

It was found out in the questionnaire results that instructors were highly motivated by interest in culture, personal travel, students, curriculum, travelling with students, and colleagues. However, they were almost not motivated by the 'license renewal' procedure, which actually exists in the Turkish universities where the contracts of the academic staff are renewed each year but this does not pose any problem because the contracts are regularly renewed every year if the staff does not have a serious legal sanction. Therefore, it is quite natural that it is not that influential on their motivation. Therefore, the interviewees did also not consider the 'license renewal' as a factor that affected their motivation because they said there was not such a concern. However, it is really interesting that the location of the campus does not increase their motivation to maintain their cultural knowledge even

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though the campus is very close to the cultural sites of Istanbul, which has a rich cultural heritage all round. Even though the school was in one of the most centralized areas of the city, all of the instructors interviewed said school district affected them neither in a positive or negative way. MUC3 stated that the location of the campus did not have any influence on him by saying:

> Our school district is not a motivating factor for me because I would prefer to have a campus out of the city center… a campus which provides us with so many the opportunities within itself that we will not need to go outside.

HUC2 also confirmed his colleague's opinion that school district did not have any effect on their maintenance of cultural knowledge by giving another reason:

> School district is not providing me with the motivation I need to improve my cultural knowledge because it is not in a district where foreign people from different cultures live. All I know about this campus is that there are old remains of a construction which is said to have been built by one of the Ottoman Sultans.

HUC3 said that she preferred to have a campus which was located on the European side of Istanbul as she found that side more historical.

Students were one of the primary elements that motivated the instructors to learn more about culture as it was also mentioned by MUC2, MUC4, and HUC3 that if the students were enthusiastic enough to learn about culture, this would motivate the instructors to learn and teach it, which would lead them to research more on the issue. MUC4 with whom the piloting of the interview questions was done claimed:

> I have to train myself in culture teaching because students regard me as a source just like they do so in their grammar learning process.

She tried to show the necessity of improving oneself culturally for the instructors because students take the instructors seriously and they simply believe in what they say right away.

Travelling with students was also preferred by the instructors as LUC3 told that he organized such an event in which he and his students wandered around the historical places in Sultanahmet such as Hagia Sophia, Topkapı Palace, and Basilica Cistern. In this educational trip, he divided the students into groups and

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each group was responsible to learn more about a single place. Students studied the historical knowledge of these places beforehand and they explained it in English to their friends and their instructor. HUC2 mentioned that she wanted to organize such an event but she could not do it because of the bureaucratic reasons. LUC1 said that she wished that the university had organized such events as going abroad or going to a theater with students and instructors altogether.

HUC2 and HUC3 mentioned the importance of personal travel because they said that they learned a lot from the places that they had been to. Accordingly, they shared their experiences with the students by informing them. HUC2 also told the researcher:

> I always do some research about the city/country where I am planning to go before my departure, which makes me learn a lot before my arrival at that city. Then, I check my learning with the experiences that I have had so as to determine whether the things I have read are valid or not.

She emphasized that she learned a lot even before and after her travel to the place where she had planned to go. She also stated that this accumulation of knowledge was important in that she could share them with her students at an appropriate time.

4.2.1.1. Colleagues

The instructors interviewed had some differing opinions on whether colleagues were a motivating factor on their maintenance of cultural knowledge. They divided colleagues into two different categories such as native speaker colleague and non-native speaker colleagues. Instructors from the MUC group stated that they would highly benefit from their colleagues if they were native-speakers. HUC2 also confirmed this by saying that:

> Most of the instructors (99%) working here is Turkish-oriented people. For a colleague to motivate me to learn cultural information from him/her, s/he must be from another culture, say Tanzania. This would highly motivate me because I would ask him/her questions in every break time to learn different things from him/her. However, I do not ask cultural questions or share my cultural experiences with my Turkish colleagues because we have some other things to talk about in a limited break time such as the student profile or the pacing, which we all have to follow.

The instructors thought that they would benefit from native colleagues more because they considered them as the main source of the culture.

HUC1 and HUC3 stated that they did not benefit from their colleagues in cultural terms. HUC1 said that she believed that people should make some efforts on their own to improve themselves and they could not be qualified with the help of outer factors such as colleagues. HUC3 said that there was not such a notion as learning from your colleagues in this state university by exclaiming:

> We do not work in cooperation here as our counterparts working in a private institution. We work as individuals and we do not want to be affected by others in our working environment in a state office.

She did not believe in the benefits that she might gain from her colleagues with whom she is working in the same environment. Thus, the HUC group did not believe in the influence of colleagues in their cultural gains.

Instructors from the MUC group mentioned that there was a possibility to learn from colleagues. MUC2 articulated that there were many instructors working in that SFL so this would create an opportunity for them to learn something from each person. MUC3 regarded colleagues as a real motivation factor on him because he said they motivated him positively just because he was a competitive character, which would lead him to doing his best to be more qualified than his colleagues. He admitted that this was his habit coming from his previous work in which he held an administrative post.

Instructors within the LUC group were also like the ones in the HUC group in terms of their perspective that they did not benefit much from their colleagues. LUC2 said that there was not such a cultural sharing among the instructors working in this SFL. LUC3 said that he was not a social person, which was the main reason why he gained nothing from his colleagues. LUC1 exclaimed that she did not gain from her colleagues so much as she used to by saying:

> When I started to work here, 7-8 years ago, some of my colleagues used to bring authentic articles from journals and share it with us, which impressed me a lot during those years but now there is not such a sharing maybe because of the student profile, which used to be quite different in a positive sense, and curriculum which is now highly dense.

She stated that she did not learn anything from her colleagues because of several reasons one of which was the curriculum. This was mentioned by other interviewees as well.

4.2.1.2. The Curriculum

Instructors within the MUC group mentioned the 'curriculum' as a motivation factor in their maintenance of cultural knowledge as MUC1 said that curriculum would motivate her if it included some cultural topics. MUC3 said that he integrated culture into his class to the extent that curriculum allows him to do so by saying:

> I reorganize the curriculum by adding some extra materials to my syllabus. For instance, if there is a topic related to India, I bring the videos that I have recorded there so curriculum provides me with the chance to talk about cultural themes.

He said he would somehow integrate culture teaching even if the curriculum did not have such an obligation. Therefore, MUC group instructors believed that they could manipulate the curriculum to a certain extent.

HUC3 articulated that the curriculum affected their course design directly confirming the effect of the curriculum on the lesson. HUCC1 said that she added cultural elements to the curriculum even if it did not have such a thing by saying:

> Whether a curriculum is well-organized or not does not matter but what is important is the way you present it to students either by entertaining them or not. It is probable that having a badly-organized curriculum might be a chance for you to reorganize it because nobody can understand the good thing without encountering the bad.

The instructors from the LUC group did not even mention the 'curriculum' factor in the interviews but LUC1 said that she considered the curriculum as one of the factors that prevented her from teaching culture because it was so dense.

4.2.2. The Elements that Affect Culture Teaching in the Class

When it came to the qualitative results from the interviewees, it was concluded that personal research was highly important as a great influence on the culture teaching process. HUC2 confirmed this by stating that she shared what she learned with her students because her aim was not only to teach the language but also to teach the culture and how to be a good human being along with it. MUC4 with whom the piloting was done mentioned that her interest in culture increased thanks to the students by explaining that:

> Whenever the students asked me questions about culture, I realized that I was unaware of it because I did not pay great attention to it when I was a student and my teachers explained culture to us on superficial grounds. However, I have started to listen to foreign music and films so as to refer to them from time to time by creating an image in their minds.

This quotation indicated the importance of personal research that every single instructor should do because instructors will not be able to satisfy the needs of the students if they do not update their cultural knowledge.

4.2.2.1. The Textbook

The textbook was the element that was mostly mentioned by almost all the instructors in these three groups named as MUC, HUC and LUC. All of the instructors in the MUC group accepted that the textbook determined their way of culture teaching because of the topics it included. MUC4 agreed that the more the textbook included cultural themes, the more she explained cultural understanding to her students. HUC1 stated that the textbook was directing the instructor too much and it sometimes directed the teacher into wrong ways and at that point she understood that she was doing something wrong. To illustrate, it might include too many grammar exercises without having any information about culture.

Coursebooks affect both the design and flow of the lesson some way or another. Some interviewees thought that the textbook had a great influence on the flow of their lessons and they pointed out that it was a drawback if the coursebook

did not include cultural themes but MUC3 rejected the idea that coursebook was dominating the lesson in a negative way if it was culturally biased by explaining:

> A textbook might be culturally biased but this is not a drawback. Rather, it is an advantage for the instructor because everything depends on him/her. Everything in the lesson is under his/her control. Thus, firstly s/he should be alert about the textbook and then, s/he should warn the students by informing them that the textbook is culturally-biased, which might be a good example in the lesson.

MUC3 tried to draw attention to the point that an instructor could benefit from every single course material even if they were badly designed for culture teaching. He claimed that an instructor might raise the awareness of the students by demonstrating the parts of the book which were considered a deficiency. This would certainly lead to discussions in the class, which would make the students part of the lesson and this is one of the objectives of the language classes.

The instructors in the LUC group also stated that the textbook affected their teaching. LUC2 stated that he covered the parts of the book focusing on culture but he accepted that he did not give any further explanations or examples. He added that he did not focus much on those parts of the book related to cultural themes. LUC3 complained about the textbook that they were teaching by explaining that:

> The textbook we use now is exaggeratingly introducing Anglo-Saxon culture, which bothers me a lot. For example, the texts are about Buckingham Palace and royal dogs, which I find quite uninteresting. The book is just like an advertisement brochure, which I am totally against.

He complained about the cultural elements presented in the books that this university was using. He stated that the materials they were using were full of themes from target culture and he was against this. He added that he wanted to present local culture to his students and he accepted that he did it by bringing some supplementary reading materials related to Turkish culture.

Another factor that affected the instructors' culture teaching process was institutional programmatic needs. HUC2 stated that the program affected her positively in that she researched what was in the program before coming to the class. However, LUC1 complained about the program being dense. She also stated that the density of the program prevented her from teaching culture.

4.2.3. The Activities that Instructors Do to Maintain Their Culture Knowledge

Interviewees were reminded how they responded to the item in the questionnaire the findings of which are in the Appendix E. The interviewees were also questioned why they chose those particular activities and whether they found them beneficial. They also exemplified the activities they did in their daily lives.

4.2.3.1. Speaking with Native Speakers

MUC2 and MUC4 stated the importance of speaking with the native speakers because they learned their tradition in this way. MUC2 wished she could speak with native speakers more but there were not many native-speakers available around.

