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A COMPARATIVE STUDY ON THE PERCEPTIONS OF
INSTRUCTORS AND STUDENTS IN THE PREPARATORY
SCHOOLS OF A STATE AND A PRIVATE UNIVERSITY
REGARDING THE INTEGRATION OF TARGET CULTURE INTO
THE TEACHING OF THE ENGLISH LANGUAGE

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METU   2019

OCTOBER 2019

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A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

SENA ÖNAL

IN PARTIAL FULFILMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF ARTS
IN
THE DEPARTMENT OF ENGLISH LANGUAGE TEACHING

OCTOBER 2019

Approval of the Graduate School of Social Sciences

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ABSTRACT

A COMPARATIVE STUDY ON THE PERCEPTIONS OF INSTRUCTORS AND STUDENTS IN THE PREPARATORY SCHOOLS OF A STATE AND A PRIVATE UNIVERSITY REGARDING THE INTEGRATION OF TARGET CULTURE INTO THE TEACHING OF THE ENGLISH LANGUAGE

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October 2019, 150 pages

This study investigates and compares the perceptions and classroom applications of the Turkish EFL instructors and their students in the language preparatory schools at a state university and a private university in Ankara, Turkey, in relation to integrating target culture in their English language teaching. The study makes the comparison of perceptions on the subject matter in four categories: (1) between the state university students and private university students, (2) between the state university instructors and private university instructors, (3) between instructors and students, and (4) between students of different levels of English. Questionnaires and interviews were conducted at both universities. Following the analysis of the data collected through these methods, some similarities and differences in the perceptions were detected.

Keywords: Language and culture, English Language Teaching, Preparatory Schools

ÖZ

İNGİLİZ DİLİ EĞİTİMİNE KÜLTÜREL UNSURLARIN ENTEGRE EDİLMESİNE
DAİR DEVLET ÜNİVERSİTESİ VE VAKIF ÜNİVERSİTESİ HAZIRLIK OKULU
ÖĞRETİM GÖREVLİLERİ İLE ÖĞRENCİLERİNİN ALGILARINI
KARŞILAŞTIRMAYA YÖNELİK ARAŞTIRMA

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Yüksek Lisans, İngiliz Dili Eğitimi Bölümü

Tez Danışmanı: Y. Doç. Dr. Müge Gündüz

Ekim 2019, 150 sayfa

Bu çalışma, Ankara'da bulunan bir devlet ve bir vakıf üniversitesinin hazırlık okullarında İngilizce eğitim vermekte olan öğretim görevlileri ile öğrencilerinin, İngiliz dili eğitimine hedef kültürün entegre edilmesin hususundaki görüşlerini araştırmakta ve karşılaştırmaktadır. Bu karşılaştırma, çalışmada dört ayrı kategoride gerçekleştirilmektedir: (1) devlet üniversitesi öğretim görevlileri ile vakıf üniversitesi öğretim görevlileri arasında, (2) devlet üniversitesi öğrencileri ile vakıf üniversitesi öğrencileri arasında, (3) öğretim görevlileri ve öğrenciler arasında ve (4) farklı İngilizce düzeyine sahip öğrenciler arasında. Her iki üniversitede de anketler ve sözlü görüşmeler uygulanmıştır. Toplanan verilerin analizinin ardından, algılarda birtakım benzerlikler ve farklılıklar gözlemlenmiştir.

Anahtar kelimeler: Dil ve kültür, İngiliz dili öğretimi, Hazırlık Okulları

To my beloved family

ACKNOWLEDGEMENTS

incredible encouragement throughout my study, for being there for me unconditionally and for virtually going through all the stages of this thesis alongside of me.

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LIST OF ABBREVIATIONS

ELT   English Language Teaching

FLL   Foreign Language Learning

EFL   English as a Foreign Language

ISU   Instructors of the State University

IPU   Instructors of the Private University

SSU   Students of the State University

SPU   Students of the Private University

CHAPTER 1

INTRODUCTION

The relationship between language and culture, as well as the place of culture in language teaching, has long been discussed among the scholars of English Language Teaching (ELT). With the globalization of every aspect of our daily lives, and the English language being the *lingua franca* of this globalization, the question of whether to include culture, how much culture to include or what culture to include into the English language teaching setting has become significant.

Taking the above as the starting point the present study aims to investigate and compare the perceptions of state and private university preparatory level teachers and students on integrating target culture into the teaching of the English language. The study makes the comparison of perceptions on the subject matter between the state and private university students and instructors.

Questionnaires and interviews were conducted at a state and a private university in Ankara. Following the analysis of the data collected through these methods, some similarities and differences in the perceptions were detected.

1.1. Background to the Study

This study takes place in the preparatory schools of two universities. At the preparatory levels of universities, the students are expected to efficiently learn the target language within one academic year and pass a proficiency exam upon the

completion of the program before they can proceed to receive their university education in their departments. The time limit and the expectation of the level of proficiency raises the question on whether the cultural elements of the language are, or should be, integrated in the syllabus, as some might prefer to focus on the somewhat mechanical exercises preparing students for the exam, while others might aim at teaching the actual language with all its elements.

1.2. Significance of the Study

Scholars have long discussed the necessity and place of cultural components of the target language in the ELT atmosphere, and what 'target culture' is, to begin with. As obvious as it may appear, the importance of integrating cultural components into language teaching is not acknowledged by some members of the English language teaching field (Önalan, 2004). Some language teachers often treat culture as supplemental or incidental to "the real task" (Fantini, 1997). As Doğançay-Aktuna (1998) suggests:

> ...many Turkish linguists and some nationalists worry that the influx of foreign, especially English, borrowings is destroying the purity of the language, besides preventing Turkish from developing into a means of communication for science and technology using its own resources. They voice outrage about the influx of English borrowings in many domains of Turkish life and the popular use of English as the medium of education (p.36).

Alptekin and Alptekin (1984) suggest that English should not be taught with reference to English-speaking countries' cultures and it should be taught independently of its cultural content, referring only to the "international attitudes" of international English.

However, several scholars (Byram, 1991; Byram and Fleming, 1998, Kramsch, 1993, Atay, 2005, Bayyurt, 2007, Hatipoğlu, 2009) have emphasized the inseparability of the language and culture in teaching. In general, they advocate that every element of language has a cultural context Valdes (1990) and without language, culture would not be possible (Jiang, 2000).

There has been some studies in Turkey carried out regarding the perceptions on the importance of integrating culture into ELT, comparing state and private university instructors (Aydemir, 2013), comparing the views of the instructors within one institution (Tomak, 2012 and Kaça, 2015), comparing instructors of different universities of the same type (Önalan, 2004), exploring the views of university students (Hatipoğlu, 2009 and Devrim & Bayyurt, 2010) and pre-service English language teachers (Hatipoğlu, 2012). However, considering the ever-changing profile of instructors, students and the teaching methods as well as the perception of culture worldwide alongside the values and approaches, there has been a need to re-evaluate these concepts in a more current setting. Furthermore, there have been research papers published abroad and conference presentations also made abroad on the matter, but this study takes a more in-depth look at the perceptions, expectations and classroom use of the target culture within the scope of the preparatory schools in Turkey.

It is highly useful and very much required to question and discuss the various aspects of incorporating culture into English language teaching. However, it has been observed that the studies carried out so far have generally explored the views of either the instructors or the students; and therefore concluded that there is a need for a study which compares, contrasts and combines the perceptions of both the instructors and the students. Hence, this study not only benefits from the previous studies and their results, but also widens the scope of the research by adding the students and their expectations into the equation. Moreover, the previous studies did not compare and contrast the perceptions of the students based on their different levels of English. This study explores whether the students' perceptions regarding the integration of culture into ELT display any changes according to their levels in the language learning process.

CHAPTER 2

REVIEW OF THE LITERATURE

This chapter compiles numerous studies and articles tracing the theoretical developments on competence that gave rise to the scholarly work on Communicative Competence and led to the emergent models of Intercultural Communicative Competence. Key contributions were made by scholars from the field of linguistics such as Chomsky and scholars from the field of ELT such as Hymes and Byram among others.

This section will also offer a look at the literature on the debate about the relationship between language and culture based on the premises that ELT needs more than just grammatical knowledge. The consensus among the scholars is that language learning should not only be about learning the grammar of a language; instead, language should be taken as a whole and teaching the language should include aspects of culture that applies to the use of the very language they are learning in order not to cause miscommunication.

The robust conceptualizations of culture from various other fields such as anthropology and sociology had an impact on the debates within ELT linking cultural components as beneficial to ELT. The various definitions of culture used in multiple fields and in the field of ELT is thus reviewed in this chapter. The models that emerge from the fruitful discussion on the role of culture in ELT are under

ongoing refinement by the contributing scholars. This thesis takes Byram's model of Intercultural Communicative Competence to be its starting point.

The chapter concludes with a look at the empirical studies that takes into account attitudes, perceptions and prevailing practices of incorporating a cultural component into ELT in the international and the national context.

2.1. Definitions of Culture

Culture, in the words of Oatey-Spencer (2012), is "a notoriously difficult term to define", since it is an incredibly complex construct and is usually studied and approached variously by various disciplines.

Early understandings of culture describe it as the highest level of intellectual endeavours within human society with Victorian poet and cultural critic considering it a "[...] a pursuit of total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world" (Arnold, 1869, cited in Kroeber & Kluckhohn, 1952, p. 29). Such a definition essentializes culture, framing only certain activities of human intellectual pursuits as worthy of being called culture – art, literature, music opera and ballet (Avruch, 1998; Seelye, 1984).

Taylor (1871) would establish a more encompassing definition of culture that would have a lasting impact in the evolution of how culture is understood and studied in anthropology, sociology and psychology in the 20th century when he said culture is "a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." Based on his understanding, Kroeber & Kluckhohn (1952), further claimed the following:

> Culture consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other,

as conditional elements of future action, Kroeber & Kluckhohn (1952, p.181).

It is now widely acknowledged that culture is the root of our identity and it is pervasive, shared widely and learnt extensively in a globalized world (Clayton, 2003). Nieto (2010) ascribed onto culture a dynamism, highlighting its multifaceted nature, embedded as it in context and being socially constructed as it is influenced by social, economic and political factors.

Scholars that research the significance of culture as a key component of language teaching have borrowed the insights from scholars of culture from other fields with Byram (1989) defining culture as shared beliefs, values and behaviours of a social group. Scholars such as Liddicoat, Papademetre, Scarino and Kohler (2003) also defined culture very broadly underlining it as a "system of concepts, attitudes, values, beliefs, conventions, behaviours, practices rituals and lifestyles of people who make up a cultural group". In Kramsch (1998) definition of culture there is a more explicit connection between culture and language as he defines it as the "membership in a *discourse* community that shares a common social space and history and common imaginings". This definition of culture highlights the inextricable and interdependent relationship between language and culture which will be discussed below.

This body of literature emphasises that the 'intercultural' in international education relates ultimately to learning that contributes towards better understanding of our human world and 'knowing' in its multiple and diverse linguistic and cultural contexts.

2.2. The Relationship between Language and Culture

While culture used to be conceptualized and studied only as it pertained to ideology in the 1970's, a paradigmatic shift occurred in the 1980's under the influences of post-modernism whereby it gained currency among scholars of language teaching as well (Alptekin, 2002; Risager, 2005; Kramsch,1993, 1998; Byram, 2012). Language was seen as a medium that encompasses all aspects of social life from expressing and

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presenting group memberships to reflecting relationships with other cultures. It allows for the engagement of shared perspectives and facilitates understanding and identification with one another.

Without the existence of language, culture would not be possible- as language concurrently reflects culture and is impacted and moulded by it. Referring how premier position of language to culture. Guiora (2005) stated that "language is the prime vehicle for the transmission of psychological and cultural essence, it is an ever-present embodiment of self-representation incorporating a view of the world and of ourselves, carrying a national-cultural epistemology". This reiterates what Brown (1994) had said about the relationship between language and culture: "a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture".

Based on these insights what is now understood currently with ELT literature is that language and culture not only support the development of each other but they are to be acquired together as well (Mitchell and Myles, 2004). Communication consists of cultural norms and language holds the position of mediator in the social construction of culture (Kramsch, 1993, Kramsche and Widdowson, 1998). Liddicoat at al. (2003) demonstrates vividly how language and culture interacts with each other so much so that culture is observable in all levels of language use and structures.

Culture				Language
world knowledge	spoken/ written genres	pragmatic norms	norms of interaction	grammar/lexicon prosody pronunciation/ kinesics
⬇	⬇	⬇	⬇	⬇
Culture in context	Culture in general text structure	Culture within utterances	Culture in the organisation and selection of units of language	Culture in linguistic and paralinguistic structures
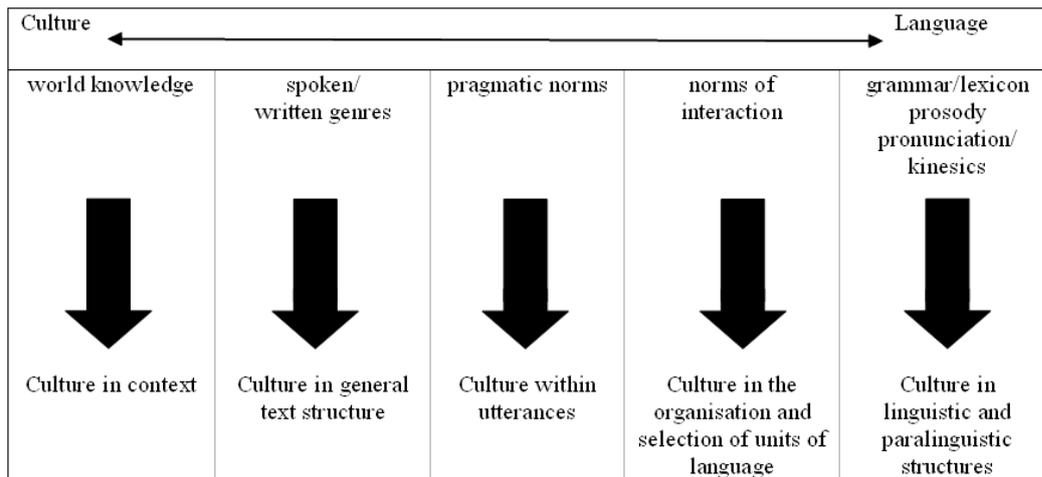
Figure 1: Liddicoat et al(2003): how language and culture interact with each other

Furthermore, research into both spoken and written discourses by Wierzbicka (1986) and Kaplan (1966) demonstrates that linguistics phenomena are related to their society and culture. Sociolinguistic theories offer similar insight with noted scholar Halliday (1971) claiming that "investigation of language as social behaviour is not only relevant to the understanding of social structure; it is also relevant to the understanding of language". Discussing the importance of including English proverb instruction in the ELT curriculum, Can-Daşkın and Hatipoğlu (2019) reiterated that the transfer of culture to develop the student's communicative competence would contribute enormously to the overall quality of the language learning education.

As Alptekin (2002) puts it, "learning a foreign language becomes a kind of enculturation, where one acquires new cultural frames of reference and a new world view, reflecting those of the target language culture and its speakers. (p.58)" What is understood is that through learning a new language, foreign language learners experience a new world. When the boundedness of culture and language in a society are thus established then it makes sense when Bennet (1997) proclaimed that "the person who learns language without learning culture, risks becoming a fluent fool".

2.3. Integration of Culture into ELT

With such an inherent and indivisible relationship between language and culture, it is obvious that communicating successfully in a certain context requires both the

knowledge of the social context and how language shapes the social interaction occurring in that social context. Meaning is negotiated through the interpretation of what is spoken about in addition to what is observed in the setting (Saville-Troike,1989). Simply knowing the sentence structures and the grammar of its constructions are not enough but what is required is social knowledge in addition to the sociolinguistic capacity to interpret what is being spoken about. Tseng (2002) makes language learning for communication and comprehension absolutely conditional on acquiring cultural knowledge. Learners need to be geared towards knowing how to be adaptive in using the target language in situated contexts (Neuner, 1996).

The task of teaching a language without taking into account the culture from whence the language came from is impossible for "culture is the necessary context for language use" (Stern, 1992). In practice this means integrating the cultural contents of the target culture(s) into methods of language teaching so as to create familiarity on the cultural contexts that can prevent misunderstandings even when people are using the appropriate linguistic forms and structures (Willems, 1996, Tanaka, 1997).

To illustrate, Hymes (1964) remarks on how children approach communication with their nascent knowledge of grammatical rules in the language they utilize but also shows a discernment as to when something can be said which "shows some knowledge of the hierarchy of functions which may characterise speech generally, or speech events particularly, in its society. (p.110)" Such a sense of language is a need for the child to connect speech with situations. Thus, linguistic competence is not enough and must be accompanied by a socio linguistic which is the ability to decipher social context so as to apply appropriate use of language (Hymes, 1971, 1972, 1974). Of the four components of the communicative competences (as discussed in the above section) by Canale and Swain (1980), and Canale (1982) that comprises the communicative competence: grammatical, sociolinguistic, strategic and discourse competence, it is the sociolinguistic competence which is largely about the ability to use language appropriately and meaningfully in certain context. For Canale (1982) sociolinguistic competence is "crucial in interpreting utterances for their 'social meaning'. Working off of this understanding from Canale and Swain,

van Ek proposed a framework which highlighted six sub-competencies for communicative ability with the use of foreign language: linguistic, sociolinguistic, discourse, strategic, socio-cultural and social competence. Van Ek agrees with Canale and Swain (1980) and Canale (1982) that the linguistic competence is the most basic component and highlights the importance of the sociolinguistic competent or the skill of selecting appropriate linguistic choice for the appropriate context.

The addition of socio-cultural competence to the initial four competences proposed by Canale and Swain refers to the speaker's familiarity with the socio-cultural background of the target language community. For van Ek (1986), this component is also of significance as "'every language act is situated in socio-cultural context and is subject to conditions which in the foreign language are partly different from those in the native language." This opinion is driven by the understanding that a particular language needs to be spoken by a speaker familiar with the reference frames that are shaped by socio-cultural context of the native speaker. Successful usage of that language then requires the familiarity with the socio-cultural environment from whence the language originates from (Van Ek, 1986).

Van Ek's contributions to the understanding of the linkage between culture and language notwithstanding, Byram (1997) makes a valid point when he clarifies that what is need is not the complete and unquestioned absorption of the culture of the native speaker, consisting of their practices and beliefs and values in addition to the knowledge of the language itself. Not only is that an unrealistic goal for the learners but as he highlights the potential of an indiscriminate approach causing an asymmetrical power situation in which "the authority and evaluation of a learner's [language] use is vested in the native speaker" (Byram, 1997). Moreover, it will erode the learners own social identity and language leading to what he considers an inevitable socialization into another culture.

Similarly, Kramsch (1993) points out the intimidation felt by "non-native" teachers and students alike due to the native speaker norm. She advises against assimilating learners into the culture of the target language choosing instead an approach that is a combination of the social and linguistic reality from both learners at L1 level and

native speakers at L2 within the classroom that creates a third culture in its own right.

The intercultural approach to foreign language learning is advocated for by scholars (Byram, 1989, 1997; Crozet & Liddicoat, 1997; Kramsch, 1993) who are wary of a communicative competence models that pushes the language learner to absorb uncritically the linguistic and cultural norms of the native speaker. An "intercultural speaker" according to Byram (1997) not only manages to have a clear and concise communication with the native speaker but is also able to maintain a communicative or interactional relationship with them. In effect, the "intercultural speaker" does not imitate but is a fully-fledged social actor interacting with the native speaker. The exchange between the intercultural speaker and the native speaker is expected to be different from the exchange between two native speakers. Byram highlights the power symmetry where the language learner is on par with the native speaker in that he is critically aware of the target language he is communicating in and is thus able to relate both his own and the target language to each other (Biechele& Padres, 2003). According to Byram (2008), intercultural speakers as agents in their own right who have the ability to critically appraise different cultures is one of the more desirable outcomes of foreign language learning.

Not only do such intercultural speakers develop a critical thinking capacity towards the foreign culture of the target language but they also gain a tool to critically understand their own identity and culture. Crozet & Liddicoat(1997) and Liddicoat et al. (2003) highlighted how the self-reflexivity about one's own culture exposes those invisible aspects of the culture that the learner remains ignorant of which in turn provides the basis for the necessary evaluations of one's culture against the culture of the target language. This can shape the learner's own identity and understanding of their own culture, sometimes resulting in a stronger appreciation for it (Galante, 2015). The third culture which Kramsch (1993) advocated for emerges from this process of evaluating the learner's own culture and the culture of the target language. Byrams's model for the intercultural communicative competence (see Figure 2) refines the models of communicative competences provided by Canale in 1982.

In his model Byram (1997) provides five contributing factors that produce the much desired intercultural speaker

Firstly, *savoir etre* highlights the ability to maintain curiosity and openness as they interact with the target language and culture. *Savoirs* essentially refers to the familiarity with the cultural products and practices of the learner's own culture and that of the culture of the target language as well as the knowledge of processes of societal and individual interaction in general (see Figure 2).
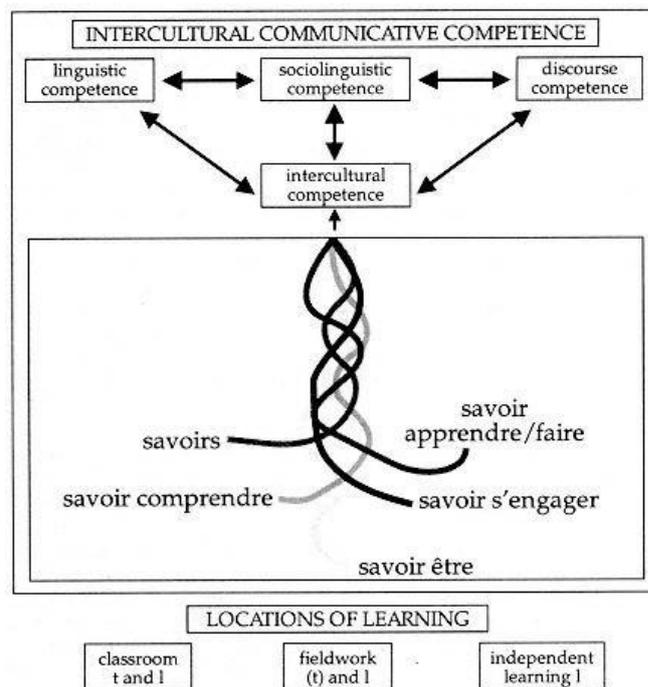
Figure 2: Byram's model of Intercultural Communicative Competence (Byram 1997)

Thirdly, *savoir comprendre* involves the skills of interpretation of information and data through artefacts such as documents or historical stories and relating and position them against that of one's own culture. *Savoir apprendre/faire* follows, establishing the need for the ability to discover new knowledge and then to apply the knowledge especially on culture and cultural practice. Finally *savoir s'engager* is in Byram's model of intercultural competence refers to the critical cultural awareness that pushes for the critical appraisal where one uncovers hidden aspects of both cultures' practices, products, beliefs and values. These five *savoirs* can be acquired at three locations according to Byram (1997): through instructions in the classroom, the

fieldwork that occurs outside the classroom and through independent learning arrangements.

Lending support to Byram's pioneering notions on the intercultural communicative competence, later scholars have defined intercultural competence as follows:

> the process of acquiring the culture-specific and culture general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and on-going process which engages the learner cognitively, behaviourally, and affectively. (Paige et al. 2003)

Scholars such as Liddicoat, Papademetre, Scarino and Kohler's (2003) recommendation for teaching with the objective of inculcating intercultural competence is to move away from a "static approach to learning isolated facts about an individual culture" and towards pushing "the learner in a process of transformation of the self". Kramsch and Widdowson (1998) inform us that "language is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language. (p.03)" These notions have certain implications for the ELT instructors. According to Çakır (2006), instructors need a lesson structure that is undergirded with cultural knowledge especially in a globalized world where international communication required intercultural communication. Instructors themselves need to have familiarity with target culture and a competency in intercultural communication (Zhu,2010).

2.4. Intercultural Communicative Competence

The discussion on competence as a concept relevant for language learning started with the distinction offered by Chomsky in the now classic book "Aspects of the Theory of Syntax". In the book he distinguished between competence and performance defining the former as the speaker's knowledge of the language and the latter as the actual usage in real situations. Chomsky's emphasis on the approach to the study of language was to see it as independent from the contexts of language use giving rise to the syntactic, lexical, morphological and phonological aspects of it. Namely his understanding led to the emergence of the concept of linguistic

competence. However, competence that captures only the lingual aspect of language learning was soon found to want (Savignon, 1972). The alternative to Chomsky's concept of competence comes from Hymes's (1972) who defined communicative competence as both a grammatical competence but also as the ability to use the grammatical competence in varied social contexts. Hymes's (1972) contribution thus introduced a sociolinguistic perspective to the field of language teaching which was further developed by multiple scholars through the 1970's and the 1980's, proliferating both new terms such as language proficiency, communicative proficiency, communicative language ability, communicative language competence etc and refinement of definitions that either coexisted or were proposed, used and discarded. This section will cast a general look at the most impactful theoretical reflections on the concept of communicative competence.

Canale and Swain (1980, 1981) and Canale (1983) approached communicative competence as both linguistic knowledge and the ability or skills needed to utilize this system of linguistic knowledge for communication, namely a sociolinguistic competence. Canale (1983) also added the discourse competence which refers to the learners ability to construct written or verbal texts with coherence. Combining the three competences; linguistic competence, sociolinguistic competence and discourse competence makes up the model for ELT. Such a model emphasizes an individual's knowledge about every aspect of language use including grammatical principles, how to use it in social contexts and the sophisticated knowledge of how to use language according to discourse principles.

Building up on the work of Canale and Swain (1980, 1981), Widdowson (1983) also maintained a distinction between communicative competence and communicative capacity. In his framing, communicative competence combines only knowledge of linguistics and the knowledge of sociolinguistic conventions. Communicative capacity on the other hand is the ability to use knowledge as a means of creating meaning in the language. Savignon (1983) also puts a separate emphasis on ability in her conceptualization of communicative competence. She describes communicative competence as the functioning in a dynamic communicative exchange where the speaker adapts to the flows and ebbs of the conversation at an interpersonal level.

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The actual performance in writing or verbally is the open manifestation of that competence through which communicative competence can be observed and evaluated.

These new formulations which emphasize the language proficiency lead Taylor (1988) to propose "communicative proficiency" as a more suitable term. Bachman (1989) also suggested the alternative term "communicative language ability" for the same reasons.

Later work by scholars on competence points out the importance of interactional competence as crucial to ELT. The ability of the learner to "co-construct in an interactive episode" (Masuda, 2011) where two or more participants negotiate meaning within context specific situation is an important outgrowth of the scholarly work on communicative competence (Tarvin, 2014). What emerges as a consensus is that communicative competence is dynamic, interpersonal and relative in different communicative contexts and settings. The scholars give importance to components such as linguistic knowledge, sociolinguistic competence and discourse competence along with interactional competence but warn against overlooking the need to build up capacity to utilize knowledge and the practical usage of that capacity (Bagarić and Djigunović, 2007).

The critique against the above-mentioned conceptual developments that round off the literature on communicative competence is that even with linguistic and sociolinguistic knowledge that gives contextual cues, effective communication needs multidimensional cultural awareness (Guilherme, 2000). What concerns scholars such as Byram and Zarate (1994) is that although communicative competence models takes into account the requisite sociolinguistic components and interactional competences needed for effective communication in varied social settings, it does not fully address the numerous socio-cultural variables that can confound cross-cultural exchanges. In the case of ELT, this is of utmost importance since English is an international language and a means of communication between peoples from all cultural and/or linguistic backgrounds. Çetinavcı (2012) makes a fair point when he notes that integrating a cultural component into English language learning can be

reduced to the imposition of the Anglophonic cultures onto learners as they go about acquiring English as their second language.

Against this backdrop, Byram and Zarate (1994) developed the ground-breaking framework for language teaching and learning and the concept of the "intercultural speaker". In his work he emphasized the importance of cultural factors that has seen been well documented (Kramsch, 1993, 1998, Byram, Nichols and Stevens, 2001, Byram and Grundy, 2002). Risager (2007) sums up the definition of an intercultural speaker as one who "does not strive to attain the hopeless ideal of approaching native speaker competence linguistically and culturally", but who "develops his or her ability to mediate between a number of cultural perspectives and between the target language and the first language". Meyer (1991) also finds this mediating ability to be of importance when he stresses the "ability to behave adequately in a flexible manner when confronting actions, attitudes and expectations of representatives of foreign cultures (p.137)". When Tarakçıoğlu refers to language learners as "culture creating communities", she is highlighting this important aspect of engaging in shared perspectives that borrow from multiple cultures (Tarakçıoğlu, 2010).

The above offers some of the major breakthroughs in the conceptualization of Intercultural Communicative Competence. It indicates a paradigm in the making, with various scholars emphasizing various aspects of a complex phenomenon. It would useful for the purpose of this study to consider the concise definition offered by Fantini and Tirmizi (2006) after combing through the various approaches and definitions provided throughout the decades it has been in usage: "a complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself" (p. 12).The components of the intercultural communicative competence indicate the diverse approaches that has been used to conceptualize the term, indicating that intercultural communicative competence consists of characteristics and attributes as well as abilities and dimensions in a longitudinal development process alongside the target language proficiency (see Figure 3).

Intercultural Communicative Competence

Characteristics/attributes
Open-minded, patience, motivation, interested, empathy, self-reliance, sense of humor, clear sense of self, flexibility/adaptability, relativity, tolerance for differences, perceptiveness, suspend judgment, tolerance for ambiguity + others

Abilities (able to)
Establish relationships
Communicate well
Collaborate

Dimensions
Knowledge
Attitudes/Affect
Skills
+ *Awareness*

Target language proficiency

A longitudinal, developmental process

Figure 3. Components and Aspects of Intercultural Communicative Competence (Fantini, 2019)

The following section will take a look into how the ELT scholars have carried out dialogue with those scholars of culture from other fields such as anthropology and sociology to integrate cultural teaching into current understanding of intercultural communicative competence models.

2.5. 'Target Culture' and Intercultural Communicative Competence in ELT

Having outlined the conceptual developments within ELT that has now established the importance of intercultural communicative competency, what theory looks like in practice should also be examined.

While English is the medium of communication in international politics and global economy what further consolidates its role in the post-colonial world is the English based education in many former colonies of the British Empire. It is the chief foreign language in countries as geographically dispersed as the Caribbean, the African countries and the Asiatic countries (Crystal, 2003). Sociolinguists have documented the unprecedented and rapid nature of the spread of English as the *lingua franca* in comparison to other languages that had previously gained global primacy

(Seidlhofer, 2004, Dornyei et al., 2006, McKenzie, 2010). With the interconnectedness experienced comes the need for intercultural awareness that can make intercultural speakers as Byram envisioned.

The role of the target language culture is to facilitate contextual understanding that allows the non-native speaker to be confident in interacting with any speaker if the target language whether native or other non-natives. In highlighting this Halliday says "the social structure is not just an ornamental background to the linguistic interaction… It is an essential element in the evolution of semantic systems and semantic processes" (Halliday, 1979). If the linguistic element of the English language is thus informed by systems of values and behaviours inherent in a particular culture, then learning that language requires the learning of the culture of the target language.

However, the primacy of the target languages culture is not uncontested in the discussion amongst scholars of Intercultural Communicative Competences. English as a Lingua Franca (ELF) has rose as a paradigm, generating much scholarly interest in the past decades from multiple fields such as applied linguistics and sociolinguistics. As a paradigm ELF requires the understanding of English language as a "contact language between persons who share neither a common native tongue nor a common national culture" (Firth, 1996:240). Jenkins (2006) sees it as more of a global English paradigm which disregards a hierarchy between native and non-native speakers of the language. This means that non-native speakers do not have to be evaluated against native speakers. The usage of English by non-native speakers is not seen as deficient but rather as different. Thus from an ELF perspective, teaching English language in its role as the Lingua Franca is different from teaching English as a Foreign Language (EFL) and teaching English as a Secondary Language (ESL) (Bayyurt and Sifakis 2015, 2017 and Bayyurt and Akcan, 2015). Scholars advocating the ELF methodology or EFL awareness as Sifakis and Bayyurt (2017) refer to it consider it to better service the objective of fostering an intercultural communicative competency.

Understanding English as the Lingua Franca, though, should not be a dismissal of what countless other scholars such as Halliday (1979) and Liddicoat et al. (2003) have established about how the social structure and essentially the culture of the target language shapes the linguistics properties of the language as well. A case in point is that of communicative phrases such as proverbs which are expressions of wisdoms, established truths and morals. Their ubiquitous nature in the native usage means that they are an important component of language learning that contributes to communicative competence (Can-Daşkın and Hatipoğlu, 2019). The cultural nature of proverbs makes the knowledge of the target language culture an imperative to gain fluency in proverb usage and also understanding it in its contexts.

Nevertheless, the importance that needs to be accorded to the culture of the target language does not occur. Discussing the state of the ELT in the Turkish context, Hatipoğlu (2009) gave early warnings about the underwhelming attention given to diversifying sources of cultural knowledge among pre-service students training to become English teachers. Agreeing with the views of the Byram (1997), she considers the contextualizing of the language with the knowledge about its culture to allow language learning students to gain self-reflexivity and intercultural sensitivity in their interactions (2009). Despite this, her study indicated future instructors in their pre-service stage, were not familiar with the culture of the target language, with most of their interactions with cultural knowledge limited to knowing British singer/song writers. Proponents of English as a Lingua Franca (ELF) also note that theoretical discussions of EFL awareness have been hard to translate into practice although efforts have been taken to internalize it into pedagogy (Kaçar and Bayyurt, 2018).

This is especially concerning considering the value placed on learning the language within the local contexts on attaining English language proficiency. In the Turkish context, English language has gained a market value since the 1980s and this can be observed in the rise of the language as a requirement for jobs, the rise in language courses and within the media (Doğançay-Aktuna, 1998). The integration of the countries such as Turkey into global economy means that the language proficiency needs to take into account the cultural nuances of the target language culture.

Since the position of the English Language is seemingly unrivalled, it follows that the target culture that gets propagated is the Anglophonic culture. The prevailing belief within ELT is to make reference to socio-cultural norms of the target language. There has been some debate according to Alptekin (1984) that teaching the language should be free of the imposition of Anglophonic cultural context, even as the actual integration of the cultural component into ELT, is not uniform across countries.

The tension between providing encompassing language teaching without actual imposition of foreign culture is felt vividly by non-native instructors of ELT. This is further complicated by the de-Anglicisation of the English language where English is spoken as a global language, fluently with people from different cultures giving rise to the paradoxical situation where the target culture is not necessarily the British culture or the American culture (Harumi, 2002, Bayyurt and Sifakis 2015, 2017 and Bayyurt and Akcan, 2015). Instead it can easily be the Australian culture or Canadian culture. Naturally, instructors of ELT are left to contemplate whose culture or what kind of culture is meant to be taught in language teaching which is increasingly and blatantly attempting to base it on the premises that language and culture are intertwined.

2.6. Classroom Applications

Since Intercultural Communicative Competence models approach language as a means of intercultural communication fostering multicultural awareness among people, it leaves space for the local culture to coexist with the culture of the target language (Alptekin, 2002). However, including cultural components in an effective manner is not as straightforward as watching movies and reading literature from the target culture. As Lessard-Clouston (1997) warned "we should include culture in our curriculum in an intentional manner in order to avoid the stereotyping and pitfalls (p.4)". To this end, Tomalin and Stempleski (1993) worked off Seelye's (1988) "seven goals of cultural instruction" to provide an outline of the goals of incorporating cultural components which are as follows:

1. develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.

2. develop an understanding that social variables such as age, sex, social class, and place of residence influence the ways in which people speak and behave.

3. become more aware of conventional behaviour in common situations in the target culture.

4. increase awareness of the cultural connotations of words and phrases in the target language.

5. develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.

6. develop the necessary skills to locate and organize information about the target culture.

7. stimulate students' intellectual curiosity about the target culture, and to encourage empathy towards its people.

In terms of understanding what the components of target culture are, it helps to refer to the definitions of culture that was discussed previously. Adaskou, Britten and Fahsi (1990) moreover specified four categories of culture; in an aesthetic sense, sociological sense, semantic sense, pragmatic/sociolinguistic sense that should be utilized.

Language teaching that incorporates culture in the aesthetic sense includes the culture with a capital C: the media the cinema, music and crucially literature which have often being seen as a reason for language teaching. These sources are both cultural artefacts as well as sources of information on culture.

The sociological sense of culture includes those cultural aspects that are labelled as small c: the organization and nature of family, of home life, of interpersonal relations, material conditions, work and leisure, customs and institutions.

The semantic sense of culture refers to the semantics areas such as food, clothes and institutions that are culturally unique as it relates to a particular way of life. Lessard-Clouston (1997) considers the semantic aspect of culture as "encompassing the whole conceptualization system which conditions perceptions and thought process"

(p.4). This means one can also consider the conceptual areas such as time space relations, emotional states, colours also as examples of semantic culture.

The pragmatic or sociolinguistic sources of culture are the background knowledge, social skills and paralinguistic skills that make for successful communication. Examples of these include intonation patterns, norms of politeness, taboo avoidance, conventions governing interpersonal relations and also conventions in written communications.

The semantic and pragmatic aspects of culture are naturally seen as aspects to include within language learning. Letter writing for example is a conventional exercise carried out in ELL throughout the world. Similarly, all coursework includes the learning of food culture, emotional states etc. However, as Adaskou, Britten and Fahsi (1990) noted the importance of including aesthetic and sociological aspects of culture is not immediately clear among instructors especially if they are inclined towards goal-oriented teaching. As scholars on intercultural communicative competence argue, including those two aspects are important in order to foster the sense of globalized understanding, countering negative stereotypes, encourage self-reflexivity about one's own culture and positive comparisons with the target culture (Seelye, 1974, Byram, 1986).

The application of these cultural components in the classroom is another consideration for educators and scholars writing on ELT. Most of the empirical cases that analyze the incorporation cultural components into ELT consider broad categories of resources from which they can glean cultural knowledge and utilize in the classroom setting. They include art, books, documentaries, films and other media and materials that traditionally serves as primary sources of the target culture. In the recent decades, language teaching has also found a great resource in the internet from where they can get more content of the traditional materials and the cultural explosion that is the social media which includes social networks such as Facebook, Twitter, Snapchat and Instagram. These mediums are new avenues that expose language learners to realia artefacts in a way that was never possible before. Language course books are a relatively controlled source of cultural knowledge that

language teaching has always relied on and there are many studies on the incorporation of cultural components into course books in ELT (Larzén-Östermark, 2008, Liu and Laohawiriyanon, 2013, Shin, Eslami and Chen, 2011, Lund, 2007). Other alternatives of sources of target culture for the purpose of ELL include, student visits and exchanges to the foreign countries which Byram and his cohort explicitly refers to as a source of improving the intercultural competencies. Moreover, instructors themselves can increase their own cultural knowledge through participation in workshops and training activities that brings them into contact with international language educators, making them a source of cultural knowledge as well.

2.7. Studies regarding the Integration of Cultural Components into ELT

2.7.1 International Context

Despite the corpus of knowledge under the intercultural communication competence theory urging for the inclusion of a cultural component in ELT and FLT, what little empirical data on the attitudes of instructors and students on the inclusion of the cultural component into language teaching shows that they do not carry it out in practice although they might favour it (Atkinson's, 1999). While instructors do consider language and culture to be interdependent as per the studies carried out by Akl (2007) and Seelye (1984) some researchers have highlighted that instructors attitude of the target language culture can be influenced by factors as varied as social, education, cultural and socio-economic ones (Kelleher, 1987, Brown and Ratcliff, 1998). What this indicates is that despite consensus at the theoretical level, there are other variables that influence the actual incorporation at the practical level. This gap appears even when the instructors were well versed in what cultural competence was and had a positive perception of incorporating cultural components in ELT (Tran and Seepho, 2014)

Meanwhile Lessard-Clouston (1996) focusing on the context of China found that while instructors understood the need to focus on culture as part of the intercultural communicative competence, they struggle to finds ways to incorporate it. The more

recent study in the Chinese context carried out by Xiaohui and Li (2011) showed that the struggle persisted with instructors unable to access relevant resources. Additionally, the researchers found that the inadequacy of the teacher's own familiarity of intercultural materials was a contributing factor minimizing the incorporation of cultural components.

On the other hand, Sercu (2002) studied the case of British, Flemish, German and French instructors to find that they were far more inclined to gear their methods towards acquiring intercultural communicative competence making the case for the statement that there is some alignment of attitudes and practices with prevailing consensus at the conceptual level. However, while instructors may have a favourable attitude towards cultural objectives, including the goal of instilling intercultural communicative competence, the instructors may not prioritize intercultural skills to be as important as basic familiarity with culture as was concluded by the study carried out by Castro, Sercu and Garcia (2004)

Studies conducted by Siebert (2003) and Horwitz (1985, 1988) also concludes that the opinions of the students of FLL converge when it comes to finding grammar and vocabulary as the most important component of language learning. Other studies such as that of Mantle-Bromley (1995) and Fernandez's (2007) show results consistent with the conclusions of Sierbet (2003) and Horwitz (1985, 1988). However, existing studies also show that the positive attitudes of students to towards incorporating culture into ELT cannot be generalized. In the case of Muslim countries such as Pakistan, students were found to be unenthusiastic towards the teaching of the target language culture (Jabeen and Shah, 2011). Similarly, in his study Chavez (2002) found that students are more drawn towards outcome-oriented learning rather than discussions on intangible subjects. The responses recorded in the qualitative data revealed that students understood that language and culture were linked however they didn't consider language learning to be expedited by intercultural communicative competences.

Kramsch (1993) referring to the context of the US argues that the reason why the cultural component has not been adopted in practice might be because language

learning is often undertaken for a practical goal such as business or further studies, making the practical need of the cultural component ambiguous. Hadley (2001) also linked the dismissive attitudes of instructors to the disinterest shown by the students towards the cultural component of language learning.

2.7.2 The Turkish Context

The studies on the Turkish context regarding the perceptions of the instructors and students on the incorporation of the cultural component in ELT have found time and again that instructors generally had a positive perception of the links between culture and language. Results of studies also indicate that the instructors were increasingly aware of the fact that a incorporating a cultural component will have a positive impact on language learning.

In the first of comparative studies in the context of Turkey on the subject of attitudes and perceptions towards culture in ELT, Önalan (2004) compared the perceptions of 98 EFL instructors from four different universities in Ankara, Turkey, as well as what role they allocated to the culture of the target language in their classrooms. He concluded that although there may be differences in how instructors' defined culture, they had a broad consensus on the necessity of the cultural competence in order to increase the learners' communicative competence.

Touching upon specifically the intercultural communicative competence, Atay (2005) conducted a study with 65 prospective Turkish ELT instructors. The study again found that the instructors were aware of the importance of the cultural dimensions of ELT but they also admitted to their own lack of knowledge regarding the target language culture. A multi-sited study carried out by Atay et.al (2009) with 503 participants from all the regions of Turkey found that Turkish instructors of ELT gave primary importance to the acquisition of the language for utilitarian purposes forgoing culture teaching objectives. The study concluded that the instructors were not integrating cultural components into ELT although they had a positive attitude towards the role of culture in language teaching. Atay et.al proposed that this might be because the instructors were not familiar with how to integrate culture and/or they might not have the resources to integrate the cultural component. In a study of 85

participants from a state university in the singe site of Istanbul, Tomak (2012) also found that while instructors were enthusiastic about teaching culture, they did not allocate much time to it. Furthermore, the study concluded that most of the instructors used cultural products such as films, videos, literature and music out of convenience and in order to maintain motivation of the student rather than as means of improving the cultural competence. Mede and Dikilitaş (2015) reached similar conclusions in their comparative study of native and non-native ELT instructors with respect to the development of specifically the sociolinguistic competence. They found that non native instructors were uncomfortable with the incorporation of sociolinguistic competence due to their own lack of exposure to the target culture.

Aydemir (2013) compared the perceptions of the preparatory level university instructors' views on integrating the target culture into ELT classrooms carrying out the between two universities, with 40 participants from each. The results identified the similarities in the definitions of culture among the teachers, yet slight differences in the integration and frequency of use of the target culture. Moreover, this study put forth a need for the language instructors to learn more about the culture of the language they are teaching. Meanwhile Tuna and Razi (2016) carried out a comparative analysis of pre-service students of ELT and in-service instructors of ELT to investigate how each considered the integration of culture into language teaching. The results indicated that both pre-service students of ELT and in-service instructors of ELT agreed that a wide range of cultural elements needed to be integrated into language teaching for the objective of developing the intercultural skills of students.

Elsewhere, comparative studies of state and private schools in Turkey were carried out to the conclusion that the instructors broadly agreed on the links between culture and language teaching however there was no consensus on whether culture should be integrated into ELT or not (Bayyurt, 2007). Kaça's (2015) comparison of beliefs and practices of cultural content incorporation into ELT establishes that while instructors were attuned to the role of culture in communicating they value culture in their language teaching more as a motivational tool using those cultural materials that would inspire and maintain student interest and ignoring those cultural materials that

might be more appropriate to address their communicational need. Even then, external factors such as exam-oriented systems and restraints on setting the curriculum prevented them from incorporating cultural components as much as they wanted to. This creates the situation of instructors prioritizing the linguistic competence over the cultural competence.

Aside from using cultural components as a motivating tool, instructors were also found to be choosing to forgo cultural components of the target language in favour of using local cultural elements as per the study carried out by Karabiner and Guler (2013). The findings of that study suggest that instructors and student's feel more comfortable using local cultural elements that both are familiar with at least as a starting point. Yet all the participating instructors in the study were in agreement over the need to include examples from the target language in the resources such as books, maintaining the general consensus of instructors in Turkey who agree on the need to incorporate cultural elements into ELT.

The review of the above literature indicates that for the past two decades, the importance of the cultural component has been registering in the minds of instructors of ELT in the Turkish context. While they agree on it on principle, the actual practice of it is different from study to study. Some studies indicate an ongoing debate on how to integrate culture into the English language teaching (Bayyurt, 2006, Kaça, 2015, Atay, 2005, Atay et.al, 2009). Other studies indicate a debate on what components of culture needed to be emphasized and incorporated (Karaağaç Tuna and Razi, 2016). Such internal debates are taking place in the midst of instructors also struggling with resources and also material and time constraints set against the incorporation of cultural component into their teaching resources (Aydemir, 2013). Moreover, instructors sometimes miss the mark when they choose to use cultural components as per the interests of students rather than the needs of increasing cultural competence (Kaça, 2015).

Despite findings that student interest has an impact on whether and how instructors incorporate cultural components, there is somewhat of a lack of research interest into prevailing attitudes of Turkish students into the need of a cultural component in ELT.

Studies such as that of Genç and Bada (2005), measuring the effectiveness of incorporating cultural components into ELT have included students as participants, concluding that its incorporation produced positive results, highlighting especially that it changes attitudes towards natives and cultures of the target language. However, the study of their attitudes towards the incorporating cultural components into ELL remains understudied.

However, the study of their attitudes towards the incorporating cultural components into ELL remains understudied with the sole exception being the excellent study carried out by Devrim and Bayyurt (2010) The aim of their study was to understand the opinions of the students regarding the role of "culture" in ELL and opinions regarding native and non-native English language instructors. Their study found that students most preferred non-native instructors and looked favourably at the inclusion of the target language culture. Furthermore, the study found that students were eager to learn the smiliarities and differences between the cultures of the native English speaking culture, expressing interest firstly in British culture, followed by American culture. This indicates that the students were prime candidates who had the capacity to foster intercultural communicative competencies. However as has been mentioned, the student attitudes towards pedagogy that incorporates cultural elements have been understudied.

The present study aims to fill this gap in the literature and to cast a light on the perceptions of both instructors and students regarding the incorporation of the cultural component into ELT. The study will also seek to make a comparison between the attitudes and perceptions between a state-run university and a private university to identify contrasts and convergence in perceptions among both instructors and students with regards to the cultural component and its incorporation into ELT.

CHAPTER 3

METHODOLOGY

This chapter provides a detailed look into the research design, which includes research questions, demographic profile of the participants, and data collection instruments and data collection procedure.

3.1. Research Questions

This study aims to explore the answers to the following research questions:

1. What are the perceptions of the state and private university instructors and students in terms of the integration of cultural components into ELT?

2. What are the perceptions of the state and private university instructors and students in terms of the applications of integration of cultural components into ELT in their classrooms?

3. What are the differences in the perceptions of the students based on their levels of English?

3.2. Participants

The participants were chosen from two universities: the state university is the Middle East Technical University, one of the earliest-founded and most respected state universities in Turkey; and likewise, the private university is Başkent University, one of the oldest and most established private universities in Turkey. Both universities are located in Ankara, the capital city of Turkey, with students from all around Turkey coming to both of these universities in Ankara for their education.

The participants of this study were the instructors teaching English at the preparatory level of a state and a private university, and the students learning English at the said preparatory classes at the time of the research.

The participants for the questionnaires and interviews were chosen through the stratified sampling method, where the participants (or 'population') are divided by the researcher into subgroups (or 'strata') such that each unit belongs to a single stratum (e.g., low income, medium income, high income) and then selects units from those strata. Then within each group, a probability sample is selected. In the probability sampling techniques, researchers "select a relatively large number of units from a population, or from specific subgroups (strata) of a population, in a random manner where the probability of inclusion for every member of the population is determinable" (Tashakkori & Teddlie, 2003a). Probability samples' purpose is to achieve a degree of representativeness, which is the degree to which the sample accurately represents the entire population (Teddlie and Yu, 2012). This sampling method was chosen for its suitability to the participants to be compared in the study.

The participants were chosen from the preparatory level of two universities based on the focus of these programs: to teach English to students within one year and achieve proficiency to a certain degree within that year. Therefore, such preparatory programs provide the optimal profile of participants due to their curricular focus on language teaching and nothing else. The participation was voluntary, and each of the

participants was informed in writing and verbally at the outset very clearly that they would be able to leave the study at any stage they would like.
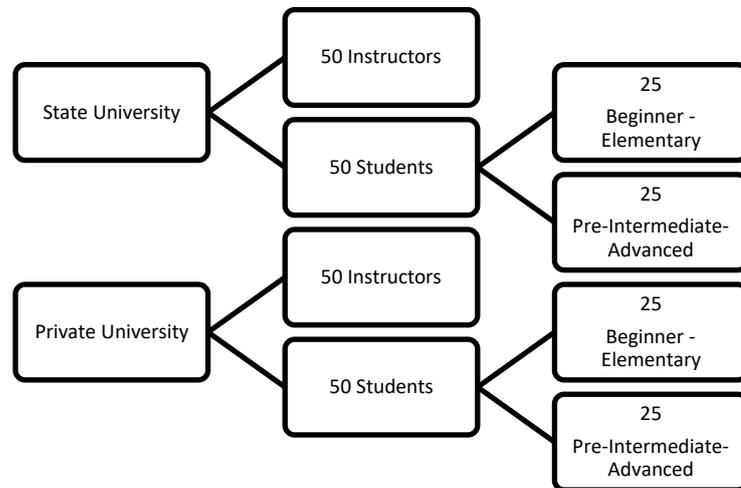
Figure 4. The Participants of the Questionnaire

The participants of the questionnaires in this study were divided into two main groups: instructors and students; and then 4 sub-groups: private university instructors, private university students, state university instructors and state university students.
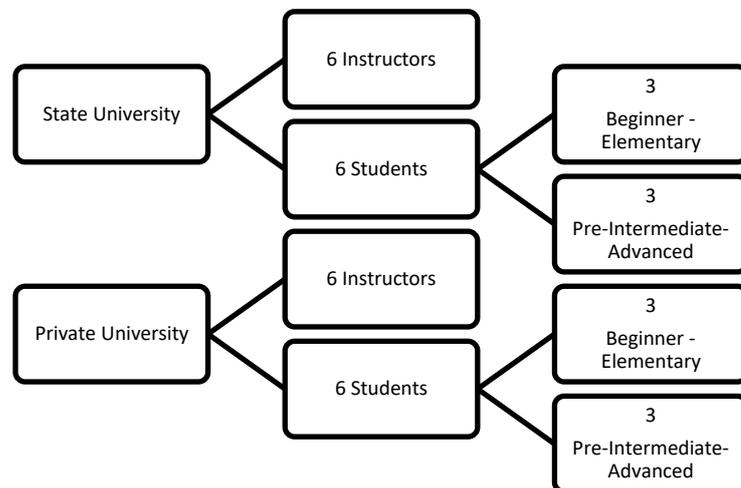
Figure 5. The Participants of the Interviews

The number of instructors who participated in the study was 50 from the state and 50 from the private university.

The number of native speakers within the group was very few, as it was only 3 out of 100, whereas the Turkish-speaking instructors' number was 97. Of these 100 instructors, 72 were female and 28 were male.

Table 1. Demographic Data of the Instructors

		Count(n)	Percent (%)
School	State University	50	50.0%
	Private University	50	50.0%
	Total	100	100.0%
Gender	Female	72	72.0%
	Male	28	28.0%
	Total	100	100.0%
Nationality	Turkish	97	97.0%
	British	3	3.0%
	Total	100	100.0%
Age	22-25	5	5.0%
	26-30	18	18.0%
	31-35	29	29.0%
	36-40	8	8.0%
	41-45	17	17.0%
	46-50	14	14.0%
	51 and over	9	9.0%
	Total	100	100.0%
Department of Graduation	English Language Teaching	53	53.0%
	English Language and Literature	15	15.0%
	American Culture and Literature	14	14.0%
	Translations and Interpretation	6	6.0%
	Linguistics	12	12.0%
	Total	100	100.0%
Educational Background	BA	36	36.0%
	MA	51	51.0%
	PhD	13	13.0%
	Total	100	100.0%
Teaching Experience	0-2 Years	14	14.0%
	3-5 Years	19	19.0%
	6-10 Years	21	21.0%
	11 Years and More	46	46.0%
	Total	100	100.0%
Have you ever been abroad?	No	10	10.0%
	Yes	90	90.0%
	Total	100	100.0%
Duration of stay	No	12	12.0%
	0-3 Months	25	25.0%
	4-6 Months	23	23.0%
	7-11 Months	17	17.0%
	1 Year and Over	23	23.0%
	Total	100	100.0%

The total amount of teaching experience showed diversity among this group of instructors: 14 of them had a teaching experience of 0-2 years, 19 of them had a teaching experience of 3-5 years, 21 of them had a teaching experience of 6-10 years, and 46 of them had a teaching experience of 11 years and more. Of the 100 instructors, 10 had never been abroad and 90 had. Of those 90 instructors, 25 spent time abroad for 0-3 months, 23 spent 4-6 months, 17 spent 7-11 months and 23 spent 1 year and over in total (see Table 1). The age groups of the instructors was quite diverse: 5 instructors were within the 22-25 age group, 18 were in the 26-30, 29 of them were in the 31-35, 8 of them were in the 36-40, 17 of them were in the 41-45, 14 of them were in the 46-50 and 9 of them were 51 and over. 53 of these instructors graduated from English Language Teaching, 15 instructors graduated from English Language and Literature, 14 instructors graduated from American Culture and Literature, 6 instructors graduated from Translation and Interpretation and 12 instructors graduated from Linguistics Departments. Following their Bachelor's Degree, 51 of the instructors obtained a Master's Degree and 13 of them obtained a Doctor of Philosophy degree.