HUC1 and HUC2 also emphasized the importance of speaking with native speakers. HUC2 said that she invited the Japanese speakers that she came across in the street to her house so as to have the chance to speak with them while she was learning Japanese. HUC1 said that she had several native-speaker friends in her immediate circle. She said that they were just like a mirror because they showed you explicitly the way you behaved in front of them by sharing an anecdote:

> I had an American friend named Julie. We went out to have something to eat and we both ordered sandwiches. The meals came and I covered my sandwich with a handkerchief unconsciously but she responded to me by saying "Leyla, you do not touch the food, that's what Turks do!" and then she did the same thing.

HUC1 emphasized the importance of speaking with native speakers because she said that both parties learned a lot during such interactions. She added that spending some time with native speakers would certainly provide them with some information about the culture of the native-speaker and they would also become aware of their own rituals and culture from their perspective in the anecdote HUC1 shared above. One may not realize some of the rituals which are part of his/her culture but speaking with a person from another culture will raise one's awareness of his/her own culture as well.

4.2.3.2. Television Broadcasts

Almost every single person in each group said that they watched television broadcasts. MUC1 and MUC4 stated that they watched foreign broadcast and learned quite a lot about their culture. HUC2 said that she liked watching documentary movies, especially the ones that describe cities and countries. LUC1 said that she watched movies or films on every other day.

The most common activity that all of the instructors did in the LUC group was reading newspapers and magazines from target culture. LUC2 said:

> I regularly read 'Daily News' and I used to read 'Times' and 'Newsweek' when I had more leisure time but I cannot do it due to my hectic schedule these days.

This seemed to be the easiest and cheapest way for a person to increase his/her culture knowledge. That might be one of the reasons why NAC group members chose it.

4.2.4. The Activities that Instructors Do to Compile and Document Their Cultural Knowledge

The interviewees were asked what they did to compile and document their cultural knowledge and why they chose particular activities and whether they found them beneficial. They also exemplified the activities they did in their daily lives.

Interesting findings from the interviews stood out after the interviews with the HUC group because HUC1 stated that she had lots of experiences with foreigners and she said that she shared her stories and anecdotes in the parties with her friends but she confessed that she had a plan to write them in an academic way to publish them in a book. HUC2 said that she purchased tourist guide books before she went to her destination so as to be informed about the place beforehand and she kept them even after coming back to her hometown. She added that she collected the tickets she bought in the city where she had been as a tourist in order for them to

remind her of the memories she had there. HUC3 emphasized the importance of collecting realia and how she related them to the lessons she had by explaining:

> While covering a text about a place that I have visited before, I can realize that I have had some materials related to that place. For example, Prague has a complicated subway system. When I went there, they gave me a map for me not to be confused. One day, I was going to cover a text about Prague. After the text, there were activities that tried to teach how to show directions. On that day, I brought the map I took from Prague to the class and showed the students and asked them some locations and wanted them to give me the directions using the map. It was an authentic material and it really increased their motivation.

This quote indicates that it is significant for teachers to collect the realia they have accumulated from the places they have visited because they may somehow use them in their class and this might bring variety to the lesson by increasing curiosity among the students.

MUC3 said that he recorded every single place he had been to on his camera and he also showed them to his students. He exemplified this by telling the researcher what he did:

> There was a text about India, to which I had been twice. I recorded the streets and native people there on my camera. I had my students watch them after we had read the text. They were quite interested in the recordings because the images they saw were real and seemed much realistic than the things written in the text.

Accumulation of the culture knowledge is quite vital for the teachers as they can share them with their students in their classes when the appropriate time or magic moments come up.

LUC1 and LUC2 stated that they had a collection of books. When asked by the researcher why he compiled books instead of films, videos or movies, LUC2 stated that he liked the outlook of the books and he found them concrete, which made them more appealing to him. LUC3 said that he did not make any efforts to compile and document his cultural knowledge stating that he kept them in his mind.

4.2.5. The Barriers for Instructors to Maintain Their Cultural Knowledge

It is vital for teachers to have some cultural knowledge as it has been discussed in Chapter two. Also, students consider their teachers as the first source to reach cultural knowledge as it has been discussed in the previous pages in this chapter. However, there might be some cases in which teachers might find it difficult to improve their cultural knowledge. In the questionnaire the instructors mostly chose 'lack of money' and 'lack of time' as barriers. The interviewees were also questioned why they chose those particular cases as barriers. They also exemplified how those barriers prevented them from improving themselves.

4.2.5.1. Lack of Monetary Funds

All of the instructors interviewed both in the HUC and the MUC groups mentioned lack of money as a barrier to improve their cultural knowledge. MUC1 complained that their salary was not sufficient. MUC2 from the same group confirmed this by saying that she wanted to get on a double-decker bus in London but she could not due to financial matters. MUC4 clarified her feelings by saying that "The best way to learn about a culture is to experience it, which means travelling abroad, which makes the need of money necessary".

HUC1 also complained about the lack of money by saying:

> Last week, I wanted to buy a tabloid because I like trash magazine, which, I think, improves the language. However, I could not buy it because it was so expensive and it was quite natural for it to be expensive as they were imported-products.

The instructors from the LUC group complained about the lack of time to improve their cultural knowledge. LUC1 stated that it became a luxury to allocate some time to learn about different cultures within the hectic schedule of their daily lives including their family life. Both LUC2 and LUC3 pointed out that they had so many lesson hours that they could not find time to improve themselves culturally. Lack of time was related to lack of money by LUC3 because s/he had to

work so as to earn money. If they didn't have such a concern, they would find enough time to allocate some of their time to cultural learning.

4.3. What are the Practices of the Instructors Related to Teaching Culture in Foreign Language Classes?

All of the interviewees told that when they allocated some time for culture teaching, they did it by comparison. The comparisons were generally between the Western cultures such as the British, American and European and the Turkish culture. MUC3 explained how he did it by sharing his teaching experience with the researcher:

> There was a topic titled 'Sir Earn Sheckleton' who was a British sailor in our reading book. I recorded the materials that this sailor had in a naval museum on my camera when I had been to the UK. I showed the video in the class. Thereafter, I told my students a name of a Turkish sailor who was as successful as Sheckleton. I made them do some research on him. However, I wish we had had a text related to a Turkish sailor just after Sheckleton, which would make the job of the instructor much easier. Without having such a text, it will be at the hands of the instructor either to present the Turkish culture or not.

MUC1 complained about the lack of texts related to native culture in the materials and he said that it was the instructors' responsibility to make some comparison between Turkish culture and Western culture. The instructors should present Turkish culture as well.

Instructors from the HUC group also accepted that they made comparisons in their lessons. HUC1 said that they should know much about geography and history so as to make comparisons between cultures. HUC2 said that she gave examples about the practices of different cultures. She said that she compared European culture along with Turkish culture and Asian cultures. She also stated that students liked to hear about other cultures apart from the target culture.

HUC3 said that she tried to compare Turkish culture and other cultures presented in the book but accepted that she did not allocate a specific time for culture teaching because she taught culture when the appropriate time came up. This was also supported by MUC1 as she said:

I allocate neither a specific time nor a lesson for culture teaching. I teach it when I come across some cultural themes in the book or I share something whenever I remember so as not to forget it.

These data indicated that the instructors did not intentionally make comparisons, which meant they did it when the text or the material was suitable to do so.

When it came to the instructors from the LUC group, LUC1 stated that she gave examples only if she knew something about the topic of the text and she accepted that it attracted the attention of the students and they started to believe in her. LUC2 stated that he gave more examples from Turkish culture but he did say that he gave some examples from other cultures if they were available in the book. LUC3 claimed that his main focus was to give examples from Turkish culture and he did his best to find texts about Turkish culture and he prepared worksheets in accordance with this concentration. He elaborated on the issue that that he was dissatisfied with the coursebook they were using by saying:

The coursebook we use here is also used all around the world including Africa, India, etc. The target of the publishers of this book is not to teach English but to make more money, instead. Therefore, I prepare vocabulary quizzes that include some Turkish words, which you cannot find anywhere else. I mention actors like Kemal Sunal instead of Jim Carey in my materials. I mention Gaziosmanpasa instead of Miami. I talk about Ahmet instead of Michael in the materials that I have prepared. I try to mention my students' names in the worksheets so as to increase their curiosity because they wonder about the meaning of the sentence within which their name has been mentioned. This should be the main purpose of the education: going from nearer to farther proximity zones.

He emphasized the importance of presenting Turkish culture in his lessons. He confessed that he did not want to deal with the target culture elements in his class.

4.3.1. How do the Instructors Teach Culture in the Class?

4.3.1.1. Time Management and Assessment of Culture Teaching

Instructors were asked how often they taught culture in class in the questionnaire and 41 % of the instructors chose the option that they periodically incorporate culture-based lessons when time allows. 29.4 % chose the option that each semester they teach two or three units that incorporate culture. These results showed that most of the instructors did not integrate culture teaching into their lessons all the time. This also showed that they had a rather intense curriculum. This was also confirmed by the interviewees who claimed that they did not allocate enough time for culture because they had some other topics that they had to cover so as to keep up with the program. Only 22.4 % of the instructors always integrated culture in their language lessons according to questionnaire results.

When something is taught to the students, the testing issue comes to the minds so as to avoid the backwash effect which is defined by Hughes (2003) as "the effect of testing on teaching and learning" (p. 1). Backwash effect can be harmful if the teachers do not test what they have taught but it might be beneficial if they test what they have taught. Thus, if the teachers teach culture, will they necessarily test it as it has been discussed in Chapter two? The researcher tried to determine the instructors' response to this question with the help of the 16th item in the questionnaire and it was found that more than half of the participants did not test cultural knowledge. The details of the items related to culture assessment in the questionnaire were given with the help of figures in the Appendix E.

All of the interviewees also accepted that they did not assess the culture learning of their students. MUC1 and MUC2 said that they could not do it on account of the intense curriculum. MUC4 from the same group confirmed it by saying that:

> The program does not expect us to evaluate cultural gains of the students and I do not do it because culture is the most entertaining part of language learning. Thus, forcing students to learn it seems to be irrational to me.

LUC1 stated that she did not have the right to evaluate something which she did not teach in a regular and planned way. LUC2 stated that he hadn't even thought whether he should test his students' cultural knowledge. LUC3 rejected testing students' cultural knowledge by saying:

> What will the students do with the language? Comprehending what they read? Sharing information? S/he does not have to know about cultural concepts especially the ones related to the USA or the UK. This is not a real matter for me. He has to know the language, vocabulary, grammar and functional sentences to make an offer, a request or a suggestion. These can be separated from culture. A student may not know that the Americans eat a turkey on their Thanksgiving Day, to which I do not give importance, either.

LUC3 also said that he was totally against testing cultural knowledge of the students as he found it quite unnecessary. He thought that the only things that should be tested in language were the structural format of the language such as grammar, vocabulary and reading comprehension as well.