The students were divided into two main groups: state university students and private university students; and further divided into two sub-groups: those who are at a beginner to elementary level and those who are at a pre-intermediate to Upper-Intermediate level. The reasoning behind this division was to see whether the views of the students differ as they progress in language learning. The levels taught at the two schools differed greatly; that is, the private university merely had two levels in the preparatory school: Program 1, which covers beginner to elementary, and Program 2, which covers pre-intermediate to upper-intermediate; whereas the state university had several different separate levels such as Beginner, Elementary, Pre-Intermediate, Intermediate and Upper Intermediate. Therefore, to be able to make a more accurate comparison, the students' levels were divided into two groups that encompass the level they are within.

Table 2. Demographic Data of the Students

		Count (n)	Frequency (%)
School	State University	50	50.0%
	Private University	50	50.0%
	Total	100	100.0%
Level	Beginner-Elementary	50	50.0%
	Pre-Intermediate – Upper-Intermediate	50	50.0%
	Total	100	100.0%
Department	Natural Sciences	47	47.0%
	Social Sciences	53	53.0%
	Total	100	100.0%
Gender	Female	53	53%
	Male	47	47%
	Total	99	100.0%
Having been abroad	No	67	67.0%
	Yes	33	33.0%
	Total	100	100.0%
Duration of Stay	None	67	67.0%
	0-3 months	24	24.0%
	4-6 months	7	7.0%
	7-11 months	2	2.0%
	1 year and over	0	0.0%
	Total	100	100.0%

There were 100 students in total, 50 from each university. Of those 50 students from each university, 25 were beginner-elementary and 25 were pre-intermediate-Upper-Intermediate, so there were 50 beginner-elementary and 50 pre-intermediate-Upper-Intermediate students in total. There were 47 students in the field of natural sciences and 53 in the field of social sciences. The students were also asked if they had been abroad: 67 of the 100 students had never been abroad and 33 had. Of the 33 students who had been abroad, the duration of stay was 0-3 months for 24 students, 4-6 months for 7 students, and 7-11 months for 2 students. None of the students in the study had stayed abroad for one year and over. 53 of the students were female and 47 were male. The departments of the students were categorizes in under two main

fields: natural sciences (i.e. Engineering, Chemistry, Mathematics, Biology and similar fields) and social sciences (i.e. Law, Teaching and Fine Arts) (see Table 2).

The demographic data were presented so as to draw a general profile of the participants; however, for the purposes of the comparison and contrast that will be made within the scope of the research questions, the main focus in the analyses will be on whether the participants are from the state or the private university as well as the students' English levels.

3.3. Data Collection

Both quantitative and qualitative data-collecting instruments were used in this study. Quantitative methods were chosen because they are formatted to expand the reliability and validity of measurements of research questions or hypotheses. In quantitative methods, the same questions are asked to each participant (Rubin& Rubin, 2005). A quantitative method allows the researchers to obtain answers that can be quickly coded, processed, and analysed with parametric statistical methods and it enables the results to be generalized to the whole population. In this study, questionnaires provided the quantitative data that generated more generalizable and structured results and clearer comparison and contrast between the variables.

Moreover, qualitative methods were chosen because they focus on a more general construction of the primary research ideas and the interviewees' own perspectives. In qualitative research, the data are gathered in a verbal and visual form rather than in numeric (Devetaketal., 2010) and it also seeks to cover both the factual and the meaning level (Kvale, 1996). In this study, an interview was chosen to collect further data qualitatively in addition to the quantitative questionnaire method, since a qualitative study helps describe the problem and it is essential for almost any further quantitative study (Zimmerman, Torkar & Willebrand, 2011). The interviews provided the researcher with specific and detailed answers that could not be collected via a questionnaire. The qualitative data were used as a means of a deeper exploration into the definitions and perceptions in terms of culture and its integration into ELT, and were analyzed accordingly.

The questionnaire for the instructors (see Appendix A) was adapted from two studies: one carried out by Aydemir (2013) who completed her research on a similar matter comparing the views of the instructors in Istanbul, Turkey, and the other one carried out by Önalan (2004), who completed his research regarding the comparison of the views of the EFL instructors from different universities. Both researchers' written approvals have been obtained (see Appendix C). These questionnaires included questions regarding the students' and the instructors' perceptions on the incorporation of cultural elements into ELT, and in line with that, this study also aimed at measuring their perceptions. The questionnaire for students (see Appendix B) was similar to the one that was given to the instructors to ensure a more parallel comparison of the views and expectations. It was translated into Turkish from the instructors' questionnaire and administered in Turkish with the aim of enabling students to fully comprehend the questions and express their true opinions.

A pilot study of the students' questionnaire was carried out upon the approval of the Ethical Board (see Appendix D), subsequent to its reliability and validity test, it was applied at the state university and the private university preparatory levels for 50 students of each level of English. The students were also divided into two levels of English: Beginner/Elementary and Pre-Intermediate/Intermediate. Thus, there were 25 Beginner/Elementary students and 25 Pre-Intermediate/Intermediate students from each university, aiming to achieve a more homogeneous comparison.

The reliability statistics of the items in the questionnaire are as follows:

Table 3. Reliability Statistics of the Items in the Questionnaire

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
,722	,757	27

Upon the completion of the pilot study, questionnaires were given to the instructors and students of both universities.

Follow-up interviews with a combination of structured and semi-structured questions took place with 24 participants in total, which were 6 instructors and 6 students from each university. The interview questions for the instructors (see Appendix D) and the

students (see Appendix E) have also been adapted from the above-mentioned studies. Aiming at achieving more accurately distributed results, the interviews of the students were divided into two groups according to their level, just as the questionnaires were. Interviews were conducted with 3 students of Beginner/Elementary and 3 students of Pre-Intermediate/ Intermediate from each university. The interviews were conducted in Turkish with the students in order to allow them to express their views better instead of with the language in which they have limited ability to express themselves. The average time it took to complete the interviews were between 8 to 12 minutes. The interviews were then transcribed for the analysis.

The interviews consisted of six questions. The first three questions of the interviews were structured questions. To elaborate, there were three questions that were formulated by the researcher before the interview took place and they were answered by the interviewees at the beginning of the verbal interview. The aim of these questions being structured was to obtain answers that would provide insight into specified directions. There were no follow-up questions, though extra data were received by the interviewees who elaborated on their answers. The same structured interview questions were asked to both students and the instructors.

The last three questions of the interview were semi-structured questions. These questions aimed to obtain more information without tables or choices leading their answers in a certain direction. While the first question (Question 4 on the definition of culture) remained the same for both instructors and students, the last two questions (Questions 5 - 6) were different. This was so as to capture the responses in relation to their different levels and unique positions as students and as instructors.

3.4. Data Analysis

The collected data were utilized to compare the groups of instructors and students under four comparison groups, as shown in Figure 6 below. The data collected from the students were compared to each other according to their universities and their levels. Moreover, their responses were compared to their instructors'. The purpose of

these comparisons was to determine the expectations and perceptions the instructors and the students who are equally important parts of a language learning process, so that such a process could be moulded and modified by the feedback of these important stakeholders in the field.

1	2	3	4
State Shool Instructors	State Shool Students	Instructors	Students (Beginner to Elementary)
Private Shool Instructors	Private Shool Students	Students	Students (Pre-Intermediate to Advanced)
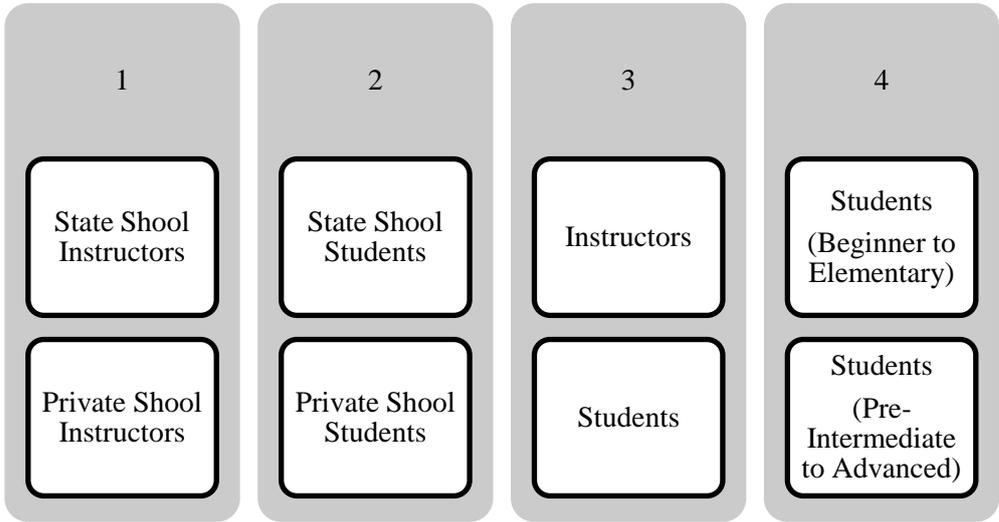
Figure 6. The Comparison Groups

With an aim to conduct such comparisons, Mann Whitney U test was utilized for the analysis of the quantitative data. Following the use of the Mann Whitney U test, in the cases where there was a statistically remarkable difference, interpretations were made based on the ensemble averages and mean ranks. Mann Whitney U test compares the medians of groups. It turns the values of the continuous variables within the two groups into sequential values, and thereby evaluates whether the ranking is different between the students and the instructors. The results of the Mann Whitney U test were combined with the qualitative data which the interviews provided in order to be able to answer the research questions requiring the determination of the differences between the two groups.

CHAPTER 4

FINDINGS AND DISCUSSION

In this chapter, the statistical results of the collected quantitative data as well as the analysis of the qualitative data are provided. The results of both the qualitative and the quantitative data will be grouped and discussed under three main categories within the scope of the three research questions: the perceptions of the state and private university instructors and students in terms of the integration of cultural components into ELT, the perceptions of the instructors and students in terms of the applications of the integration of cultural components in their classrooms; and whether the students of different levels of English students display different perceptions.

The instructors in the analyses will be referred to as ISU (Instructors of the State University), IPU (Instructors of the Private University), SSU (Students of the State University) and IPU (Students of the Private University).

4.1. The Perceptions of the State and Private University Instructors and Students in Terms of the Integration of Cultural Components into ELT

Before the students' and the instructors' perceptions on the integration of cultural components into the teaching of the English language are analyzed, it should first be explored what they believe culture is, what culture entails, what target culture is and

what the cultural components are, in order to provide a general overview of their understandings of the fundamental concept of culture.

The instructors' and students' definitions of culture were elicited through the combination of the first and the fourth questions of their interviews. The fourth question directly asked them to define culture in their own words, and the first question was a table consisting of one main question and four statements, asking the interviewees to mark the level of importance of the statements.

The instructors' and the students' definitions of culture in their own words showed the similarity of their perceptions of a general idea of culture. It was defined by the instructors as' a way of living' 'how we behave and what we do in certain situations and how we react to things', it is 'what constitutes a society' and 'shared patterns of interaction, rituals and norms that keep a specific group of people connected'. Culture is 'not only the intellectual but also the emotional features of a society or community', so it 'could encompass a lot of things from art to literature to beliefs, customs and traditions'.

> Culture is both the artificial and materialistic artefacts that human intellectuality produced which vary between different communities. (Private University Instructor, less than 2 years of teaching experience)

Similarly, culture was defined by students as the 'the reflection of the behaviours and traditions of our forefathers in the past onto today', 'one of the building blocks of a nation', 'the unwritten rules of a society'. Culture is 'the shared values of people who live in a society' and it is 'a concept that shapes a person's life from birth to death'.

> Culture, in general, is the cumulation of behaviours developed from the littlest component of the society to the largest one, from a person to the whole of the society. (State University Student, Pre-Intermediate)

It was further described as 'our life style' and 'the collection of values and phenomena that is carried to today from the past', and 'what is transmitted to us and what we need to transmit to generations after us'.

The first question of the interview aimed at eliciting the instructors' and the students' perceptions on the most important elements of culture. Table 4 and Table 5 given below provide the number of answers to each item.

Table 4. The Number of ISUs' Responses to Interview Question 1

ISU	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	4	2			
The system that is reflected by the media, cinema, music, literature, and art of a community.	4		2		
The customs, traditions, and institutions of a country.	6				
What people do at work, at home, in their free time and while they entertain.	4		1	1	

The ISUs in general agree that the components listed in the table were of importance in terms of culture. The component that got a unanimous 'very important' rating was the customs, traditions, and institutions of a country. They believe that 'customs and traditions are the glue that keeps the culture together'. As an illustration of customs, traditions and institutions, an instructor had the following to say:

> What we do on any given day- especially on a special occasion, how we like to welcome our guests, what we like to do on a religious holiday or when someone gives birth. (State University Instructor, over 5 years of teaching experience)

Overall, instructors stated that customs and traditions constitute the definition of culture in general, providing norms and rituals for people in terms of how to behave in certain situations. They believe that cultures get shaped accordingly and with time cultures construct their own idiosyncratic features through rituals.

Regarding what people do at work, at home, in their free time and while they entertain, 4 out of 6 ISUs agreed that it was very important to culture, 1 remained neutral and 1 said it is unimportant. In general, the instructors stated that they do

believe that the routines that people follow might reflect their culture. Among those who felt it was 'very important', an instructor said,

> For example, in Turkey we don't know what happy hour is. Every British person will go to work, and then after work at 6 p.m., go to a bar, have their beer before they go home. They all go and get season tickets and go support their local teams and we never do that; that's their culture.

Table 5. The Number of IPUs' Responses to Interview Question 1

IPU	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	5	1			
The system that is reflected by the media, cinema, music, literature, and art of a community.	5		1		
The customs, traditions, and institutions of a country.	5			1	
What people do at work, at home, in their free time and while they entertain.	4		2		

The IPUs also agreed that the characteristics of home, family nature and interpersonal relations in a community are important in culture, while the level to which they think it is important showed a slight difference. Overall, the instructors shared the belief that these characteristics are some of the domains of the culture since the family is where people grow up and learn everything related to culture and get shaped by these elements of society. They also agree that intercultural relations are of high importance because after family, people get to know culture through their communication with the outside world, namely their close friends or neighbours, school or workplace.

About the system that is reflected by the media, cinema, music, literature, and art of a community, while the majority of the IPUs were of the opinion that it was very important in culture, 1 instructor remained neutral on the importance of the systems reflected by media, cinema, music, literature and art. The instructors who agreed on

the fact that these are important in culture shared in general the belief that all of them are authentic sources of cultural information which allow people to observe and learn about natural flows of conversations and words and expressions that are used in particular situations. Regarding customs, traditions and institutions, their opinions showed only littler differences in that they agree in majority that the customs, traditions and institutions of a country are very important in culture, while only one of the IPUs found it unimportant. Overall, the instructors who found these elements important shared the opinion that the customs, traditions and institutions of a country are what surrounds people from the second they are born and they are all transmitted by language, verbally or orally.

> The spoken forms of the customs and traditions, for example, tales, nursery rhymes and songs all transmit these cultural elements and keep the customs and traditions alive all the time. (Private University Instructor, over 5 years of teaching experience)

On the issue of tradition and customs, they agreed that it is crucial to know about traditions and customs because they may lead to misunderstandings or inappropriate behaviours. The instructor who chose 'neutral' on the statement explained that the reason for her choice is because s/he does not consider her/himself as a 'traditional' person and therefore does not consider it as an important element of culture.

Regarding what people do at work, at home, in their free time and while they entertain, the instructors who were neutral agreed in general that since these may differ according to an individual's lifestyle and choices, they may not be such an important element reflecting the culture of a community. The instructors who found these important agreed that these elements reflect how cultural people are and they present the culture people are surrounded with.

The distribution of the answers of the Students of the State University to Question 1 can be seen in Table 6 below.

The Students of the State University showed a considerably similar response rate regarding the importance of the abovementioned elements of culture. Even though slight differences may be observed in terms of the importance level of the elements

in their perceptions, they all agree on the importance of the characteristics of home, family nature, and interpersonal relations in a community.

In general, SSUs believe that the family is the building block of the society and that is where culture is formed. A student emphasizes it as follows:

> These elements are very important, because what constitute a culture are the people living in it and the relationships, they form with each other. Therefore, family relations are very important among the values in culture. They raise a baby born into that family with that family's values and that baby becomes a part of the society and carries on the culture. (State University Student, Pre-Intermediate)

Table 6. The Number of SSUs' Responses to Interview Question 1

SSU	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	4	2			
The system that is reflected by the media, cinema, music, literature, and art of a community.	3	3			
The customs, traditions, and institutions of a country.	5	1			
What people do at work, at home, in their free time and while they entertain.	1	4		1	

They also agree that the system that is reflected by the media, cinema, music, literature, and art of a community is important. They generally believe that one is able to learn about a culture through watching the TV shows or films, listening to music, and reading their literature belonging to that culture, because these are products of culture and they represent and reflect a society's culture.

They collectively believe that the customs, traditions, and institutions of a country are of importance. Overall, they stated that the traditions, customs and established values are very important in culture as they reflect who the people in a particular society are. A student summarizes it as:

> They are very important to learn, because they are what culture is. You have to learn them because in some cultures, some things are frowned upon but in others it is not only acceptable but also customary. (State University Student, Elementary)

The distribution of the answers of the Students of the Private University to Question 1 can be seen in the table below.

Table 7. The Number of SPUs' Responses to Interview Question 1

SPU	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	5	1			
The system that is reflected by the media, cinema, music, literature, and art of a community.	3	3			
The customs, traditions, and institutions of a country.	3	1	2		
What people do at work, at home, in their free time and while they entertain.	2	3	1		

The Students of the Private University agree that the characteristics of home, family nature and interpersonal relations in a community are mostly of great importance. They agree on the fact that culture is first learned and shaped in the family, by what they are taught, what they observe and imitate from the family. They believe that they learn values such as family relations and connections with relatives in the family, and that is a fundamental element in culture. SPU5 added to her/his answer that "these components are necessary for the continuation of the culture."

SPUs also agree that the system that is reflected by the media, cinema, music, literature, and art of a community is important in culture. Overall, they collectively believe that these elements reflect the culture in which people are, they carry the values of the past and not only adds to but also leads the way to the values and history people will carry into the future. According to one student,

> we cannot know about Turkish culture without learning about its literature, listen to its music or watch Turkish movies, for instance. The contents of these reflect what the Turkish culture is and how people behave. (Private University Student, Elementary)

Regarding the customs, traditions, and institutions of a country, 4 were of the opinion that they are important, while 2 SPUs were neutral. Those who agreed on the importance of these elements shared the belief that the customs, traditions and institutions of a country constitute the foundation of culture. They believe that the values change with people, and thought systems change with them, and culture is carried through generations meanwhile. The two students who were neutral about the importance of these elements were in favour of the disruptive cultural values changing over time and the society being updated as the generations change, even though there do exist some cultural values that are beneficial for societies.

In terms of what people do at work, at home, in their free time and while they entertain, the majority of the students found them important, while 1 was neutral about it. The neutral student stated that s/he could not decide on how much a person's free time activities could reflect the culture. On the contrary, the students who found these components important in culture agree that the activities of people in their free time and around different social circles represent their culture.

All in all, in terms of the definitions of culture, the students and the instructors' responses show that the characteristics of home, family nature, and interpersonal relations in a community play a very important role in culture, since home and family is where a person learns about and observes cultural components from the moment they are born. Moreover, even though there were a few different opinions on the importance of the system that is reflected by the media, cinema, music, literature, and art of a community in terms of culture, the majority of both the students and the

instructors agreed that these not only reflect and affect the culture of people but provides a glance into their history as well, and therefore are important elements in culture. In addition, aside from a couple of neutral responses towards the customs, traditions, and institutions of a country, they were generally perceived by both the instructors and the students as important elements of culture. It was further stated by many that the customs and traditions constitute the culture itself. As for what people do at work, at home, in their free time and while they entertain; the majority of the students and their instructors believe that they are very important elements in culture because the daily actions and routines are also directed and shaped by cultural elements. However, there were a few instructors and students who did not feel that these were very essential in terms of culture.

As for the definitions of target culture, the instructors were asked to define it in the fifth question of their interview. Their definitions of target culture mostly define the cultures of the countries where English is spoken as a native tongue (i.e. American, British or Australian culture) which is in line with the findings of the study of Hatipoğlu (2012). However, there were only two instructors emphasizing the changing nature of that definition, expressing more tendency towards a globalized definition of the target culture, which falls more into the scope of Bayyurt's findings (2010). As an example, one response is as follows:

> Originally target culture means the culture where English is spoken as a native language. However, I think this term has started to change because as English is now the lingua franca, it's the global language of the world. Therefore, I don't think there is one target culture anymore. Now the target culture means the global culture I think, the culture of all the countries all around us, because English is used not only with the people whose native language is English, but with the people who live in different regions of the world. So I don't think the target culture only means the culture of the people who speak this language as their first language. (State University Instructor, over 5 years of teaching experience)

As for the aim that the instructors pursue in integrating the target culture, the instructors of the state university expressed that the most important aim they bear in mind in including cultural components in their teaching is 'to enable students to personalize the subject', 'to help learners get into a mindset of an American or

British because being able to understand the cultural feeling really helps the learning process', 'to support the language that is taught', 'to teach them to be understanding towards all the cultures', and 'to guide students to understand what language is'.

The IPUs expressed that the most important aim they bear in mind in including cultural components in their teaching is 'to foster curiosity in the students and to arouse interest', 'to show that there is another way of thinking and doing things an tolerating differences eliminating biases', 'to make students feel more confident when they use target language and to make them be more familiar with what to do in certain occasions', 'to get them familiarized with the concepts of the target culture', 'to provide information to the students on other people's cultures, beliefs, behaviours and religions'.

> My biggest aim is to increase the students' motivation and to familiarize them to the target culture in order to make them feel more relaxed when they use the target language and use the proper structures or phrases depending on the occasion (Private University Instructor, less than 2 years of teaching experience).

Each of the responses of the instructors was both unique and similar to others at the same time in terms of their content. The instructors expressed their desire for the students to improve their intercultural competence, broaden their horizons, gain knowledge about global cultures and understandings and, overall, speak the English language accurately and with confidence.

Subsequent to the exploration of their definitions and perceptions of culture, the instructors' and students' ideas regarding the integration of culture were analysed through their responses to the questionnaire within the scope of the first research question. The quantitative data were collected from the state and private university instructors and students via questionnaires which included a range of questions eliciting their perceptions on the integration of cultural components of English to the process of language teaching. The questionnaire given to the instructors of both universities (n=100) was a 5-point Likert-Type questionnaire consisting of 30 questions (see Appendix A), and the questionnaire given to the students of both universities (n=100) was also 5-point Likert-Type questionnaire consisting of 27

questions (see Appendix B). The frequency scales for the items as well as the results of the Mann-Whitney U Test are partially provided below in Table 7.

Table 8. Frequency Analysis of the Instructors' Answers

Item	Strongly Disagree		Disagree		Not Decided		Agree		Strongly Agree		Mean	Standard Deviation
	n	%	n	%	n	%	n	%	n	%		
1. Culture and language cannot be separated.	2	2.0	3	3.0	3	3.0	31	31.0	61	61.0	4.46	0.86
2. Teachers should know about target culture.	2	2.0	0	0.0	2	2.0	38	38.0	58	58.0	4.50	0.73
3. English can be taught without reference to culture.	30	30.0	41	41.0	15	15.0	8	8.0	6	6.0	2.19	1.13
4. My students ask questions about target culture	1	1.0	13	13.0	12	12.0	39	39.0	35	35.0	3.94	1.04
5. The best way to learn something about target culture is to go and live in that country.	3	3.0	10	10.0	15	15.0	32	32.0	40	40.0	3.96	1.11
6. I do not teach target culture in my lessons.	35	35.0	47	47.0	6	6.0	11	11.0	1	1.0	1.96	0.97
7. Giving cultural information is boring for my students.	43	43.0	40	40.0	13	13.0	2	2.0	2	2.0	1.80	0.89
8. I have difficulty in giving cultural information in my lessons.	33	33.0	50	50.0	7	7.0	9	9.0	1	1.0	1.95	0.93
9. I find it useful to compare Turkish and target culture in my lessons.	2	2.0	11	11.0	5	5.0	45	45.0	37	37.0	4.04	1.02
10. I try to learn more about target culture in order to use in my lessons.	3	3.0	2	2.0	8	8.0	45	45.0	42	42.0	4.21	0.90
11. Target culture should focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings).	4	4.0	15	15.0	16	16.0	45	45.0	20	20.0	3.62	1.09
12. My students like learning about target culture.	0	0.0	6	6.0	19	19.0	42	42.0	33	33.0	4.02	0.88
13. I feel uncomfortable when a question is asked about target culture.	32	32.0	47	47.0	15	15.0	5	5.0	1	1.0	1.96	0.88
14. ELT teachers should be equipped with cultural patterns of target language.	0	0.0	2	2.0	5	5.0	59	59.0	34	34.0	4.25	0.64
15. I tell my students what I heard (or read) about target culture	0	0.0	1	1.0	5	5.0	52	52.0	42	42.0	4.35	0.63
16. Course curriculum should also cover the cultural information in addition to the linguistic information.	1	1.0	9	9.0	12	12.0	49	49.0	29	29.0	3.96	0.93
17. I make sure that my lesson plans include information about target culture.	2	2.0	12	12.0	35	35.0	37	37.0	14	14.0	3.49	0.95
18. I talk to my students about my own experiences in the foreign country.	0	0.0	4	4.0	14	14.0	42	42.0	40	40.0	4.18	0.82

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Table 8 continued

19. ELT teachers should only teach language, not culture.	59	59.0	30	30.0	7	7.0	2	2.0	2	2.0	1.58	0.87
20. I tell my students why I find something fascinating or strange about target culture.	0	0.0	0	0.0	8	8.0	56	56.0	36	36.0	4.28	0.60
21. It is important for me to include aspects of culture as part of my classroom teaching.	0	0.0	4	4.0	9	9.0	57	57.0	30	30.0	4.13	0.73
22. I find it enjoyable to give cultural information in my lessons.	0	0.0	0	0.0	7	7.0	48	48.0	45	45.0	4.38	0.62
23. I believe culture is very important in establishing appropriate communication.	0	0.0	0	0.0	6	6.0	42	42.0	52	52.0	4.46	0.61
24. It is impossible to learn target culture without living in that country for a while.	16	16.0	32	32.0	37	37.0	8	8.0	7	7.0	2.58	1.07
25. I need to learn more about target culture	1	1.0	9	9.0	11	11.0	51	51.0	28	28.0	3.96	0.92
26. Culture changes over time.	3	3.0	2	2.0	4	4.0	51	51.0	40	40.0	4.23	0.86
27. I select the cultural elements according to the characteristic (i.e. age, level etc.) of my students	3	3.0	5	5.0	26	26.0	41	41.0	25	25.0	3.80	0.97
28. Culture is often a part of my lessons.	1	1.0	9	9.0	21	21.0	42	42.0	27	27.0	3.85	0.96
29. Target culture should focus on the teaching of beliefs (i.e. religion, likes and dislikes, values, taboos etc.).	7	7.0	16	16.0	29	29.0	27	27.0	21	21.0	3.39	1.19
30. In order to learn the target language effectively, learners should improve their cultural knowledge.	0	0.0	4	4.0	8	8.0	52	52.0	36	36.0	4.20	0.75

To begin with, the responses of the instructors to the items in the questionnaire eliciting their perceptions on the general role of culture in language teaching were observed through their answers to items 1 and 3, where the majority of the instructors agree that culture and language cannot be separated (n=92) and that English cannot be taught without reference to culture (n=71), although the number of instructors agreeing to the latter was lower than expected (see Table 8).