4.3.1.2. Priorities and Techniques Used in Culture Teaching

The instructors were expected to do a rank-order by using the numbers between 1 and 7, which means they put 1 next to the country, the culture of which they give the most importance, and they put 7 next to the country, the culture of which they give the least importance. The questionnaire results taking the means of the responses into account demonstrated that the instructors gave importance to culture of the UK (1.6), the USA (2.0), Turkey (3.1), Australia (4.0), South Africa (5.1), India (5.3), and other countries in which English is not an official language (6.4). It was concluded from the results that most of the instructors paid more attention to the target culture than their native culture. It was also interesting that the American culture was subordinated to the British culture, which was more dominant in textbooks that were used in the SFL where the study was conducted.

The interviewees were also asked the same question and they were reminded of their responses. MUC1 and MUC2 stated that they gave importance to the American culture first and then the Turkish culture because they said they were familiar with the American culture and they thought it would be more beneficial for students to be taught the culture whose language was the main concern in the class.

They said that they mentioned the Turkish culture just to compare it with the American culture. However MUC3 and MUC4 stated that their first focus was Turkish culture in their classes because their students were familiar with their own culture, Turkish culture. This necessitated starting with Turkish culture first and then moving on with either American or British culture. However, MUC4 with whom the piloting of the questionnaire was conducted affirmed that it was quite beneficial for students to be exposed to both the UK and the USA culture by explaining that:

> You can teach them things in fifteen minutes through a cultural video or song, which would otherwise take you to teach them in 3 hours without using them.

MUC4 also emphasized the importance of target culture teaching because it made the things easier for her students to understand in a contextualized environment.

The interviewees in the HUC group gave the most importance to American culture and British culture. They mentioned the Turkish culture thereafter. HUC1 said that she taught American culture most because it facilitated the language teaching process and for students to internalize the language in a better way. She exemplified it by saying:

> I teach culture because I think it is vital to understand the perspective of the language and culture. For instance, to be sick of it means I am bored in English but in Turkish culture we may associate sickness with something good or holy due to our perspective and religious beliefs but it is not like that in English.

She put more emphasis on target culture teaching because this would make students understand the logic of the language that they were learning. Otherwise, they would misunderstand some phrases and connotations.

HUC3 said she firstly gave importance to British culture because the books they used were published via British publishing houses but she added that she tried her best to give as equal importance to American culture as she did to British culture because this would help students to perceive the English language system easily by giving an example:

> There are such idioms as "out of blue", "I am in my blues", and "I am blue today". Normally, we do not color people in our culture but in this language

they have some meanings. "I am blue" means I do not feel well. I warn my students about these usages of color in English language and culture.

HUC3 emphasized the necessity of knowing about the target culture and its traits but she also accepted that she mentioned Turkish culture in her lessons as well so as to make comparisons.

Interviewees in the LUC group all said that they gave primary importance to Turkish culture in their lessons by giving the reason that both the teachers and students shared the common culture. As both groups were familiar with Turkish culture, this would make the things much easier. When they were asked whether it would be beneficial to teach the target culture as well, LUC1 replied:

The USA and the UK are the countries where the English language live and stay alive. As the language progress gradually, it would be effective to give examples by referring to the cultures of these countries. I certainly accept the benefits and advantages of providing such an environment but I do not supply it not because of the fact that I do not believe in the benefit but because I do not have such working conditions here.

She said she wanted to teach the target culture but she could not do it because of the lack of facilities of the school. LUC3 was not as positive as his colleague LUC1 and he rejected talking about American and British culture by saying:

I do not want to talk about Anglo-Saxon culture in my class but I want to make my students aware of the fact that this language is a tool to communicate with people outside our country. We have considered the language as a set of rules by forcing on grammatical structures for ages but this is not the way that I affirm. However, we can bring a native-speaker to the class just to show students that English language is a communication tool to express our own culture.

He articulated that the only purpose of teaching English should be to make students aware that they needed it to communicate with other people living out of our country. He completely rejected the idea of presenting target culture elements in the lesson without any reason.

The instructors interviewed were also asked what had prevented them from teaching culture in particular circumstances and why. All of the instructors in the MUC group said that lack of facilities and authentic materials prevented them from teaching culture. MUC1, MUC2, and MUC4 said that they had some technical

problems with the technological equipment of the institution. If the technical problems were not fixed by the SFL management, they said they became discouraged and they could not show the videos/songs that they had planned to show in the lesson. MUC1 and MUC4 also complained about the curriculum of the school, which was said to be very intense.

HUC2 also complained about the curriculum because she said she had lots of things to do and she even offered some extra hours for her students to stay in the class so as to keep up with the curriculum because the time never seemed to be enough especially when she was teaching something extra about cultural knowledge related to the topic. She also mentioned the lack of materials as a barrier by explaining the case:

> I bring my own materials to the class so as to do some addition to the reading text that we cover. I bring my laptop within which I have some photos and pictures that I show to my students. Without them, it would be impossible for me to do some additional cultural teaching.

HUC1 and HUC3 in the same group complained about the biased student attitude when they started to teach culture. HUC3 stated that she avoided teaching culture or she taught in moderate amounts in order not to be considered as a person who was the supporter of the target culture by those students if she had a class of students whose religious views were in extreme points.

All of the instructors in the LUC group mentioned their lack of motivation to teach culture. LUC1 and LUC3 also said the curriculum as the primary reason why they did not deal with culture teaching in their class. LUC1 explained her situation by saying:

> Personal efforts are important everywhere but the institution should create a mentality for us to teach culture because I do not feel motivated enough to teach culture individually in my class as we have lots of things to cover in the curriculum so I cannot allocate time to teach culture. However, if the culture teaching is also given importance within the curriculum, I will be compelled to teach it anyhow.

She complained about the intense curriculum they had. She also stated that the SFL should make it obligatory to teach culture by integrating it into the program. Otherwise, it would be difficult for instructors to teach culture while trying to keep up with the pacing.

During the interviews instructors were asked how they taught culture when they allocated some time to it and when they disregarded the elements that demotivated them. The interviewees were also expected to exemplify what they did by sharing anecdotes from their lessons. All of the instructors from MUC group stated that they shared their cultural experiences with their students by telling them their short anecdotes either in the countries where they visited or with their foreign friends. All of them also mentioned the importance of using videos including cultural elements. MUC4 explained it by saying:

> Culture cannot be taught with abstract information but it requires some concrete information and this can be done by referring to something that might create an image in students' minds. Thus, at this point, showing a related video is of great help.

MUC4 also said that she made her students role-play by giving them a situation and asking them how to respond if that student was a member of a certain culture. However, MUC3 said that he never made his students organize role-plays because he found it quite childish and not appropriate for university context as he thought it to be a repetitive kind of activity.

The importance of role-plays was mentioned by the instructors from the HUC group because all of them said that they applied it in their classes. HUC1 explained the importance of role-plays by giving an example:

> I make my students role-play on the topic that I have assigned them beforehand, especially in grammar lessons. For instance, while I am teaching past models, I create a context and assign two students and I give them a situation and they respond to that situation by using the model verbs that I have taught them. More importantly, I give this assignment to them one or two days before their performance because it will otherwise take so much time to organize them and make them concentrate on the performance.

HUC3 also stated that she made her students role-play and recorded them at the same time. Later, she gave them some feedback on the performance after she watched the video that she recorded.

HUC1 and HUC3 stated that they used videos in their lessons apart from PAC2 who said that she used pictures instead of videos by giving the reason that:

> Videos take some time in the lessons and we do not have much time to show it as we have a hectic program that we have to cover during the whole term.

Thus, I prefer using pictures as we can talk on a picture during ten seconds, a minute or five minutes, the duration of which I can determine but the videos do not give this opportunity to me.

HUC1 from the same group said she showed some videos on YouTube if she found it related to the topic of the lesson she was having at that moment. HUC3 told that she sent links of the videos to her students via e-mail warning them to watch it before coming to the class because they would discuss it during the first hour.

The other technique that instructors interviewed from the HUC group was explicit descriptions about specific cultural elements. All of them stated that it was necessary because culture was not something that was open to discussion and students should not be allowed to misunderstand it by being provided with the sufficient explicit information by the teacher. HUC3 stated that she explained everything about different cultures by warning students that the explanations she made was not the things she favored but the facts accepted by the members of that culture. HUC1 in the same group confirmed her idea by claiming that students could not comprehend a culture s/he did not have any idea about, which made it necessary to provide them with explicit explanation. HUC1 also stated that providing students with explicit information was highly beneficial for vocabulary development and she exemplified it by saying:

> If I come across a text related to Big Ben, I write it on the board by asking them what it is. Then, I say it is a tower. At that point, the students learn a word that they might not know. I may ask what a tourist can see around New York Empire State Building. The most important historical monuments such as the Statue of Liberty are known as Statue of Independence by most of them. Therefore, my explicit explanations are great assets to their vocabulary.

The interviewees from the LUC group said that they never made students role-play but LUC3 said that he used role-plays but not in cultural context by explaining:

> I never assign my students to be Jack, Michael or Sarah; thus, I reject making them role-play on cultural issues but I can make them role-play to show the directions. I may give them a map and want them to explain their friends how to reach a certain point, instead.

LUC3 also told that he encouraged his students to use social-media sites to find friends from foreign countries and use the language as a communication tool to explain about their own culture.

It was discovered from the interviews that role-plays and videos were used both by the HUC and the MUC groups. The importance of explicit explanations was also emphasized by the HUC group members.

4.3.1.3. The Opinions of Instructors on Culture Teaching Methodology

After finding out the techniques that the instructors used in their classes, the researcher wanted to determine the instructors' opinions on "culture" along with their attitudes towards it. Thus, the 25th section of the questionnaire was comprised of propositions that gave away the ideas of instructors on culture and its teaching.

The first proposition was all agreed by most of the instructors in the SFL but there were very few people such as the LUC group members who thought that culture and language were separable. LUC2 said that he never integrated target culture into his teaching but his students learned the language, which could be considered as a sign that language and culture were separable. LUC3 said it was not necessary to teach target culture to teach the language by claiming that the teacher should teach the functions, instead. He added that the students would not live in that culture so it was unnecessary to integrate it into the lesson. LUC1 said that culture knowledge could bring the lesson variety and it was not advisable to separate the culture from language teaching but the curriculum of their school made her do it in that way.

The third proposition was all agreed upon by both the MUC and the HUC groups. HUC1 said that it was quite important to integrate "Cultural aspects of language teaching" in ELT programs because a teacher could never teach the language if s/he did not know about the culture as they were inseparable from one another. MUC3 said that an ELT education without the integration of cultural aspects of language teaching was like flesh without backbones. MUC4 from the

same group confirmed what his colleague said by elaborating that knowing the culture increased the credibility of the teacher. HUC1 also mentioned the importance of this issue in ELT programs by exemplifying:

> A teacher should internalize the culture of the language s/he is teaching. Yesterday, we came across Yorkshire pudding in the text and I warned my students that it was not a dessert but a meal, instead. If I had not known the cuisine of that culture, I would have skipped that part, focusing on the structures within the text, which bores students all the time.

LUC1 stated that integration of culture into the classes seemed to be a utopian scheme for her but she said she would be eager to be introduced how to do it by saying:

> This seems to be a radical move in the field but I think orientation programs should be organized to remind the teachers that culture is part of the lesson and it should be integrated. Therefore, not just the ELT programs but we, experienced teachers, should also be introduced how to do it via in-service teacher training programs that can be arranged every year. Otherwise, we will forget how to do it while dealing with intense curriculum and such stuff.

LUC1 emphasized the necessity of in-service teacher training programs which were organized for teachers to update and upgrade themselves.

The interviewees also commented on the impact of World Politics on culture teaching in language classes. For instance, LUC2 said that world politics also affected how he introduced cultural elements because there were some sensitive topics and issues such as the Armenian and Kurdish conflicts, about which most of the instructors avoided talking in particular times. Thus, world politics affected the lesson flow in some way or another.

The statement that teachers should focus on the linguistic features of the language rather than cultural aspects was disagreed with by both the HUC and the MUC groups because they rejected the idea that linguistic structures of the language can be separated from the culture of the language. However, the interviewees from the LUC group totally agreed with the statement. LUC3 stated that he never taught the culture of the language but he taught the vocabulary, functional structures but his students could understand what they read without any difficulty. LUC1 confirmed LUC3's idea by saying that introducing cultural issues to the lesson would make it versatile but the main focus should be on the linguistic

features of the language. LUC2 stated that he agreed with that statement because it reflected what he had done so far. He said he taught the language without concentrating on cultural issues but focusing on the rules of the language, instead.

The HUC group strongly disagreed with the statement that teaching American/British cultures would be a threat to students' national identities. The MUC group also disagreed with it. They both rejected this idea by making an explanation that the more they learned other cultures, the more they would be aware of their own values and cultural heritages. MUC1 stated that teaching American/British culture in a school context would be framed in a logical way and this would be a motivation rather than a threat. HUC3 confirmed these sayings with her comments:

> I do not think our students will copy the things that we are teaching them. Are they so unconscious? Let alone the entire thing that we teach, global advertising is doing its best to make everybody look the same.

Only LUC3 agreed that it would be a threat for students to be taught British/American cultures because this would lead to inferiority complex among the Turkish youth.

Both the MUC and the HUC groups disagreed with the seventh statement that teachers can teach English without introducing American/British cultures in the 25th section of the questionnaire because there were some idioms and phrases in the language that were part of the culture and never be taught without introducing the culture. However, the interviewees from the LUC group agreed with the statement claiming that this was the way they taught the lessons and not introducing American/British cultures would not prevent them from teaching English to their students.

The eighth statement that knowing about the American/British cultures will facilitate students' successful communication with speakers of English was agreed with by all of the groups. MUC1 said that it was crucial for students to know American/British culture to facilitate their communication with the speakers of English because this knowledge would provide them with sincere communication not interrupted by misunderstandings. HUC3 mentioned that there were some cultural aspects that students had to know such as some words that they had to avoid

using and some gestures which would mean completely different from the meaning they had in their hometown. Also, LUC3 accepted that knowing about American/British culture would help the students but he elaborated the issue by saying:

> I do not want our students to be totally unaware of the target culture. For instance, our last lesson, we came across a phrase 'Black Friday' which I did not know. I connected to the Internet and googled it and learned that it was the Friday just after the Thanksgiving Day when the prices in shopping centres fall down and people rush to the shopping malls to do shopping in bulky amounts. I did not know that and I did not feel the lack of this information but I learned it with just a click on the net. Thus, in my opinion, our students might learn target culture but the exaggerated presentation of it should be avoided in our lessons.

LUC3 emphasized that knowing about the target culture was certainly advantageous while speaking with native speakers but he claimed that neither students nor instructors should make vigorous efforts to teach or learn it. The ones who would like to learn it will get all the information on the Internet.

Both the HUC and the MUC group apart from MUC4 who said no idea to this statement disagreed with the proposition that cultural elements of the English language should only be taught to students who have a strong interest in them. MUC4 explained the reason why she chose "no idea" by saying that she should also take students' needs and interests into account and if the student group she was teaching was learning English just to pass a test; she said she did not know what to do because she was also aware of the importance of cultural teaching. However, the other members challenged the idea by exclaiming that all of the students should be given the cultural elements of the language without categorizing them. MUC2 explained this idea by saying:

> Students cannot decide whether culture is something boring or not before being introduced to it. Thus, we should teach it to everyone. What is more, I have never come across a student who is biased against culture because it is the most entertaining part of this language learning process.

HUC1 confirmed what her colleague said by telling the researcher:

> We should teach it to all because people can understand what it is or whether they will like it just after they are presented it. We should give them that chance. Maybe a person prejudiced against culture may like it after the presentation of it by the teacher. Furthermore, you cannot question the

purposes of the people. Culture teaching is part of my lesson. Students may use it in accordance with their needs or interests.

HUC1 emphasized that such a categorization as the ones who would like to learn culture and the ones who wouldn't like to have it was not possible as culture should be integrated into the lessons as it was part of the language classes.

LUC2 and LUC3 both said that it would be logical to teach culture only to the students interested in it because if the students did not have plans to interact with the target culture community, it would be unnecessary to teach that group because all they needed was to comprehend what they read and to pass the exam. Under such circumstances they considered it unnecessary to teach culture. LUC3 made a further comment on the issue by saying that the students were exposed to cultural imposition outside the class in the real world so he said he would not bombard them with the target culture elements in the class as well. LUC1 said she had no idea about whether there was a student group that was motivated to learn culture. She explained this by saying:

> If we had extra-curricular activities such as going to a theater with students at weekends, we would easily determine whether such groups interested in culture existed but as we do not have such opportunities, we cannot know these groups. In monotonous lessons we cannot determine whether they are interested in culture or not while we are teaching them grammar.

She stressed the point that it would be more beneficial for students interested in culture learning to have some extra cultural activities outside the school. However, it was unfortunate for the instructors that they could not determine the students who were highly interested in the culture.

In conclusion, this chapter presented the findings of the research. The results of the instructor questionnaire and interviews with the instructors were all shared under the related research questions of this study. The next chapter will present the interpretation of the findings presented in this chapter and their educational implications. It will also shed a light on the some points for some researchers who would like to do some further research on this topic.

CHAPTER 5

5. CONCLUSION

It is now time to interpret the results of the study which were presented in the previous chapter. It is really important to draw conclusions from both the interview and the questionnaire results. They are crucial especially for the institution where this research was conducted because the opinions of the instructors were collected both through a questionnaire and interviews. They all made an in-depth interpretation necessary for this research. In this chapter, the researcher will also make some comments on the educational implications of this research as well as the recommendations for future research.

5.1. Summary and Discussion

The interviewees of this study were all asked why they became English language teachers. Most of them said that they had chosen to be a language teacher without having a particular career plan when they were making their decision about their profession. This showed that the instructors were not conscious in their career plans and professions. However, this is quite important because the attitudes and beliefs of the teacher directly affect the lesson flow. Robinson (1981) states that the goals, attitudes, and priorities are important considerations for the foreign language teacher. Pajares (1992) confirms this by stating that an individual teacher's beliefs have a strong correlation with behavior, considering choices and decisions about instructional practice, in particular. Therefore, it is significant for teachers to know the problems and their solutions in their field. They should be aware of every single step that they are planning to take as their decisions directly influence the quality of the education. What is more, culture teaching is one of the crucial issues in the ELT world. This problem can be solved in the prospective teachers' undergraduate studies by making them more aware of the issue. Their awareness should be increased towards this current issue in ELT. They should be taught how to deal with culture in language classes in their undergraduate studies. A

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course named 'Cultural Aspects of Language Teaching' could be offered to them to raise their awareness.

Teachers' background information highly affects the way they teach culture. Therefore, teachers should be informed about the methodology they will use in their undergraduate studies because all of the information they have gained affects the way they teach all through their working years. As Bayyurt (2006) mentioned, "the context of teaching and the background of individual teachers influenced their attitude towards the incorporation of culture into their language teaching" (p.243). She emphasizes the importance of the education that teachers get in their undergraduate studies. MUC4 also stressed that teachers should be trained on how to teach culture in their university years because they should be equipped with knowledge of how to deal with culture in the class when they have started their professional teaching experience.

From the questionnaire results it was concluded that most of the instructors tried to teach cultural products more than cultural perspectives and practices. The reason behind this was that cultural products were more solid and concrete than cultural practices and perspectives. Films, videos, literature and music are good examples of this and they are more available especially on the Internet. Thus, both teachers and students prefer to have things that are within reach to them. However, from the interviews it was detected that the HUC group members said that they showed cultural perspectives most of the time. As these instructors were more enthusiastic to teach culture, they did their best to introduce their students the cultural perspectives. However, most of the instructors did not allocate much time to cultural perspectives in their lessons. Nonetheless, it is safer for a language teacher to teach cultural products because it does not require them to make an analysis and make further comments on them. Instead of making false conclusions and assumptions which they do not have any idea about, instructors can be encouraged to teach cultural products first because teaching cultural perspectives might sometimes lead to overgeneralization about a specific culture, which should be avoided in language classes, where tolerance to differences should be the main purpose. If a person has not lived in a particular culture for a while, s/he might give rise to some misconceptions while s/he is trying to teach cultural perspectives.

Students might end up with some misconceptions in their minds if they are led by their instructors in a culturally-biased way.

Another important element to mention was that the instructors were affected neither by school district nor license renewal. The reason for license renewal is that even though the contracts of the instructors are renewed every single year, there is no threat for them to lose their job because of their contract's renewal process. It is improbable for someone working in a state institution in Turkey to be made redundant or to be dismissed unless s/he makes a disgraceful mistake. Therefore, this is not a factor that the instructors have given importance to. However, it is really interesting for the instructors not to be affected by the school district because the location of the campus is in the central part of Istanbul, which is very close to wherever a person wants to go around Istanbul. However, most of the instructors come from different parts of Istanbul to the campus. That might be the reason why they do not consider the school district as a motivation factor. Nonetheless, instructors should be reminded that they are very lucky to work in a central place which is very close to historical and sociocultural venues and places.