Regarding the integration of cultural components into language teaching, items 2, 14, 16, 19, 21, 23 and 30 elicited the instructors' views. The instructors almost unanimously agreed that language teachers should know about the target culture to which the language belongs to (n=96) and they should be equipped with cultural patterns of target language (n=93). Furthermore, the majority of instructors believe

that English language instructors should not limit teaching to only the linguistic component of language but they should also teach the culture (n=89); indeed, they believe that the course curriculum should cover the cultural information in addition to the linguistic information (n=88).

In line with the instructors agreeing on the fact that in order to learn the target language effectively, learners should improve their cultural knowledge (n=88), they agree that culture is very important in establishing appropriate communication (n=94), and they also agree that it is important for them to include aspects of culture in their classroom teaching (n=87) (see Table 8).

Table 9. Results of the Mann-Whitney U Test Analysing the Differences between the State University Instructors and the Private University Instructors with Regard to Their Answers

Item	Type of School	N	$\bar{X}$	$\bar{r}$	Mann-Whitney U	z	sig.
1. Culture and language cannot be separated.	State	50	4.260	46.640	1057.000	-1.543	0.123
	Private	50	4.660	54.360			
2. Teachers should know about target culture.	State	50	4.660	55.180	1016.000	-1.863	0.063
	Private	50	4.340	45.820			
3. English can be taught without reference to culture.	State	50	2.280	52.690	1140.500	-0.796	0.426
	Private	50	2.100	48.310			
4. My students ask questions about target culture	State	50	3.780	47.530	1101.500	-1.083	0.279
	Private	50	4.100	53.470			
5. The best way to learn something about target culture is to go and live in that country.	State	50	4.000	51.250	1212.500	-0.273	0.785
	Private	50	3.920	49.750			
6. I do not teach target culture in my lessons.	State	50	1.920	49.860	1218.000	-0.239	0.811
	Private	50	2.000	51.140			
7. Giving cultural information is boring for my students.	State	50	1.940	54.390	1055.500	-1.451	0.147
	Private	50	1.660	46.610			
8. I have difficulty in giving cultural information in my lessons.	State	50	1.920	47.420	1096.000	-1.160	0.246
	Private	50	1.980	53.580			
9. I find it useful to compare Turkish and target culture in my lessons.	State	50	4.020	49.690	1209.500	-0.302	0.763
	Private	50	4.060	51.310			
10. I try to learn more about target culture in order to use in my lessons.	State	50	4.120	50.160	1233.000	-0.128	0.898
	Private	50	4.300	50.840			
11. Target culture should focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings).	State	50	3.460	45.950	1022.500	-1.659	0.097
	Private	50	3.780	55.050			

Table 9 continued

12. My students like learning about target culture.	State	50	4.120	53.900	1080.000	-1.247	0.212
	Private	50	3.920	47.100			
13. I feel uncomfortable when a question is asked about target culture.	State	50	1.920	48.300	1140.000	-0.818	0.414
	Private	50	2.000	52.700			
14. ELT teachers should be equipped with cultural patterns of target language.	State	50	4.380	54.670	1041.500	-1.654	0.098
	Private	50	4.120	46.330			
15. I tell my students what I heard (or read) about target culture	State	50	4.420	53.350	1107.500	-1.109	0.268
	Private	50	4.280	47.650			
16. Course curriculum should also cover the cultural information in addition to the linguistic information.	State	50	3.880	48.690	1159.500	-0.674	0.500
	Private	50	4.040	52.310			
17. I make sure that my lesson plans include information about target culture.	State	50	3.300	45.410	995.500	-1.847	0.065
	Private	50	3.680	55.590			
18. I talk to my students about my own experiences in the foreign country.	State	50	4.340	54.480	1051.000	-1.480	0.139
	Private	50	4.020	46.520			
19. ELT teachers should only teach language, not culture.	State	50	1.720	55.150	1017.500	-1.830	0.067
	Private	50	1.440	45.850			
20. I tell my students why I find something fascinating or strange about target culture.	State	50	4.300	51.980	1176.000	-0.579	0.563
	Private	50	4.260	49.020			
21. It is important for me to include aspects of culture as part of my classroom teaching.	State	50	4.120	50.910	1229.500	-0.159	0.873
	Private	50	4.140	50.090			
22. I find it enjoyable to give cultural information in my lessons.	State	50	4.440	53.100	1120.000	-1.003	0.316
	Private	50	4.320	47.900			
23. I believe culture is very important in establishing appropriate communication.	State	50	4.540	53.800	1085.000	-1.284	0.199
	Private	50	4.380	47.200			
24. It is impossible to learn target culture without living in that country for a while.	State	50	2.780	56.410	954.500	-2.133 *	0.033
	Private	50	2.380	44.590			
25. I need to learn more about target culture	State	50	3.780	45.000	975.000	-2.064 *	0.039
	Private	50	4.140	56.000			
26. Culture changes over time.	State	50	4.040	46.530	1051.500	-1.527	0.127
	Private	50	4.420	54.470			
27. I select the cultural elements according to the characteristic (i.e. age, level etc.) of my students	State	50	3.700	46.860	1068.000	-1.324	0.185
	Private	50	3.900	54.140			
28. Culture is often a part of my lessons.	State	50	3.880	52.130	1168.500	-0.593	0.553
	Private	50	3.820	48.870			
29. Target culture should focus on the teaching of beliefs (i.e. religion, likes and dislikes, values, taboos etc.).	State	50	3.340	49.360	1193.000	-0.405	0.686
	Private	50	3.440	51.640			
30. In order to learn the target language effectively, learners should improve their cultural knowledge.	State	50	4.240	52.540	1148.000	-0.780	0.435
	Private	50	4.160	48.460			

With a general overview of the questionnaire items regarding the instructors' perceptions on the integration of cultural components into ELT, it has been observed that they agree on the inseparability of language and culture, a language should be taught with its cultural components, and teachers of that language should be equipped with the cultural information on the target language. It has been understood that the instructors do not disagree with one another in terms of the importance of teaching the cultural components of a language alongside of its linguistic components.

On the other hand, when it came to how the knowledge on target culture should be acquired and their need to learn more about target culture, there emerged slight disagreements. Statistically remarkable differences were observed in two of the items in the questionnaire.

The instructors agreed that the best way to learn about target culture is to go and live in the country where the target language is spoken (n=72). However, in terms of item 24, while stating that it is not impossible to learn about target culture without living in that country for a while (n=48), 37 of the instructors marked 'undecided' on the matter. Moreover, when the perceptions of the two groups of instructors were compared, it was observed that the instructors of the state university (X=2.780) stated stronger disagreement with this statement than the instructors of the private university (X=2.380) and therefore displayed a statistically remarkable difference (z=-2.133, sig.<0.05). Another statistically remarkable difference (z=-2.064, sig.>0.05) was observed on item 25, which is 'I need to learn more about target culture', where it was observed that the instructors of the private university (X=4.140) had stronger agreement with the statement than the instructors of the state university (X=3.780) (see Table 10).

Table 10. Frequency Analysis of the Students' Answers

Madde	Kesinlikle Katılmıyorum		Katılmıyorum		Bilmiyorum		Katılıyorum		Kesinlikle Katılıyorum		Ortalama	Standart Sapma
	n	%	n	%	n	%	n	%	n	%		
1.Kültür ve dil ayrılamaz bir bütündür.	1	1.0	4	4.0	4	4.0	32	32.0	59	59.0	4.44	0.83
2.Öğretmenler, öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmalıdırlar.	0	0.0	1	1.0	6	6.0	41	41.0	52	52.0	4.44	0.66
3.Hedef dil, kültüründen bahsedilmeden de öğretilebilir	17	17.0	43	43.0	20	20.0	18	18.0	2	2.0	2.45	1.04
4.Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.	2	2.0	19	19.0	29	29.0	40	40.0	10	10.0	3.37	0.97
5.Öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmanın en iyi yolu, o dilin konuşulduğu ülkeye gidip orada yaşamaktır.	0	0.0	8	8.0	8	8.0	33	33.0	51	51.0	4.27	0.92
6.Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.	4	4.0	32	32.0	27	27.0	29	29.0	8	8.0	3.05	1.05
7.Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.	41	41.0	42	42.0	7	7.0	6	6.0	4	4.0	1.90	1.04
8.Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.	19	19.0	35	35.0	30	30.0	14	14.0	2	2.0	2.45	1.02
9.Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.	2	2.0	15	15.0	27	27.0	42	42.0	14	14.0	3.51	0.98
10.İngilizce çalışırken dili daha iyi öğrenmek için bu dilin kültürü ile ilgili daha fazla bilgi edinmeye çalışırım.	8	8.0	18	18.0	27	27.0	35	35.0	12	12.0	3.25	1.13
11.Öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler, bize o kültürün ana unsurlarını öğretmeye odaklanmalıdır (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi).	3	3.0	19	19.0	24	24.0	42	42.0	12	12.0	3.41	1.03
12.Hedef kültür ile ilgili bilgiler öğrenmeyi severim	0	0.0	5	5.0	11	11.0	58	58.0	26	26.0	4.05	0.76
13.İngilizce öğretmenleri, öğrettikleri dilin kültürel yapısıyla ilgili bilgilere sahip olmalıdır.	1	1.0	3	3.0	4	4.0	51	51.0	41	41.0	4.28	0.77

Table 10 continued

14.Öğrendiğimiz hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.	3	3.0	10	10.0	14	14.0	56	56.0	17	17.0	3.74	0.96
15.Ders programımızın içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer almalıdır.	1	1.0	10	10.0	15	15.0	43	43.0	31	31.0	3.93	0.98
16.Öğretmenler derslerine, öğrettikleri dilin kültürüyle ilgili bilgileri de dahil etmelidir.	2	2.0	6	6.0	11	11.0	51	51.0	30	30.0	4.01	0.92
17.İngilizce öğretmenleri yalnızca dili öğretmelidirler. Kültürel içerikleri dahil etmelerine gerek yoktur.	44	44.0	37	37.0	10	10.0	7	7.0	2	2.0	1.86	1.00
18.Derste dil öğrenirken o dilin kültürünü de öğrenmek benim için önemlidir.	2	2.0	6	6.0	19	19.0	48	48.0	25	25.0	3.88	0.92
19.Hedef dilde doğru iletişim kurabilmek için hedef kültürle ilgili bilgi sahibi olmanın çok önemli olduğuna inanıyorum.	1	1.0	6	6.0	9	9.0	61	61.0	23	23.0	3.99	0.81
20.Hedef dilin konuşulduğu bir ülkede yaşamadan o dilin kültürünü öğrenmek imkansızdır	7	7.0	38	38.0	35	35.0	12	12.0	8	8.0	2.76	1.03
21.Öğrendiğim hedef dilin kültürü ile ilgili daha fazla bilgi öğrenmeye ihtiyacım var.	3	3.0	6	6.0	19	19.0	42	42.0	30	30.0	3.90	1.00
22.Kültür zamanla değişim gösterir.	3	3.0	6	6.0	22	22.0	38	38.0	31	31.0	3.88	1.02
23.Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.	8	8.0	35	35.0	29	29.0	23	23.0	5	5.0	2.82	1.04
24.Öğrendiğimiz dilin kültürü ile ilgili bilgiler, bize kültürel değerleri öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).	4	4.0	8	8.0	34	34.0	41	41.0	13	13.0	3.51	0.96
25.Diğer ülkelerin kültürlerini öğrenmek bizi kendi kültürümüzden uzaklaştırır.	59	59.0	30	30.0	7	7.0	3	3.0	1	1.0	1.57	0.83
26.Bir dili etkin bir şekilde öğrenmek için o dilin kültürü ile ilgili bilgimizi geliştirmeliyiz.	1	1.0	3	3.0	10	10.0	64	64.0	22	22.0	4.03	0.73
27.İngiliz dilinin kültürü ile ilgili bilgiler öğrendiğimde, dersin içeriğini daha iyi anlıyorum.	2	2.0	11	11.0	25	25.0	41	41.0	21	21.0	3.68	0.99

As for the students, their responses in terms of the general role of culture in language were also observed through items 1 and 3, where most of the students agree that the two cannot be separated (n= 91) and disagree that English can be taught without culture (n= 60). The numbers of students who were not decided on the latter (n= 20) or agree otherwise (n= 18) were interesting to observe (see Table 10).

The students' opinions on the integration of cultural components into the language education were further observed through items 2, 13, 15, 16, 17, 18, 19 and 26 in their questionnaire. Despite their partial indecisiveness on the 3rd item above, they think that in order to learn the target language effectively, learners should improve their cultural knowledge (n=86) and that it is important for them to learn information on target culture while learning the language (n=73). Moreover, a considerable number of them believe that their instructors should know about the target culture of the language they were learning (n=93) and be equipped with the cultural patterns of target language (n=92) (see Table 10).

They also believe learning about the target culture is very important in establishing appropriate communication (n=73) and that the course curriculum should also cover the cultural information in addition to the linguistic information (n=74). They also disagreed with the statement that ELT instructors should only teach language, not culture (n=81), agreed that the instructors should include cultural elements in their lesson plans (n=81), and indicated that they try to learn more about target culture in order to use in their lessons (n= 87) (see Table 10).

Taking a general look into the students' answers bore similar results in terms of agreement on the significance of the integration of cultural components into language teaching. However, the views of the students on some of the items in the questionnaire were somewhat divided. The difference of opinions mostly presented itself among the student group as a whole rather than as a division between the state and private universities.

Table 11. Results of the Mann-Whitney U Test Analysing the Differences between the State University Students and the Private University Students with Regard to Their Answers

Madde	Type of School	N	$\bar{X}$	$\bar{r}$	Mann-Whitney U	z	sig.
1.Kültür ve dil ayrılamaz bir bütündür.	State	50	4.460	52.530	1148.500	-0.802	0.423
	Private	50	4.420	48.470			
2.Öğretmenler, öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmalıdırlar.	State	50	4.380	49.290	1189.500	-0.469	0.639
	Private	50	4.500	51.710			
3.Hedef dil, kültüründen bahsedilmeden de öğretilebilir	State	50	2.460	50.210	1235.500	-0.105	0.916
	Private	50	2.440	50.790			
4.Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.	State	50	3.380	50.660	1242.000	-0.058	0.954
	Private	50	3.360	50.340			
5.Öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmanın en iyi yolu, o dilin konuşulduğu ülkeye gidip orada yaşamaktır.	State	50	4.420	53.900	1080.000	-1.286	0.198
	Private	50	4.120	47.100			
6.Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.	State	50	2.980	48.710	1160.500	-0.642	0.521
	Private	50	3.120	52.290			
7.Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.	State	50	1.840	47.450	1097.500	-1.136	0.256
	Private	50	1.960	53.550			
8.Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.	State	50	2.280	45.980	1024.000	-1.624	0.104
	Private	50	2.620	55.020			
9.Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.	State	50	3.420	47.670	1108.500	-1.028	0.304
	Private	50	3.600	53.330			
10.İngilizce çalışırken dili daha iyi öğrenmek için bu dilin kültürü ile ilgili daha fazla bilgi edinmeye çalışırım.	State	50	3.300	51.520	1199.000	-0.365	0.715
	Private	50	3.200	49.480			
11.Öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler, bize o kültürün ana unsurlarını öğretmeye odaklanmalıdır (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi).	State	50	3.280	46.680	1059.000	-1.385	0.166
	Private	50	3.540	54.320			
12.Hedef kültür ile ilgili bilgiler öğrenmeyi severim	State	50	3.980	48.200	1135.000	-0.894	0.371
	Private	50	4.120	52.800			
13.İngilizce öğretmenleri, öğrettikleri dilin kültürel yapısıyla ilgili bilgilere sahip olmalıdır.	State	50	4.360	51.670	1191.500	-0.451	0.652
	Private	50	4.200	49.330			

Table 11 continued

14.Öğrendiğimiz hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.	State	50	3.800	52.240	1163.000	-0.664	0.507
	Private	50	3.680	48.760			
15.Ders programımızın içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer almalıdır.	State	50	4.000	52.040	1173.000	-0.564	0.573
	Private	50	3.860	48.960			
16.Öğretmenler derslerine, öğrettikleri dilin kültürüyle ilgili bilgileri de dahil etmelidir.	State	50	4.080	52.700	1140.000	-0.828	0.408
	Private	50	3.940	48.300			
17.İngilizce öğretmenleri yalnızca dili öğretmelidirler. Kültürel içerikleri dahil etmelerine gerek yoktur.	State	50	1.800	48.600	1155.000	-0.705	0.481
	Private	50	1.920	52.400			
18.Derste dil öğrenirken o dilin kültürünü de öğrenmek benim için önemlidir.	State	50	3.800	48.270	1138.500	-0.826	0.409
	Private	50	3.960	52.730			
19.Hedef dilde doğru iletişim kurabilmek için hedef kültürle ilgili bilgi sahibi olmanın çok önemli olduğuna inanıyorum.	State	50	4.000	50.470	1248.500	-0.012	0.991
	Private	50	3.980	50.530			
20.Hedef dilin konuşulduğu bir ülkede yaşamadan o dilin kültürünü öğrenmek imkansızdır	State	50	2.660	47.790	1114.500	-0.985	0.325
	Private	50	2.860	53.210			
21.Öğrendiğim hedef dilin kültürü ile ilgili daha fazla bilgi öğrenmeye ihtiyacım var.	State	50	3.900	50.640	1243.000	-0.051	0.959
	Private	50	3.900	50.360			
22.Kültür zamanla değişim gösterir.	State	50	4.060	54.480	1051.000	-1.442	0.149
	Private	50	3.700	46.520			
23.Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.	State	50	2.580	44.230	936.500	-2.253*	0.024
	Private	50	3.060	56.770			
24.Öğrendiğimiz dilin kültürü ile ilgili bilgiler, bize kültürel değerleri öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).	State	50	3.280	43.270	888.500	-2.643*	0.008
	Private	50	3.740	57.730			
25.Diğer ülkelerin kültürlerini öğrenmek bizi kendi kültürümüzden uzaklaştırır.	State	50	1.580	53.210	1114.500	-1.066	0.286
	Private	50	1.560	47.790			
26.Bir dili etkin bir şekilde öğrenmek için o dilin kültürü ile ilgili bilgimizi geliştirmeliyiz.	State	50	4.020	49.780	1214.000	-0.291	0.771
	Private	50	4.040	51.220			
27.İngiliz dilinin kültürü ile ilgili bilgiler öğrendiğimde, dersin içeriğini daha iyi anlıyorum.	State	50	3.540	47.140	1082.000	-1.217	0.223
	Private	50	3.820	53.860			

The students mostly oppose to the idea that English can be taught without reference to culture (n=60), even though some of them believe that it is possible to do so (n=20). Some of them disagree that it is impossible to learn the target culture without living in that country for a while (n=45), but a remarkable portion of students were undecided on this item (n=35) (see Table 10). The opinions of the students were also divided when it came to whether they try to learn more about target culture in order to learn the language better; less than half of the students said they do (n=47), while some said they do not (n=26), and some were undecided (n=27) (see Table 10). The students' different levels of English did not display a remarkable difference between their opinions.

Finally, for the comparison between the instructors and the students to be accurate, the items in their separate questionnaires were taken out to match each other item by item. Consequently, this comparison was made on 24 items that were identical for both the instructors and the students (see Appendix G).

While both the instructor and the student groups showed little difference among themselves, they displayed an essential difference when compared to each other. To begin with, there were some items where no statistically remarkable difference was observed between the perceptions of the two groups. For instance, both the students and the instructors agree on the inseparability of language and culture. They also agree that the instructors should know about target culture and be equipped with cultural patterns of the target language, while covering the cultural information in addition to the linguistic information in the curriculum. Both groups also agreed on the fact that in order to learn the target language effectively, learners should improve their cultural knowledge, and therefore, it is important for the instructors to include aspects of culture as part of the classroom teaching (see Table 11).

Table 12. Results of the Mann-Whitney U Test Analysing the Differences between the Students and the Instructors with regard To Their Answers

Item		N	$\overline{X}$	$\overline{r}$	Mann-Whitney U	z	sig.
1. Culture and language cannot be separated.	Instructor	100	4.460	101.565	4893.500	-0.300	0.764
	Student	100	4.440	99.435			
2.Teachers should know about target culture.	Instructor	100	4.500	103.950	4655.000	-0.959	0.337
	Student	100	4.440	97.050			
3.English can be taught without reference to culture.	Instructor	100	2.190	92.395	4189.500	-2.081*	0.037
	Student	100	2.450	108.605			
4.My students ask questions about target culture	Instructor	100	3.940	116.815	3368.500	-4.169*	0.000
	Student	100	3.370	84.185			
5.The best way to learn something about target culture is to go and live in that country.	Instructor	100	3.960	92.900	4240.000	-1.992*	0.046
	Student	100	4.270	108.100			
6.I do not teach target culture in my lessons	Instructor	100	1.960	73.055	2255.500	-6.997*	0.000
	Student	100	3.050	127.945			
7.Giving cultural information is boring for my students.	Instructor	100	1.800	99.180	4868.000	-0.349	0.727
	Student	100	1.900	101.820			
8.I have difficulty in giving cultural information in my lessons.	Instructor	100	1.950	85.895	3539.500	-3.766*	0.000
	Student	100	2.450	115.105			
9.I find it useful to compare Turkish and target culture in my lessons.	Instructor	100	4.040	116.750	3375.000	-4.197*	0.000
	Student	100	3.510	84.250			
10.I try to learn more about target culture in order to use in my lessons.	Instructor	100	4.210	125.325	2517.500	-6.359*	0.000
	Student	100	3.250	75.675			
11.Target culture should focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings).	Instructor	100	3.620	106.825	4367.500	-1.628	0.103
	Student	100	3.410	94.175			
12.My students like learning about target culture.	Instructor	100	4.020	100.255	4975.500	-0.065	0.948
	Student	100	4.050	100.745			
13.ELT teachers should be equipped with cultural patterns of target language.	Instructor	100	4.250	97.645	4714.500	-0.789	0.430
	Student	100	4.280	103.355			
14.I tell my students what I heard (or read) about target culture.	Instructor	100	4.350	118.610	3189.000	-4.899*	0.000
	Student	100	3.740	82.390			

Table 12 continued

15.Course curriculum should also cover the cultural information in addition to the linguistic information.	Instructor	100	3.960	101.045	4945.500	-0.143	0.887
	Student	100	3.930	99.955			
16.I make sure that my lesson plans include information about target culture.	Instructor	100	3.490	84.210	3371.000	-4.216*	0.000
	Student	100	4.010	116.790			
17.ELT teachers should only teach language, not culture.	Instructor	100	1.580	92.120	4162.000	-2.254*	0.024
	Student	100	1.860	108.880			
18.It is important for me to include aspects of culture as part of my classroom teaching.	Instructor	100	4.130	107.595	4290.500	-1.901	0.057
	Student	100	3.880	93.405			
19.I believe culture is very important in establishing appropriate communication.	Instructor	100	4.460	116.740	3376.000	-4.408*	0.000
	Student	100	3.990	84.260			
20.It is impossible to learn target culture without living in that country for a while.	Instructor	100	2.580	96.105	4560.500	-1.127	0.260
	Student	100	2.760	104.895			
21.I need to learn more about target culture.	Instructor	100	3.960	101.880	4862.000	-0.361	0.718
	Student	100	3.900	99.120			
22.Culture changes overtime.	Instructor	100	4.230	110.765	3973.500	-2.697*	0.007
	Student	100	3.880	90.235			
23.Culture is often a part of my lessons	Instructor	100	3.850	126.305	2419.500	-6.520*	0.000
	Student	100	2.820	74.695			
24.In order to learn the target language effectively, learners should improve their cultural knowledge.	Instructor	100	4.200	107.280	4322.000	-1.876	0.061
	Student	100	4.030	93.720			

As for the differences in the perceptions of the instructors and the students, the contrast of the instructors' responses was made on the basis of their institutions; that is, between the state university and the private university. Their views on the integration of culture into English language teaching were mostly similar, as can be observed from the results of the Mann-Whitney U Test (see Table 12).

When analysing the differences in the responses of the instructors and the responses of the students, statistically remarkable differences in terms of several items were observed. To begin with, students were inclined towards stronger agreement that the best way to learn something about the target culture is to go and live in that country.

Furthermore, while the instructors disagreed more with the fact that English language instructors should only teach language and not culture, their students did not show as much disagreement. In line with this item, students were more of the opinion that English can be taught without reference to culture compared to the instructors.

Also, in contrast to students, instructors have a higher agreement rate that culture is very important in establishing appropriate communication (see Table 12).

4.2. The Perceptions of the Instructors and Students In Terms of the Applications of the Integration of Cultural Components in Their Classrooms

Besides the items covering the perceptions of the instructors and the students in terms of integration of cultural components into teaching a language, there were a number of items exploring the classrooms applications on the matter. Such items (items 4, 6, 7, 8, 9, 12, 13, 15, 17, 18, 20, 22, 27, 28 and 29 for the instructors; and items 4, 6, 7, 8, 9, 12, 14, 23, 24 and 27 for the students) inquired whether the instructors find it useful or comfortable to teach cultural components of the target language in the classroom, whether the students find it interesting, and whether instructors and students share information about target culture with each other, and so on. In this section, the tables used in the analyses include merely the items aimed at determining the perceptions regarding the classroom applications.