The participants of this study were all aware of the importance of culture teaching in their class and they also confirmed that students enjoyed the process while they were teaching them some cultural information but the problem was that they talked about either target culture or local culture when they were asked. The interviewees from the HUC group gave importance to target culture whereas the ones from the LUC group put more emphasis on local culture. The ones in the MUC group gave equal importance to both local and target culture while they were responding to the questions. This is problematic because the instructors should not hesitate to expose their students to cultural information about as many cultures as possible. As these students live in Istanbul, where a lot of cultural heritages exist and a great deal of people from different cultural and ethnic backgrounds live together, they are already familiar with different cultures and they are conscious enough to show some tolerance to different cultures. Living in Istanbul is a great advantage in this sense and the instructors should benefit from the location of the school to the greatest extent (Karaman, 2011). They should encourage their students to visit historical places, theaters, cinemas, operas which are very close to the

school. What is more, the instructors should be guided that there are even some other cultures living in this world and students might like them, as well. In a study conducted by Byram et al. (1991) the effects of language teaching on young people's perception of other cultures were investigated. A mixed research methodology was used with the help of observations, semi-structured interviews, questionnaires, case study analysis, and pre-post tests at the beginning and at the end of the school year. They assessed students' knowledge of French culture and pupils' level of ethnocentrism with respect to French people (measured via semantic differential tests). Several conclusions were made by this study. First of all, teachers had similar objectives for and beliefs about the value of foreign language. In particular, they felt that it promoted gains in personal development in the form of learning about others as well as becoming open and more tolerant. This is also the case in Turkey. People take language learning seriously because it is associated with power and status in the society. These issues were mentioned in the first chapter. Additionally, there is a great variation in "styles" or approaches to teaching about the foreign culture and teachers frequently use culture just to attract the attention of the students, or to contextualize language teaching. This was also discussed in the previous pages. Teachers do not have a unified way of teaching culture because their backgrounds affect the way they teach it. Third, teachers generally have limited experience with the target culture. The interviewees of this study also confirmed this by saying that they should be provided with opportunities to stay and live in the target culture for a while. They should be supported financially. What is more, the participants except for the HUC group generally avoided mentioning the cultural perspectives in their class due to the fact they did not live in the target culture for long enough to talk about their perspectives. Finally, instruction is dominated by the textbook, which is used extensively and determines the topics as well as the sequence of instruction. This is also valid in this research that instructors cannot find sufficient time to deal with some extra materials because of the intense curriculum.

This research showed that most of the instructors working in the SFL were interested in target culture teaching but the interviews showed the other side of the coin because the LUC group did not want to deal with the target culture. There are also several other studies conducted to determine the teachers' attitude towards

target culture teaching in the field. Some research showed that teachers did not want to deal with the target culture. For instance, Adaskou et al. (1990) conducted their study in Morocco and they checked whether the teachers working in Morocco were willing to teach cultural elements of the target culture. The research showed that teachers were unwilling to integrate target culture in their language teaching because they thought that it would not be a good example for Moroccan students. Thus, they believed that students would benefit more if they integrated local culture in their lessons. However, some other research proved that teachers preferred to integrate target culture in their lessons just like the participant teachers in Lessard-Clouston's study (1996). They accepted the importance of integrating the target culture in their classes. This study was conducted in the Chinese context and the teachers who participated in the study said that their learners were enthusiastic to learn English culture so they integrated target culture in their lessons accordingly.

There are also studies which were conducted to evaluate the teachers' attitude towards the target culture in the Turkish context as well. For instance, Çamlıbel (1998) investigated Turkish teachers' perspective towards target culture teaching and she showed that Turkish teachers were all aware of the importance of target culture teaching. Thus, they tried to integrate culture in their language classes. However, in Atay's (2005) study, pre-service teachers were given a questionnaire and they had been observed as well. After the observation they had been interviewed and the result was that culture was not given importance sufficiently by the teachers, which contrasted with the principles of Ministry of Education in Turkey which required teachers to make students interculturally competent, which meant that teachers were supposed to present information about different cultures as well as both the target and the native culture. Atay (2005) suggested in her study that prospective teachers should also be made to read more on culture and language teaching, and she wanted them to reflect on their own culture while discussing the target cultures, and they should be guided on how to use this knowledge in their micro teaching sessions, which would be a great contribution for their future class implementations. Atay (2005) also emphasized the importance of guidance on culture teaching for the prospective teachers in their undergraduate studies.

5.2. Educational Implications

Elements that either motivate or demotivate teachers to learn/teach culture in their class should also be given some attention. Most of the instructors told that personal travel was the key factor that highly motivated them to improve their cultural information but at the same time they complained about lack of money as a barrier to their efforts to improve their cultural knowledge. Especially the interviewees shared that the more they travelled, the more they learned but it was not that possible with the salary they had. They also mentioned the importance of experiencing the culture so as to explain it and so as to increase their credibility towards the students and this could only be achieved via visiting and living in a particular culture. Even though the interviewees all said lack of money as a primary barrier, the average result of the questionnaires filled by 85 instructors showed that lack of money was a barrier occasionally but this result might be misleading because the socioeconomic status of the most of the instructors working in this institution was high above the Turkish standard. Thus, the questionnaire result might be misleading but as the findings of the interviews were the main focus of this research, all of the interviewees mentioned lack of money as a major barrier for them to improve their cultural knowledge. Therefore, the most logical conclusion that can be drawn here is that the university should allocate some fund for instructors to go abroad as a guest academician in a foreign university via Erasmus programs. The university should provide its academicians with this kind of opportunities so as to increase the quality of education there.

Another equally important thing to consider is that the instructors in this institution do not learn much from one another as they stated that colleagues was not one of the factors that motivated them to maintain their cultural knowledge. This might be because of the facilities that the university provided the instructors with. They had one open staff room with a limited space so the instructors use it as a room to get their books and rush to the class right away. It does not provide them with the comfort that they need to share the information they have learned. Thus, the instructors need more staff rooms which must be spacious and comfortable for them to feel productive. Supplying them with the convenient working environment which

requires more staff rooms given to a limited number of people will increase the productivity and creativity of the instructors because they will easily concentrate on their work, thereby sharing the materials that they have created with one another.

One of the most important issues that should be considered is the curriculum of the school because most of the instructors complained about its intensity. They all said that they had lots of things to cover and that was the primary reason why they could not allocate some time to culture. Also, LUC1 said that teaching culture had to be compulsory for the instructors and this could be only done by integrating it into the curriculum. When the curriculum was analyzed by the researcher it was detected that it was rather dense and it could be rearranged because it should provide the instructors with one or two hours for them to have their own activities so as to make it flexible. In fact, students also wanted to have some time allocated for culture teaching every week. Thus, the curriculum might include a section that focuses on culture for every single week to bring some variety to the class. Therefore, culture should be part of the curriculum. Every single week, there can be two hours of culture session in every class and this could facilitate the uniformity in the whole school. In order to succeed in this, materials including a "culture" section/part/chapter can be used or supplementary materials can be distributed to the instructors and they will be supposed to cover them each week to make students familiar with both the target culture and other cultures that exist on the earth. By doing this, culture will necessarily be integrated into the curriculum.

Another important thing that influences the instructors in their lesson flow is obviously the textbooks used in the school. All of the interviewees accepted that textbooks directly affected both the flow and the design of their lessons. They confessed that they spent most of their time dealing with the coursebook texts and other supplementary materials focusing on grammar structures. Interviewees from the LUC group complained that the textbooks mostly included texts related to target culture and they preferred to have texts about Turkish culture. It is quite natural to have texts related to target culture in the textbooks which mostly belong to either British or American publishing houses. Thus, textbooks might be changed or some cultural texts related to both Turkish culture and other cultures existing in the world might be presented to the students as additional material sources. Actually, the

school has some supplementary materials but the texts in those materials are related to target culture mostly. Therefore, some texts about Turkish culture and other non-native cultures should be added to these supplementary materials that are used. Hence, students will be exposed to different cultures with the help of the supplementary materials. As Bex (1994) clarified, "awareness of cultural diversity can be introduced into the classroom gradually, first by developing the pupils' perceptions of the grosser differences between their own culture and that of the target language, and then by comparing linguistic variation within their own culture with linguistic variation within the target culture" (p. 60). He emphasizes the fact that students should be exposed to information belonging to different cultures.

Teaching something requires testing it most of the time in education. However, this does not seem to be the same for culture teaching because there are few studies available in the field about this issue as it was discussed in the second chapter of this thesis. From the results of this research, it was concluded that the instructors at this state university did not pay much attention to the testing of culture. The questionnaire and interview results confirmed this. Of the most important reasons why the instructors do not test cultural information is that culture teaching is not done systematically so this makes it impossible for students to take a test that evaluates their cultural knowledge. Therefore, the students should be provided with some opportunities that they can use the knowledge that they have learned. Thus, they can be given some projects that are related to cultural knowledge improvement. For instance, they could be given some portfolio work in which they should collect their essay-writings the contents of which might include some cultural knowledge. They could also be assigned to make short-films that are comprised of cultural themes. By doing so, students will be engaged in learning cultural knowledge apart from the lessons, which will lead them to improving their language skills as well just like the culture fair organization did for the participants of the contest. Their cultural knowledge may be tested in this way.

Most of the instructors working in this SFL supported the idea that culture and language were not separable. During the interviews both the HUC and the MUC groups confirmed the idea except for the LUC group. For instance, they claimed that students could learn the language without learning the culture and that

was why they did not teach culture much. Furthermore, they claimed that language and culture could be separated. These instructors might not have heard of the recent changes in the ELT field because they were most probably teaching the language using the GTM or the ALM. In order to prevent such occasions and instructors from thinking in this way, the instructors should be encouraged to participate in the conferences and seminars that are related to ELT because they will be familiar with the new trends in the field by doing so. The other option can be the in-service teacher training programs that can be held within that school. In fact, after the data were collected, the school initiated an in-service teacher training program in which experienced and inexperienced instructors observed one another's lesson by sharing all they knew about the methodology they were using in their classes. This certainly facilitated the cooperation and collaboration among the instructors.

Another point made by the LUC group was that they did not prefer to use role-play technique in their class. Role-play is an important technique that should be used in a lesson if it is based on the communicative method. By using role-play, teachers try to make students understand the world of others and they learn how to empathize. Thus, this technique is very appropriate for teaching culture and making students learn elements of other cultures. Students also realize the importance of communication during role-plays. What is more, it is a technique that can be used with all levels of language learners. With beginners, it can be a repetition activity, which will make the learners recite the dialogs whereby they will be familiar with the sound and rhythm of the language. This technique can also be used with advanced learners and this can be done by making them improvise on a situation given to them and this would be an open-ended, free-style activity. While the LUC group instructors did not deal with role-plays, the HUC group instructors who were quite eager for culture teaching were paying great attention to these activities. They also explained that they did some explicit explanations along with role-plays because students must not make comments on cultural themes which they might know on their own as it might bring about some misconceptions that might lead to misunderstandings.