Table 13.Frequency Analysis of the Instructors' Answers Regarding the Classroom Applications

Item	Strongly Disagree		Disagree		Not Decided		Agree		Strongly Agree		Mean	Standard Deviation
	n	%	n	%	n	%	n	%	n	%		
4. My students ask questions about target culture	1	1.0	13	13.0	12	12.0	39	39.0	35	35.0	3.94	1.04
6. I do not teach target culture in my lessons.	35	35.0	47	47.0	6	6.0	11	11.0	1	1.0	1.96	0.97
7. Giving cultural information is boring for my students.	43	43.0	40	40.0	13	13.0	2	2.0	2	2.0	1.80	0.89
8. I have difficulty in giving cultural information in my lessons.	33	33.0	50	50.0	7	7.0	9	9.0	1	1.0	1.95	0.93
9. I find it useful to compare Turkish and target culture in my lessons.	2	2.0	11	11.0	5	5.0	45	45.0	37	37.0	4.04	1.02
12. My students like learning about target culture.	0	0.0	6	6.0	19	19.0	42	42.0	33	33.0	4.02	0.88

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Table 13 continued

13. I feel uncomfortable when a question is asked about target culture.	32	32.0	47	47.0	15	15.0	5	5.0	1	1.0	1.96	0.88
15. I tell my students what I heard (or read) about target culture	0	0.0	1	1.0	5	5.0	52	52.0	42	42.0	4.35	0.63
17. I make sure that my lesson plans include information about target culture.	2	2.0	12	12.0	35	35.0	37	37.0	14	14.0	3.49	0.95
18. I talk to my students about my own experiences in the foreign country.	0	0.0	4	4.0	14	14.0	42	42.0	40	40.0	4.18	0.82
20. I tell my students why I find something fascinating or strange about target culture.	0	0.0	0	0.0	8	8.0	56	56.0	36	36.0	4.28	0.60
22. I find it enjoyable to give cultural information in my lessons.	0	0.0	0	0.0	7	7.0	48	48.0	45	45.0	4.38	0.62
27. I select the cultural elements according to the characteristic (i.e. age, level etc.) of my students	3	3.0	5	5.0	26	26.0	41	41.0	25	25.0	3.80	0.97
28. Culture is often a part of my lessons.	1	1.0	9	9.0	21	21.0	42	42.0	27	27.0	3.85	0.96
29. Target culture should focus on the teaching of beliefs (i.e. religion, likes and dislikes, values, taboos etc.).	7	7.0	16	16.0	29	29.0	27	27.0	21	21.0	3.39	1.19

In their responses, the instructors indicated that their students ask questions about the target culture (n=74), which does not cause the instructors to feel uncomfortable (n=79), and further indicated that they do teach about target culture in the classroom (n=82) and in fact make sure to include information about target culture in the lesson plans (n=72) as well as tell their students what information or knowledge they hear or read about the target culture (n=94). An instructor elaborated as follows:

> When my students ask me about what something means that they have seen on TV or heard in a song, it is very enjoyable to explain it to them. It goes outside the lines of the course book and I can feel that they pay more attention to learning that piece of information. I encourage them to ask questions like that. (State University Instructor, 5 years of experience)

Another result is that the majority of them do not find it difficult to teach the target culture (n=83) with their students enjoying the learning of it (n=75) and they do not find teaching it boring (n=83). It is often a part of their lessons (n=69), and they find it enjoyable to give cultural information in their lessons (n=93). They talk to their

students about their own experiences in a foreign country (n=82) and also tell them why they find something fascinating or strange about target culture (n=92).

With a purpose to highlight the importance of teaching cultural information to her/his students, one of the ISUs stated during the interview that:

> Giving cultural information in my classes is a source of motivation for me and my students at the same time. It gives theoretical information a context and makes it easier and more effective to learn. (State University Instructor, over 11 years of experience)

As for the content and aspects of the target culture they use in their classrooms, they find it useful to compare the Turkish culture to the target culture in their lessons (n=82), select the cultural elements according to the characteristic (i.e. age, level, etc.) of their students (n=66), they try to learn more about the target culture in order to use in their lessons (n=87) (see Table 13 above).

As per the comparison and contrast of the instructors regarding the classroom applications, Table 14 provides the Mann-Whitney U Test showing the similarities and differences between their responses.

Table 14. Results of the Mann-Whitney U Test Analysing the Differences between the State University Instructors and the Private University Instructors with Regard to Their Answers on Classroom Applications

Item	Type of School	N	$\bar{X}$	$\bar{r}$	Mann-Whitney U	z	sig.
4. My students ask questions about target culture	State	50	3.780	47.530	1101.500	-1.083	0.279
	Private	50	4.100	53.470			
6. I do not teach target culture in my lessons.	State	50	1.920	49.860	1218.000	-0.239	0.811
	Private	50	2.000	51.140			
7. Giving cultural information is boring for my students.	State	50	1.940	54.390	1055.500	-1.451	0.147
	Private	50	1.660	46.610			
8. I have difficulty in giving cultural information in my lessons.	State	50	1.920	47.420	1096.000	-1.160	0.246
	Private	50	1.980	53.580			
9. I find it useful to compare Turkish and target culture in my lessons.	State	50	4.020	49.690	1209.500	-0.302	0.763
	Private	50	4.060	51.310			
12. My students like learning about target culture.	State	50	4.120	53.900	1080.000	-1.247	0.212
	Private	50	3.920	47.100			

Table 14 continued

13. I feel uncomfortable when a question is asked about target culture.	State	50	1.920	48.300	1140.000	-0.818	0.414
	Private	50	2.000	52.700			
15. I tell my students what I heard (or read) about target culture	State	50	4.420	53.350	1107.500	-1.109	0.268
	Private	50	4.280	47.650			
17. I make sure that my lesson plans include information about target culture.	State	50	3.300	45.410	995.500	-1.847	0.065
	Private	50	3.680	55.590			
18. I talk to my students about my own experiences in the foreign country.	State	50	4.340	54.480	1051.000	-1.480	0.139
	Private	50	4.020	46.520			
20. I tell my students why I find something fascinating or strange about target culture.	State	50	4.300	51.980	1176.000	-0.579	0.563
	Private	50	4.260	49.020			
22. I find it enjoyable to give cultural information in my lessons.	State	50	4.440	53.100	1120.000	-1.003	0.316
	Private	50	4.320	47.900			
27. I select the cultural elements according to the characteristic (i.e. age, level etc.) of my students	State	50	3.700	46.860	1068.000	-1.324	0.185
	Private	50	3.900	54.140			
28. Culture is often a part of my lessons.	State	50	3.880	52.130	1168.500	-0.593	0.553
	Private	50	3.820	48.870			
29. Target culture should focus on the teaching of beliefs (i.e. religion, likes and dislikes, values, taboos etc.).	State	50	3.340	49.360	1193.000	-0.405	0.686
	Private	50	3.440	51.640			

Regarding the classroom applications of incorporating culture into ELT, the types of institutions at which instructors work did not constitute a difference in their opinions. The instructors the state and the private university gave similar responses in terms of the frequency of their inclusion of cultural elements in their lessons, sharing interesting cultural information with their students, what target culture should focus on, how they select the contents of the target culture to teach, and their students' asking questions about the target culture (see Table 13 above).

The amount of actual integration practices taking place in the classroom shows different results than what was observed by Atay et. al. (2009), who had found in their study that the instructors were aware of the importance of incorporating cultural components into their teaching, yet were not able to do it due to the lack of resources or knowledge on how.

As for the perceptions of the students, regarding the classroom applications of the integration of culture into ELT, the students' answers to the related items 4, 6, 7, 8,

9, 12, 14, 23, 24 and 27 show that they do not find learning about the target culture difficult (n=83) and they find learning about it enjoyable (n=84) and important (n=73). They indicated that they share with their instructors or peers what they hear (or read) about the target culture (n=73) and they find it useful to compare Turkish and target culture they learn (n=66). Most of the students disagreed with the statement that learning about other cultures draws them away from their own culture (n=89) and indicated that they need to learn more about the target culture (n=72) (see Table 14 above).

Table 15. Frequency Analysis of the Students' Answers Regarding the Classroom Applications

Item	Strongly Disagree		Disagree		Not Decided		Agree		Strongly Agree		Mean	Standard Deviation
	n	%	n	%	n	%	n	%	n	%		
4.Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.	2	2.0	19	19.0	29	29.0	40	40.0	10	10.0	3.37	0.97
6.Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.	4	4.0	32	32.0	27	27.0	29	29.0	8	8.0	3.05	1.05
7.Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.	41	41.0	42	42.0	7	7.0	6	6.0	4	4.0	1.90	1.04
8.Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.	19	19.0	35	35.0	30	30.0	14	14.0	2	2.0	2.45	1.02
9.Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.	2	2.0	15	15.0	27	27.0	42	42.0	14	14.0	3.51	0.98
12.Hedef kültür ile ilgili bilgiler öğrenmeyi severim	0	0.0	5	5.0	11	11.0	58	58.0	26	26.0	4.05	0.76
14.Öğrendiğimiz hedef dilin kültür ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.	3	3.0	10	10.0	14	14.0	56	56.0	17	17.0	3.74	0.96
23.Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.	8	8.0	35	35.0	29	29.0	23	23.0	5	5.0	2.82	1.04
24.Öğrendiğimiz dilin kültürü ile ilgili bilgiler, bize kültürel değerler öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).	4	4.0	8	8.0	34	34.0	41	41.0	13	13.0	3.51	0.96
27.İngiliz dilinin kültürü ile ilgili bilgiler öğrendiğimde, dersin içeriğini daha iyi anlıyorum.	2	2.0	11	11.0	25	25.0	41	41.0	21	21.0	3.68	0.99

The students' views within the scope of the classroom application were, again, somewhat divided. Just like on the research question 2, the difference of opinions on this matter also presented itself among the student group as a whole rather than as a division between the two universities.

The students' views on whether they ask questions to their instructors about the target language showed differences in general: while half of the students agreed with the statement (n=50), a significant amount of them were not sure (n=29) and some of them disagreed (n=21). Their views on how much cultural information is integrated into the lessons also differed, as some students indicated that they do not learn cultural information in their lessons (n=37), some disagreed (n=36) and the others were undecided (n=27). Moreover, some students do not find learning about cultural information of the target culture difficult (n=54), but again a significant portion was undecided (n=30). Likewise, in terms of the content of the target culture to be covered in class, some students agreed (n=54) that there should be focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings), while some disagreed (n=21) and the others were undecided (n=24). The students indicated that they learn the language more efficiently when they learn about its culture (n=62), but again, some were neutral (n=25).

The responses of the students were in lie with the findings of Genç and Bada (2005), in that the integration of culture generated positive results in the attitudes of the students.

Table 16. Results of the Mann-Whitney U Test Analysing the Differences between the State University Students and the Private University Students with Regard to Their Answers

Madde	Type of School	N	$\bar{X}$	$\bar{r}$	Mann-Whitney U	z	sig.
4.Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.	State	50	3.380	50.660	1242.000	-0.058	0.954
	Private	50	3.360	50.340			
6.Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.	State	50	2.980	48.710	1160.500	-0.642	0.521
	Private	50	3.120	52.290			

Table 16 continued

7.Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.	State	50	1.840	47.450	1097.500	-1.136	0.256
	Private	50	1.960	53.550			
8.Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.	State	50	2.280	45.980	1024.000	-1.624	0.104
	Private	50	2.620	55.020			
9.Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.	State	50	3.420	47.670	1108.500	-1.028	0.304
	Private	50	3.600	53.330			
12.Hedef kültür ile ilgili bilgiler öğrenmeyi severim	State	50	3.980	48.200	1135.000	-0.894	0.371
	Private	50	4.120	52.800			
14.Öğrendiğimiz hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.	State	50	3.800	52.240	1163.000	-0.664	0.507
	Private	50	3.680	48.760			
23.Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.	State	50	2.580	44.230	936.500	-2.253*	0.024
	Private	50	3.060	56.770			
24.Öğrendiğimiz dilin kültürü ile ilgili bilgiler, bize kültürel değerleri öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).	State	50	3.280	43.270	888.500	-2.643*	0.008
	Private	50	3.740	57.730			
27.İngiliz dilinin kültürü ile ilgili bilgiler öğrendiğimde, dersin içeriğini daha iyi anlıyorum.	State	50	3.540	47.140	1082.000	-1.217	0.223
	Private	50	3.820	53.860			

Two items presented a statistically remarkable difference of views between the students of the state and private universities. Overall, some students agreed with the statement 'Culture is often a part of our lessons' (n=43), some disagreed (n=28) and some were undecided (n=29). The students in the private university had a higher number of students agreeing to the statement; therefore, it is understood that they believe culture is more often a part of their lessons than the state university students. Interestingly, this was not observed in the responses of the instructors these students. Such difference might stem from the perceptions of what the students define as cultural components, or their awareness of how integration of culture presents itself in the classroom.

Moreover, while more than half of all the students in the study (n=54) agreed with the statement 'Target culture should focus on the teaching of beliefs (i.e. religion, likes and dislikes, values, taboos etc.), a high number of students were uncertain of the matter (n=34). Of those who agreed with the statement, the majority was state university students (see Table 16 above). This could be a reflection of the students' personal beliefs, priorities or interests.

There were considerable differences in the perceptions of instructors and students. With regard to what the target culture should focus on, there were difference in opinions among the instructors; however, it was not a difference between the state and the private university instructors. Out of the 100 instructors who participated, 23 of them disagreed with the statement 'Target culture should focus on the teaching of beliefs (i.e. religion, likes and dislikes, values, taboos etc.), while 48 agreed and 29 were neutral. On the other hand, there was a broader agreement on the item 'Target culture should focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings)' (n=65) (see Table 16 above). This difference of opinion was fascinating since it did not present itself in the Aydemir's study (2013) which was carried out with a questionnaire of similar content, comparing private and state university instructors.

Table 17. Results of the Mann-Whitney U Test Analysing the Differences between the Students and the Instructors with Regard to Their Answers on Classroom Applications

Item		N	$\bar{X}$	$\bar{r}$	Mann-Whitney U	z	sig.
4.My students ask questions about target culture	Instructor	100	3.940	116.815	3368.500	-4.169*	0.000
	Student	100	3.370	84.185			
6.I do not teach target culture in my lessons	Instructor	100	1.960	73.055	2255.500	-6.997*	0.000
	Student	100	3.050	127.945			
7.Giving cultural information is boring for my students.	Instructor	100	1.800	99.180	4868.000	-0.349	0.727
	Student	100	1.900	101.820			
8.I have difficulty in giving cultural information in my lessons.	Instructor	100	1.950	85.895	3539.500	-3.766*	0.000
	Student	100	2.450	115.105			

Table 17 continued

9.I find it useful to compare Turkish and target culture in my lessons.	Instructor	100	4.040	116.750	3375.000	-4.197*	0.000
	Student	100	3.510	84.250			
10.I try to learn more about target culture in order to use in my lessons.	Instructor	100	4.210	125.325	2517.500	-6.359*	0.000
	Student	100	3.250	75.675			
12.My students like learning about target culture.	Instructor	100	4.020	100.255	4975.500	-0.065	0.948
	Student	100	4.050	100.745			
14.I tell my students what I heard (or read) about target culture.	Instructor	100	4.350	118.610	3189.000	-4.899*	0.000
	Student	100	3.740	82.390			
16.I make sure that my lesson plans include information about target culture.	Instructor	100	3.490	84.210	3371.000	-4.216*	0.000
	Student	100	4.010	116.790			
18.It is important for me to include aspects of culture as part of my classroom teaching.	Instructor	100	4.130	107.595	4290.500	-1.901	0.057
	Student	100	3.880	93.405			
23. Culture is often a part of my lessons	Instructor	100	3.850	126.305	2419.500	-6.520*	0.000
	Student	100	2.820	74.695			

The comparison of responses of the instructors and students showed some similarities of opinion between them. Both groups agreed on the fact that it is important for the instructors to include aspects of culture as part of the classroom teaching. Furthermore, the instructors were of the opinion that their students like learning about the target culture and that receiving cultural information is not boring for them, and their student agreed. They also agreed regarding the fact that culture changes over time and the content of the culture; that is, both groups believe that the target culture should focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings), and both groups agree that the students ask questions about target culture (see Table 17 above). These results suggest that the instructors and the students find it important to learn about the target culture, and the content learned should include general cultural information as well. The results present a different stance among the instructors and students towards the teaching of target culture when compared to Guler's study (2013), where the

instructors and students were hesitant on the teaching and learning of target culture, while agreeing on the necessity.

There were also some statistically remarkable differences observed in the comparison of the responses of the instructors and the students. To begin with, students were inclined towards stronger agreement that their lessons include cultural components more often than their instructors stated. It was also observed that students felt they had some difficulty in learning cultural information while the instructors didn't experience difficulty in teaching cultural information. Furthermore, it was observed that the instructors are more inclined to find it useful to compare Turkish and target culture, try to learn more about the target culture, and share what they read or hear with the others (see Table 17). The differences of opinion on such issues might be resulting from the instructors' familiarity with the language and culture giving them a more comfortable area to work with, while both the language and the culture are relatively new and intimidating for the students at some point.,. A similar case of uncomfortable feelings towards the use of target culture could be seen in Mede and Dikilitaş's study in 2015, where some instructors felt somewhat uneasy towards the use of target culture because of their own lack of exposure to it.

The instructors and students were further asked about the sources of their knowledge about target culture and asked them to mark all applicable of the resources listed. The resources were TV programs (not including films), Films, Songs, Realia/artefacts–Materials, Websites, Social networks (i.e. Facebook, Instagram, Twitter, etc.), Images/ Photos, Native speakers themselves, Visits to foreign countries, Course books, Books/ Magazines/ Journals/ Newspapers/ Comics, Teachers training sessions/ Conferences/ Workshops (this one was only directed to the instructors), and Other.

Table 18. Number of Responses from the ISUs Regarding Their Sources of Knowledge about Target Culture

ISU	n
TV programs (not including films)	5
Films/Series	5
Songs	5
Realia/artefacts - Materials	3
Websites	5
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	6
Images/ Photos	3
Native speakers themselves	4
Visits to foreign countries	5
Course books	4
Books/ Magazines/ Journals/ Newspapers/ Comics	6
Teachers training sessions/ Conferences/ Workshops	4
Other	1

The table shows the responses of the Instructors of the State University when they were asked to mark the sources of knowledge about target culture. The two sources that applied to each one of the ISUs were observed to be Social networks (i.e. Facebook, Instagram, Twitter, etc.) and Books/ Magazines/ Journals/ Newspapers/ Comics, as all six of the ISUs marked them. Regarding use of the social networks as a source to learn about target culture, an instructor said:

> Right now, social networks are very popular and I still learn things and teach them to my students. Like, I learn slang which I didn't know before and immediately I teach them to my students. I teach them how culture is changing, how language is changing with it. (State University Instructor, over 5 years of teaching experience)

As for the books, magazines, journals, newspapers and comics, the instructors who marked that item mostly agreed that the globalized world makes it possible to reach such written material of other countries and cultures, so people can read different styles of stories, humour, news and learn about the daily language, commonly used phrases, the natural flow of a conversation, jokes and idioms as well as traditions and general culture of a language from these resources.

The second most common items that were marked by 5 out of 6 ISUs were TV programs, Films/Series, Songs, Websites, and Visits to foreign countries. The ISUs

in general shared the opinion that TV programs, films, series, songs and websites are integrated into the daily life and are very useful in order to learn about the target culture. Regarding 'visits to foreign countries', they stated that it is the best way to go and immerse into the language and its culture first hand. The next most common items were Native speakers themselves, Course books, Teachers training sessions/ Conferences/ Workshops. Regarding the native speakers themselves, the instructors stated that they learn a great amount of information about target culture from their colleagues or friends who are native speakers of English. They also said that they ask the native speakers different questions regarding their culture and learn from them, and sometimes the native speakers' questions about the Turkish culture makes the instructors aware of instances of cultural differences between them. The course books were also believed to be a helpful item:

> The writers of course books usually integrate cultural elements into the topics. For example, we use a course book called Language Leader and in one of the units, there was a reading about the aging population in Germany. So, thanks to that reading text, I got to know about the problem of young population because they have few young people and are worried about the future. (State University Instructor, over 5 years of teaching experience)

The way that teacher training sessions, conferences or workshops help people understand information about target culture was that, especially in teacher training courses, the trainers are generally native speakers and they provide content from their own culture, instructors absorb cultural information. The next most common items were Realia/artefacts-Materials and Images/ Photos. The instructors who marked these items believed that they are useful in teaching as well. There was only one suggestion for the 'other' item, and that was made by a state university instructor, who indicated that Podcasts are also a great way to learn about target culture, since they are 'so realistic' and s/he 'learns how people behave, what they think about different ideas and what their attitudes towards life are'.

IPU	n
TV programs (not including films)	5
Films/Series	6
Songs	6
Realia/artefacts - Materials	2
Websites	5
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	4
Images/ Photos	1
Native speakers themselves	6
Visits to foreign countries	4
Course books	5
Books/ Magazines/ Journals/ Newspapers/ Comics	5
Teachers training sessions/ Conferences/ Workshops	4
Other	1

When asked about the sources they make use of to learn about target culture, all of the IPUs agreed on the following items: Films/Series, Songs, Native speakers themselves. Regarding films, series and songs, IPUs agree that they can observe and learn target culture from what is selected in these sources. An instructor stated that the films and songs have been very important sources of her cultural knowledge because:

> In most of the songs I heard something and researched for it, I saw a phrase and looked it up and I saw that, for example, it is a reference to a historical event in the States. Then I read about that event. So I learn different things about culture through them. (Private University Instructor, over 5 years of teaching experience)

Regarding the native speakers, the instructors expressed their importance in representing their cultural elements. An instructor said, "the native people and the way they behave in different situations are very important cultural sources for me". The next most common items were TV programs, Websites, Course books, and Books/ Magazines/ Journals/ Newspapers/ Comics. The IPUs who marked these items agree that these visual and written materials provide a considerable amount of cultural knowledge. In terms of books, magazines and journals, an instructor stated:

> I read books, magazines and since the beginning of the last academic year, I've been teaching ESP courses (English for Engineering) and

together with my students, we read more magazines for that purpose for example, international aviation and defence because there are more authentic texts there and I rely on these texts more than usual. (Private University Instructor, over 5 years of teaching experience)

The instructors also stated that they learn extensive pieces of cultural information from the course books, especially from the contents of the reading texts and the listening exercises. The next most common items were Social networks (i.e. Facebook, Instagram, Twitter, etc.), Visits to foreign countries, Teachers training sessions/ Conferences/ Workshops. The IPUs agreed that the social media networks provide explosion to authentic contexts and visuals through photos and posts of the members of the target culture themselves. In terms of visits to foreign countries, the instructors share the belief that it is the most effective way of learning about the target culture.

Regarding the teacher training sessions, conferences or workshops, the instructors who marked the item stated that they attend these events regularly and believe that these contribute to their professional development as the teachers of the language and also to their knowledge on target culture, especially via native speaker trainers and native speaker attendees the IPUs get the chance to interact with.

In terms of Realia/artefacts - Materials, two of the teachers who marked this option were of the opinion that these items provide authentic materials for both their own learning and their teaching of the target culture. Images and photos were marked by only one of the IPUs, and s/he linked these items to the images and photos s/he sees online on the websites and social media, and said that they are very helpful and useful in gaining knowledge about the target culture. Additionally, one instructor added in the 'other' section that another source of gaining information is Turkish friends living in the countries of the target language and culture. S/he stated that interactions with these friends also provide a great deal of cultural information.

As for the students, the total number of the sources of knowledge was observed to be slightly less.

Table 20. Number of Responses from the SSUs Regarding Their Sources of Knowledge about Target Culture

SSU	n
TV programs (not including films)	4
Films/Series	5
Songs	3
Realia/artefacts - Materials	0
Websites	2
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	6
Images/ Photos	0
Native speakers themselves	1
Visits to foreign countries	2
Course books	1
Books/ Magazines/ Journals/ Newspapers/ Comics	2
Other	0

The Students of the State University all agree that social networks (i.e. Facebook, Instagram, Twitter, etc.) are a very fruitful source of the target culture. They believe that the contents they come across, such as posts, videos, comments and pictures - even memes- provide them with cultural information. The next most common item that was marked was Films/ Series. They agree that films and series show them the social contexts, the natural flow of conversations, general information of accepted behaviour, the traditions and customs, and they even teach them vocabulary. The students who marked this item indicated that they try to learn more words and phrases by watching them with English subtitles.

The next item was TV programs. The students who marked this item believe that TV shows provide natural cultural information. A student stated that s/he watches stand-up programs and get information about the humour and current events of the target culture. The next most common item on the list was Songs, with three SSUs marking it. Elaborating her/his response, a student said:

> Songs are the manifestation of culture. They express emotions and how those emotions are expressed in that culture. For instance, you can see how an English person expresses those feelings, or an American person. I listen to heavy metal and I can see that compared to the Americans, English people are less rough in expressing their feelings in those types of songs. (State University Student, Pre-Intermediate)

Visits to foreign countries and Books/ Magazines/ Journals/ Newspapers/ Comics were marked by two students each. The students who marked these items agree that the best way to learn about a culture is to go to the country of that culture, because it provides exposure to the cultural components there. They also believe that the books, magazines, journals, newspapers and comics reflect the culture in the stories and contents they present. The items that were marked by one SSU each were Native speakers themselves and Course books. The SSU that believes the native speakers' contribution to her/his knowledge on the target culture stated that s/he learns a lot from a native speaker friend of hers/his who studies at another university in Ankara by asking about the issues and observing the behaviours of that friend. The student that marked course books stated that just like books and magazines, course books give them a lot of cultural information.

Table 21. Number of Responses from the SPUs Regarding Their Sources of Knowledge about Target Culture

SPU	n
TV programs (not including films)	2
Films/Series	6
Songs	2
Realia/artefacts - Materials	2
Websites	4
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	4
Images/ Photos	2
Native speakers themselves	1
Visits to foreign countries	1
Course books	4
Books/ Magazines/ Journals/ Newspapers/ Comics	3
Other	2

The most common item that the Students of the Private University marked was Films/Series. They all agree that the cultural components, social values and daily life is reflected in the films and series. The next most common items were Websites, Social networks (i.e. Facebook, Instagram, Twitter, etc.) and Course books. Overall, they believe that seeing people from various countries and their posts and comments gives them a lot of information on those people's culture. Regarding their course books, SPUs said that they provide them with a lot of new knowledge on the target culture. One of the students stated:

Our course books contain a lot of information about target culture. For example in the last term, we had a reading text about a festival in England. From our course books, we can learn about how a community celebrates special occasions and why, and maybe what their traditional food is. These are important. (Private University Student, Intermediate)

Next, the items which were marked by 2 students each were TV programs, Songs, Realia/artefacts - Materials, and Images/ Photos. The SSUs who marked TV shows agree that they provide real cultural information and people who do not know any native speakers can learn phrases and words used in conversations by watching these programs. In terms of songs, SPUs said that they mainly teach the students vocabulary and the pronunciation of those vocabulary items. Regarding realia, artefacts and materials, one student said:

I think I have a visual memory, so that's why objects and materials as well as TV shows and social media are important sources for me. At home, I stick notes on the objects with their English names and learn through that method. (Private University Student, Elementary)

This method of studying might prove useful with visual learners, and it is not uncommon. In Aydemir's study (2013), 67% of the students responded positively to the use of realia and materials in their source of learning about language and culture.

The students generally link the images and photos to those they see on websites and social media, and believe that they are also sources of cultural information. Finally, items marked by one student each were Native speakers themselves and Visits to foreign countries. The students who marked these items believe that native speakers in Turkey can answer their questions about the target culture and practice English with them, and even though not everybody can go abroad, the most efficient way to learn about the target culture is to visit its country.

Experiences with the target language that are more personalized and integrated into the real life might be effective in these preferred resources.

The instructors and the students were asked in the third question of the interview to choose three skills out of six, which were Vocabulary, Grammar, Reading, Speaking, Listening and Writing; and rank them as 1st, 2nd, and 3rd according to their

priority/importance. The difference between the questions directed to the instructors and students was that the instructors were asked to rank the items according to their priority by which they incorporate the items into their teaching, and the students were asked to rank them according to the order of importance they believe the items should be incorporated into English language teaching. The questions had this nuance with the aim of being able to compare the expectations of the students and the practices of their instructors in terms of incorporating culture into ELT.

Table 22. Number of Responses from the ISUs Regarding the Top Three Skills to Integrate Cultural Components Into

ISUs	Vocabulary	Grammar	Reading	**Speaking**	**Listening**	Writing
ISU1	1		3	**2**		
ISU2	3			**1**	**2**	
ISU3			1	**2**	**3**	
ISU4	2				**1**	3
ISU5				**1**	**2**	3
ISU6			3	**2**	**1**	

It has been observed that none of the ISUs chose Grammar as the first three skills to incorporate cultural components into. As for the primary skill to do so, 2 of the Instructors of the State University ranked Speaking. They said the students would need the intercultural communication skills in Speaking the most. 2 of the ISUs ranked Listening as the first, because they believe that in order to understand the target culture, students need to understand what they listen and what is meant in the listening. One ISU ranked Reading as first thinks that "students get more input when they do reading because it is right in front of them and they can ask questions, so it is easier to incorporate culture into reading texts". The other ISU, who ranked Vocabulary as the first, said that s/he believes that it is the most important skill to use in the correct cultural context because it can lead to different understandings in different cultures.