Culture is a sensitive issue and both students and instructors were asked whether culture teaching should take place among the students who are really

interested in it. From the results, it was understood that both instructors and students wanted to provide every student with culture teaching without any discrimination. Actually, the students seemed to be quite enthusiastic to learn about different cultures and this opportunity should be supplied by the instructors. Even if some instructors especially from the LUC group did not deal with culture teaching in their lessons, they would like students to have cultural activities out of their school time. Even LUC1 stated that she did not deal with culture in her class and she did not allocate time for it but she wanted students to have cultural activities organized by the school. Thus, instructors would like their students to have extra-curricular activities, which would be much beneficial for students. Teachers who have little time to allocate for culture teaching will be glad if this opportunity is supplied. At the time of the data collection, the school was organizing a culture fair and this seems to have become a tradition in this school and it will be held every year. What is more, this year students are trained by the instructors working for the drama club, which aims to show the drama show during the culture week. However, as the year when the data collection was underway was the first year of culture fair organization, there were some shortcomings in the process. These problems should be corrected. For instance, evaluation of the projects was done with a jury comprised of only the coordinators of the school. The selection of the winners should have been done all together including the instructors working in that school and the students who did not participate in the contest. The students could have been asked to make comments on the projects that they were shown. They could have written down their response papers to the project owners, which would make the process an interactive one that could be continued on the Internet via a web site related to the school in some way. Students should have been informed about this contest at the very beginning of the academic year.

As it can be seen from this study, the institution where this study was conducted had the necessary conditions and facilities for the culture teaching process such as the qualified instructors, and the central location. However, the instructors should know the students profile better and analyze their needs and interests. Even though culture teaching is presented in the school, it does not seem to be satisfactory. What is more, the problems of the instructors should also be given

some importance. They complain about their salary which prevents them from going abroad, where they will gain some cultural experience. Thus, the school administration should provide some opportunities to the instructors so as to make them more qualified. The school should also provide other facilities such as a studying room both for students and instructors who may find it a difficult to find a suitable place for an academic study. What is more, the curriculum of the school should be assessed by experts and some cultural points should be integrated into it so as to enhance the quality of the education in that school.

5.3. Limitations of the Study

The researcher selected the interviewees from the participants who filled in the questionnaire. Therefore, the researcher wanted the participants to write down their names so as to make the selection process easier and much quicker. As the participants knew that they would write down their names, they might conceal some of their opinions while filling in the questionnaire.

5.4. Recommendations for Future Research

This study can also be implemented in other Schools of Foreign Languages both in state and private universities in Turkey so as to determine their instructors' point of view about culture teaching and to find out whether there is a strong relation between the location of the university and culture teaching. This study can also be applied in high schools in Turkey. This will help the authorities determine the quality of education. What is more, the students' point of views can be taken into consideration and they can be asked about the quality of culture teaching in universities and high schools along with their preferences.

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APPENDICES

Appendix A: Instructors' Questionnaire

Appendix B: The interview Questions of the Instructors

Appendix C: Findings of the Questionnaire Items

Appendix D: Tez Fotokopisi İzin Formu

Dear Colleagues,

This questionnaire is adapted from the survey developed by Byrd, Hlas, Watzke, & Valencia (2011) in their study entitled "An examination of culture knowledge: A study of L2 teachers' and teacher educators' beliefs and practices". The goal of this adaptation is to explore the cases of English language instructors at a Foreign Language School of an urban state university in Istanbul. The purpose of this study is to determine how the issue of "culture" is addressed by the language teachers in this setting.

The data collected via this questionare will only be used for scientific purposes and the identities of the respondents will be kept confidential. As a researcher, I encourage you to freely share your opinions and experiences. Your perspectives are very important for this study. Thank you for your participation.

Regards,

Burak TOMAK

NOTE: Whenever you see the term "culture" in this questionnaire, please consider it in a general sense. It might be either target culture (British/American) or our native (Turkish) culture. You may even think about other cultures that exist in the World.

I. Teaching Background and Preparation

1) Please take a moment to recall where you first experienced as a language student, the formal teaching of the culture of your target language. Was it in a (please select one):

a. High school foreign language class

b. University language or literature course

c. University cultural studies course

d. In-service program

e. Other

2) When/If you were enrolled in a teacher preparation program, were you required to design cultural pedagogical activities? Please check all that apply:

☐ Yes, it was part of my methods course requirement

☐ Yes, it was part of my student-teaching experience

☐ No, I was never instructed on how to teach my target language culture-skip to question 4

☐ The teaching of culture was an optional experience but not required in my preparation program-skip to question 4

☐ I was not enrolled in a teacher preparation program-skip to question 5

3) If you answered YES to question 2, please indicate the extent of emphasis of each cultural
aspect in the pedagogical activity requirements for your teacher preparation courses.
a. Cultural Products (tangible products-literature, art, crafts and song, dance) take:
No course   A little course   General course   A large course   Primary course
emphasis   emphasis   emphasis   emphasis   emphasis
b. Cultural Practices (knowledge of what to do, when, and where) take:
No course   A little course   General course   A large course   Primary course
emphasis   emphasis   emphasis   emphasis   emphasis
c. Cultural Perspectives (ideas and attitudes) take:
No course   A little course   General course   A large course   Primary course
emphasis   emphasis   emphasis   emphasis   emphasis

4) Indicate the extent to which the following people have influence on your preparedness
to teach culture.

	No influence	A little influence	General influence	A large influence	A Primary influence
University literature instructor					
University language instructor					
University cultural studies instructor					
University teaching methods instructor					
In-service facilitator					
K-12 cooperating teacher					
My high school teacher					
K-12 teaching colleague					
Other					

* K-12 refers to the education from kindergarden to high school (12th grade)

Part II. Professional Development

5) Please indicate how important it is for teachers to maintain culture knowledge:
Not at all   Not very   Somewhat   Important   Very
Important   important   important   important

6) Please indicate how much effort (if any) is involved in your maintenance of the following components of culture knowledge:

a. Cultural Products (tangible products-literature, art, crafts and song, dance) take:

| No effort to maintain | Little effort to maintain | Effort to maintain | A lot of effort to maintain | Very much effort to maintain |

b. Cultural Practices (knowledge of what to do, when, and where) take:

| No effort to maintain | Little effort to maintain | Effort to maintain | A lot of effort to maintain | Very much effort to maintain |

c. Cultural Perspectives (ideas and attitudes) take:

| No effort to maintain | Little effort to maintain | Effort to maintain | A lot of effort to maintain | Very much effort to maintain |

7) Please indicate the extent to which the following motivate you to maintain your own culture knowledge.

	Not a motivation	A small motivation	General motivation	Large motivation	Primary motivation
Colleagues					
Curriculum					
Interest in culture					
License renewal					
National Standards					
School district					
Students					
Travel with students					
Personal travel					
Other					

8) Please indicate the extent to which the following resources influence the focus on culture teaching you use in the classroom

	No influence	A little influence	General influence	A large influence	A primary influence
National Standards (YÖK/MEB standarts)					
Local (university) standards					
CEF –Common European Framework Standards					
Textbook					
Personal experiences					
Personal research					
Institutional programmatic needs					
Other					

9) Indicate the extent to which you use the following to maintain your own culture knowledge

	Never used	Rarely used	Occasionally used	Frequently used	Used all the time
Attend local, state, or national conferences					
Books and reading					
Films from the target culture					
Internet to locate cultural material					
Interact with local heritage communities					
Visit museums or other cultural attractions					
Listen to personal stories of others from the target culture					
Realia (objects, tools, and artifacts) from the culture					
Radio from the target culture					
Read cultural materials in textbooks					
Read newspapers and magazines from the target culture					
Read pedagogical articles related to culture					
Read popular books or literature					
Speak with native speakers					
Still images such as photographs and slides					
Take academic coursework in literature, culture of language					
Television broadcasts					
Travel abroad					
Research topics related to culture					
Other					

10) Indicate the extent to which you use the following to compile and document your own culture knowledge.

	Never used	Rarely used	Occasionally used	Frequently used	Used all the time
Books and reading					
Bookmark Web sites					
Capture video					
Collect photographs					
Collect realia (objects, artifacts, or tools) from the target culture					
File journal articles					
Scrapbook					
Take photographs or pictures					
Share stories or anecdotes					
Other					

11) Please indicate the extent to which the following are barriers to the maintenance of your culture knowledge.

	Not a barrier	Minor barrier	Occasionally a barrier	Significant barrier	Primary barrier
Lack of monetary funds					
Lack of resources (books, satellite connection, etc.)					
Lack of time					
Limited Internet availability					
Too much information					
Unsure how to represent all cultures					
Other					

Part III. Teaching Philosophy and Practice

12) Below are several topics that teachers address in teaching about culture. Indicate the amount of time you spend teaching them in your classes.

	Never used	Rarely used	Occasionally used	Frequently used	Used all the time
Geography and environment					
History					
Tangible products of the culture (food, dress, objects)					
Expressive products (literature, art, music, dance, songs)					
Cultural practices (knowledge of what to do, when, and where)					
Cultural perspectives (ideas and attitudes)					
Connections among cultural perspectives, practices, and products					
Other					

13) Which of the following statements best reflects the place of culture in your curriculum?
  ☐ Each semester I teach two or three units that incorporate culture.
  ☐ I periodically incorporate culture-based lessons when time allows.
  ☐ Every lesson I teach integrates culture with language learning.
  ☐ I always integrate culture learning with language learning lessons.

14) In what classes do you devote the most time to the study of culture? Check only one.
  ☐ Introductory courses
  ☐ Advanced courses
  ☐ I give equal treatment to culture in all my classes.

15) Listed below are several skills and attitudes related to the learning of culture. Please indicate how important each of these outcomes are according to your teaching beliefs.

I hope my students will . . .

	Not important	Less important	Important	Most important
Reflect on their own culture through the study of the target culture				
Recognize the role their own cultural values play in shaping attitudes towards other cultures				
Appreciate similarities and differences between their own culture and the target culture				
Recognize and analyze how language reflects culture				
Adopt alternative views of seeing and living in the world				
Develop and use the skills needed to solve cross-cultural challenges				

16) Which statement best reflects how you assess cultural learning?
☐ I create a separate exam to test culture knowledge.
☐ I include a section on my exams on a cultural topic.
☐ Cultural issues are blended into language exams, not separately assessed.
☐ I do not test culture knowledge.

17) Which of the following types of assessments do you use to determine cultural learning?
Select all that apply.
☐ Multiple-choice or other objective tests
☐ Essay tests or other writing assignments
☐ Research papers or portfolios
☐ Other:_____

18) Which range below best reflects the weight you give culture learning in determining students' grades in each marking period? Select one.
☐ I do not assess culture learning
☐ 1–10%
☐ 11–20%
☐ 21–30%   ☐ more than 30%

19) I choose to include themes from the following settings in my lessons. (Rank-order) (1= the most important, 7=the least important)
___ the U.K. ___ the U.S.A. ___ South Africa ___ Australia ___ India
___Turkey ___ Other countries in which English is not an official language

20) Please indicate which of the following reasons justify teaching culture in the class. Check one or more boxes that apply)
☐ Students learn the pragmatics of the English language.
☐ Students learn certain vocabulary, idioms, and proverbs.
☐ Students broaden their cultural perspectives.
☐ Students appreciate their own culture.
☐ Students become aware of the cultural differences.
List any other reasons if any : _____

21) Please indicate how your students respond when you teach target culture in your lessons. Check one or more boxes that apply
☐ The students are highly interested in what I explain.
☐ The students have some contributions to what I say.
☐ The students get bored and show indifference to my explanations.
List any other responses, if any.: _____

22) Please indicate how your students respond when you teach cultural elements from Turkey in your lessons. Check one or more boxes that apply
☐ The students are highly interested in what I explain.
☐ The students have some contributions to what I say.
☐ The students get bored and show indifference to my explanations.
List any other responses, if any.: _____

23) Please indicate your reasons for not teaching cultural elements under particular circumstances.   Check one or more boxes that apply
☐ students' lack of motivation   ☐ lack of emphasis on culture in tests
☐ my lack of motivation to teach   ☐ large classes
☐ lack of authentic materials   ☐ lack of facilities
List any other reasons, if any: _____

24) This section is about how you teach culture in the class. Please circle the number that shows how frequently you do the listed activities.

(1= never   2= rarely   3= sometimes   4= usually   5= always)

1. I provide explicit descriptions about specific cultural elements in my lessons.	1	2	3	4	5
2. I do research on cultural aspects of course readings before my lessons.	1	2	3	4	5
3. I provide additional readings focusing on cultural elements to my students.	1	2	3	4	5
4. I provide videos including cultural elements to my students.	1	2	3	4	5
5. I provide excerpts from the Internet about cultural issues to the students.	1	2	3	4	5
6. I recommend books about different cultural elements to my students.	1	2	3	4	5
7. I create opportunities for my students to organize role-plays focusing on cultural themes.	1	2	3	4	5
8. I encourage my students to have pen-pals or facebook friends from other countries in order to learn about other cultures.	1	2	3	4	5
9. My students and I share our cultural experiences in our course discussions.	1	2	3	4	5
10. I make comparisons between American/British cultures and Turkish culture(s) in my lessons.	1	2	3	4	5

25) This section is about your ideas on culture and its teaching so please circle the number that corresponds to one of the following degrees of agreement.

(1= strongly disagree   2= disagree   3= no idea   4= agree   5= strongly agree)

1. Culture and language are not separable.	1	2	3	4	5
2. Culture should be explicitly taught in language lessons.	1	2	3	4	5
3. "Cultural aspects of language teaching" should be introduced in English Language Teacher preparation programs.	1	2	3	4	5
4. World politics has an impact on how cultural elements are introduced in courses.	1	2	3	4	5
5. Teachers should focus on the linguistic features of the language rather than cultural aspects.	1	2	3	4	5
6. Teaching American/British cultures would be a threat to students' national identities.	1	2	3	4	5
7. Teachers can teach English without introducing American/British cultures.	1	2	3	4	5
8. Knowing about the American/British cultures will facilitate students' successful communication with speakers of English.	1	2	3	4	5
9. Cultural elements of the English language should only be taught to students who have a strong interest in them.	1	2	3	4	5

Part IV. Participant Information

1) Name & Surname:

2) Age:

3) Gender: ☐ Male ☐ Female

4) The education level of the father (Underline one of them below)

No school diploma, Primary School, High School, Undergraduate, Master's, Ph.D.

5) The education level of the mother (Underline one of them below)

No school diploma, Primary School, High School, Undergraduate, Master's, Ph. D.

6) Your hometown:

7) Which high school did you graduate from? (Underline one of them below)

 Anatolian Teacher Training High School, Anatolian High School, Super High

School, High School, Private College, Vocational High School,

Other:_____

10) Where did you start learning English?

Country: City/Town/Village:

School type (Underline one of them below):

Primary School, Elementary School (Middle High School), High school,

University

11)Have you ever travelled abroad? If yes?

Where?	How long have you stayed there?	For what reason? Education, holiday, work?

12)List the Academic degrees you received below:

	Name of the University	Name of the Department
B.A.		
M.A.		
Ph.D.		

If you are not a graduate of ELT department, have you attended any additional courses related to language teaching? Do you have any certificates?

Appendix B: The Interview Questions of the Instructors

- How long have you been teaching English?
- How long have you been working in this FLS?
- What was your purpose of being a language teacher?
- What is the role of "culture" in a language teaching process as for you as a language instructor? Could you share with me an experience of yours that you have gone through recently? How do you implement this idea in your class?
- Which components of cultural knowledge do you give importance to in order to maintain your own cultural knowledge?
  Cultural products (tangible products-literature, art,crafts and song and dance)
  Cultural practices (knowledge of what to do, when and where)
  Cultural perspectives (ideas and attitudes)

Why do you give more importance to _____? Have you had a lesson in which you focused on _____? Could you tell me how you taught it?

- What motivates you to maintain your own cultural knowledge? You chose _____ in the questionnaire. How do they motivate you? You told that _____ had a less effect on your motivation. Why?
- What are the motives that affect you to teach culture in the class? You said _____ in the questionnaire. Why?
- What do you do to maintain your own culture knowledge? You said you did _____. Why do you find them beneficial? Could you give an example from your daily life? When did you do _____?
- What do you do to compile and document your own culture knowledge? You said you did _____. Why do you find them beneficial? Could you give an example from your daily life? When did you do _____?
- What do you think the barriers to the maintenance of your culture knowledge? You said _____. Could you exemplify it?

- Which topics do you address much while teaching culture in the class? Which ones do you spend more time? You said _____. Why? Could you exemplify it by narrating the way you did it in one of your classes?

- Do you assess the cultural information that you taught? If yes, how do you do it? Could you explain it with an example situation? If no, why do you not feel the need to do so?

- The U.K., The U.S.A., South Africa, Australia, India, Turkey, Other countries in which English is not an official language → You have ranked them in _____ order in the questionnaire. Why did you make a ranking like this? Do you think we should put more emphasis on British and American culture in the lessons? Do you think this will be beneficial for students? In what ways? Could you exemplify it?

- Could you indicate your reasons for not teaching cultural elements under particular circumstances? You told _____ . What did you do when you faced such a situation? Could you explain it with a case that you encountered? Did this discourage you or make you try to find a solution? How can these problems be sorted out?

- How do you teach culture in the lesson? Which methods or techniques do you use? You said you used _____ often. Could you tell the way they you did this in one of your classes? How did you manage it? Was it beneficial for students? Apart from these, what do you give importance to while teaching culture in the lesson? What techniques do you make use of?

- You agreed with _____ whereas you disagreed with _____. What made you think like that? Could you share an experience that determined your thoughts?

- It was determined from questionnaire results that were got from the students that students were quire eager to learn culture and they complained that it was not given much importance in the lessons. What do you think about this result? Do you think your teaching culture to the students will make them both motivated and interested in the lesson? Will they benefit from it academically?

- How did you find the "culture fair" event organized last year in our school? Do you think students have benefited from it? What have you observed? Could you share your observations with me?

Appendix C: Findings of the Questionnaire Items

Table 5 - The means and standard deviations from the responses to the 6th item in the Questionnaire

The components of culture	$\bar{x}$	Σ
Cultural products	3.29	0.87
Cultural practises	3.24	0.75
Cultural perspectives	3.27	0.83

Table 6 - The means and standard deviations from the responses to the 7th item in the Questionnaire

	$\bar{x}$	σ
Colleagues	2.4	1.02
Curriculum	2.5	0.99
Interest in culture	4	0.86
License renewal	1.7	1.12
National standards	2.2	1.18
School district	1.7	0.90
Students	2.8	1.12
Travel with students	2.4	1.22
Personal travel	3.9	0.98

Table 7 - The means and standard deviations from the responses to the 8th item in the Questionnaire

	$\bar{x}$	σ
National Standards (YÖK/MEB standards)	1.8	1.07
Local (university) standards	2.3	1.07
CEF – Common European Framework standards	2.5	1.25
Textbook	3.4	0.97
Personal experiences	3.8	0.91
Personal research	3.9	0.93
Institutional programatic needs	2.7	1.08

Table 8 - The means and standard deviations from the responses to the 9th item in the Questionnaire

	$\bar{x}$	σ
Attend local, state, or national conferences	2.7	0.90
Books and reading	4	0.73
Films from the target culture	4.1	0.71
Internet to locate cultural material	3.9	1.00
Interact with local heritage communities	2.5	1.27
Visit museums or other cultural attractions	3.2	1.03
Listen to personal stories of others from the target culture	3.2	0.90
Realia (objects, tools, and artifacts) from the culture	3.05	1.07
Radio from the target culture	2.7	1.16
Read cultural materials in textbooks	3.9	0.98
Read newspapers and magazines from the target culture	3.8	1.01
Read pedagogical articles related to culture	2.7	1.11
Read popular books or literature	3.7	0.92
Speak with native speakers	3.6	1.00
Still images such as photographs and slides	3.2	1.04
Take academic coursework in literature, culture of language	2.5	1.24
Television broadcasts	3.9	0.91
Travel abroad	3.5	1.27
Research topics related to culture	3	1.13

Table 9 - The means and standard deviations from the responses to the 10th item in the Questionnaire

	$\bar{x}$	σ
Books and reading	4	0.93
Bookmark Web sites	3.3	1.20
Capture video	2.9	1.19
Collect photographs	2.8	1.09
Collect realia (objects, artifacts, or tools) from the target culture	2.8	1.10
File journal articles	2.5	1.09
Scrapbook	2	0.98
Take photographs or pictures	3.2	1.10
Share stories or anecdotes	3.6	1.03

Table 10 - The means and standard deviations from the responses to the 11th item in the Questionnaire

	$\bar{x}$	σ
Lack of monetary funds	3	1.19
Lack of resources (books, satellite connection, etc.)	2.6	1.13
Lack of time	3	1.16
Limited Internet availability	1.9	1.17
Too much information	2	0.93
Unsure how to represent all cultures	2.2	1.00

Table 11 - The means and standard deviations from the responses to the 12th item in the Questionnaire