It has been observed that none of the IPUs chose Grammar as the first three skills to incorporate cultural components into, either. Three Instructors of the Private University ranked speaking as the primary skill they incorporate culture into when teaching English, because 'culture-specific speaking exercises attract the interest of the students', 'the students are more willing to speak about cultural facts and it is

useful', and 'it is the main skill that students need and the basic tool for communication, the more they are familiar with the target culture the more they feel relaxed'. Two IPUs ranked Reading as number one, because 'authentic texts expose students to original cultural information'.

Table 23. Number of Responses from the IPUs Regarding the Top Three Skills to Integrate Cultural Components Into

IPUs	Vocabulary	Grammar	**Reading**	**Speaking**	Listening	Writing
IPU1	3		**1**		2	
IPU2	3			**1**		2
IPU3			**2**	**1**		3
IPU4	3		**2**	**1**		
IPU5	1			**2**	3	
IPU6	2		**1**	**3**		

Between the instructors of the two universities, it has been observed that the most common item that was ranked in the top three skills to incorporate culture into was Speaking. After Speaking, the ISUs seem to lean more towards Listening, and IPUs seem to lean more towards Reading.

When the students were asked to choose three skills out of six and rank them according to importance in terms of incorporating culture into, as it has been observed in this table, none of the State University Students chose Grammar as one of the skills.

Table 24. Number of Responses from the SSUs Regarding the Top Three Skills to Integrate Cultural Components into

SSU	Vocabulary	Grammar	**Reading**	Speaking	Listening	Writing
SSU1	2		**3**	1		
SSU2			**1**	2		3
SSU3	3		**1**		2	
SSU4			**1**		2	3
SSU5	3			2	1	
SSU6				1	3	2

Three of them ranked Reading as the first one, because they 'believe that the cultural information is found in written texts the most' and that learning vocabulary in its context is possible through reading. Two of the SSUs put Speaking in the first place,

because 'it is important to know about different accents of English' and 'understand the people who talk to you'. The student who put Listening in the first place said that it is important to understand what you listen to in order to be able to carry out a conversation.

Table 25. Number of Responses from the SPUs Regarding the Top Three Skills to Integrate Cultural Components Into

SPU	Vocabulary	Grammar	Reading	**Speaking**	Listening	Writing
SPU1	1			**2**	3	
SPU2	1	2		**3**		
SPU3	2			**1**		3
SPU4	3		2	**1**		
SPU5	2			**1**		3
SPU6	2			**1**	3	

When the private university students were asked to choose three skills out of six and rank them according to importance in terms of incorporating culture into, four of the SPUs agreed that the Speaking skill should be the most important one. Overall, they all believe that language learning starts with speaking and it is necessary to be able to talk to an English speaker correctly. The other two SPUs chose Vocabulary as the most important one, as they share the opinion that words carry meaning of different cultures and therefore must be learned accurately.

Between the students of the two universities, it has been observed that the most common item that was ranked in the top three skills to incorporate culture into was Reading among the students of the state university, and Speaking among the students of the private university.

Overall, when the instructors were asked to rank the language skills in which they incorporate culture into, and when the students were asked to rank the language skills which they think is important to learn cultural information within, even though their rankings showed slight differences, their justifications were remarkably similar. Overall, they believe the integration of cultural components into vocabulary is important for the ability to choose the correct words and phrases in writing and communication. Similarly, they think it is important to teach/learn cultural components in writing because it is important to be able to write accurately within

the cultural context and know how to address whom and why. The instructors believe that giving cultural information to the students in reading texts is both interesting and important, and the students agree. In terms of speaking and listening, the importance of integrating cultural components into these skills were perceived to be among the most important ones as the necessity to communicate in correct forms and etiquette depending on the changing contexts was very important to almost every participant.

Finally, the students of both universities were directed the question "Do you believe learning about the culture of the English language will contribute to your world view and broaden your horizon? Why?"

The SSUs and SPUs expressed their belief in the contribution of learning about the culture of the English language to their world view and the broadening of their horizons. Their reasons were generally in lines of the fact that the more they learn about other cultures and languages, the more perspectives they will gain and therefore the more their horizons will broaden. They said questioning their own culture and comparing it to others is also very helpful.

Each student of the state university said that they find it very important to learn about the cultural components of English while learning the language. Their reasons were similar, as they emphasized the necessity to learn the language together with the correct places and settings to use it in. They said they would like to be able to know how to react in particular situations. They also stated that they would like to compare the target culture to Turkish culture and see the similarities and differences. Overall, the opinion was that 'to be able to fully and accurately speak the language, knowing about the culture is important'.

The students of the private university all agree that it is very important to learn about the cultural components of English while learning the language. They expressed that they enjoy learning about their special occasions such as Halloween and Christmas, and that helps them understand the shows they watch on the internet more. They also said that they would like to know how different from Turkish people they react to particular situations, and interact accordingly.

The responses of the students to this question were considerably similar, as they all believe that it is very important to learn about the cultural components of English while learning the language for several reasons, from social contexts to general cultural knowledge for their own improvement.

Taking into consideration the data collected and analysed, what has been observed is that both the instructor and student groups from the state university and the private university find the incorporation of cultural elements into the teaching of English important, necessary and beneficial. It confirms the conclusions of many previous studies that looks into the positive perceptions of instructors regarding culture and integration of cultural knowledge into ELT in the context of Turkey (Önalan, 2004, Atay 2005, Atay et.al., 2009, Tomak, 2012, Aydemir, 2013, Tuna and Razi 2016, Bayyurt, 2007). While the large majority of the instructors think that English language cannot be taught without reference to culture, some did feel that the cultural component was not a requirement for the successful teaching of English. The slight discrepancy indicates that while they acknowledge the benefits of a teaching method that combines components such as linguistic components and the cultural components, there is only some clarity in how the different components support each other. It may also indicate that they think that providing the linguistic components is the bare minimum for English language teaching, disregarding the prevailing opinion among the scholars of ELT, promoting a communicative competency approach. Many of the scholars are adamant that providing only the lingual aspect of language learning was not enough to foster such a communicative competence in ELT (Savignon, 1972, Hymes, 1972).

Research into the question on how students perceived the incorporation of cultural components in the Turkish context was severely lacking within the literature and thus the present study adds to the literature with the finding that students also find the cultural elements of importance to English language learning. Their responses demonstrated their awareness that good communication requires adequate cultural awareness and they had expectations that their instructors would possess cultural knowledge and desired them to include it in their language learning. What is significant about this finding is that other studies in the Turkish context have found

that instructors utilized the cultural products such as films, videos, literature and music out of convenience to maintain the interest of the students rather than as sources of culture that can allow for the improvement of the cultural competence and produce the "intercultural speaker" that Byram and Zarate (1994) felt were of increasing importance in a globalizing world (Kaça, 2015, Tomak, 2012). The fact that students were interested in cultural knowledge as a tool to improve their communicative competence should be taken note of.

Although the term 'intercultural communicative competence' was not explicitly used, both the students and instructors displayed an aware of the need to achieve it in the process of language learning and teaching. This was the case for instructors and students from both the state university and the private university indicating that whether the university is private or it's a state-run university has no impact on how instructors and students perceive the importance of an intercultural communicative competence and thus cultural components to be incorporated into ELT.

While the instructors from both private and state universities, largely agreed on the inseparability of language and culture, that fact that language should be taught with its cultural components and that teachers of that language should be equipped with the cultural information on the target language, there were interesting divergences. More instructors from the private university were inclined to agree that in order to learn about the target culture one needed to live in the country of the target culture and language. More state university instructors were inclined to disagree and didn't think that visiting abroad was a necessity in acquiring knowledge of the target culture. Significantly more instructors of the private university felt that they needed to learn more about the target culture than the state instructors. This could indicate that instructors from private universities were far more ambitious in how they approached the incorporation of cultural components than the instructors of the state university.

Such a difference of opinion between state university students and private university students didn't emerge at all, indicating that the attendance to private or state university didn't affect the opinions of the students. Instead what is essential is that

the majority of the students disagreed or were neutral to the notion that in order to acquire target culture one needed to go abroad. This is a divergence from the majority opinion of the instructors.

Moreover, more students felt that instructors should only teach language and not culture. This is in spite of their perception that language and culture were linked and cultural components were important to improve their language learning. The reasonings behind the responses of the instructors and students of both the private and the state university has shown striking similarities, though the instructors were observed to be more aware and active regarding the use of the listed sources of target culture, as would be expected. The most common source of target culture marked by both the students and the instructors was social media. The overlap between student and instructor opinion and experience highlights a great opportunity to better utilize social media in the integration of cultural component in ELT.

The instructors, regardless of whether they were from state university or the private university, largely indicated that the target culture was a source of inquiry by the students. They demonstrated confidence in answering the questions of their students regarding the target culture and were inclined to include the target culture into the lesson plan and communicated freely about where and how to get information about the target culture. They also indicated that imparting cultural information was something they enjoyed and something the students also took enjoyment in. The large majority of them also felt the Turkish culture was compared to the target culture. This is in line with Byram's notion that intercultural communicative competence should promote the examination of the self and reflexivity about one's own culture. In fact, the students, regardless of whether they were from the private or state university and regardless of their language level, disagreed that learning about other cultures draws them away from their own culture.

The students themselves indicated a similar enjoyment of gaining cultural knowledge in the process of language learning and found it useful to compare the Turkish culture with the target culture, albeit a bit less the instructors were inclined to state.

The findings of the present study contrasts slightly with the findings elsewhere such as in the study carried out by Tomak (2012) who concluded that while the instructors of the state university were enthusiastic about teaching culture, they did not allocate much time to it. It is also worthwhile to note that much of the earlier studies had indicated that instructors were utilizing cultural components as a means to maintain the interest of the students.

The present study find that the instructors and the students strove to incorporate the cultural components because they felt it would allow them improve communicative competence.

Similar to the proximity of their responses regarding the other elements of teaching, the instructors of the state university and the private university participating in this study were observed to share the belief that incorporating the cultural components of the language they are teaching into the teaching processes and practices are of utmost importance, regardless of whether they worked at the private or state university.

One notable finding was that the instructors regardless of their affiliation could not converge on what aspects of the target culture should be taught. The results indicated that the instructors were largely comfortable with including aspects of the culture with the capital C. Thus, it can be concluded that in the instructors felt they could focus on the aesthetic sense of culture that focuses on the media, the cinema, music and crucially literature as per the categorization of Adaskou, Britten and Fahsi (1990).

The majority of the instructors were in disagreement or undecided on whether they should incorporate the sociological aspect which makes up culture with a small c such as religion, customs, institutions, organization and nature of family, of home life, of interpersonal relations, material conditions, work and leisure. This indicates that in the context of Turkey regardless of whether instructors were teaching at private or state universities, there is a divergence from the prevailing notions in the field of what makes for a successful model for intercultural communicative competency.

The students also converged with the instructors that monumental aspects of culture or 'culture with a Capital C' should be incorporated in the lessons but in contrast to the instructors they showed more agreement to incorporating the sociological aspect of culture or 'culture with a small c'. Namely more of the students were open to incorporating beliefs such as religion, likes and dislikes, values, taboos and etc.

Students were less inclined to agree that they learnt cultural information during their language learning despite the fact that the majority of the instructors felt that they included cultural components as part of their lessons (see item 6 in Table 4).

Furthermore, more students from the private university were inclined to agree that the cultural component was often part of their lesson when compared to students from the state university indicating that perhaps the private university was perceived to be applying the cultural component better than the state university.

4.3. The Contrast between the Responses of the Students Based on Their Levels of English

The general comparison and contrast of the definitions of culture elicited from the students along with their responses to the issues of integrating cultural components into English teaching and how it is applied in their classrooms have been provided in the previous two sections. This section solely focuses on whether their levels of English displayed any impact on their perceptions.

In summary, the results of the questionnaires and the interviews revealed that the students' levels of English do not affect their perceptions on what culture entails, or whether it is necessary or important to integrate it into their language learning process.

The responses will be grouped under two categories: the responses to the questionnaire and the responses to the interview.

Table 26. Results of the Mann-Whitney U Test Analysing the Differences between the Students with Regard to Their Levels of English: the Items about the Classroom Applications of Integration of Culture into ELT

	Level	N	Mean Rank	Sum of Ranks
1. Kültür ve dil ayrılamaz bir bütündür.	Beginner-Elementary	50	47,09	2354,50
	Pre-Intermediate – Upper-Intermediate	50	53,91	2695,50
2.Öğretmenler, öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmalıdırlar.	Beginner-Elementary	50	50,77	2538,50
	Pre-Intermediate – Upper-Intermediate	50	50,23	2511,50
3.Hedef dil, kültüründen bahsedilmeden de öğretilebilir	Beginner-Elementary	50	51,05	2552,50
	Pre-Intermediate – Upper-Intermediate	50	49,95	2497,50
4.Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.	Beginner-Elementary	50	53,89	2694,50
	Pre-Intermediate – Upper-Intermediate	50	47,11	2355,50
5.Öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmanın en iyi yolu, o dilin konuşulduğu ülkeye gidip orada yaşamaktır.	Beginner-Elementary	50	51,33	2566,50
	Pre-Intermediate – Upper-Intermediate	50	49,67	2483,50
6.Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.	Beginner-Elementary	50	49,44	2472,00
	Pre-Intermediate – Upper-Intermediate	50	51,56	2578,00
7.Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.	Beginner-Elementary	50	49,84	2492,00
	Pre-Intermediate – Upper-Intermediate	50	51,16	2558,00
8.Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.	Beginner-Elementary	50	49,91	2495,50
	Pre-Intermediate – Upper-Intermediate	50	51,09	2554,50
9.Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.	Beginner-Elementary	50	51,13	2556,50
	Pre-Intermediate – Upper-Intermediate	50	49,87	2493,50
10.İngilizce çalışırken dili daha iyi öğrenmek için bu dilin kültürü ile ilgili daha fazla bilgi edinmeye çalışırım.	Beginner-Elementary	50	50,02	2501,00
	Pre-Intermediate – Upper-Intermediate	50	50,98	2549,00

Table 26 continued

11.Öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler, bize o kültürün ana unsurlarını öğretmeye odaklanmalıdır (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi).	Beginner-Elementary	50	54,52	2726,00
	Pre-Intermediate – Upper-Intermediate	50	46,48	2324,00
12.Hedef kültür ile ilgili bilgiler öğrenmeyi severim	Beginner-Elementary	50	51,11	2555,50
	Pre-Intermediate – Upper-Intermediate	50	49,89	2494,50
13.İngilizce öğretmenleri, öğrettikleri dilin kültürel yapısıyla ilgili bilgilere sahip olmalıdır.	Beginner-Elementary	50	50,57	2528,50
	Pre-Intermediate – Upper-Intermediate	50	50,43	2521,50
14.Öğrendiğimiz hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.	Beginner-Elementary	50	52,83	2641,50
	Pre-Intermediate – Upper-Intermediate	50	48,17	2408,50
15.Ders programımızın içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer almalıdır.	Beginner-Elementary	50	46,32	2316,00
	Pre-Intermediate – Upper-Intermediate	50	54,68	2734,00
16.Öğretmenler derslerine, öğrettikleri dilin kültürüyle ilgili bilgileri de dahil etmelidir.	Beginner-Elementary	50	47,78	2389,00
	Pre-Intermediate – Upper-Intermediate	50	53,22	2661,00
17.İngilizce öğretmenleri yalnızca dili öğretmelidirler. Kültürel içerikleri dahil etmelerine gerek yoktur.	Beginner-Elementary	50	51,16	2558,00
	Pre-Intermediate – Upper-Intermediate	50	49,84	2492,00
18.Derste dil öğrenirken o dilin kültürünü de öğrenmek benim için önemlidir.	Beginner-Elementary	50	50,07	2503,50
	Pre-Intermediate – Upper-Intermediate	50	50,93	2546,50
19.Hedef dilde doğru iletişim kurabilmek için hedef kültürle ilgili bilgi sahibi olmanın çok önemli olduğuna inanıyorum.	Beginner-Elementary	50	49,84	2492,00
	Pre-Intermediate – Upper-Intermediate	50	51,16	2558,00
20.Hedef dilin konuşulduğu bir ülkede yaşamadan o dilin kültürünü öğrenmek imkansızdır	Beginner-Elementary	50	49,52	2476,00
	Pre-Intermediate – Upper-Intermediate	50	51,48	2574,00
21.Öğrendiğim hedef dilin kültürü ile ilgili daha fazla bilgi öğrenmeye ihtiyacım var.	Beginner-Elementary	50	50,58	2529,00
	Pre-Intermediate – Upper-Intermediate	50	50,42	2521,00

Table 26 continued

22.Kültür zamanla değişim gösterir.	Beginner-Elementary	50	48,42	2421,00
	Pre-Intermediate – Upper-Intermediate	50	52,58	2629,00
23.Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.	Beginner-Elementary	50	49,80	2490,00
	Pre-Intermediate – Upper-Intermediate	50	51,20	2560,00
24.Öğrendiğimiz dilin kültürü ile ilgili bilgiler, bize kültürel değerleri öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).	Beginner-Elementary	50	48,82	2441,00
	Pre-Intermediate – Upper-Intermediate	50	52,18	2609,00
25.Diğer ülkelerin kültürlerini öğrenmek bizi kendi kültürümüzden uzaklaştırır.	Beginner-Elementary	50	56,86	2843,00
	Pre-Intermediate – Upper-Intermediate	50	44,14	2207,00
26.Bir dili etkin bir şekilde öğrenmek için o dilin kültürü ile ilgili bilgimizi geliştirmeliyiz.	Beginner-Elementary	50	48,62	2431,00
	Pre-Intermediate – Upper-Intermediate	50	52,38	2619,00
27.İngiliz dilinin kültürü ile ilgili bilgiler öğrendiğimde, dersin içeriğini daha iyi anlıyorum.	Beginner-Elementary	50	46,77	2338,50
	Pre-Intermediate – Upper-Intermediate	50	54,23	2711,50

To begin with, the students' responses to the questionnaire were generally in line with each other, despite some difference of opinions about the integration of cultural components into ELT.

Items 1, 2, 3, 5, 10, 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 25 and 26 aimed to determine the perceptions of the students regarding the integration of culture into ELT. The Mann-Whitney U test results provided in Table 25 shows that on item 1, which suggests that culture and language cannot be separated, Pre-Intermediate to Upper-Intermediate students have majority over the lower level students. Similarly, the higher level students' agreement counts are more than the lower level students' regarding items 15 and 16 which suggest that the curriculum should have more cultural information and instructors should integrate cultural information of the target language into their classes. These results might suggest that as they learn more aspects of the language, they are more aware of its inseparability from culture.

Interestingly, students of the Beginner to Elementary level tended to agree more that learning about other cultures draws us away from our own culture, compared to the higher level students. This might stem from the insufficiency of familiarity with and exposure to the new language and culture at their stage of language learning.

Their responses to the rest of the items did not display a remarkable difference based on their levels. The students of Beginner to Elementary levels as well as Pre-Intermediate to Upper-Intermediate levels agreed that cultural components should be integrated into English language teaching.

Items 4, 6, 7, 8, 9, 11, 14, 23, 24 and 27 aimed to determine the students' views on the classroom applications of cultural elements being integrated into their language learning process. The students' perceptions on the classroom applications regarding the cultural components being integrated into ELT showed an overall similarity. There was a difference of opinion on item 11, which suggests that target culture should focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings), which Beginner to Elementary students leaned more toward than the higher level students. This might result from their curiosity about the new culture and language they are learning.

Item 27 suggested that the students learn the contents of the lesson better when they learn about cultural information, to which Pre-Intermediate to Upper-Intermediate students showed more agreement than the lower level students. Such a result might emerge from the fact that higher level students have more language learning experiences than the lower level students and found this way of learning more useful in their experiences. The opinions of the Beginner to Elementary students did not display a significant amount of difference from those of Pre-Intermediate to Upper-Intermediate students. They find it enjoyable and beneficial to learn the cultural information as they learn the language (see Table 25 above). The follow-up interviews' responses showed more unity between the students of different levels of English.

As for the definitions of culture, the students' different levels of English did not seem to have a differentiating affect either. In general, their definitions referred to very

similar elements: traditions, values and habits. Here are examples of two SSU responses:

> Culture, in general, is the cumulation of behaviours developed from the littlest component of the society to the largest one, from a person to the whole of the society. (State University Student, Intermediate)

> Culture is the unwritten rules of a society; it is about the reactions people give to issues, their eating etiquette and other ways of behaviour. (State University Student, Elementary)

When they were asked to mark the level of importance of some elements in terms of culture, their responses did not display a remarkable difference, either. Table 26 below shows in detail the number of responses from students at each university and each level.

Table 27. The Distribution of the Answers of the SSUs to Question 1 of the Interview According to Their Levels

State - Beginner to Elementary	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	2	1			
The system that is reflected by the media, cinema, music, literature, and art of a community.	2	1			
The customs, traditions, and institutions of a country.	3				
What people do at work, at home, in their free time and while they entertain.		2		1	

State - Pre-Intermediate to Upper-Intermediate	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	2	1			
The system that is reflected by the media, cinema, music, literature, and art of a community.	1	2			
The customs, traditions, and institutions of a country.	2	1			
What people do at work, at home, in their free time and while they entertain.	1	2			

As it can be seen above, except for only one Beginner student who found the daily activities of people unimportant in the concept of culture, the rest of the students found the listed elements to be similarly important. The student who found it unimportant stated as follows:

> Well, these activities can differ from one individual to another and might not necessarily reflect culture. A person can read books or exercise in their free time regardless of what culture they are in (State University Student, Pre-Intermediate).

The students who agreed on the importance of the item shared the belief that how a person spends their free time is a very important cultural element since the cultural values and societal beliefs shape the activities that are done by the members of that society.

Table 28. The Distribution of the Answers of the SPUs to Question 1 of the Interview According to Their Levels

Private - Beginner to Elementary	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	3				
The system that is reflected by the media, cinema, music, literature, and art of a community.	1	2			
The customs, traditions, and institutions of a country.	2		1		
What people do at work, at home, in their free time and while they entertain.	2	1			
Private - Pre-Intermediate to Upper-Intermediate	Very Important	Important	Neutral	Unimportant	Very Unimportant
The characteristics of home, family nature, and interpersonal relations in a community.	2	1			
The system that is reflected by the media, cinema, music, literature, and art of a community.	2	1			
The customs, traditions, and institutions of a country.	1	1	1		
What people do at work, at home, in their free time and while they entertain.		2	1		

The responses from the SPUs also did not show fundamental differences on the issue either. Overall, they agree on the importance of the home and family life, social life, media and communication channels, customs and traditions to be important elements of culture.

Table 29. The Distribution of the Answers of the SSUs and SPUs to Question 2 of the Interview According to Their Levels

State - Beginner to Elementary	
TV programs (not including films)	2
Films/Series	3
Songs	1
Realia/artefacts - Materials	0
Websites	1
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	3
Images/ Photos	0
Native speakers themselves	1
Visits to foreign countries	0
Course books	1
Books/ Magazines/ Journals/ Newspapers/ Comics	1
Other	0
State - Pre-Intermediate to Upper-Intermediate	
TV programs (not including films)	2
Films/Series	2
Songs	2
Realia/artefacts - Materials	0
Websites	1
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	3
Images/ Photos	0
Native speakers themselves	0
Visits to foreign countries	2
Course books	1
Books/ Magazines/ Journals/ Newspapers/ Comics	2
Other	0
Private - Beginner to Elementary	
TV programs (not including films)	1
Films/Series	3
Songs	1
Realia/artefacts - Materials	1
Websites	2
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	1
Images/ Photos	2

Table 29 continued

Native speakers themselves	0
Visits to foreign countries	1
Course books	3
Books/ Magazines/ Journals/ Newspapers/ Comics	2
Other	0
Private - Pre-Intermediate to Upper-Intermediate	
TV programs (not including films)	1
Films/Series	3
Songs	1
Realia/artefacts - Materials	1
Websites	2
Social networks (i.e. Facebook, Instagram, Twitter, etc.)	3
Images/ Photos	0
Native speakers themselves	1
Visits to foreign countries	0
Course books	1
Books/ Magazines/ Journals/ Newspapers/ Comics	1
Other	0

Question 2 of the interview asked students which resources they make use of in order to learn about the target culture. The students' responses did not show any differences based on their levels of English (see Table 28). Below are two examples of the responses of SPUs of two different levels:

> I mainly learn cultural information from social media. We live in a technological world now, internet is used really commonly. People share many visuals especially on Instagram. We follow them and see their posts and look up the things we do not know about, so we learn cultural things from social media. (Private University Student, Intermediate)

> I gain so much knowledge from films, series, websites and social media. When I see people's posts or when I interact with them on social media, I need to look up some vocabulary or some joke I do not understand, and sometimes I find out new information and I think that is very useful. (Private University Student, Elementary)

Table 30. The Distribution of the Answers of the SSUs and SPUs to Question 3 of the Interview According to Their Levels

			Vocabulary	Grammar	Reading	Speaking	Listening	Writing
STATE	Beginner to Elementary	SSU1	2		3	1		
		SSU2			1	2		3
		SSU3	3		1		2	
	Pre-Intermediate to Upper-Intermediate	SSU4			1		2	3
		SSU5	3			2	1	
		SSU6				1	3	2
PRIVATE	Beginner to Elementary	SPU1	1			2	3	
		SPU2	1	2		3		
		SPU3	2			1		3
	Pre-Intermediate to Upper-Intermediate	SPU4	3		2	1		
		SPU5	2			1		3
		SPU6	2			1	3	

In terms of what skills they think cultural information should be integrated into, the students' responses did not show a remarkable level-based difference (see Table 29).

In summary, it has been observed that the students did not show a difference of opinion as per their level of study. Whether they were Beginner to Elementary or Pre-Intermediate to Upper-Intermediate, they found it important to integrate culture into English teaching/learning and in general thought the role of the cultural components were very essential in the process of learning the language.

Since there has been a lack of studies comparing and contrasting the students' perceptions on the integration of culture into ELT based on their levels, it has not been possible to compare the results in this section of the study to previous studies.

CHAPTER V

CONCLUSION

This study set out to investigate the perceptions of the state and private university instructors and students regarding the integration of cultural components into the English language teaching. The study was carried out by gathering data through questionnaires and interviews from the instructors and students of the preparatory level English classes of one state and one private university in Turkey.

5.1. Summary of the Findings

The results of the study suggest that, there were some similarities of opinions in terms of the purposes, the content and the extent as well as some differences. The instructors and students of state and private universities agree in majority that the integration of cultural components into English language teaching is significant and necessary.

Within the scope of the first research question, the instructors and students defined culture in general, and their definitions showed striking similarities. Both the instructors and the students most commonly emphasized the importance of the customs and traditions along with societal effects in their definitions. They also acknowledged the importance of social life as well as the interactions among people in terms of cultural elements.

Regarding the 'target culture', the view of the instructors showed a difference in line with the difference of opinions on the matter in the English language teaching field

today. On the subject of 'whose culture to teach', while most of the instructors put forth that the target culture should include the cultures of the countries where English is spoken as a native language, and therefore agreeing with Hatipoğlu's views (2012), others stressed that English language has more cultural content than Anglo-Saxon nations and it represents a much more globalized view, along the lines of Bayyurt's stance (2010).

Even though their definitions showed some difference in terms of content, the instructors overwhelmingly support the idea of the integration of cultural elements into ELT, and the reasons they provided for such integration showed the desire to prevent raising 'fluent fools', as Bennet (1997) suggested. While their answers did not display a unity as much as their instructors', the students in both private and state universities also believe that learning cultural information in their language classrooms is necessary in order for them to learn the language efficiently.

The second research question aimed to explore the classroom applications of the integration of cultural elements into ELT. The findings revealed that, despite some minor disagreements, the instructors and students at both universities believe that they do incorporate cultural information into their classes. It was also observed that the instructors and students enjoy learning about cultural facts from various resources, including their courses, and even each other.

The final question this study looked into aimed to determine whether the students' perceptions show any differences as their level of English progresses, and according to the findings of the study, despite minor differences of opinion amongst the levels regarding the integration of culture into ELT, the perceptions of the students remained was consistent in majority and agreed that cultural components should in fact be integrated into the language teaching and learning process, regardless of their levels of English.

5.2. The Pedagogical Implications

As a conclusion of the data analyses and findings, some conclusions were deduced and recommendations were put forth for some pedagogical implications for the teachers, teacher trainers and researchers.

The language teaching and learning process in the preparatory level classes of universities could be facilitated through the implementation of the understanding of intercultural communicative competence and its significance stemming from globalization of the world, where the *lingua franca* is English. According to the results of the data analysis, the majority of the students are, to some extent, aware of the important relationship between culture in language, but there are some who do not believe it is an essential element. The reason for this might be related to their purpose and motivation for learning English, their perceptions of what cultural information integrated into an actual curriculum might look like, their ability to learn particular subjects harder or more easily than others, and so on. Provided that these questions are answered and a more inclusive as well as an interactive system is adopted, the attentions of the students might be drawn to more interesting and less-formulated ways of language learning.

5.3. The Limitations of the Present Study and Recommendations for Further Research

This section provides the limitations of the study and suggestions for the further study, taking into consideration the findings and the research process.

To begin with, the questionnaire that was adapted into this study should be improved. It has been observed that that there exists some ambiguity in the items of the questionnaires, but they were not altered due to the fact that they were taken from another study and in order not to affect their high rate of validity. However, despite the high validity rate, revisiting the items in terms of structure, wording and content would be necessary to improve the questionnaire and to be able to obtain more reliable results.

Another limitation to the study was the lack of the cultural background information of the participants. It has been observed by the researcher throughout the research process that collecting more detailed information of the participants' cultural background and analyzing the results in that light would generate more extensive results. There have not been many studies within this scope. In future research, this should be considered.

The present study was carried out in two universities located in the same city, with 100 instructors and 100 students in total. Therefore, to be able to obtain more generalizable results, carrying out a similar study in more cities in Turkey with higher numbers of schools, instructors and students, with more chances to conduct interviews would presumably generate more diverse data. Moreover, in the context of these two universities, even though the student profiles may show some differences between one another, the cultural backgrounds of the two universities are not at two extremely different ends. Therefore, a study of this range might be carried out among schools, cities or countries with more diverse cultural background.

Another issue that might bear interesting results could be analyzing what lies beneath the responses of the instructors and students. For instance, in a comparison made above, there was an interesting difference of opinion among the students regarding how often culture is a part of their lessons. It was also curious how these students' instructors did not have a division of opinions on the same issue. Therefore, finding out the reason behind such issues could be possible by exploring what the students and instructors believe integrating cultural components means, how it presents itself in the classroom and what they think cultural components are, for that matter.

Other than the type of institutions instructors and students are teaching or studying at, which has been the main comparison in this study, it could be analyzed whether the variables such as their ages, departments, their status of having been abroad and how long they have been abroad have any effects on their perceptions of culture and its integration into ELT.

It is the hope of the researcher to have been able to provide a glimpse into how a fundamental element of teaching is perceived by the instructors and students, and

how this could be made use of in terms of designing content for language teaching and learning.

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APPENDICES

A. THE CONSENT FORM AND QUESTIONNAIRE GIVEN TO THE INSTRUCTORS

THE QUESTIONNAIRE GIVEN TO THE STATE AND PRIVATE UNIVERSITY ENGLISH LANGUAGE PREPARATORY PROGRAM INSTRUCTORS REGARDING THEIR PERCEPTIONS ON THE USE OF TARGET CULTURE IN LANGUAGE TEACHING

CONSENT FORM

Dear Colleague,

This is a questionnaire within the scope of my master's thesis aiming to investigate and compare the state and private university language preparatory program instructors' and students' perceptions on target culture and integrating it in an EFL classroom and also find out about its application in your classrooms. As an EFL instructor, your ideas are of utmost importance to this study.

The questionnaire consists of two main parts. The first part aims to get information about your personal profile, which is important for the analysis in this research. The second part consists of 30 questions aiming to determine your views on target culture and your use of it in your classroom while teaching English.

Your answers being sincere and honest will have a significant impact on the results of the study.

The answers you provide will be completely confidential and will only be used for the scientific purposes of the study.

Please do not leave any question unanswered. Otherwise your contribution will be rendered invalid.

Thank you for your valuable cooperation. You can ask me any questions you may have via my e-mail address below.

Sena Önal Olubando
sena.onal@metu.edu.tr

I have read the information above. By signing below and returning this form to the researcher, I am consenting to participate in this research questionnaire and giving permission for the data I provide to be used in this research.

(Please return to the researcher upon signing)

Signature:

PART I

Please tick the appropriate choice for yourself.

1. Gender: ☐ Female   ☐ Male

2. Nationality: _____

3. Age: ☐ 22-25   ☐ 26-30   ☐ 30-35   ☐ 36-40   ☐ 40-45   ☐ 46-50
☐ 50 and over

4. Department of Graduation
a. ☐ English Language Teaching
b. ☐ English Language and Literature
c. ☐ American Culture and Literature
d. ☐ Translations and Interpretation
e. ☐ Linguistics
f. ☐ Other: _____

5. Educational background (please specify the university and the program)
a. ☐ BA:
_____

b. ☐ MA completed / ☐ MA in progress:
_____
_____

c. ☐ PhD completed / ☐ PhD in progress:
_____
_____

6. Teaching Experience (in general)
a. ☐ 0-2 year
b. ☐ 2-5 years
c. ☐ 6-10 years
d. ☐ 11 years and more

7. Have you ever been abroad?
a. ☐ No
b. ☐ Yes
If yes, please specify the country, duration of your stay and your main purpose.
_____

Part II

A. Please tick the appropriate choice.

		Strongly Disagree	Disagree	Not Decided	Agree	Strongly Agree
1	Culture and language cannot be separated.	☐	☐	☐	☐	☐
2	Teachers should know about target culture.	☐	☐	☐	☐	☐
3	English can be taught without reference to culture.	☐	☐	☐	☐	☐
4	My students ask questions about target culture.	☐	☐	☐	☐	☐
5	The best way to learn something about target culture is to go and live in that country.	☐	☐	☐	☐	☐
6	I do not teach target culture in my lessons.	☐	☐	☐	☐	☐
7	Giving cultural information is boring for my students.	☐	☐	☐	☐	☐
8	I have difficulty in giving cultural information in my lessons.	☐	☐	☐	☐	☐
9	I find it useful to compare Turkish and target culture in my lessons.	☐	☐	☐	☐	☐
10	I try to learn more about target culture in order to use in my lessons.	☐	☐	☐	☐	☐
11	Target culture should focus on	☐	☐	☐	☐	☐

	the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings).					
12	My students like learning about target culture.	☐	☐	☐	☐	☐
13	I feel uncomfortable when a question is asked about target culture.	☐	☐	☐	☐	☐
14	ELT teachers should be equipped with cultural patterns of target language.	☐	☐	☐	☐	☐
15	I tell my students what I heard (or read) about target culture.	☐	☐	☐	☐	☐
16	Course curriculum should also cover the cultural information in addition to the linguistic information.	☐	☐	☐	☐	☐
17	I make sure that my lesson plans include information about target culture.	☐	☐	☐	☐	☐
18	I talk to my students about my own experiences in the foreign country.	☐	☐	☐	☐	☐
19	ELT teachers should only teach language, not culture.	☐	☐	☐	☐	☐
20	I tell my students why I find something fascinating or strange about target culture.	☐	☐	☐	☐	☐
21	It is important for me to include aspects of culture as part of my classroom teaching.	☐	☐	☐	☐	☐

22	I find it enjoyable to give cultural information in my lessons.	☐	☐	☐	☐	☐
23	I believe culture is very important in establishing appropriate communication.	☐	☐	☐	☐	☐
24	It is impossible to learn target culture without living in that country for a while.	☐	☐	☐	☐	☐
25	I need to learn more about target culture.	☐	☐	☐	☐	☐
26	Culture changes overtime.	☐	☐	☐	☐	☐
27	I select the cultural elements according to the characteristic (i.e. age, level etc.) of my students.	☐	☐	☐	☐	☐
28	Culture is often a part of my lessons.	☐	☐	☐	☐	☐
29	Target culture should focus on the teaching of beliefs (i.e. religion, likes and dislikes, values, taboos etc.).	☐	☐	☐	☐	☐
30	In order to learn the target language effectively, learners should improve their cultural knowledge.	☐	☐	☐	☐	☐

B. THE CONSENT FORM AND QUESTIONNAIRE GIVEN TO THE STUDENTS

İNGİLİZ DİLİ EĞİTİMİNE KÜLTÜREL UNSURLARIN ENTEGRE EDİLMESİNE DAİR DEVLET ÜNİVERSİTESİ VE VAKIF ÜNİVERSİTESİ HAZIRLIK OKULU ÖĞRETİM GÖREVLİLERİ İLE ÖĞRENCİLERİNİN ALGILARINI KARŞILAŞTIRMAYA YÖNELİK ARAŞTIRMA

GÖNÜLLÜ KATILIM FORMU

Değerli Öğrenciler,

Bu çalışma, '*İngiliz Dili Eğitimine Kültürün Entegre Edilmesi Konusunda Devlet Üniversiteleri Ve Özel Üniversitelerdeki Hazırlık Okulu Öğretim Görevlileri ile Öğrencilerinin Algılarını Karşılaştırmaya Yönelik Araştırma*' başlıklı bir araştırma çalışması olup Hazırlık programlarında aldığınız derslerinizin içeriğinde öğrendiğiniz dilin kültürel unsurlarının kullanımı ile ilgili görüş ve beklentilerinizi belirleme amacını taşımaktadır. Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.

- Çalışmanın amacı doğrultusunda 27 soruluk bir anket yapılarak sizden veriler toplanacaktır.
- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.
- Veri toplama sürecinde/süreçlerinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de katılımınız sırasında herhangi bir sebepten rahatsızlık hissederseniz çalışmadan istediğiniz zamanda ayrılabileceksiniz. Çalışmadan ayrılmanız durumunda sizden toplanan veriler çalışmadan çıkarılacaktır.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı araştırma sahibine yöneltebilirsiniz.

Sena Önal Olubando
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Bu çalışmaya tamamen kendi rızamla katılıyor, istediğim takdirde çalışmadan ayrılabileceğimi bilerek verdiğim bilgilerin bilimsel amaçlarla kullanılmasını kabul ediyorum.

(Lütfen bu formu doldurup imzaladıktan sonra veri toplayan kişiye veriniz.)

Lütfen sizin için en uygun olan seçeneği işaretleyiniz ve <u>hiçbir soruyu boş bırakmayınız</u>.

Öğrencisi olduğum okul:　☐ ODTÜ　　☐ Başkent Üniversitesi

Sınıfımın İngilizce düzeyi: ☐ Beginner-Elementary　☐ Pre-Intermediate　– Upper-Intermediate

Bölümüm: _____

Cinsiyetim: ☐ Kadın ☐Erkek

		Kesinlikle katılmıyorum	Katılmıyorum	Bilmiyorum	Katılıyorum	Kesinlikle katılıyorum
1	Kültür ve dil ayrılamaz bir bütündür.	☐	☐	☐	☐	☐
2	Öğretmenler, öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmalıdırlar.	☐	☐	☐	☐	☐
3	Hedef dil, kültüründen bahsedilmeden de öğretilebilir.	☐	☐	☐	☐	☐
4	Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.	☐	☐	☐	☐	☐
5	Öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmanın en iyi yolu, o dilin konuşulduğu ülkeye gidip orada yaşamaktır.	☐	☐	☐	☐	☐
6	Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.	☐	☐	☐	☐	☐
7	Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.	☐	☐	☐	☐	☐
8	Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.	☐	☐	☐	☐	☐
9	Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu	☐	☐	☐	☐	☐

	düşünüyorum.					
10	İngilizce çalışırken dili daha iyi öğrenmek için bu dilin kültürü ile ilgili daha fazla bilgi edinmeye çalışırım.	☐	☐	☐	☐	☐
11	Öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler, bize o kültürün ana unsurlarını öğretmeye odaklanmalıdır (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi).	☐	☐	☐	☐	☐
12	Hedef kültür ile ilgili bilgiler öğrenmeyi severim.	☐	☐	☐	☐	☐
13	İngilizce öğretmenleri, öğrettikleri dilin kültürel yapısıyla ilgili bilgilere sahip olmalıdır.	☐	☐	☐	☐	☐
14	Öğrendiğimiz hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.	☐	☐	☐	☐	☐
15	Ders programımızın içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer almalıdır.	☐	☐	☐	☐	☐
16	Öğretmenler derslerine, öğrettikleri dilin kültürüyle ilgili bilgileri de dahil etmelidir.	☐	☐	☐	☐	☐
17	İngilizce öğretmenleri yalnızca dili öğretmelidirler. Kültürel içerikleri dahil etmelerine gerek yoktur.	☐	☐	☐	☐	☐
18	Derste dil öğrenirken o dilin kültürünü de öğrenmek benim için önemlidir.	☐	☐	☐	☐	☐
19	Hedef dilde doğru iletişim kurabilmek için hedef kültürle ilgili bilgi sahibi olmanın çok önemli olduğuna inanıyorum.	☐	☐	☐	☐	☐
20	Hedef dilin konuşulduğu bir ülkede yaşamadan o dilin kültürünü öğrenmek imkansızdır.	☐	☐	☐	☐	☐
21	Öğrendiğim hedef dilin kültürü ile ilgili daha fazla bilgi öğrenmeye ihtiyacım var.	☐	☐	☐	☐	☐
22	Kültür zamanla değişim gösterir.	☐	☐	☐	☐	☐

23	Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.	☐	☐	☐	☐	☐
24	Öğrendiğimiz dilin kültürü ile ilgili bilgiler, bize kültürel değerleri öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).	☐	☐	☐	☐	☐
25	Diğer ülkelerin kültürlerini öğrenmek bizi kendi kültürümüzden uzaklaştırır.	☐	☐	☐	☐	☐
26	Bir dili etkin bir şekilde öğrenmek için o dilin kültürü ile ilgili bilgimizi geliştirmeliyiz.	☐	☐	☐	☐	☐
27	İngiliz dilinin kültürü ile ilgili bilgiler öğrendiğimde, dersin içeriğini daha iyi anlıyorum.	☐	☐	☐	☐	☐

C. WRITTEN APPROVALS FOR THE USE OF THE QUESTIONNAIRES BY THE RESEARCHERS

C.1. EZGI AYDEMIR

C.2. OKAN ÖNALAN

Re: Anket kullanma izni hakkında

Date: 01/08/2019 (06:43:50 AM +03)
From: Okan ÖNALAN
To: sena.onal@metu.edu.tr

✉ You replied to this message on 01/08/2019 08:20:11 PM.

📄 Text (1 KB) ⤓ 🖨

Merhaba Sena,
Tabii ki kullanabilirsin.
Anket sende var mı, göndermemi ister misin?

Dr. Okan ÖNALAN

"sena.onal@metu.edu.tr" <sena.onal@metu.edu.tr> şunları yazdı (7 Oca 2019 22:59):

Okan hocam merhaba,

Ben ODTÜ İngiliz Dili Öğretimi bölümünde yüksek lisans tezi yazıyorum. Tez konum İngilizce öğretmen adaylarının ve görev yapmakta olan İngilizce öğretmenlerinin, İngilizce dil öğretiminde kültürün rolü ile ilgili algılarını karşılaştırmak.

Bu konuda yaptığım araştırmalar kapsamında, sizin anketinizi tez çalışmama uygulamak isterim. Bu bağlamda "EFL Teachers' Perceptions of The Place of Culture in ELT: A Survey Study at Four Universities in Ankara/Turkey" başlıklı araştırmanızda kullandığınız anketinizi tezimde uygulamama izin verir misiniz?

Saygılarımla,

Sena Önal Olubando
senaonal@gmail.com

D. APPROVAL OF METU HUMAN SUBJECT ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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Sayı: 28620816 / 232

10 Mayıs 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Dr. Öğretim Üyesi Müge GÜNDÜZ

Danışmanlığını yaptığınız **Sena Önal OLUBANDO'nun "İngiliz Dili Eğitimine Kültürel Unsurların Entegre Edilmesine Dair Devlet Üniversitesi ve Vakıf Üniversitesi Hazırlık Okulu Öğretim Görevlileri ile Öğrencilerinin Algılarını Karşılaştırmaya Yönelik Araştırma"** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **220-ODTÜ-2019** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof. Dr. Tülin GENÇÖZ
Başkan

Prof. Dr. Tolga CAN
Üye

Doç.Dr. Pınar KAYGAN
Üye

Dr. Öğr. Üyesi Ali Emre TURGUT
Üye

Dr. Öğr. Üyesi Şerife SEVİNÇ
Üye

Dr. Öğr. Üyesi Müge GÜNDÜZ
Üye

Dr. Öğr. Üyesi Süreyya Özcan KABASAKAL
Üye

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E. THE CONSENT FORM AND THE INTERVIEW QUESTIONS GIVEN TO THE INSTRUCTORS

A COMPARATIVE STUDY ON THE PERCEPTIONS OF PREPARATORY LEVEL INSTRUCTORS AND STUDENTS AT STATE AND PRIVATE UNIVERSITIES REGARDING THE INTEGRATION OF TARGET CULTURE INTO THE TEACHING OF THE ENGLISH LANGUAGE

CONSENT FORM (INSTRUCTORS)

Dear Colleague,

This is a follow-up interview of the research questionnaire you have answered regarding your views on the integration of culture into the teaching of the English language. The details of the interview are as follows.

· Within the scope of the research, this interview includes 9 questions to obtain your views. Upon your consent, the interview will be voice-recorded and this recording will be erased after it is transcribed to be used in the research.
· The answers you provide will only be used for scientific purposes of the research.
· You are free to leave the interview should you feel uncomfortable for any reason. In that case, the data collected from you up to that point will not be used in the research.

Thank you for reading the consent form. You can ask me any questions you may have via my e-mail address below.

Sena Önal Olubando
sena.onal@metu.edu.tr

I have read the information above. By signing below and returning this form to the researcher, I hereby consent to participate in this research interview and give permission for the data I provide to be used in this research.

(Please return to the researcher upon signing)

Signature

I hereby consent to the voice recording of the interview and usage of that recording for the purposes of the research.

Signature

INTERVIEW QUESTIONS

Part I

1. When you think of culture, which of the following is suitable? Please put a tick in the appropriate box (From 1: *Very important* to 5: *Very unimportant*). Please explain your answers.

		Very important (1)	Important (2)	Neutral (3)	Unimportant (4)	Very unimportant (5)
1	The characteristics of home, family nature, and interpersonal relations in a community.					
2	The system that is reflected by the media, cinema, music, literature, and art of a community.					
3	The customs, traditions, and institutions of a country.					
4	What people do at work, at home, in their free time and while they entertain.					

2. What are the sources of your knowledge about target culture? Choose <u>ALL</u> applicable.

☐ TV programs (not including films)
☐ Films
☐ Songs
☐ Realia/artifacts - Materials
☐ Websites
☐ Social networks (i.e. Facebook, Instagram, Twitter, etc.)
☐ Images/ Photos
☐ Native speakers themselves
☐ Visits to foreign countries
☐ Course books
☐ Books/ Magazines/ Journals/ Newspapers/ Comics
☐ Teachers training sessions/ Conferences/ Workshops
☐ Other: _____

3. Which of the following do you incorporate culture into while teaching English? <u>Choose any three areas and rank them as 1st, 2nd, and 3rd according to their priority.</u>

___ Vocabulary	___ Reading	___ Listening
___ Grammar	___ Speaking	___ Writing

PART II

1. Please explain your answer to Question 1 in Part I.

2. Please explain your answer to Question 2 in Part I.

3. Please explain your answer to Question 3 in Part I.

4. How do you define culture in your own words?

5. What do you understand from the concept "target culture" while teaching English in your classroom? Briefly explain, please.

6. What is your most important aim in including cultural components in your teaching?

F. THE CONSENT FORM AND THE INTERVIEW QUESTIONS GIVEN TO THE STUDENTS

İNGİLİZ DİLİ EĞİTİMİNE KÜLTÜREL UNSURLARIN ENTEGRE EDİLMESİNE DAİR DEVLET ÜNİVERSİTESİ VE VAKIF ÜNİVERSİTESİ HAZIRLIK OKULU ÖĞRETİM GÖREVLİLERİ İLE ÖĞRENCİLERİNİN ALGILARINI KARŞILAŞTIRMAYA YÖNELİK ARAŞTIRMA

ARAŞTIRMA GÖNÜLLÜ KATILIM FORMU - ÖĞRENCİLER

Bu çalışma, '*İngiliz Dili Eğitimine Kültürün Entegre Edilmesi Konusunda Devlet Üniversiteleri Ve Özel Üniversitelerdeki Hazırlık Okulu Öğretim Görevlileri ile Öğrencilerinin Algılarını Karşılaştırmaya Yönelik Araştırma*' başlıklı bir araştırma çalışması olup Hazırlık programlarında aldığınız derslerinizin içeriğinde öğrendiğiniz dilin kültürel unsurlarının kullanımı ile ilgili görüş ve beklentilerinizi belirleme amacını taşımaktadır. Bu çalışmaya katılımınız gönüllülük esasına dayanmaktadır.

- Çalışmanın amacı doğrultusunda 9 soruluk bir sözlü görüşme yapılarak sizden veriler toplanacaktır. İzin vermeniz halinde bu görüşmenin ses kaydı tutulacak, bu ses kaydı araştırmaya dahil edilmesi amacıyla yazıya döküldükten sonra silinecektir.
- Araştırma kapsamında toplanan veriler, sadece bilimsel amaçlar doğrultusunda kullanılacak, araştırmanın amacı dışında ya da bir başka araştırmada kullanılmayacak ve gerekmesi halinde, sizin (yazılı) izniniz olmadan başkalarıyla paylaşılmayacaktır.
- Veri toplama sürecinde/süreçlerinde size rahatsızlık verebilecek herhangi bir soru/talep olmayacaktır. Yine de katılımınız sırasında herhangi bir sebepten rahatsızlık hissederseniz çalışmadan istediğiniz zamanda ayrılabileceksiniz. Çalışmadan ayrılmanız durumunda sizden toplanan veriler çalışmadan çıkarılacaktır.

Gönüllü katılım formunu okumak ve değerlendirmek üzere ayırdığınız zaman için teşekkür ederim. Çalışma hakkındaki sorularınızı dilediğiniz zaman aşağıda bulunan e-posta adresimden yöneltebilirsiniz.

Sena Önal Olubando
sena.onal@metu.edu.tr

Yukarıdaki bilgilendirmeyi okudum. Bu formu imzalayıp araştırma sahibine vererek bu araştırmanın sözlü görüşmesine katılmayı kabul ediyor ve verdiğim cevapların araştırma kapsamında kullanılmasına izin veriyorum.

(Lütfen bu formu imzaladıktan sonra araştırma sahibine veriniz.)

İmza

Katıldığım sözlü görüşmenin ses kaydının alınmasına ve bu ses kaydının araştırma kapsamında kullanılmasına izin veriyorum.

İmza

SÖZLÜ GÖRÜŞME SORULARI

I. Bölüm:

1. **Kültür kavramı ile ilgili olarak hangi görüşün ne derece önemli olduğunu düşünüyorsunuz? Lütfen işaretleyiniz ve verdiğiniz cevapları açıklayınız.**

		Kesinlikle önemli	Önemli	Kararsızım	Önemsiz	Kesinlikle önemsiz
1	Bir toplumda yuva, aile ilişkileri ve insanlar arasındaki ilişkilerin taşıdığı özellikler					
2	Bir toplumda medya, sinema, müzik, edebiyat ve sanatın yansıttığı sistem					
3	Bir ülkenin adetleri, gelenekleri ve yerleşmiş değerleri					
4	İnsanların işte, evde, boş vakitlerinde ve eğlenirken neler yaptıkları					

2. **Öğrendiğiniz dilin kültürünü aşağıdaki hangi kaynaklardan öğreniyorsunuz? Lütfen verdiğiniz cevapları açıklayınız.**

☐ TV programları (filmler dışında)

☐ Filmler / Diziler

☐ Şarkılar

☐ Objeler - eşyalar

☐ Web siteleri

☐ Sosyal medya (Instagram, Facebook, Twitter, vb.)

☐ Resimler / Fotoğraflar

☐ Ana dili İngilizce olan kişiler

☐ Yabancı ülkelere ziyaret

☐ Ders kitapları

☐ Kitaplar / Dergiler / Bültenler / Gazeteler / Çizgi romanlar

☐ Diğer: _____

3. İngiliz dili kültürü ile ilgili bilgileri öğrenmenin hangi İngilizce alanlarında önemli olduğunu düşünüyorsunuz? Lütfen 3 alan seçip önem ölçüsüne göre sıralayınız ve verdiğiniz cevapları açıklayınız.

___ Kelime bilgisi (Vocabulary)

___ Dil bilgisi (Grammar)

___ Okuma (Reading)

___ Konuşma (Speaking)

___ Dinleme (Listening)

___ Yazma (Writing)

II. Bölüm:

1. Lütfen I. Kısımdaki 1. soruya verdiğiniz cevabı açıklayınız.

2. Lütfen I. Kısımdaki 2. soruya verdiğiniz cevabı açıklayınız.

3. Lütfen I. Kısımdaki 3. soruya verdiğiniz cevabı açıklayınız.

4. Kendi cümlelerinizle kültürü nasıl tanımlarsınız?

5. Derslere İngiliz dilinin kültürel bilgilerini dahil etmek bu dili öğrenmek için önemli midir? Neden?

6. İngiliz dilini öğrenmenin yanı sıra kültürel bilgilerini de öğrenmenin, dünya görüşünüze ve ufkunuza katkıda bulunacağına inanıyor musunuz? Neden?

G. THE QUESTIONNAIRE ITEMS USED IN THE COMPARISON BETWEEN THE INSTRUCTORS AND THE STUDENTS

Items taken from the instructors' questionnaire	Items taken from the students' questionnaire
1. Culture and language cannot be separated.	Kültür ve dil ayrılamaz bir bütündür.
2. Teachers should know about target culture.	Öğretmenler, öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmalıdırlar.
3. English can be taught without reference to culture.	Hedef dil, kültüründen bahsedilmeden de öğretilebilir.
4. My students ask questions about target culture	Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.
5. The best way to learn something about target culture is to go and live in that country.	Öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmanın en iyi yolu, o dilin konuşulduğu ülkeye gidip orada yaşamaktır.
6. I do not teach target culture in my lessons	Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.
7. Giving cultural information is boring for my students.	Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.
8. I have difficulty in giving cultural information in my lessons.	Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.
9. I find it useful to compare Turkish and target culture in my lessons.	Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.

10.I try to learn more about target culture in order to use in my lessons.	İngilizce çalışırken dili daha iyi öğrenmek için bu dilin kültürü ile ilgili daha fazla bilgi edinmeye çalışırım.
11.Target culture should focus on the teaching of monumental aspects of culture (i.e. famous people, famous paintings, best-sellers, buildings).	Öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler, bize o kültürün ana unsurlarını öğretmeye odaklanmalıdır (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi).
12.My students like learning about target culture.	Hedef kültür ile ilgili bilgiler öğrenmeyi severim.
13.ELT teachers should be equipped with cultural patterns of target language.	İngilizce öğretmenleri, öğrettikleri dilin kültürel yapısıyla ilgili bilgilere sahip olmalıdır.
14.I tell my students what I heard (or read) about target culture.	Öğrendiğimiz hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.
15.Course curriculum should also cover the cultural information in addition to the linguistic information.	Ders programımızın içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer almalıdır.
16.I make sure that my lesson plans include information about target culture.	Öğretmenler derslerine, öğrettikleri dilin kültürüyle ilgili bilgileri de dahil etmelidir.
17.ELT teachers should only teach language, not culture.	İngilizce öğretmenleri yalnızca dili öğretmelidirler. Kültürel içerikleri dahil etmelerine gerek yoktur.
18.It is important for me to include aspects of culture as part of my classroom teaching.	Derste dil öğrenirken o dilin kültürünü de öğrenmek benim için önemlidir.
19.I believe culture is very important in establishing appropriate communication.	Hedef dilde doğru iletişim kurabilmek için hedef kültürle ilgili bilgi sahibi olmanın çok önemli olduğuna

	inanıyorum.
20.It is impossible to learn target culture without living in that country for a while.	Hedef dilin konuşulduğu bir ülkede yaşamadan o dilin kültürünü öğrenmek imkansızdır.
21.I need to learn more about target culture.	Öğrendiğim hedef dilin kültürü ile ilgili daha fazla bilgi öğrenmeye ihtiyacım var.
22.Culture changes over time.	Kültür zamanla değişim gösterir.
23.Culture is often a part of my lessons	Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.
24.In order to learn the target language effectively, learners should improve their cultural knowledge.	Bir dili etkin bir şekilde öğrenmek için o dilin kültürü ile ilgili bilgimizi geliştirmeliyiz.

H. TURKISH SUMMARY / TÜRKÇE ÖZET

İNGİLİZ DİLİ EĞİTİMİNE KÜLTÜREL UNSURLARIN ENTEGRE EDİLMESİNE DAİR DEVLET ÜNİVERSİTESİ VE VAKIF ÜNİVERSİTESİ HAZIRLIK OKULUÖĞRETİM GÖREVLİLERİ İLE ÖĞRENCİLERİNİN ALGILARINI KARŞILAŞTIRMAYA YÖNELİK ARAŞTIRMA

Bu çalışma, Türkiye'deki devlet ve vakıf üniversitelerinde eğitim veren öğretim görevlileri ile eğitim alan öğrencilerin, İngiliz dili eğitimine kültürel unsurların entegre edilmesine yönelik algılarını, bu entegrasyonun sınıf içi uygulamaları hakkındaki görüşlerini; ayrıca bu algılar ve görüşler arasındaki benzerlik ve farklılıkları ölçmeyi amaçlamıştır.

Çalışma beş bölümden oluşmaktadır. İlk bölüm olan Giriş bölümünde, İngiliz dilinin dünyadaki ve eğitimdeki yerinden, çalışmanın genel amacından ve içeriğinden bahsedilmiştir. Yapılan araştırmanın arka planı, amacı, önemi ve çalışmanın düzeni hakkındaki bilgiler de bu bölümde verilmiştir. İkinci bölümde literatür taraması sunulmuştur. Araştırma konusu ile ilgili bugüne kadar yayımlanmış köklü kaynaklar ile son zamanlarda yapılmış uluslar arası ve ulusal akademik çalışmalardan alıntılar yapılmış ve çeşitli temel kavramlar üzerinden çalışmanın konusunun temeli ele alınmıştır. Üçüncü bölümde araştırmanın metotlarından bahsedilmiştir. Araştırma soruları, katılımcı bilgileri, kullanılan ölçekler ve araçlar bu bölümde anlatılmıştır. Dördüncü bölümde, yapılan analizler sonucunda elde edilen bulgular ile bu bulgular sonucu yapılan varsayımlar, araştırma soruları kapsamında kategorize edilerek sunulmuş, önceki çalışmalarda varılan sonuçlar ile karşılaştırılmıştır. Beşinci bölüm olan sonuç bölümünde, çalışmanın genel bir özeti yapılmış, araştırmanın sınırlamalarından bahsedilmiş ve daha sonra gerçekleştirilecek çalışmalar için öneriler sunulmuştur.

Giriş

Dil ile kültür arasındaki ilişkinin yanı sıra İngiliz dili öğretiminde kültürün yeri ve önemi, İngiliz dili öğretimi alanında uzun bir süredir çeşitli görüş farklılıklarına yer açmıştır. Küreselleşme ile birlikte İngiliz dilinin dünyanın iletişim dili haline gelmesi, hayatımızın tüm açılarına tesir etmektedir. Bu durumda İngiliz dilini öğretirken kültürel unsurları da öğretip öğretmeme, bu kültürel unsurların ne kadarını nasıl öğretme veya kimin kültürünü öğretme gibi hususların cevapları, İngiliz dili öğretimi alanında büyük öneme sahip olmuştur.

Bu konulara yönelik algılar, daha önce İngilizce öğretmenleri, İngilizce öğretmen adayları ve öğrenciler açısından ölçülmüş ve araştırılmıştır. Ancak hızla değişen kültür ve toplum profili sonucunda öğretmen ve öğrenci profilleri ve dolayısıyla bakış açıları ve algıları da değişiklik göstermektedir. Dolayısıyla bu denli önemli bir konunun akademik çalışmalar aracılığıyla güncel tutulması ve gözlemlenen sonuçlar doğrultusunda geliştirilmesi gerekmektedir.

Bu çalışma, bir devlet bir de vakıf üniversitesinde hazırlık sınıflarındaki öğretim görevlileri ile öğrenciler üzerinde yapılmıştır. Araştırmada daha önce fazla örneği bulunmayan bir karşılaştırma yapılmıştır. İngiliz dili eğitimine kültürel unsurların entegre edilmesine yönelik algılar, dört ana kategoride karşılaştırılmıştır. (1) devlet üniversitesi öğretim görevlileri ile vakıf üniversitesi öğretim görevlileri arasında, (2) devlet üniversitesi öğrencileri ile vakıf üniversitesi öğrencileri arasında, (3) öğretim görevlileri ve öğrenciler arasında ve (4) farklı İngilizce düzeyine sahip öğrenciler arasında.

Çalışmanın amacı, öğretim görevlileri ile öğrencilerin İngiliz dili eğitimine kültürel bilgilerin dahil edilmesi üzerine algılarını ve beklentilerini belirlemek ve karşılaştırmak, bunun yanı sıra bu konuda sınıf içi nasıl ve ne derece uygulandığını öğrenip bu konuda da öğrenci ve öğretim görevlisi görüşlerini karşılaştırmak ve bu doğrultuda eğitime katkı sağlamayı uman genel bir çerçeve sunmaktır.

Literatür taraması

Bu bölümde iletişimsel yeterlilik üzerine yapılan ve daha sonrasında kültürlerarası iletişimsel yeterlilik çalışmalarına ve modellerine öncülük yapan çok sayıda çalışma ve makale incelenmiştir. Hymes, Byram ve Chomsky gibi, Dilbilim ve İngiliz Dili Eğitimi alanında öncü bilim insanlarının çalışmalarından faydalanılmıştır.

Bu bölüm ayrıca İngiliz dili eğitiminde dilbilimsel bilgilerin yanı sıra kültürel bilgilerin de öğretilip öğretilmemesi kapsamında dil ve kültür arasındaki ilişkiye göz atmaktadır. Bilim insanları arasındaki ağırlıklı görüş, dil ve kültürün birbirinden ayrılamaz olduğu ve dolayısıyla dili öğretirken kültürel bilgilerin de öğretilmesi gerektiği yönündedir.

Eğitim dışında antropoloji ve sosyoloji gibi diğer bilim dallarında yapılan çalışmaların da İngiliz dili öğretimi alanı üzerinde yansıması olmuştur ve bu çalışmaların sonucu da kültürel unsurların dil eğitiminde kullanılmasının faydalı olduğu yönündedir. İngiliz dili eğitimi alanının yanı sıra diğer alanlarda yapılan kültür tanımlamalarına da bu bölümde yer verilmiştir. Byram'ın kültürlerarası iletişimsel yeterlilik modeli, bu çalışmada dikkate alınan ana kaynak olmuştur. Bölümde ayrıca İngiliz dili eğitiminde kültürel unsurların kullanımı konusundaki sınıf içi uygulamalar, 'hedef kültür' kavramında kast edilenin hangi kültür olduğu, hedef kültür kaynakları gibi konular da ele alınmıştır.

Bu bölüm, İngiliz dili eğitiminde kültürel unsurların kullanımı konusunda daha önce çeşitli versiyonlarda yapılmış uluslar arası ve ulusal çalışmalar hakkında da özet niteliğinde bir derleme ile sonlandırılmıştır.

Metodoloji

Bu çalışmada cevaplanan araştırma soruları aşağıdaki gibidir:

1. Devlet ve vakıf üniversitesi öğretim görevlileri ile öğrencilerinin İngiliz dili eğitiminde kültürel unsurların kullanılmasına ilişkin algıları nelerdir?

2. Devlet ve vakıf üniversitesi öğretim görevlileri ile öğrencilerinin İngiliz dili eğitiminde kültürel unsurların kullanılması kapsamındaki sınıf içi uygulamalara ilişkin algıları nelerdir?

3. Öğrencilerin algılarında İngilizce düzeylerine bağlı olarak ortaya çıkan farklılıklar nelerdir?

Çalışmanın katılımcıları, Ankara'da köklü bir devle üniversitesi ile köklü bir vakıf üniversitesinin hazırlık sınıflarında gerçekleştirilmiştir. Katılımcı sayısı toplam 200'dür. Her iki üniversiteden de 50 öğretim görevlisi ve 50 öğrenci katılmıştır. Bu 50 öğrenci ise Başlangıç-Orta ve Orta Üzeri-Gelişmiş olarak iki düzeye ayrılmıştır. Hazırlık programlarının amacı, çeşitli düzeylerden gelen ve birbirinden farklı bölümlere gidecek olan öğrencileri aynı ortamda bir araya getirip bir akademik yıl içerisinde "yeterli" düzeyde İngilizce öğretmeyi amaçlamasıdır. Katılım gönüllülük esasına dayanmıştır.

Veri toplama aşamasında nicel ve nitel olmak üzere karma metot kullanılmıştır. Nicel veriler bir anket ile toplanmıştır. Nitel veriler ise röportaj ile toplanmıştır. Röportaj kısmına her bir üniversiteden 6 öğretim görevlisi ve 6 öğrenci katılmıştır. Öğrenciler tekrar düzeylerine göre 3 Başlangıç-Orta ve 3 Orta Üzeri-Gelişmiş olarak ayrılmıştır.

Veri toplama araçlarında öğretim görevlileri ile öğrencilerin kültür tanımları, kültür algıları, sınıf içi kullanımının sıklığı ve içeriği ile ilgili çeşitli sorular yöneltilmiştir. Öğretim görevlilerine verilen anket 30, öğrencilere verilen anket 27 sorudan oluşmaktadır. Röportaj soruları ise öğretim görevlileri için de öğrenciler için de 6 sorudan oluşmaktadır. Sorular aşağıda verilmiştir.

Öğretim görevlisi anket soruları: Öğretim görevlilerinden, aşağıdaki soruları "Tamamen Katılıyorum – Katılıyorum – Bilmiyorum – Katılmıyorum – Tamamen Katılmıyorum" seçeneklerinden birini işaretleyerek yanıtlamaları istenmiştir.

1. Kültür ve dil ayrılamaz bir bütündür.

2. Öğretmenler, öğrettikleri hedef dilin kültürü hakkında bilgi sahibi olmalıdırlar

3. Hedef dil, kültüründen bahsedilmeden de öğretilebilir.

4. Öğrencilerim bana hedef kültür ile ilgili sorular sorarlar.

5. Hedef dilin kültürü hakkında bilgi sahibi olmanın en iyi yolu, o dilin konuşulduğu ülkeye gidip orada yaşamaktır.

6. Derslerimizde öğrettiğim hedef dilin kültürü ile ilgili bilgile yer vermiyorum.

7. Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek öğrencilerime sıkıcı geliyor.

8. Derste hedef dil ile ilgili kültürel bilgiler öğretmenin zor olduğunu düşünüyorum.

9. Derslerde Türk kültürü ile öğrettiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.

10. Derslerime dahil etmek üzere hedef dilin kültürü ile ilgili daha fazla bilgi edinmeye çalışırım.

11. Hedef dilin kültürü ile ilgili bilgiler, bize o kültürün ana unsurlarını öğretmeye odaklanmalıdır (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi).

12. Öğrencilerim hedef kültür ile ilgili bilgiler öğrenmeyi severler.

13. Bana hedef dilin kültürü ile ilgili sorular sorulduğunda kendimi rahatsız hissederim.

14. İngilizce öğretmenleri, öğrettikleri dilin kültürel yapısıyla ilgili bilgilere sahip olmalıdır.

15. Hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğrencilerimle paylaşırım.

16. Ders programımızın içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer almalıdır.

17. Ders planlarıma, hedef dilin kültürüyle ilgili bilgileri mutlaka dahil ederim.

18. Yurtdışı tecrübelerimi öğrencilerimle paylaşırım.

19. İngilizce öğretmenleri yalnızca dili öğretmelidirler. Kültürel içerikleri dahil etmelerine gerek yoktur.

20. Hedef dilin kültürü ile ilgili bir bilgiyi neden hayranlık uyandırıcı veya ilginç bulduğumu öğrencilerimle paylaşırım.

21. Derste dil öğretirken o dilin kültürünü de öğretmek benim için önemlidir.

22. Derste dil öğretirken o dilin kültürünü de öğretmekten keyif alırım.

23. Hedef dilde doğru iletişim kurabilmek için hedef kültürle ilgili bilgi sahibi olmanın çok önemli olduğuna inanıyorum.

24. Hedef dilin konuşulduğu bir ülkede yaşamadan o dilin kültürünü öğrenmek imkansızdır.

25. Hedef dilin kültürü ile ilgili daha fazla bilgi öğrenmeye ihtiyacım var.

26. Kültür zamanla değişim gösterir.

27. Öğrettiğim kültürel unsurları öğrencilerimin özelliklerine (örneğin yaş, düzey gibi) göre belirlerim.

28. Derslerde hedef kültür ile ilgili konulara sıklıkla değinirim.

29. Hedef dilin kültürü ile ilgili bilgiler, kültürel değerleri öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).

30. Bir dili etkin bir şekilde öğrenmek için o dilin kültürü ile ilgili bilgimizi geliştirmeliyiz.

Öğrenci anket soruları: Öğrencilerden, aşağıdaki soruları "Tamamen Katılıyorum – Katılıyorum – Bilmiyorum – Katılmıyorum – Tamamen Katılmıyorum" seçeneklerinden birini işaretleyerek yanıtlamaları istenmiştir.

1. Kültür ve dil ayrılamaz bir bütündür.

2. Öğretmenler, öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmalıdırlar.

3. Hedef dil, kültüründen bahsedilmeden de öğretilebilir.

4. Ben öğretmenime öğrendiğimiz hedef dilin kültürü ile ilgili sorular sorarım.

5. Öğrendiğimiz hedef dilin kültürü hakkında bilgi sahibi olmanın en iyi yolu, o dilin konuşulduğu ülkeye gidip orada yaşamaktır.

6. Derslerimizde öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler öğrenmiyoruz.

7. Derste öğrendiğimiz hedef dilin kültürü ilgili bilgiler öğrenmek bana sıkıcı geliyor.

8. Derste öğrendiğimiz hedef dil ilgili kültürel bilgiler öğrenmenin zor olduğunu düşünüyorum.

9. Derslerde Türk kültürü ile öğrendiğim hedef dilin kültürünü karşılaştırmanın faydalı olduğunu düşünüyorum.

10. İngilizce çalışırken dili daha iyi öğrenmek için bu dilin kültürü ile ilgili daha fazla bilgi edinmeye çalışırım.

11. Öğrendiğimiz hedef dilin kültürü ile ilgili bilgiler, bize o kültürün ana unsurlarını öğretmeye odaklanmalıdır (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi).

12. Hedef kültür ile ilgili bilgiler öğrenmeyi severim.

13. İngilizce öğretmenleri, öğrettikleri dilin kültürel yapısıyla ilgili bilgilere sahip olmalıdır.

14. Öğrendiğimiz hedef dilin kültürü ile ilgili duyduğum veya okuduğum bilgileri öğretmenlerimle veya arkadaşlarımla paylaşırım.

15. Ders programımızın içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer almalıdır.

16. Öğretmenler derslerine, öğrettikleri dilin kültürüyle ilgili bilgileri de dahil etmelidir.

17. İngilizce öğretmenleri yalnızca dili öğretmelidirler. Kültürel içerikleri dahil etmelerine gerek yoktur.

18. Derste dil öğrenirken o dilin kültürünü de öğrenmek benim için önemlidir.

19. Hedef dilde doğru iletişim kurabilmek için hedef kültürle ilgili bilgi sahibi olmanın çok önemli olduğuna inanıyorum.

20. Hedef dilin konuşulduğu bir ülkede yaşamadan o dilin kültürünü öğrenmek imkansızdır.

21. Öğrendiğim hedef dilin kültürü ile ilgili daha fazla bilgi öğrenmeye ihtiyacım var.

22. Kültür zamanla değişim gösterir.

23. Derslerimizde hedef kültür ile ilgili konulara öğretmenimiz sıklıkla değinir.

24. Öğrendiğimiz dilin kültürü ile ilgili bilgiler, bize kültürel değerleri öğretmeye odaklanmalıdır (örneğin din, sevilen ve sevilmeyen unsurlar, değerler, tabular gibi).

25. Diğer ülkelerin kültürlerini öğrenmek bizi kendi kültürümüzden uzaklaştırır.

26. Bir dili etkin bir şekilde öğrenmek için o dilin kültürü ile ilgili bilgimizi geliştirmeliyiz.

27. İngiliz dilinin kültürü ile ilgili bilgiler öğrendiğimde, dersin içeriğini daha iyi anlıyorum.

Röportaj soruları: Öğretim görevlileri ve öğrencilerin röportaj soruları toplam 6 tanedir. İlk 4 soru birbirleri ile aynı olduğundan aynı başlık altında verilecek, farklı olanlar sonrasında verilecektir.

Öncelikle, röportajın birinci sorusunda öğretim görevlisi ve öğrencilerden, "kültür" kavramını düşünerek aşağıda sıralanmış unsurları "Kesinlikle önemli - Önemli - Kararsızım - Önemsiz - Kesinlikle önemsiz" seçeneklerinden birini işaretleyerek önem düzeylerini belirlemeleri istenmiştir.

1. Bir toplumda yuva, aile ilişkileri ve insanlar arasındaki ilişkilerin taşıdığı özellikler
2. Bir toplumda medya, sinema, müzik, edebiyat ve sanatın yansıttığı sistem
3. Bir ülkenin adetleri, gelenekleri ve yerleşmiş değerleri
4. İnsanların işte, evde, boş vakitlerinde ve eğlenirken neler yaptıkları

Röportajın ikinci sorusunda öğretim görevlileri ve öğrencilerden, listelenmiş kaynaklardan hangilerini kullanarak hedef dilin kültürü ile ilgili bilgiler edindiklerini, kutucukları işaretleyerek belirtmeleri istenmiştir.

☐ TV programları (filmler dışında)

☐ Filmler / Diziler

☐ Şarkılar

☐ Objeler - eşyalar

☐ Web siteleri

☐ Sosyal medya (Instagram, Facebook, Twitter, vb.)

☐ Resimler / Fotoğraflar

☐ Ana dili İngilizce olan kişiler

☐ Yabancı ülkelere ziyaret

☐ Ders kitapları

☐ Kitaplar / Dergiler / Bültenler / Gazeteler / Çizgi romanlar

☐ Diğer: _____

Röportajın üçüncü sorusunda, öğretim görevlileri ve öğrencilerden aşağıdaki soruyu yanıtlamaları istenmiştir:

"İngiliz dili kültürü ile ilgili bilgileri öğrenmenin hangi İngilizce alanlarında önemli olduğunu düşünüyorsunuz? Lütfen 3 alan seçip önem ölçüsüne göre sıralayınız ve verdiğiniz cevapları açıklayınız."

___ Kelime bilgisi (Vocabulary)

___ Dil bilgisi (Grammar)

___ Okuma (Reading)

___ Konuşma (Speaking)

___ Dinleme (Listening)

___ Yazma (Writing)

Röportajın dördüncü sorusunda, öğretim görevlileri ve öğrencilerden kültürü tanımlamaları istenmiştir.

Beşinci ve altıncı sorular öğretim görevlileri ve öğrenciler için farklıdır.

Öğretim görevlilerinden beşinci soruda "hedef dil" kavramını tanımlamaları istenmiştir. Öğrencilere ise "Derslere İngiliz dilinin kültürel bilgilerini dahil etmek bu dili öğrenmek için önemli midir? Neden?" sorusu yöneltilmiştir.

Altıncı soruda, öğretim görevlilerine, hedef dilin kültürünü derslerine dahil ederken taşıdıkları en önemli amaç sorulmuştur. Öğrencilere ise "İngiliz dilini öğrenmenin yanı sıra kültürel bilgilerini de öğrenmenin, dünya görüşünüze ve ufkunuza katkıda bulunacağına inanıyor musunuz? Neden?" sorusu yöneltilmiştir.

Çalışmada hem anket hem de röportaj kullanılmasının amacı, anket aracılığıyla kolay analiz edilebilir ve genellenebilir sonuçlara ulaşırken, anket ile elde edilemeyecek olan daha özel ve detaylı bilgileri röportaj aracılığı ile elde etmektir.

Bulgular ve yorumlar

Bu bölümde, araştırmanın sonuçları üç araştırma sorusu altında toplanmıştır:

1. Devlet ve vakıf üniversitesi öğretim görevlileri ile öğrencilerinin İngiliz dili eğitiminde kültürel unsurların kullanılmasına ilişkin algıları nelerdir?

Toplanan veriler sonucunda yapılan analizlerde, devlet ve vakıf üniversitesi öğretim görevlileri ve öğrencileri arasında, öğretilen hedef dilin kültürünün hangi konulara odaklanması gerektiği konusundaki görüş farklılığı dışında radikal bir değişiklik görülmemiştir.

2. Devlet ve vakıf üniversitesi öğretim görevlileri ile öğrencilerinin İngiliz dili eğitiminde kültürel unsurların kullanılması kapsamındaki sınıf içi uygulamalara ilişkin algıları nelerdir?

Araştırmanın şaşırtıcı bir sonucu, "derste kültürel unsurlara yer verilmektedir" konusunda öğrencileri öğretim görevlilerinden daha fazla katılım göstermiş olmasıdır. Bunun kültür unsurlarının neler olduğu veya sınıfta nasıl uygulandığı konusundaki görüş farklılıklarından kaynaklanabileceği düşünülmektedir. Geri kalan maddelerde radikal bir görüş farklılığına rastlanmamıştır.

3. Öğrencilerin algılarında İngilizce düzeylerine bağlı olarak ortaya çıkan farklılıklar nelerdir?

Analizler sonucunda, Başlangıç-Orta düzeydeki öğrenciler ile Orta Üstü-Gelişmiş düzeydeki öğrencilerin algıları arasında bazı farklar tespit edilmiştir. Kültürün ve dilin ayrılamaz bir bütün olduğu, ders programının içeriğinde dil bilgisinin yanı sıra kültürel bilgiler de yer alması gerektiği, öğretmenlerin derslerine öğrettikleri dilin kültürüyle ilgili bilgileri de dahil etmeleri gerektiği ve İngiliz dilinin kültürü ile ilgili bilgiler öğrendiklerinde, dersin içeriğini daha iyi anlamaları hususunda Orta Üstü-Gelişmiş düzeydeki öğrencilerin katılımları daha yüksek olmuştur. Hedef dilin kültürü ile ilgili bilgilerin, o kültürün ana unsurlarını öğretmeye odaklanması gerektiği (örneğin ünlü kişiler, ünlü tablolar, en çok satan kitaplar, binalar gibi) ve diğer ülkelerin kültürlerini öğrenmenin kişiyi kendi kültüründen uzaklaştıracağı konularında ise Başlangıç-Orta düzeydeki öğrencilerin katılım oranları daha yüksektir. Bunların dışında; temel kültür kavramı, kültürel bilgileri edindikleri kaynaklar, kültürel bilgilerin entegrasyonun gerekliliği konusunda radikal bir fikir ayrılığı bulunmamaktadır.

Sonuç

Bu araştırmada, İngiliz dili eğitimine hedef kültür unsurlarının dahil edilmesine yönelik algılar ölçülmüş, sınıf içi uygulamalar ile ilgili bilgiler edinilmiş, öğretim görevlileri ile öğrencilerin algıları ve beklentileri karşılaştırılmıştır. Ortaya çıkan farklar devlet üniversitesi ve vakıf üniversitesi öğretim görevlileri ve öğrencileri arasında değil, öğretim görevlisi grubu ve öğrenciler grubu arasında kendini göstermiştir. Öğrencilerin İngilizce düzeylerinin de konu ile ilgili bakış açılarını sayılı konularda bir derece etkilediği gözlemlenmiştir. Verilen cevaplarda içerik ve tanımlamalarda çeşitli farklılıklar bulunsa da genel bağlamda öğretim görevlilerinin ve öğrencilerin İngiliz dilinin eğitiminde kültürel unsurların derslere dahil edilmesinin gerekli ve önemli olduğu konusunda hemfikir oldukları gözlemlenmiştir.

Araştırmanın sınırlamaları arasında katılımcı sayısının kısıtlı olması, kullanılan ölçekteki belirsizlikler, katımcılardan detaylı bir şekilde kültürel geçmiş bilgisi toplanmamış olması, katılımcılardan verdikleri yanıtlara ilişkin daha detaylı gerekçelendirmelerin toplanmamış olması bulunmaktadır.

Bu sınırlamalar ileride yapılacak çalışmalarda göz önünde bulundurulabilir, analiz edilen algılar ve görüşler üzerinde yaş, cinsiyet, kültürel geçmiş, okunan bölüm, yurtdışında bulunmuşluk gibi etkenlerin bir etkisinin olup olmadığı ölçülebilir.

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TEZİN ADI / TITLE OF THE THESIS (İngilizce / English) : A COMPARATIVE STUDY ON THE PERCEPTIONS OF INSTRUCTORS AND STUDENTS IN THE PREPARATORY SCHOOLS OF A STATE AND A PRIVATE UNIVERSITY REGARDING THE INTEGRATION OF TARGET CULTURE INTO THE TEACHING OF THE ENGLISH LANGUAGE

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