	$\bar{x}$	σ
Geography and environment	3	0.97
History	3	0.93
Tangible products of the culture (food, dress, objects)	3.1	1.15
Expressive products (literature, art, music, dance, songs)	3.6	0.85
Cultural practices (knowledge of what to do, when, and where)	3.6	0.88
Cultural perspectives (ideas and attitudes)	3.6	0.90
Connections among cultural perspectives, practices, and products	3.5	0.88

Table 12 - The means and standard deviations from the responses to the 15th item in the Questionnaire

	$\bar{x}$	σ
Reflect on their own culture through the study of the target culture	2.8	0.53
Recognize the role their own cultural values play in shaping attitudes towards other cultures	3.0	0.59
Appreciate similarities and differences between their own culture and the target culture	3.3	0.62
Recognize and analyze how language reflects culture	3.1	0.75
Adopt alternative views of seeing and living in the world	3.4	0.69
Develop and use the skills needed to solve cross-cultural challenges	3.2	0.62

Table 13 - The means and standard deviations from the responses to the 20th item in the Questionnaire

	$\bar{x}$	σ
Students become aware of the cultural differences	0.89	0.49
Students broaden their cultural perspectives	0.85	0.46
Students learn certain vocabulary, idioms, and proverbs	0.69	0.35
Students learn the pragmatics of the English language	0.41	0.44
Students appreciate their own culture	0.27	0.30

Table 14 - The means and standard deviations from the responses to the 21st item in
the Questionnaire

	$\bar{x}$	σ
The students are highly interested in what I explain.	0.63	0.48
The students have some contributions to what I say.	0.63	0.48
The students get bored and show indifference to my explanations.	0.08	0.27

Table 15 - The means and standard deviations from the responses to the 22nd item in
the Questionnaire

	$\bar{x}$	σ
The students are highly interested in what I explain.	0.7	0.49
The students have some contributions to what I say.	0.5	0.45
The students get bored and show indifference to my explanations.	0.04	0.21

Table 16 - The means and standard deviations from the responses to the 23rd item in
the Questionnaire

	$\bar{x}$	σ
lack of emphasis on culture in tests	0.52	0.50
Students' lack of motivation	0.47	0.30
lack of authentic materials	0.41	0.49
lack of facilities	0.34	0.50
large classes	0.18	0.39
my lack of motivation to teach	0.10	0.47

Table 17 - The means and standard deviations from the responses to the 24th item in the Questionnaire

	$\bar{x}$	σ
1. I provide explicit descriptions about specific cultural elements in my lessons.	3.4	0.89
2. I do research on cultural aspects of course readings before my lessons.	3.08	1.01
3. I provide additional readings focusing on cultural elements to my students.	2.8	0.89
4. I provide videos including cultural elements to my students.	2.5	1.02
5. I provide excerpts from the Internet about cultural issues to the students.	2.8	0.99
6. I recommend books about different cultural elements to my students.	3.3	1.15
7. I create opportunities for my students to organize role-plays focusing on cultural themes.	2.8	1.27
8. I encourage my students to have pen-pals or facebook friends from other countries in order to learn about other cultures.	3.6	1.15
9. My students and I share our cultural experiences in our course discussions.	3.7	1.09
10. I make comparisons between American/British cultures and Turkish culture(s) in my lessons.	4	0.82

Table 18 - The means and standard deviations from the responses to the 25th item in the Questionnaire

	$\bar{x}$	σ
1. Culture and language are not separable.	4.5	0.78
2. Culture should be explicitly taught in language lessons.	3.8	0.97
3. "Cultural aspects of language teaching" should be introduced in English Language Teacher preparation programs.	4.1	0.76
4. World politics has an impact on how cultural elements are introduced in courses.	3.6	0.75
5. Teachers should focus on the linguistic features of the language rather than cultural aspects.	2.5	1.04
6. Teaching American/British cultures would be a threat to students' national identities.	1.5	0.79
7. Teachers can teach English without introducing American/British cultures.	2	1.12
8. Knowing about the American/British cultures will facilitate students' successful communication with speakers of English.	4.3	0.85
9. Cultural elements of the English language should only be taught to students who have a strong interest in them.	2.3	1.07

Figure 2 - The percentage of the choices made for the 13th item in the Questionnaire

Figure 3 - The percentage of the choices made for the 14th item in the Questionnaire
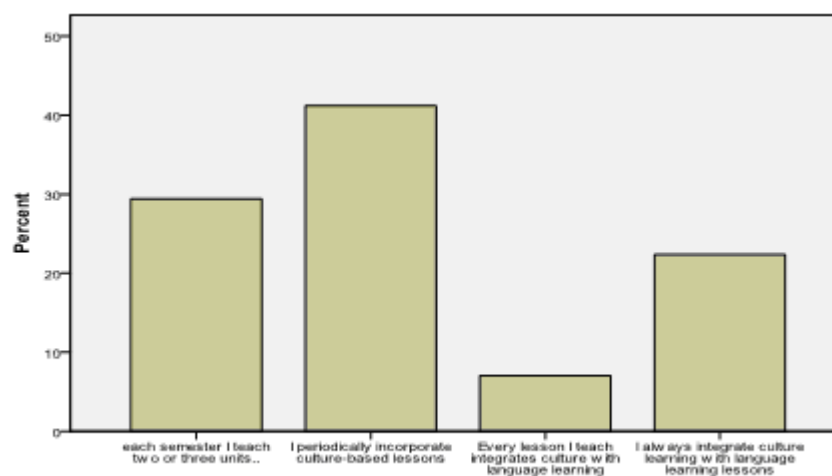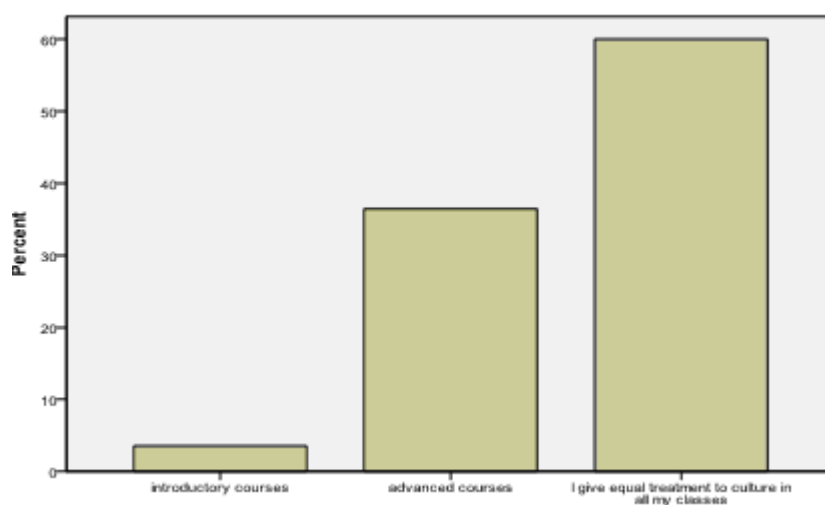
Figure 4 - The percentage of the choices made for the 16th item in the Questionnaire

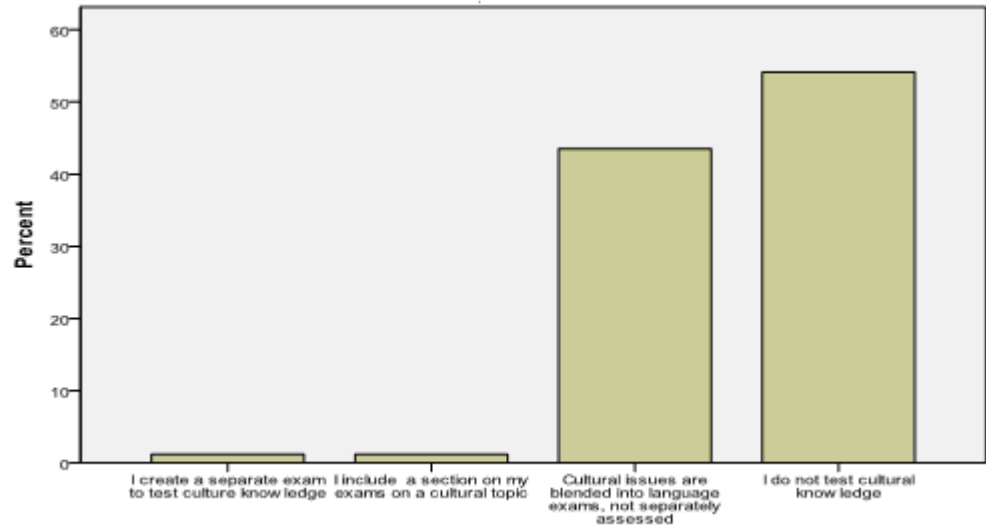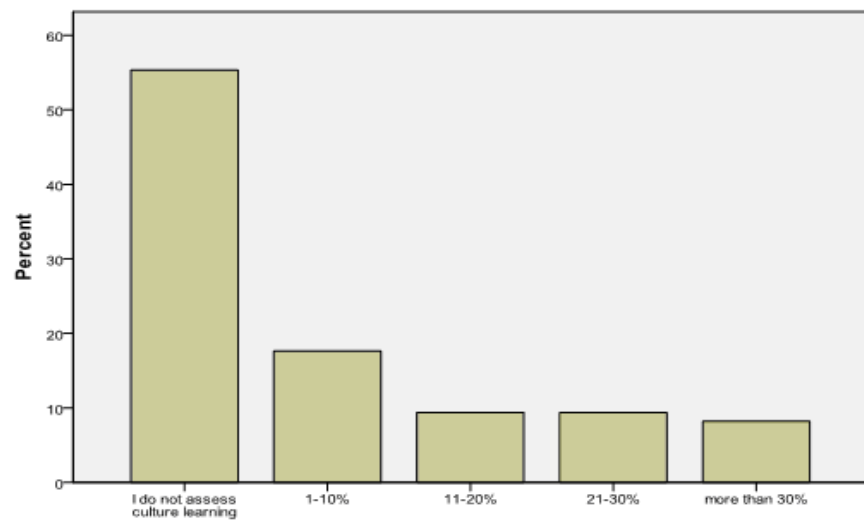Figure 5 - The percentage of the choices made for the 18th item in the Questionnaire

Appendix D: Tez Fotokopisi İzin Formu

ENSTİTÜ

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ■

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

YAZARIN

Soyadı : Tomak
Adı   : Burak
Bölümü : ELT (Foreign Language Teaching)

TEZİN ADI (İngilizce) : INSTRUCTORS' USE OF CULTURE IN FOREIGN LANGUAGE CLASSES AT A STATE UNIVERSITY IN TURKEY

TEZİN TÜRÜ : Yüksek Lisans ■   Doktora ☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

3. Tezimden bir (1) yıl süreyle fotokopi alınamaz. ■

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: